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ABSTRACTS



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Plenary

I hope this email finds you well: Formulaic language in pragmatics

Plenary lecture

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From Coulmas's (1981) Conversational Routine and Manes and Wolfson (1981) "The Compliment Formula" to Culpeper's (2010) "Conventionalised Impoliteness Formulae" and conventionalised formulae in signs during the Covid-19 pandemic (Ogiermann & Bella, 2021), pragmatics research has included formulaic language. Granger (1998), for example, attributed the growing research in pragmatics at the time as one impetus to study formulas. In pragmatics, definitions of formulaic language include three parts: the form as a recurrent sequence, its occurrence in specific social contexts, and the idea of the social contract which extends to members of a particular speech community (Bardovi-Harlig, 2009; Coulmas, 1981; Erman & Warren, 2000). You may have heard or may have used conventional expressions (one type of formulaic language) such as Nice to meet you in response to an introduction in the American Midwest or Mucho gusto on the U.S.-Mexican border. You may also have received emails in English from around the world that begin with the formulaic opening I hope this email finds you well. Seminal work on formulaic language emphasizes the role of a speech community in its use. Myles et al. (1998) describe expressions as having "community-wide use" (p. 325); Erman and Warren (2000) accord them the status of "favored [...] in preference to an alternative" (p. 31); and Coulmas (1981) refers to "tacit agreements which members of a community presume to be shared by every reasonable comember" (p. 4). The use of formulaic sequences as a pragmatolinguistic resource reveals not only high agreement in the realization of social expectations but also agreement as to the form to be used.

The study of formulas has been approached in a number of ways in pragmatics research, including the three most common: analysis of pre-identified expressions across regions, identifying expressions in corpora from particular regions, and elicitation of a range of expressions given specific pragmatic contexts. While all of these approaches have value, once we consider the core function of an expression, acquisition of second language pragmatics, or variational pragmatics, frequency or density of use is also documented. For example, Culpeper (2010) used a 50% cut-off for identifying impoliteness formulas. For a candidate expression to be considered impolite, at least 50% of its uses in the Oxford English Corpus had to be impolite. The density of use has also employed a 50% cut-off in conversation-simulation tasks in a variety of languages: for English (Bardovi-Harlig, 2009), Chinese (Bardovi-Harlig & Su, 2018; Taguchi et al., 2013; Yang, 2016), French (Edmonds, 2014), and Spanish regional varieties (Bardovi-Harlig, Comajoan, Mossman, & Rodriguez, under review).

This talk will discuss the investigation of formulas from an empirical perspective, including how "recurrent" and "invariant" are to be defined consistent with production data, how studies have operationalized concepts of "community-wide use," "preferred," and "shared" across multiple languages, and how this approach has been used to study acquisition and variation.

To be announced

Post-digital redemption? The metapragmatics of forgiveness

Plenary lecture

Pilar Garcés-Conejos Blitvich¹

1. University of North Carolina

This talk explores whether destigmatization and reintegration (Begner, 1987) after scandal and cancelation (Garcés-Conejos Blitvich, 2024) are viable in a post-digital era (Blommaert, 2019). More specifically, it focuses on the metapragmatics of forgiveness, understood as *moral repair*, i.e. the re-establishment of a moral relationship between offender/offendee (Griswold, 2007). The study's guiding question can be summed up as follows: is post-digital redemption feasible (Ambrose et al., 2012), especially considering the persistence, searchability, shareability, and visibility of digital content—all of which make forgetting difficult? (Bös & Kleinke, 2017). This understudied topic—from a discursive perspective—is crucial, as social media algorithms capitalize on conflict, and negatively valenced behaviors, amplifying them as potent engagement tools in the current attention economy (Nieborg & Poell, 2018). Forgiveness, a positively valenced behavior is, therefore, less of an attention-catching device, yet fundamental to understanding this highly polarized era (Keohane, 2024).

A sizeable corpus of notable post-cancelation cases was collected and included public apologies, social media reactions, media coverage, and subsequent public/institutional reactions. A Corpus Assisted Discourse Analysis (Partington et al., 2013) of the data anchored in discursive pragmatics (Garcés-Conejos Blitvich & Sifianou, 2019) delved into the performativity of avowal (Presswood, 2017), the supportive, critical, neutral or dismissive nature of posts in response to the apology, and whether forgiveness and reintegration ensued.

Results showed that, regardless of the perceived *quality* of the apology, there continued to be a polarized reception (along, among others, length of parasocial relationship with the offender or ideological splits), and ultimately reintegration was, at least in a significant part, in institutional hands. Importantly, many *cancellees* were not forgiven (despite repeatedly apologizing) whereas others gained public support, without apologizing, due to changing societal perceptions.

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Pragmatics for the public sphere: Meaning potential and the global challenges of adaptability

Plenary lecture

Jef Verschueren¹

1. University of Antwerp

For this presentation, the ‘public sphere’ is defined as the increasingly complex space of publicly accessible meaning. It is an arena for struggles over meaning or, in less polarizing terms, the never-ending negotiation of socially relevant meaning. The major instrument for such negotiation is language use. Therefore, this arena for struggles over meaning lies within the scope of linguistic pragmatics.

Meaning-generating processes, functioning with an interaction-based design that heavily relies on inferencing, do not only underlie direct interpersonal exchanges, but also the more distant – often delayed – matching of the production and interpretation of public discourse. The adaptability involved meets extra challenges when confronted with the inevitable linguistic diversity of a global public sphere.

It will be argued that for an understanding these processes it may be useful to look contrastively at languages as conglomerates of sedimented realization patterns of meaning potential. After explaining this theoretical stance, the presentation will focus exclusively on its implications for international communication.

These implications will be illustrated with three types of examples: a paragraph from a literary essay and its translations, different-language versions of the ‘same’ piece of news reporting, and different-language versions of some samples of international agreements. The meaning potential of ‘equivalent’ texts in different languages will be shown to vary, even when explicit attempts are made to minimize such an effect. The observations are not new, but an attempt will be made to present them in such a way that new formulations may emerge for possible questions for further research.

The conclusion will point at the contributions linguistic pragmatics can make to an ‘ecology’ of the public sphere.

Propositionality in a World Prone to Collapse

Plenary lecture

Terra Edwards¹

1. University of Chicago

There is a long tradition among philosophers and linguists of thinking about language in terms of its capacity for making claims about the world which can, through a kind of propositional reasoning, be deemed true or false. This process coordinates beliefs about, and perceptions of, the world with normative ways of speaking and acting to yield certain tendencies in making and evaluating such claims. However, anthropologists have pointed out that the particulars of those tendencies depend on who you are. There is no universal set of maxims, rules, or conditions that will guarantee the truth value of any proposition. This talk will explore the idea that in a world prone to collapse, the capacity of propositions to serve as tools for acting in and on the world may diminish.

The analysis is rooted in nearly 20 years of linguistic anthropological research among DeafBlind people in the U.S. where most members were born Deaf and slowly became blind over the course of many years. As that process unfolded, the visual world they once knew collapsed. In the past, that problem was addressed by relying on sighted interpreters who described more and more of the world as vision deteriorated. Eventually, interpreters' statements about the world were expected to stand in for the world itself. In the 2010s, two DeafBlind leaders called this practice into question. Over the next two decades, DeafBlind people found new, tactile ways of being in the world and a new, tactile language started to emerge. In this talk, I will analyze routine instances of language-use that took place during that transformation in order to understand the existential and environmental conditions that render propositions meaningful and effective.

Sáantiguar: from breathing to poetics

Plenary lecture

William Hanks¹

1. University of California, Berkeley

This paper presents a brief analysis of one variety of ritual speech in contemporary Yucatec Maya, with a focus on the style of breathing and its relation to poetic parallelism in performance. The breathing, I will show, is highly specialized and readily distinguishable from ordinary autonomic breathing, whether at rest or while speaking. Indeed this distinctiveness is a defining feature of the register, known as *payal chi* ‘prayer’, as performed by *hmèen* ‘shamans’ in the area of Oxkutzcab Yucatan, Mexico. The focus of this paper is the performance of Sebastian Castillo Mo, a well-known *hmèen*, known locally as Don Chabo. Poetic parallelism in this register is expressed in multiple ways, including particle phrasing, alliteration, morphosyntactic and semantic parallelism, recurrent prosodic contours and parsing of lines by syllable count. Depending on the verbal context, any of these streams of parallelism may occur alone or in combination with any, or indeed all, of the other ones. The result is a very dynamic poesis in which parallelisms accumulate into peaks of intensity, foregrounding select portions of the prayer, only to subside, reverting to a flatter prose-like expression, until the re-intensification in the next peak.

Breathing is an autonomic biomechanical process enacted by the body. ‘Autonomic’ here entails that breathing is automatic, involuntary and governed by the autonomic nervous system. It consists of a cycle with two phases, inhalation and exhalation. Inhalation is considered active because of the musculature it relies upon, and the exhalation phase is typically labelled passive, basically a relaxing of the muscles used for the inhale. But there are many varieties of breathing that involve specific objectives, self awareness and voluntary techniques. Think of musicians playing any wind instrument, opera singers, auctioneers, meditators, swimmers engaged in strenuous effort. I will describe a highly specialized way of breathing that provides the air stream mechanism for Don Chabo’s chanted *payalchi* prayer, across all genres of performance.

It is characterized by extremely rapid inhalation, usually lasting under a second, followed by continuous exhalation that can be upwards of 20 seconds. By contrast, at rest autonomic breathing displays far more symmetry in the duration of the phases, and the exhale in Don Chabo’s ordinary speech rarely exceeds 3 seconds in length. The long continuous stream of air exhaled in *payalchi*-style breathing is turned into sound by the articulatory process, which converts breathing into an airstream mechanism for phonation. It is also what I will call a breath group. The breath group consists of a single exhale and all the language and prosody that is articulated during the exhale. It therefor joins the physical process of effortful breathing with the semiotically replete medium of language.

From the breath group as a unit, we will move analytically to the poetics of the words and produced in the same breath group. This leads into the poetics of Maya style and the dynamics of shifting intensities in poetic parallelism. We will briefly examine three breath groups in order to illustrate the dimensions of poetic parallelism and their combinations.

Slicing the Social World: Context and Action in the Analysis of Interaction

Plenary lecture

Melisa Stevanovic ¹

1. Tampere University

All research involves conceptualizing phenomena by “slicing” reality into analyzable parts, which can be done in multiple equally valid ways. In the analysis of social interaction, researchers rely on linguistic categories that partition the referential world, conceptual distinctions that carve up the material world through its specific properties, and action labels that segment the continuous flow of behavior into graspable, intention-relevant units. The same applies to the analysis of how the social world becomes relevant to and part of interaction. This presentation explores social-relational heuristics (i.e., epistemics, deontics, etc.) as one way to slice the social world into analyzable parts. This approach is discussed with reference to alternatives, such as membership categories or positioning theory. From an empirical perspective, four basic approaches are considered: (1) an inductive, case-by-case approach to the *emic* analysis of how certain aspects of the social world are made relevant and negotiated in and through interaction; (2) a more theoretically driven, *etic*, quantification-based approach to understanding how specific features of the social context serve as resources for designing mutually intelligible actions; (3) an alternative *emic* perspective on the social world, as reflected in people’s retrospective accounts of interactional events; and (4) an experimental approach to social perception, which not only illuminates the role of specific contextual variables in appraising the nature of action but can also reveal systematic differences in how individuals from various social groups interpret actions and their social implications. Ultimately, it will be argued that how we slice the social world is not merely an analytical choice but one with broader epistemological and political implications.

The complexity of impoliteness: Emotion, power, and identity struggle

Plenary lecture

*Chaoqun Xie*¹

1. Zhejiang International Studies University

Human sociality is fundamentally shaped by the ontological tension between Dasein (being-there) and Mitsein (being-with), wherein subjectivity is not a pre-existing essence but emerges through intersubjective engagement (Heidegger 1962). This existential condition renders (im)politeness phenomena especially illuminating, offering both theoretical and empirical insight into how social actors negotiate authenticity, relationality, and moral accountability. In recent years, (im)politeness research has undergone a series of theoretical reorientations (Haugh 2024), one of which involves a re-evaluation of impoliteness—since Culpeper’s (1996) seminal pragma-linguistic contribution—as a legitimate and analytically generative site for investigating the dynamics of human co-existence. Rather than viewing impoliteness as a marginal or transgressive communicative mode, contemporary scholarship increasingly theorizes it as a constitutive feature of social interaction, intricately tied to the negotiation of affect, power, and identity.

While impoliteness is inherently complex, situated within temporal, affective, and hierarchical contexts, its dynamics can be analytically distilled through fine-grained examination of naturally occurring interactions. Drawing on microanalysis of a real-life Chinese interactional episode, this paper demonstrates how impoliteness is enacted across three interrelated dimensions: as affective positioning, wherein emotional stances emerge in response to situated social practice; as power performance, through the reproduction or contestation of asymmetrical relations; and as identity struggle, whereby interlocutors enact socially recognizable roles while simultaneously asserting, defending, or reinforcing their alignment with particular identity positions.

By bracketing normative assumptions and attending to the lived textures of interaction—echoing Husserl’s (1982) call to return “to the things themselves”—the analysis reveals impoliteness as a key site where emotion, power, and identity are not merely expressed, but co-constituted in and through discourse.

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Panels

(Cross-)linguistic studies on relationships and socialisation practices in family discourse

New Type

*Valeria Sinkeviciute*¹, *Andrea Rodriguez*¹

1. The University of Queensland

Family discourse, including interaction between parents and children, siblings and adult (extended) family members, is a complex social phenomenon where social meanings are jointly constructed and negotiated. For several decades now, various aspects of everyday family talk have been explored with a focus on cultural patterns and interactional phenomena, examining the role of talk in shaping and invoking familial, social and cultural dimensions of everyday family life (e.g. Blum-Kulka, 1997; Gordon, 2009; Goodwin & Cekaite, 2019), including identity construction (e.g. Ochs & Taylor 1995; Tannen et al. 2006; Butler & Fitzgerald 2010; Liu, 2023) and various aspects of language and pragmatic socialisation (e.g. Zinken, 2016; Endo, 2021; Kim & Carlin, 2023). One of the most examined sites for the exploration of family interactional practices is dinner-table talk, where particularly young children are socialised into pragmatic and normative conduct by their parents as well as older siblings (e.g. Sterponi, 2003; Friedland & Mahon, 2018; Mandelbaum et al., 2022). These conversations dealing with situated (in)appropriateness, power (in)balances and morality have a potential to transform into instances of oppositional talk, for example, through disagreement, disputes, complaint and even conflict sequences. Importantly, while negotiating social and moral orders *in situ* (e.g. Church, 2009; Caronia et al. 2021) and involve affective work that socialises children into correct ways of being and behaving in the world (Goodwin et al., 2012; Goodwin & Loyd, 2020), they also contribute to family relationship building (e.g. Hua, 2008; Rodriguez & Sinkeviciute, 2023), where each family member positions themselves in relation to the rest of the family through invoking, claiming and negotiating their responsibilities, rights and obligations.

This panel aims to expand on the existing research on family discourse and examine family relationships in and through pragmatic socialisation practices in family interaction from various lingua-cultural contexts. It brings together papers that explore how in different languages family relationships and social order are co-constructed and invoked in parent-young children talk, sibling interactions, and conversations between adult family members. Using different methods, ranging from interactional sociolinguistics, conversational analysis, to membership categorisation analysis and interactional pragmatics, all the papers approach ‘doing family’ and its role in broader society as a situated phenomenon that manifests itself in various ways, illustrating practices used in the management and negotiation of moral and relational matters involving layers of accountability, deontics, and epistemics, as relevant to those categories.

(Dis)agreement in peer interaction in pedagogical settings

New Type

***Masanobu Masuda*¹, *Satomi Kuroshima*²**

1. Kyoto Sangyo University, 2. Tamagawa University

This panel aims to collectively investigate different interactional methods for (dis)agreement in peer interaction in pedagogical settings, using conversation analysis as a research framework. Agreements are generally preferred over disagreements (Mori, 1999 for opinion-negotiation sequences; Pomerantz, 1984 for assessment sequences), and preferred responses are thought to contribute to the maintenance of social solidarity (Heritage, 1984). However, in some institutional settings the preference organization may work differently than in ordinary conversations. For instance, in disputes or discussion where elaboration on one's own ideas is encouraged, disagreement turns are claimed to be unmitigated without delay and oriented to as preferred (Fujimoto, 2010; Kotthoff, 1993). Moreover, in pedagogical settings, students may display uncertainty and deliver opinions in a humorous, non-serious manner in presenting their ideas (Degoumois et al., 2017), take a stance of uncertainty and avoid being positioned as an expert, thereby maintaining an epistemically symmetrical relationship with their peers (Hauser, 2018), or acknowledge an opinion by others without producing explicit (dis)agreement (Morimoto, 2020). In peer interaction where, in principle, little difference in expertise is presupposed, students are more likely to refrain from presenting themselves as different from others even when it is desirable for pedagogical goals.

This panel focuses on (dis)agreement in peer interaction in pedagogical settings, a relatively less investigated type of interaction compared to that between a teacher and students (Gosen et al., 2023). The panel aims to describe various interactional methods used by students and what kind of interactional matter they orient to in delivering (dis)agreements, building on the same line of existing research (Aline & Hosoda, 2018; McQuade et al., 2018; Sharma, 2012). The research framework adopted is conversation analysis, a promising methodology to provide emic descriptions of interaction and has revealed interactional details in learning (e.g. Jakonen & Morton, 2015; Kunitz et al., 2021; Mori, 2002; Sert, 2015; Sherman & Tũma, 2023; Waring, 2016). The targets of investigation addressed in this panel include, but are not limited to, negotiations of one's position for discussion outcomes (e.g., when students need to make a joint decision), interpretation of the discussion topic or task materials, and planning with the progression of the discussion. We explore not only the phenomenon involving (dis)agreement but also other phenomena related to (dis)agreement in a broader sense, such as students' epistemic orientation, drawing on the analyses of the interactions occurring both inside and outside of a classroom.

(Im)politeness: Regional variation

New Type

Jonathan Culpeper¹, Mathew Gillings², Isolde van Dorst²

1. Lancaster University, 2. Vienna University of Economics and Business

A relatively recent development has been the evolution of the new subfield “variational pragmatics”. Within Spanish pragmatics, for example, Márquez Reiter and Placencia (2005) discussed sociopragmatic variation. Schneider and Barron (2008) characterised pragmatic variation as a subfield – “variational pragmatics” – operating at the intersection of pragmatics and dialectology, and aiming to examine how different pragmatic features vary according to a range of different social variables. Subsequent work in this subfield has typically focused on intra-lingual variation, examining pragmatic features in pluricentric languages such as English and Spanish across different nations (e.g. Britain/Ireland/USA) (see also the 2024 collection in the *Journal of Pragmatics*, volume 232, edited by Klaus P. Schneider).

Our panel is distinct with respect to its combination of two features. First is the focus on (im)politeness specifically, rather than all pragmatic phenomena; second is the focus on regional variation within one language *and* one nation.

There has already been some work along these lines. Regarding politeness, Culpeper and Gillings (2018) used synchronic spoken British English corpus data to examine whether there were differing levels of solidarity, tentativeness, and deference politeness formulae across the north and south of England. The UK did indeed have a general affinity for negative politeness, yet it found some preference for more formal politeness formulae in the south, and more informal formulae in the north (see also van Dorst et al. 2024). Methods are not of course confined to corpus data. Leemann et al. (2024) used a survey, observational data and interviews to investigate regional practices in saying goodbye to and/or thanking bus drivers in German-speaking Switzerland. Regarding impoliteness, Dress et al. (2008) designed tasks to measure the use of sarcasm, and compared college students in New York and Tennessee, finding that Northern participants generated more sarcastic completions and chose more direct ironic statements than their Southern counterparts did.

This panel features further work in this sub-field, undertaken using a range of methods, languages and regions. Culpeper, Jonathan, and Gillings, Mathew. (2018). “Politeness variation in England: A North-South divide?” In V. Brezina, R. Love, and K. Aijmer (eds.), *Corpus Approaches to Contemporary British Speech: Sociolinguistic studies of the Spoken BNC2014*. London: Routledge.

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Adult-child and peer interactions in transitional spaces

New Type

***Matthew Burdelski*¹, *Amanda Bateman*²**

1. Osaka University, 2. Birmingham City University

Studies of social interaction in pragmatics, conversation analysis, and allied fields have paid increasing attention to space in lived social worlds (e.g., McIlvenny et al., 2009). These studies have demonstrated that space is not merely apriori features of context but is constituted through the use of communicative resources and practices (Duranti & Goodwin, 1992; Mondada, 2014). Although most of the research has focused on space wherein specific activities occur, there has been much less focus on how “transitional spaces” are systematically co-produced by members. Such spaces can be characterized as interstitial or “liminal” (Levy & Gardner, 2012), residing “in between” or at the boundaries of two activities: one prior and the other impending. Transitional spaces are a site in which actions, stances, and identities are co-constructed. For example, Rampton’s (1995) exploration of ethnicity among adolescent boys demonstrated how ‘language crossing’ occurs within transitions. Research on space extends to children’s interactions with adults and peers (e.g., Cobb-Moore, Danby & Farrell, 2010), as a site of socialization (Keisanen, Rauniomaa & Siitonen, 2017). These studies highlight the payoffs from examining transitions, but more work is needed.

This panel brings together researchers of child interaction who are conducting ethnographic and multimodal conversation analytic research in educational and domestic spheres across the globe (Australia, China, Finland, Japan, New Zealand, Singapore, Sweden, and Vietnam). We aim to explore what goes on in and through transitional spaces and how those spaces are constituted. We address the following questions (1) In what ways do children and adults mobilize linguistic, embodied, and material resources to perform social actions and display stances in and through transitional spaces? (2) In what ways are those spaces (and the actions and stances that occur within and through them) marked as being “in-between” other activities? (3) What are commonalities and differences in the ways transitional spaces are constituted across the settings and cultural contexts? (4) What do the findings suggest for children’s sociality, including their group membership and inclusion, their understanding of moral values, and their formation of identity? The goal of this panel is to relate the various findings to reveal children’s social competencies in contributing to the co-creation of transitional spaces.

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Affective pragmatics: Doing things with emotions

New Type

Marina Terkourafi¹, Marco Mazzone²

1. Leiden University, 2. University of Catania

Research on language and emotion within linguistics has primarily focused on talking *about* emotions, that is, expressing our emotions through verbal means. However, in neighbouring disciplines such as (social) psychology and philosophy of mind, interest has also been devoted to how externalizing our emotions through nonverbal means can carry meaning *in itself* and function to bring about changes in the world.

This panel will engage with the Theory of Affective Pragmatics (Scarantino 2017, Scarantino 2019, Scarantino et al. 2022; henceforth TAP), according to which expressions of our emotions using nonverbal means don't just bring about perlocutionary effects but can be used to perform the analog of illocutionary acts. One interesting question, in this case, is exactly **what does** the performative work: we clearly don't experience the emotion (of pain, joy, fear, etc.) **in order to** bring about a change in the world, however, it is possible that we strategically let these emotions show to other people when we experience them in order to bring about certain effects in those people. This claim needs a lot more unpacking to find out how it works and whether it is consistent with how speech acts work (for instance, one may doubt whether there can be socially acknowledged procedures that secure the intended effects, as in the case of verbal speech acts).

In other words, the TAP raises important questions such as the following:

- a) What type of meaning is involved in emotional communication?
- b) Can externalizing one's emotions bring about changes in the world? What is the best way to theorize that?
- c) How do emotions relate to the dynamics of illocutionary and perlocutionary acts?
- d) How many things can we do with emotions?

Against this background, the contributions to this panel focus on topics related to animal communication; issues of demarcation between different modes of communication (specifically, the minimal conditions for communication in general, for intentional communication, and for human communication); and the specific characteristics and role of multimodality in communication.

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AI Language and Computational Methods in Pragmatic Analysis

New Type

Xi Chen¹, Vittorio Tantucci²

1. Nanyang Technological University, 2. Lancaster University

This panel brings together pragmatic research of ‘AI language’ and research that leverages the power of AI or computational methods to conduct pragmatics analysis. Here, AI language includes broadly AI-generated language, human-AI interactions, and human language modified by AI in any format (e.g., textual, audial). Nowadays, the application of AI permeates our linguistic experiences, from automatic sentence completion embedded in email apps to translations suggested with every click of foreign websites. It not only provides a new source of data, but also impacts or constrains human written and spoken literacy. A surge of studies has compared AI language to human language (e.g., Herbold et al., 2023; Liao et al., 2023), but rarely from a pragmatic perspective. Chen, Li and Ye (2024) was one of the first studies that confirmed GPT-3.5 had human-like pragmalinguistic and sociopragmatic performance. Still, much is unknown about the pragmatic qualities of AI language.

In the meantime, a single Large Language Model (LLM), such as GPT, is now capable of performing multiple language-processing tasks, for example, conducting POS tagging, information extraction, and sentiment analysis, rendering new opportunities to implement computational approaches in large-scale analysis of language use of human and AI (e.g. Tantucci & Wang 2022; Tay 2024). Therefore, we are also interested in the analysis of language using AI and computational methods as well as other quantitative approaches (e.g., statistical modelling, machine learning). Overall, this panel hopes to bring in innovative and/or interdisciplinary methods that can be used to analyse both conventional and AI-generated/modified language data.

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Blue Pragmatics: Speaking of the Sea and Planetary Water

New Type

*Carsten Levisen*¹, *Stephanie Mašková*²

1. Roskilde University, 2. Griffith University

This panel brings together pragmatics and the Blue Humanities. As a transdisciplinary response to the current planetary crisis, the Blue Humanities has emerged as a field of inquiry that “comprises a current of scholarly and artistic discourses that foreground human relationships with water in all its forms” (Mentz 2024:17).

“Blue Pragmatics” seeks to contribute to the Blue Humanities by studying the language of waterscapes and the discourse of water in linguacultures across the planet. This involves, for instance, to study the meanings that speakers assign to seas and oceans, to rivers and icebergs, to islands and beaches, to cruise ships and drilling rigs, to dolphins and sea turtles, and to mermaids and monsters of the sea.

Providing new insights into the scripts, narratives and worldviews that undergird the language and discourse of all such types of meanings, the panel explores how the Blue Humanities can benefit from including Blue Pragmatics into its portfolio of perspectives, but also how pragmatics can benefit from a “blue turn” – a new attentiveness to the sea and other kinds of planetary water in human life and linguaculture.

It is of special interest to the panel to seek to understand how agency is ascribed to blue entities, e.g. as brutal or healing agents (e.g. *the roaring sea*, *holy water*), how more-than-human agents are construed and interacted with (e.g. “interspecies interaction”) and how mythology and ritual intersect with water discourse. The interest expands also to transient blue socialities (e.g. cruise ship tourists, beach vendors), as well as water disasters (*flooding*, *tsunamis*, etc.) and the discourse of the current eco-crisis of the planet.

The panel include contributions that offer case studies on Blue Pragmatics, through analysis of the human-water relationship in well-defined linguacultural contexts. Studies in the language and discourse *about* waterscapes from both synchronic and diachronic perspectives will be presented, as well as the language and discourse *in* waterscapes, i.e. enchronic in-situ perspectives.

Our two methodological frames are:

- (i) Blue fieldwork, i.e. fieldwork that centers in on the human relationship with water and water-related ecologies, with a focus on analysing the cultural pragmatics of blue linguaculture(s), or, the situational pragmatics of transient human-water encounters. The technical requirement for blue fieldwork necessitates on-site fieldwork based on extensive language-culture-nature engagements and an analytical attunement to semantic and pragmatic detail, via e.g. keyword analysis, script analysis, indexicality analysis, QGIS-assisted analysis, etc.
- (ii) Blue discourses studies: studies in blue eco-narrative, water-centered ritual and myth, representations and texts on water-related dangers and disasters, etc. The technical requirements for blue discourse studies encompass corpus-assisted analysis of contemporary or historical text, orature analysis, multimodal semiotics, interactional analysis, etc.

The panel brings together scholars working in frameworks such as cross-cultural and intercultural pragmatics, ethnopr pragmatics and the ethnography of communication, ecolinguistics and language ecology, anthropological linguistics and linguistic worldview studies.

Bridging Research Worlds: Unveiling the Power of Pragmatics across Academic Domains

New Type

*Urjani Chakravarty*¹, *Gulab Chand*²

1. IIM Bodh Gaya, 2. Manipal University Jaipur

Pragmatics, which originated within the philosophical domain, examines how context influences the interpretation of meaning, distinguishing between what is explicitly stated and what is implied (Korta, 2024). In linguistics, pragmatics naturally interacts with other subfields, such as syntax and semantics. However, the applicability of pragmatics extends far beyond linguistics. Focusing on context and implication makes pragmatics a valuable tool for research in numerous fields beyond traditional linguistic studies. For instance, in fields such as sociology (Mey, 2017), pragmatics can be employed to study social practices and organizational interactions, shedding light on how language shapes and is shaped by social dynamics (Yli-Jokipii, 2010; Poggi et al., 2017).

The panel's goal is to explore the subject's effectiveness (pragmatics) to interact frequently, and in many different ways, with other fields of study. The interactions can be explained through the following questions:

1. How varied is the interaction?
2. Is the interaction due to some specific feature of the field of pragmatics? If so, what would that special feature be?
3. Or should one investigate in another direction, take the limited uses of pragmatics, and build it across in the social science landscape?
4. Did the need to establish the legitimacy of the field force pragmatists to apply methods from other disciplines?
5. What role did the interaction with other fields play in the subject area's development?
6. How have different theories of pragmatics influenced/influenced multiple research directions?
7. Can we find methodologies that support pragmatic's acceptance as a relevant social science domain?

The contention is that pragmatics can be used as a research tool or conceptual model in any cross-discipline endeavor (Jucker et al., 2018). While pragmatics based itself in the domain of philosophy, it has, through the years, crossed paths with theories, concepts, and methods from other disciplines (Jurafsky, 2006; Al-Hindawi et al., 2019). Thus, the interdisciplinary nature of pragmatics offers a strong foundation for studying complex phenomena across academic fields.

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Choosing the best words for clear accessible communication

New Type

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1. Griffith University

Many people are overwhelmed and confused by the volume and complexity of information and messages all around them. The world is in a state of social and environmental upheaval. Technology and media are in transformation.

Now, more than ever, we need clear and accessible communication in fields like health, education, law, environment, disasters, religion and ethics, psychology, and the arts. Despite valuable contributions from communication studies, media studies, marketing, and applied linguistics, not a great deal of attention has been paid to individual word selection. This panel is distinctive in its focus on the lexical and the phraseological and their relationship to comprehension.

To illustrate, Goddard et al. (in press/2025) reported on four case studies in which practitioners of minimal languages addressed issues of clarity and accessibility in the wording of surveys, rating scales, and questionnaires. In one case, linguists worked in dialogue with psychologists on a large climate change survey, to clarify and sharpen items about the distress felt because of environmental destruction. Adjustments of this kind can be especially helpful in multicultural and multiethnic societies with a variety of reading levels.

The purpose of this panel is to bring together people from multiple fields and subdisciplines to focus on the question of how to choose the best words for clear and accessible communication, taking account of purpose, genre, audience, and other factors. These fields include lexical semantics, minimal languages, plain language, translation studies, philosophy of language, and discourse studies. Research represents the theoretical, the methodological and the applied.

Over three sessions, eight talks, and a concluding discussion period, contributors engage with examples from child development screening, climate change texts, the European Union administrative-legal domain, interviews with translators on issues faced in translating different types of texts, speaker metacommentary, emergency weather warnings, and psychology and health tools.

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Communication of identity in health conditions: multilevel perspectives on stigma

New Type

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Health and illness have been connected almost intrinsically with stigma—originally discussed by Erving Goffman (1963) but with roots far beyond, in ancient texts such as the Christian bible. By its nature, stigma concerns demeaned and devalued identities that arise from societally given knowledge. The ultimate outcome of stigmatised identities is social exclusion, specifically at the level of the group. Stigmatised identities are complex constructs that are highly responsive to social context and this regard, pragmatics researchers have important contributions to make. Language drives key mechanisms in stigma, such as labelling, transmission of stereotypes, and signalling of exclusion. Importantly, although stigma has been constructed as a multilevel construct, much of the research on stigma has been criticised for disciplinary siloing. Accordingly, an aim of this panel is to draw together research from divergent perspectives, such as communication, psychology, and linguistics, to address the construction and impact of stigmatised identities from the perspectives of the individual and the social group. Health identities are constructed and communicated pragmatically, in contexts that are interactional and often involve power relationships. Health identities articulate with stigma but can also be asserted by stigmatised individuals against society or at least in opposition to negative appraisals that may be communicated against them. Moving beyond the simplistic conception of stigmatiser and stigmatised, the panel will address the construction and communication of health identities in a variety of contexts and through different modalities. The panel will introduce work in areas of health that include mental health, chronic and infectious conditions, neurodivergence, and healthy lifestyles.

Corpus pragmatics – Methodological and empirical findings on the combination of qualitative and quantitative research in pragmatics

New Type

***Stefan Hauser*¹, *Martin Luginbühl*²**

1. University of Teacher Education Zug, 2. University of Basel

While the combination of qualitative and quantitative analyses has long been part of the methodological inventory in various areas of pragmatic research (e.g. in discourse analysis, media linguistics studies, see Bednarek et al. 2024, Bednarek & Caple 2017, Bubenhofer 2022, Mahlberg 2014), mixed-methods studies are still less common in other areas (e.g. in conversation analysis, but see Stivers 2015, Luginbühl et al. 2021). The different contributions to the panel provide an insight into current empirical studies and methodological approaches in the emerging field of corpus pragmatics that combine or contrast qualitative and quantitative methods of analysis. The panel includes contributions from various areas of pragmatics, including conversation and interaction analysis, sociopragmatics, discourse analysis, multimodality, genre studies and media communication. Contributions that include methodological reflections on data collection and analysis are welcome, as are empirical studies that combine and reflect on qualitative and quantitative methods. All contributions are asked to focus on the challenges and opportunities of mixed methods (e.g. Schoonenboom & Johnson 2017).

Each presentation will address a selection of the following questions:

- What innovative methods of combining and integrating qualitative and quantitative data analysis exist that are of particular value for pragmatic questions?
- How can qualitative and quantitative methods complement each other in the analysis of digital and analog data?
- What interpretative challenges are posed by coding categories and quantification of multimodal data in pragmatics?
- How does the determination of the level of granularity differ in qualitative and quantitative analyses? What effect do these decisions have?
- How does the relationship between qualitative and quantitative analysis methods change in pragmatic analyses under the influence of AI?
- What (particular) challenges do function-based and form-based studies in pragmatics face when they combine qualitative and quantitative methods?

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Crosslinguistic perspectives on multi-unit turns: Structure and action in “never-ending sentences”

New Type

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In conversation, turns are exchanged rapidly at some points, but at other points, one participant may engage in an extended turn, such as a telling, while others refrain from making substantive contributions until the turn has been brought to completion. The purpose of this panel is to investigate how participants in everyday conversation indicate to their recipients that they will continue their current (lengthy) turn, or that their turn is finished, so someone else can take a turn. We will focus on the interplay between prosodic and bodily-visual characteristics and the grammatical, semantic and interactional features of complex, lengthy turns emerging in ways not commonly recognized in standard grammars (cf. “neverending sentences” (Auer 1992); “clause chaining” (Iwasaki 2013); “multi-unit turns” (Houtkoop & Mazeland 1985; Marian et al. 2021)). Multi-unit turns have been actively discussed in Conversation Analysis and Interactional Linguistics in recent years, but most of the existing work on that topic has been based on data from certain Indo-European languages, especially English and German (e.g. Selting 2000; Ford 2004). The same can be said about the study of the prosodic features of everyday conversational language; while work exists on the prosody and phonetics of talk-in-interaction in Germanic languages (e.g. Local & Kelly 1986; Ford & Thompson 1996; Couper-Kuhlen & Ford 2004; Barth-Weingarten et al. 2010; Robinson 2023; outside Germanic, see, e.g., Pons Borderia 2014 on Romance), very little work on this topic has been done on languages outside the Indo-European language family. One focus of this panel is to feature work by scholars working on prosody and phonetics of multi-unit turns in a typologically, areally, and genetically diverse group of languages, in order to better understand crosslinguistic variation in indexing multi-unit turn projection, continuation and completion.

In the panel, we look for answers to the following questions for the languages represented in the panel:

- What are the grammatical, semantic, prosodic, bodily-visual and interactional features which speakers use to project and index continuation or completion of multi-unit turns?
- How do these features interact in projecting the end or continuation of a multi-unit turn?
- Are the practices used for indexing continuation and completion of turns different from one language to another, or are they similar across languages?
- Are the traditional concepts based on research on Indo-European languages appropriate for capturing the nature of turn projection, continuation and completion in everyday conversation in other languages? If not, what other concepts might be appropriate for describing the resources and practices in other languages?

Our panel includes contributions based on conversational data from a range of languages, including English, Finnish, Hebrew, Indonesian, Japanese, Mandarin, Russian, Swedish, and Turkish.

Discourse-Pragmatic Markers of Chinese Origin in Asian Languages

New Type

***Reijirou Shibasaki*¹, *Yuko Higashiizumi*², *Haiping Long*³, *Jiyeon Park*⁴**

1. Meiji University, 2. Toyo University, 3. Sun Yat-sen University, 4. Matsuyama University

After a successful workshop with a similar theme in the 18th International Pragmatic Conference in Brussels in July 2023, this panel intends to continue fruitful discussion based on different sets of data in order to corroborate, find limitations to, and refine the findings.

This panel addresses some sets of expressions of Chinese origin used in Asian languages, including, but not limited to Chinese, Japanese and Korean, and investigates the issue whether they have grammaticalized into discourse-pragmatic markers (DMs, hereafter, as an umbrella term) from their earlier lexical expressions either similarly across these languages or distinctively in language-specific ways.

It is well known that some compounds derived from the same Chinese characters are used as DMs in these languages (e.g., Rhee et al. 2021); therefore, one natural question is whether those DMs were borrowed from Chinese to Japanese and Korean as Sino-Japanese and Sino-Korean words, respectively. In fact, the higher borrowability of DMs in contact situations is reported in a wide range of works (e.g., Matras and Sakel 2007). If DMs had not been borrowed from donor to recipient languages, another possibility is ‘replica grammaticalization,’ namely, the process that a grammaticalization process in one language is realized based on a model process in another language (Heine and Kuteva 2005). Furthermore, some particular meanings of a form may have their own potential to operate grammaticalization independently from language contact and regional areas (e.g., ‘fact,’ ‘result,’ ‘issue,’ to name a few; see Heine et al. 2021 and Higashiizumi and Shibasaki in preparation for details).

Typically, DMs are used in spoken discourse. Therefore, if a DM is borrowed from one language to another, it would imply borrowing through spoken contact (e.g., *you know* in Clyne 2003). On the other hand, the heavy lexical borrowing of Chinese words into Japanese, Korean and Vietnamese almost exclusively through written texts is different from those typical cases (Norman 1988; Sohn 1999; Alves 2007; Irwin and Zisk 2019). Further, Fedriani and Sansò (2017: 16) point out that “the pool of sources from which grams originate is limited... [snip] when dealing with a given class of DMs it is more difficult to identify similar restricted pools of sources.” Fortunately, Asian languages have a massive amount of materials for the central issue of this panel.

Since contact linguistics is a thriving field (e.g., Grant 2020), what is addressed in this research project would thus deserve attention as a point of departure for offering a good opportunity to extend our knowledge on the issues from the perspective of DMs in Asian languages that have the lexica containing etyma of Chinese origin to a varying extent.

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Discourses of Novel Foods

New Type

Keri Matwick¹

1. Nanyang Technological University

How do we talk about new foods? What discursive strategies are used to describe, critique, promote, and ultimately conceptualize novel foods? The taste, cost, safety, and ethics of novel foods are among the discussions that are part of larger narratives that frame our understanding of how and what we eat (Eden, 2011; Sexton, Garnett, & Lorimer, 2019). Some foods change categories of edibility based on culture, like insects. Other foods are entirely new based on technological innovation, like synthetic color additives or cultivated meat. Another rising technological food innovation is the increased use of microalgae, such as spirulina, to fortify products like yogurt, flour, etc. Novel foods can also be foods and ingredients that have not been consumed historically in a particular country, such as acai berries, chia seeds, and chocolate.

To better understand how food categories are redefined and formed, this panel focuses on the language used to talk about novel foods. The cultural, political, media, and audience realities influence how novel foods are talked about, positioned, and valued (Bednarek & Caple, 2017; Cotter, 2010; Harcup, 2021). In examining the discursive power of the language of novel foods, we can identify how we communicate ideas, values, and identities through food, and ultimately how language shapes our realities and dinner tables.

Potential topics:

- Examine the discourse delineating novel foods vs traditional foods
- Identify how language is used in the branding and legalization of heritage foods
- Explore language constructs around terroir and authenticity
- Relate media texts reporting on novel foods to broader audience understanding
- Identify sociocultural understanding of edibility, eliteness, and distinction
- Take a historical linguistic approach and examine how a novel food has become normalized

All theoretical and methodological approaches are welcome to this panel.

Emancipatory Pragmatics: Current Perspectives and New Directions

New Type

Scott Saft¹, Kishiko Ueno², Yoko Fujii³

1. University of Hawaii at Hilo, 2. Notre Dame Seishin University, 3. Japan Women's University

Emancipatory Pragmatics (henceforth EP) is an emerging area that places primary emphasis on the description of linguistic practices in languages that are not Euro-American majority languages toward the larger goal of understanding the potential diversity in language usage across the globe. First introduced on a panel at the 2007 IPrA conference in Gotenborg, Sweden and then further developed at subsequent IPrA conferences as well as in three special issues in the Journal of Pragmatics, EP has thus far examined a wide range of practices in languages that include but are not limited to Gui, Hawaiian, Japanese, Kilivila, Korean, Libyan Arabic, Mandarin, Persian, and Thai. Moreover, in addition to describing linguistic practices, EP researchers also seek out concepts from non-Euro-American languages that may help inform, extend, and sometimes even challenge existing perspectives concerning foundational topics within Pragmatics such as politeness, turn-taking, deixis, and pronouns.

One example is EP's recent consideration of the notion of context through *ba*-theory, which derives from the Japanese concept of *ba*. Unlike typical views of context that assume from the outset a separation between individual actors and other aspects of context, *ba*-theory adopts a "radical" approach that is based on non-separation among all parties and objects. Such an approach makes it possible to see how individual selves, and all other aspects of context, emerge, change, and possibly dissolve, through interaction. This dynamic approach to context has been applied to not only Japanese but also data from other languages that include Korean and Hawaiian, and has increased our understanding of how people in those languages construct themselves and their relationships with others.

Although *ba* has been the most frequently explored concept in EP research, researchers have also discussed the application of other concepts from non-Euro-American languages to explain aspects of Pragmatics. Hanks (2005), for instance, noted that the concept of *wakimae*, which also comes from Japanese, may help explain the usage of deixis in Yucatec Maya. Furthermore, Intachakra (2012) offered the idea of *k^hwa:mkre:ŋtɛaj* from Thai to explain how politeness functions in Thai and possibly other Asian languages, and, similarly, Panpothong and Phakdeephassook (2014) described another concept, *maipenrai*, that underpins Thai social interaction.

Since it has been over 15 years since the introduction of EP, this panel intends to explore in further detail current EP research perspectives and also offer suggestions for future directions. Are there additional concepts from languages such as Japanese, Korean, Thai, Arabic, etc. that may add to our understanding of how human beings organize social interaction? How might concepts such as *ba*, *wakimae*, *k^hwa:mkre:ŋtɛaj*, and *maipenrai* aid in explaining language usage across a variety of languages? These are two of the leading questions driving this panel, which seeks participants engaging in language research on a diverse set of languages and language practices. Through situated research on language usage from an EP perspective, this panel aims to increase our ability to understand the human potential to employ language.

Exploring data (and methodologies) in pragmatics: What can we learn or not learn from them?

New Type

*Tsuyoshi Ono*¹, *Natsuko Nakagawa*²

1. University of Alberta, 2. Kyushu University

As discussed in Jucker et al. (2018) and Culpeper and Gillings (2019), and as evidenced by many talks given at the IPrA conferences, pragmatics, the study of language use, examines a variety of language materials. These include not only what is considered actual language use, such as written language, online and digital language, sign language, and speech and/or non-verbal behavior in naturally occurring situations, but also what would be considered less than actual use, such as constructed and elicited examples, experimental data, questionnaire/survey data, and writing and speech/behavior solicited for research.

This panel brings together researchers from representative areas of pragmatics to review the types of language materials they use as their primary data and discuss the motivations behind the selection. We hope to grasp the nature of available and commonly used data types, focusing on their strengths and weaknesses and what we can and cannot learn from them. We will explore the possibility of using multiple data types (and methodologies) to better understand language use and, in fact, language itself.

Our questions include:

What are the motivations behind selecting particular data types?

What are the strengths and weaknesses of various data types?

What can we learn or not learn from particular data types?

In trying to answer these questions, we will discuss the methodologies tied to particular data types. This panel will thus be a public forum where researchers with various theoretical persuasions review and perhaps extend the views presented by Jucker (2018), Schneider (2018), and others.

We have a well-rounded panel having secured the participation of researchers from corpus linguistics, experimental pragmatics, interactional linguistics, usage-based linguistics, and language documentation who focus on Japonic languages represented by Japanese and Ryukyuan languages (Japan), Karachay-Balkar, a Turkic language of Northern Caucasus (Russia), and Upper Kuskokwim, an Athabaskan language (Alaska, USA).

The panel will create an excellent opportunity for researchers, especially those relatively new to pragmatics, to reflect on the data types they use and those they don't and perhaps to consider using new data types in their studies. This exercise seems critical because we feel that, regardless of the increasing and decreasing trends in using different types of data (Culpeper and Gillings 2019), we can reach a more comprehensive understanding of language use only by utilizing multiple data types and methodologies (Jucker 2018:27). Minimally, the panel allows us to appreciate 1) the data types we have not had a chance to examine and 2) the work that examines such data.

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Foregrounding the substrate of accountability: Advances in the study of accounting practices

New Type

Andrea Rodriguez¹

1. The University of Queensland

The study of how members of society display orientation to accountability for normative and deviant courses of action has received considerable attention since Garfinkel's (1967) groundbreaking breaching experiments. The now ever-growing body of research includes a wide variety of accounting practices ranging from account solicitations (Schegloff, 1997; Sterponi, 2003; Robinson, 2006; Robinson & Bolden, 2010) to volunteered accounts (Sterponi, 2009) accomplished on-record (Bolden & Robinson, 2011) and off-record (Raymond & Stivers, 2016). From a talk-in-interaction perspective, Robinson's (2016) overview shows that accounts have received the most scholarly attention for breaches of relevance rules associated with: (1) the sequential implications of actions associated with a relevant second-pair part, including not being able to provide one (e.g., "I don't know" [Heritage, 1988]; meta-accounts "It's a long story" [Scott & Lyman, 1968]), (2) the formation of actions, such as the use of more or less appropriate formats, which often emerges through self-repairs (e.g., "I mean" [Maynard, 2013]), and (3) the use of dispreferred or sensitive actions as sequence initiating (e.g., requests, complaints) and sequence responding (e.g., refusals, denials) actions (Buttny, 1993). Nevertheless, as Robinson (2016) points out, there are yet other types of relevance rules that sustain the multilayered "logic of action" (Heritage, 1990:38) and need to be explored.

This panel brings together discourse analytic studies exploring naturally occurring interactions in varied contexts, including institutional, mundane, and digital settings. More specifically, the contributions pose questions in relation to "why" accounting practices unfold the way they do and how interactants accomplish a shared or intersubjective apprehension of the social world. By examining a range of sequential aspects (e.g., pre-accounts) and categorial and relational relevancies in accounting practices, the panel aims to spark discussions around the methods of reasoning that underpin the members understanding of normal and deviant courses of action. With a focus on foregrounding the inferential processes in which interlocutors engage during negotiations of responsibility, a rather underexplored topic, the session hopes to expand the current understanding of accounting practices in diverse contexts.

Global Health in a Local Context. Exploring the discursive reflection of imagined communities in localised public health messages

New Type

***Marcel Burger*¹, *Richard Fitzgerald*², *Xiaoping Wu*³**

1. University of Lausanne, 2. University of Macau, 3. BNU-HKBU United International College

During the height of the Covid-19 pandemic the surveillance of public spaces and the distinction between public and private spaces (as well as ‘individual’ vs ‘community’) became a major aspect of the management of the spread of the virus and behaviour by governments and health organisations.

One of the major impacts was on the concept of the private and public with an often sharp and often physical barrier between such spaces. Managing behaviour in public spaces became during the first phase of the pandemic a dominant form of public health messaging around wearing masks and social distancing and which evolved as restrictions on movement. In the second phase of the pandemic, the stakes were to communicate about promoting, encouraging or obliging people to get vaccinated.

However, while many of the policies enacted in response to the virus were adopted across countries (as the health issues were the same everywhere), people experienced the virus and the restrictions locally, with a specific cultural and political history and a community imagined through and in relation to a very specific place. Indeed, given the restrictions on movement the local areas were often the only public spaces that a person could be in, thereby heightening the sense of place and the local community of the place.

While localised health messages were employed before the covid-19 pandemic, this global event brought into focus the effectiveness of ongoing government health messages and need to adapt and configure messages with localised characteristics of place through predicates of an imagined community to appeal to the public to willingly restrict and modify their behaviour for the benefit of the local community, rather than as a government mandated legally enforced and heavily policed policy.

These messages are designed to resonate with the local audience through drawing on popular imagined local characteristics, such as local food, foibles, humorous self-mockery and insider jokes. That is, while public health messages are often designed around an appeal to people to act as a national or global community through a discursive appeal of ‘we are in this together’, for localised health messages the ‘we’ addressed is the local community.

In this panel we are interested in examining the ways local authorities employ localised characteristics within their health messaging, that is, how and through what forms is the localised ‘we’ invoked and oriented to in their messaging.

In this panel we examine recent public health messaging including, but not limited to, the Covid -19 pandemic through a range of pragmatic approaches and in particular configurations through forms of multimodal analysis including visual modes of meaning making.

The overall aim of the panel is to explore the importance of understanding cross cultural localised forms of public health messaging as well as to reflect on forms of pragmatic analytic approaches to examine this phenomenon.

Identities in Action: How We Talk about Social and Personal Changes

New Type

*Arisa Koba*¹, *Mugiho Kojima*²

1. Nagoya Bunri University, 2. Mie University

In this panel, we discuss how people's identities are displayed in a changing society. Especially, we aim to explore 1) how people talk about social and personal changes in their life and 2) how these changes influence the use of language regarding individual's identity. As identity is something we construct and negotiate through discourse (Bamberg, 2010; Georgakopoulou, 2013), it is assumed that we adjust and negotiate the way we present our "selves" when we face inevitable changes in our life and society.

Social changes we experience include outbreaks of disaster, war, worldwide pandemic of COVID-19, change of political situations in each country, and so on. For example, in the beginning of the COVID-19 pandemic, the categories regarding race, nationality, age, and job that each individual has were foregrounded, and exclusion, isolation, and discrimination against them were witnessed globally. People attempted to identify themselves as "healthy rational citizens" by shifting responsibility to the people in the categories that they don't belong to. In the same way, we encounter identity shifts when we experience personal changes such as marriage, childbirth, and change of age, career, and residential area. An example of identity struggle occurs in women who get married and give birth, as these experiences exert profound influences on women's lives. Also, people display different identities when they move from one place to another as they are surrounded by different cultures and must adapt in a new place.

One of the identity dilemmas that Bamberg (2011) identified is maintaining a continuous self when we face changes. He stated that narratives enable the diachronic navigation of identity in such cases. Therefore, the reason why we shift the way we display ourselves is rather a survival strategy to exist in a shifting society while maintaining a sense of who we are. At the same time, while changes influence our identity complexly and dynamically, we also facilitate shifts in society by using language and presenting ourselves differently than before.

This panel broadly explores studies that examine "change" in discourse. It features seven presentations, divided into two sessions: "COVID-19 Discourse" and "System and Language." The presentations in the COVID-19 Discourse session will showcase case studies on how individuals adapt and shift their identity presentation in response to the COVID-19 pandemic. In the System and Language session, we will discuss how external factors such as social norms, stereotypes, government policies, and local regulations influence identity formation. Specific cases include migrants in Finland, foreign residents in Japan, individuals with mental disabilities, and students who have experienced studying abroad.

Throughout the panel, we aim to broaden perspectives on identity shifts and the wide range of social issues surrounding them, fostering meaningful discussion.

Keeping it civil online: in pursuit of civility in social media interaction

New Type

Sanna-Kaisa Tanskanen¹, Ylva Biri¹

1. University of Helsinki

This panel is dedicated to examining the intricacies of civil interaction on social media. Building on previous work on pragmalinguistic or interactional features which may help bring uncivil interaction back on track (see e.g. Tanskanen 2021; Vásquez 2021; Zhang et al. 2018), the panel aims to shed light on how civility is enacted and negotiated by participants in various digital communities. For the purposes of the panel, civil interaction involves exhibiting a respectful orientation towards open discussion, aiming not necessarily for agreement but striving for an understanding of diverse viewpoints. As Vásquez (2021) notes, pragmatic research is needed for an understanding of how participants can conduct civil interaction online even when the topic is controversial. Questions of civility may emerge especially in situations where interaction is (close to) breaking down, i.e., when interaction seems to be spiralling towards antagonism or conflict. In such situations, or to avoid such situations, participants may use pragmalinguistic or interactional strategies to make the interaction more civil. Strategies uncovered by previous research include impersonalisation strategies (e.g., use of passive voice) and metapragmatic signals of communicative intent (Vásquez 2021) as well as explicit interventions used to steer the interaction in a more civil direction or help prevent a conflict (Tanskanen 2021).

Participants' emic perspective as well as the role of community norms are especially interesting in the negotiation and emic definition of civility. Questions to be addressed in the panel include: How do participants signal acceptance or disapproval of features of discourse when it comes to civility? How are the norms pertaining to civility negotiated within these digital communities? By examining participants' reflexive or metapragmatic awareness of civility, as proposed by Verschueren (2000), insights into the contextual meanings of civility across various platforms will be gained.

The negotiation of civility is intertwined with the affordances of the platform on which the interaction takes place, and research across different platforms and languages enables comparisons and dialogue. This crosslinguistic and cross-platform dialogue helps illuminate whether certain digital environments facilitate or hinder the maintenance of civility, providing a broader and more nuanced understanding of civility online.

Tanskanen, Sanna-Kaisa. 2021. "Stop arguing": Interventions as metapragmatic acts in discussion forum interaction. In Marjut Johansson, Sanna-Kaisa Tanskanen & Jan Chovanec (eds.), *Analyzing digital discourses: Between convergence and controversy*, 219–244. Palgrave Macmillan.

Vásquez, Camilla. 2021. "I appreciate u not being a total prick ...": Oppositional stancetaking, impoliteness and relational work in adversarial Twitter interactions. *Journal of Pragmatics* 185. 40–53.

Verschueren, Jef. 2000. Notes on the role of metapragmatic awareness in language use. *Pragmatics* 10. 439–456.

Zhang, Justine et al. 2018. Conversations gone awry: Detecting early signs of conversational failure. In *Proceedings of the 56th Annual Meeting of the Association for Computational Linguistics*, 1350–1361. ACL.

Linguistic Democratization and Sociocultural Changes

New Type

***Kazuko Tanabe*¹, *Yuko Iwata*²**

1. Japan Women's University, 2. Meiji University

This panel analyzes how linguistic democratization caused by sociocultural changes related to “changing norms in personal relations” (Leech et al., 2009, p. 259) leads to colloquialization and stylistic levelling through changing pragmatic language use. “The term *democratization* has been used in recent linguistic research to describe how specific linguistic changes can be linked to changes in sociocultural norms (Hiltune & Loureiro-Porto, 2020: 1). This area of research also includes “what the cause-effect relationship is between linguistic change and social change” (ibid. 1). Schützler (2020) explores two symptoms of linguistic democratization in English. One is colloquialization, a linguistic feature traditionally associated with spoken language. Colloquialization has become a more speechlike style associated with informalization. The other is ‘stylistic levelling,’ which means language becomes less direct than the original use.

Since World War II, democratization has been taking place globally, albeit with the emergence of regionally limited recalls of autocratic regimes (*International Institute for Democracy and Electoral Assistance*, 2019). In terms of the relationship between society and language, Fairclough (1992) proposed the indicator of democratization in his Critical Discourse Analysis study. He defines democratization in language as “the removal of inequalities and asymmetries in the discursive and linguistic rights, obligations and prestige of groups of people” (1992:201). Various studies yield interesting results by placing the linguistic changes into their specific socio-historical contexts. Hiltunen and Loureiro-Porto (2020) examine democratization in English from a diachronic and synchronic perspective. The study of the British parliamentary record, *Hansard* Corpus, demonstrates that democratization has been manifested in colloquialization (Hiltunen, Räikkönen & Tyrkkö, 2020). Farrelly and Seoane (2012) state that newspapers and scientific texts have been made more reader-friendly, and informatization has been promoted. ‘Though,’ once a conjunctive particle of concession, is now used as a discourse marker in sentence-final expressions. This stylistic levelling has also been described as a form of linguistic democratization (Schützler, 2020).

In Japanese, quite recently created discourse markers: ‘*teka*’ and ‘*tsuka*,’ which have been grammaticalized from the compound particle ‘*toiuka*,’ are seen as language levelling. New aspects of language operation have been demonstrated as symbols of liberation from gender roles, such as identical persons’ parallel use of male and female language.

The most notable and symbolic democratization of the Japanese language is the decline in the frequency of intra-familial appellations referring to one’s brother and sister. In other words, younger brothers and sisters tend to call their elder brothers and sisters by their first names, not by sibling terms. In addition, young couples call their fathers and mothers-in-law by their names, +‘*san*’ (an honorific), not by kinship terms ‘*Otosan* (father)’ and ‘*Okasan* (mother).’ These changes in family terms can be recognized as a breakdown of patriarchy, which has dominated Japanese society for centuries. Nowadays, egalitarianism, the principle of democratization, keeps people from using hierarchical family terms.

This panel investigates the relationship between language and social changes and examines the stylistic levelling and colloquialization phenomena led by democratization.

Making “experts’ inner sense” accessible to learners: Multimodal analysis of interactions in instruction in practical skills

New Type

Seiji Nashio¹, Ikuyo Morimoto², Yasuharu Den³

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

In activities where practical skills are central, such as sports, the performing arts, and professional services, the instruction of novices typically relies on embodied methods in addition to language. Previous studies have demonstrated how embodied instructions are organized within these activities and how languages become intelligible to learners through these methods (De Stefani & Gazin 2014; Keevallik, 2010, 2020, among others).

In line with previous research, the organizers of this panel have analyzed instruction in Japanese martial arts and other cultural activities (*Geido* in Japanese), such as *Sado* (the tea ceremony), *Shodo* (calligraphy), and *Noh* (a traditional Japanese theatrical art form). Their analyses have demonstrated how languages and bodily behaviors intertwine to organize instruction in lessons. The analysis also suggests that instruction directs learners’ attention not only to the shape or form of physical movements in these activities but also to the practitioners’ (both experts’ and learners’) inner sense of conducting them. Specific expressions such as onomatopoeia and metaphors are frequently used to achieve this goal. For example, in some martial arts, instructors often use metaphors that liken the movements of practical skills to more familiar actions in daily life. These metaphors are presumed to evoke feelings in learners that resemble the feelings experts experience when performing the movements. This panel addresses this issue by exploring how these expressions, together with bodily behavior, make the inner sense—usually regarded as an individual attribute—accessible to the learner.

In this panel, we provide a detailed illustration of how specific expressions are employed to organize instruction within ongoing activities. We also examine the multimodal resources employed to make these expressions intelligible to learners, referencing the practitioners’ inner sense. Based on our analysis, we discuss the significance of making experts’ inner sense accessible to learners, particularly in activities where intercorporeal aspects are central.

The presenters in this panel have analyzed instruction–learning processes in martial arts, sports, artistic, musical, and language-learning activities. We hope to deepen the discussion of practitioners’ inner sense in various fields in which they can be applied to transmit skills.

De Stefani, E., & Gazin, A. D. (2014). Instructional sequences in driving lessons: Mobile participants and the temporal and sequential organization of actions. *Journal of Pragmatics*, 65, 63–79.

Keevallik, L. (2010). Bodily quoting in dance correction. *Research on Language and Social Interaction*, 43, 401–426.

Keevallik, L. (2020). Linguistic structures emerging in the synchronization of a Pilates class. In C. Teleghani-Nikazm, E. Betz, & P. Golato (eds.), *Mobilizing others: Grammar and lexis within larger activities*, pp. 147–173. Benjamins.

Media and Language in Emergency Situations: War, Disaster, and Epidemic

New Type

Kaori Hata¹, Akira Satoh¹

1. Osaka University

Focusing on the media and language in emergencies, this panel will examine the languages in action-wars, disasters, and epidemics- that are happening right now to reveal 1) how people react to the social unrest that is spreading all over the world and 2) how this is represented and reproduced by the media. The panel will demonstrate from micro and macro perspectives that media exposes human behaviour in emergencies repeats themselves, even if the tools have changed from television to the Internet, and from mass media to personal social networking sites.

The world has changed more rapidly in recent years than ever before, especially since the confirmation of COVID-19 in 2019, when COVID-19 swept the world in no time at all. Then, on 5 May 2023, the World Health Organisation (WHO) declared the pandemic was contained. On the other hand, before the COVID-19 was contained, Russia invaded Ukraine on 24 February 2022, opening the Russo-Ukrainian War, and as of 10 June 2024, there were no signs of an end to the war or a ceasefire, but rather the flames of war were spreading further and further, in line with global (mainly developed countries') agendas. Furthermore, the Palestinian-Israeli struggle, which has long been a skirmish, has been devastated by Israel's full-scale offensive, which began on 7 October 2023. Moreover, in 2024 alone many natural disasters have already occurred: earthquakes in Japan and Taiwan, landslides in Papua New Guinea, wildfire in Chile and Guatemala, and floods in Brazil and many other places.

Our 'sense of commitment' about these contemporary 'contingencies' is weak, and partly because 'commitment', 'reality' and 'knowledge' are constructed indirectly as events on the other side of the media. Now that COVID-19 are currently treated almost as equivalent to influenza, our sense of crisis is fading. However, the above-mentioned wars, disasters and epidemics need to be seen as regularly recurring events in light of history, and we need to promote understanding and establish a manner of resilience to survive and thrive through them. From this perspective, the objectives of this panel are essential as an 'action' that describes how various media actually function, and tries to lead individuals, communities and the world in a positive direction.

The panel covers a wide variety of study fields, for example, critical discourse studies, multimodal discourse analysis, narrative analysis, communication studies, and studies of culture and representation, and the media studies with the sources from newspapers, television, social media such as Twitter(X), etc. The issues to be discussed include discourse strategies such as synthetic personalization by President Putin (Filipescu 2022), rhetoric by President Zelenskyy (Guliashvili 2023), metaphorical usage of warfare and/or violence in the reports of COVID-19 (Jaworska 2021).

By quantitatively/qualitatively and micro/macrospectically analysing the language generated in these media, this panel derives a 'dynamic action' in which social and political anxieties, which seem to vaguely converge, are re/constructed.

Multilevel and Multimodal Approaches to Norm Negotiation in Japanese Styling Practice

New Type

*Momoko Nakamura*¹, *Haruko Cook*²

1. Kanto Gakuin University, 2. University of Hawaii

This panel is composed of multilevel and multimodal discourse analysis of the Japanese language to explore how the speaker negotiates linguistic and cultural norms by mobilizing multiple semiotic resources. Specifically, the goal of the panel is to reveal the ways in which the speaker simultaneously conforms to and deviates from the normative usage of a genre, activity, and participant relationships by employing both normative and nonnormative semiotic resources.

Styling is a complex process that involves multiple semiotic resources including linguistic, paralinguistic, and embodied resources (Coupland 2007). In late modernity, furthermore, reflecting the conversationalization (Fairclough 1994) and vernacularization (Coupland 2014) of mediatized discourse (Androutsopoulos 2016), non-standard or colloquial forms increasingly enter the realm in which standard forms have played the central role. However, studies of Japanese styling have mainly focused on the use or the non-use of single linguistic feature. Against the backdrop of this situation, Okamoto & Morimoto (2023) demonstrated the importance of examining multilevel variables to examine the speaker's styling practice through the negotiation of linguistic norms. The study showed that, while some research had claimed that Japanese young women increasingly avoided sentence-final forms normatively assigned to them, their use of other linguistic and paralinguistic features was largely congruent with the gendered norm. This indicates that the speaker negotiates with the gendered norm using both normative and nonnormative forms.

Inspired by their study, to further demonstrate the significance of studying the speaker's negotiation process with the normative usage, this panel expands its scope of analysis in two directions. First, in addition to multilevel resources, the panel includes studies that focus on the analysis of multimodal resources (Djonov & Zhao 2014; Kress & van Leeuwen 2006). Studies of a sociolinguistic style associated with a particular group of personae have shown that visual and embodied resources play a crucial role in constituting style (Bucholtz & Hall 2016; Eckert 2000; Mendoza-Denton 2008). Second, the panel not only intends to clarify the speaker's negotiation process with the norms, but also pays attention to the possibility that the speaker's act of norm negotiation may reconfigure the norm.

Specifically, the panel addresses the following research questions:

- How does the speaker negotiate with the linguistic and cultural norm of a particular genre, activity, or participant relationship by manipulating multilevel and multimodal resource?
- What kinds of linguistic, non-linguistic, and semiotic resource(s) is/are mobilized to resist and to follow the norm?
- What is interactionally accomplished by employing a semiotic resource incongruent with the norm?
- What change does the negotiation process make to the norm of styling practice?

By pluralizing the target variables, the panel intends to introduce a new perspective to the study of discourse analysis that captures the intricate and complex styling practice of speakers and to demonstrate how the situated practice simultaneously maintains and shifts linguistic and cultural norms. The panel has contributions that focus on multilevel and multimodal analyses of various contexts, including institutional, mediatized, and pedagogical situations.

Multimodal and multilingual storytelling practices in early childhood

New Type

*Josephine Lee*¹, *Aya Watanabe*²

1. Ewha Womans University, 2. Fukui Prefectural University

The aim of this panel is to advance research on storytelling as it occurs with children in multilingual contexts, focusing on its multimodality for participation, learning, and socialization. Sharing and talking about personal events is a pervasive feature of childhood interaction. There is, in fact, an increasing body of research on storytelling between adults and children in meal conversations (Busch et al., 2022; Waring, 2022), through pretend play (Filipi, 2022), and in classrooms (Watanabe, 2022). These studies have shown that adults provide children with much narrative support that scaffold and co-construct the telling (Theobald, 2019). As a result, storytelling not only promotes language development (Stevens et al., 2014), but it is also a rich site for socializing children into collaborating with a co-participant, displaying recognizability of a story, exchanging emotions, and learning appropriate social conduct (Bateman, 2020; Kidwell, 2011). That is, storytelling provides an important social foundation on which children build their interactional competence and form relationships (Kim & Carlin, 2023). This panel adds to previous research by bringing to attention the storytelling practices of multilingual children. Current storytelling research focused mostly on adults' L2 stories (e.g., Wong & Waring, 2021) while only a few have examined how children in multilingual families and language classrooms orchestrate their tellings through multiple languages, embodied performances, and material resources. We thereby seek to shed light on the laminated organization of actions and participation frameworks wherein children exploit linguistic features, language alternation, prosody, and bodily animations to collaboratively design a highly tellable story (Evaldsson & Fernandes, 2019; Kim & Crepaldi, 2021). By profiling the storytelling competence of multilingual children, the panel will also showcase how opportunities of language learning and socialization emerge as children explore hybrid language forms and social meaning. As such, this panel will expand current storytelling research beyond its largely monolingual focus and contribute knowledge on children's creative language use (Cekaite & Evaldsson, 2019) and their multimodal participation in linguistically and culturally diverse settings (Burdelski, 2019; Lee, 2016; Cekaite & Björk-Willén, 2018).

Multimodality in Digital Discourse: Exploring the Pragmatics of Action in Online Spaces

New Type

*Carolin Schneider*¹, *Irene Cenni*²

1. University of Duisburg-Essen, 2. Ghent University

In the past two decades, research on pragmatics in online spaces has expanded significantly. Much of this work has focused on written discourse across a variety of texts and genres, such as social media posts, online comments, reviews, and blogs, with attention also given to visual (i.e., photos, memes) and paraverbal elements (i.e., smileys, emojis) (Bou-Franch & Garcés-Conejos Blitvich, 2018; Jones et al., 2015; Thurlow et al., 2020). However, multimodal communication is becoming increasingly prominent alongside more traditional written and visual formats. Indeed, in today's digital environment, communication increasingly blends several semiotic resources to convey meaning and facilitate social interaction (Jewitt, 2017; Kress & Van Leeuwen, 2001).

The rise of digital platforms and technologies has given birth to new forms of multimodal interaction, integrating traditional pragmatic strategies with the affordances of digital communication. Researchers explore how speech acts, politeness, implicature, and identity construction are adapted and negotiated in these contexts (Yus, 2011), where the lack of physical co-presence necessitates novel linguistic and paralinguistic strategies to convey tone, emotion, and intention (Dresner & Herring, 2010; Vandergriff, 2013).

The inherent multimodality of digital communication presents both challenges and opportunities for pragmatic analysis. Studies investigate how users establish shared contexts, infer meaning, and manage ambiguity in online interactions (Herring, 2013; Sindoni, 2013), focusing on the interplay between textual, visual, and other modal elements that constitute digital contexts (Norris, 2019; Adami, 2016).

This panel explores the pragmatics of multimodal discourse in online spaces, examining how various communicative modes interact and shape contemporary practices (Herring, 2015). Recent literature highlights the growing use of diverse methodologies in this area, some of which are still evolving within discourse analysis. Thus, this panel comprises contributions that adopt diverse methodological approaches, including social semiotics (Kress & Van Leeuwen, 2001), multimodal discourse analysis (Norris, 2019); mediated discourse analysis (Scollon, 2001), and conversation analysis (Sindoni, 2013), to explore the pragmatics of action in digital spaces. Key areas include:

- Multimodal pragmatic strategies across various digital genres and platforms, including social media posts, videos, comments, and virtual environments such as streaming services.
- The interplay of textual, visual, auditory, and other semiotic modes in conveying pragmatic meanings like emotionalization, evaluation, interpersonal relations, and indexicality online.
- Methodological innovations for analyzing the multimodal constitution of pragmatic phenomena like questions, appeals, and address as well as positioning in digital discourse.
- The role of technological affordances in facilitating multimodal pragmatic strategies in online interaction, e.g. online gameplay or remote meetings.

Navigating Media Discourse: Communication, Cognition and Affect

New Type

*Pauline Madella*¹, *Ryoko Sasamoto*², *Julia Langkau*³

1. University of Bedfordshire, 2. Dublin City University, 3. University of Geneva

The “**Navigating Media Discourse: Communication, Cognition and Affect**” panel aims to reflect the recent developments in the study of pragmatics. In particular, it will discuss a range of communicative phenomena across mass media discourse in popular culture and the digital domain, including affect and imagined online communities. Cognition and communication are intrinsic to the way we engage in mass media and pop culture, whether it is in the way we relate to a TV programme, react to a piece of art, or experience digitally mediated communicative practices. Emotion and affective effects are ubiquitous aspects of these communicative phenomena as they are exploited in view of attracting the addressee(s)’s attention and focusing it on the cognitive effects intended by the Speaker (de Saussure and Wharton, 2020). Indeed, an increasingly growing body of research has been acknowledging the importance of this facet of communication (Alba Juez and Haugh, 2024). Furthermore, recent relevance-theoretic studies examine communication in the current media landscape, beyond one-to-one interaction (Forceville, 2020; Scott, 2022; Madella, 2024; Sasamoto, 2024a, 2024b; Yus, 2022). The panel will discuss the interaction between communicators and audience, ostension and intention, and the affective side of cognition and communication as reflected in popular culture worldwide, through digitally mediated content, including: ‘food porn’ or ‘food terrorism’, drag language and affect in internet makeup, sarcasm and affect in TV sitcom Friends, as well as the affective-experiential meaning that fiction entails (Langkau, 2024), and affective-experiential meaning in manipulative and deceptive advertising. Together, the panel papers will demonstrate the benefit of bringing affective sciences and cognitive sciences into pragmatics. The panel papers include a range of different approaches to the study of utterance interpretation, from relevance-theory to discourse-based approaches, to insights from philosophy. The diversity of approaches aims to encourage an integrative approach to pragmatics and a dynamic dialogue between and across fields within and beyond the realm of pragmatics.

Navigating sensory worlds together: Sensoriality in linguistically and sensorially asymmetric interactions

New Type

*Shimako Iwasaki*¹, *Yasusuke Minami*²

1. Monash University, 2. Seijo University

In situations where all interlocutors do not share the same sensorial access to the world, how do they manage interactions? This panel explores the intricate interactional organization when people experience asymmetries in their sensorial access to each other, objects and environment. Drawing on ethnographic methods and Ethnomethodology and Conversation Analysis (EMCA) frameworks, which employ the microanalysis of video recordings of everyday interactions, the panel explicates how participants with varying sensory access, such as blind, deaf, deafblind and their sighted and hearing interlocutors, jointly accomplish everyday activities in a range of settings. Building on the notion of multisensoriality (Mondada 2019, 2021) and intersensoriality (Goodwin & Cekaite 2018; Merleau-Ponty 1962; Meyer et al. 2017), the panel delves into how participants' bodies are continuously sensing (and being sensed by) each other and the world through multiple senses. It explicates the collaborative achievement of daily activities, spatial orientation, mobility, and environmental understanding by analyzing socially interacting bodies and individual sensing bodies in linguistically and sensorially asymmetric interactions.

The earliest research on bodily components of the organization of talk-in-interaction firstly focused on the practices of seeing and gaze in interaction (e.g., Goodwin 1979, 1981; Kendon 1967). With the development of technology, a burgeoning body of research across the senses has been emerging in the field of EMCA (i.e., hearing, vision, touch, taste, smell, and kinaesthesia) and there are efforts to expand our understanding of sensoriality in social interaction, challenging our oculocentric views that rely heavily on vision (e.g., Due 2024; Gibson & vom Lehn 2021; Mondada 2016, 2019, 2021; Streeck 2013, among others). One important notion to sensoriality is multisensoriality, which refers to “an embodied engagement with others and/or the material world mobilizing different senses” (Mondada 2024). Multisensoriality is also *intersensoriality*, which uses intercorporeal lenses (Goodwin & Cekaite 2018; Merleau-Ponty 1962; Meyer et al. 2017). Contributing to the growing interest in sensoriality, the panel focuses on how people coordinate interaction when their sensory ecology is asymmetrically distributed. For example, participants who have limited or no visual and aural senses available, their interactions rely on the entire body and multiple resources for sensing and communicating with greater sensitivity to somatosensory inputs, including various types of touch, proprioception, peripersonal perception.

The panel brings together papers that contribute to an expanded understanding of how people who have asymmetrical sensorial access coordinate their differing experiences to accomplish activities and shared goals, navigating sensory worlds together. Data for investigation include one or more participants who use alternative sensorial resources, such as tactile and somatosensory senses as well as visuo-spatial and auditory senses. The panel aims to explore empirically how intersensoriality can be studied in detail, using video data and to illustrate how participants leverage not only multimodal but also multisensorial resources to bridge sensory asymmetries and engage in rich social interactions.

Negation and Corpus Pragmatics in Action

New Type

Malin Roitman¹, Bonnie Fonseca-Greber², Malcah Yaeger-Dror³

1. Stockholm University, 2. University of Louisville, 3. University of Arizona

This interdisciplinary pair of panels unites scholars working in fields as diverse as literary analysis, graffiti and linguistic landscapes, everyday conversation, political discourse, and computational linguistics/part-of-speech tagging around a common theme of corpus analysis, exploring how writers and speakers use negation (affixal and syntactic) in corpora of naturally occurring language and for what pragmatic purposes (supportive, oppositional, comparative). Methodological approaches are equally diverse, ranging from grammaticalization and variation to critical discourse analysis and corpus-assisted discourse analysis. Textual genres include formulaic chunks, graffiti slogans, racial discourse, face-to-face conversation, televised election debates, and social media posts. Language varieties discussed include English (American: Black and White), French (French and Swiss), and Greek (Modern).

Negotiating authenticities: Stances and performances in complex spaces

New Type

*Colleen Cotter*¹, *Judith Pine*²

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

The notion of “authenticity” in speech communities has long been a contested feature of language revitalization enterprise (see Jones 1999 for Breton, Cotter 1999, 2001 for Irish, Jaffe 2013 for Corsican, etc.). This contestation is not new, but the discussion surrounding its facets bears revisiting. Meanwhile, ethnographic exploration of the tension between linguistic authenticity and a universality of use (characterized as anonymity) has produced insights into what Woolard and Frekko (2013) describe as “the late-modern phenomena of boundary dissolution, shifting scale, cosmopolitanism, and changing ideologies of authenticity and anonymity”. At the same time, productive work on the notion of authenticity in the performance of identity invites us to return to Appadurai’s (1996) notion of flows where “transnational flows have allowed for the restructuring of (imagined and physical) places and membership affiliations along multiple and more complex axes” (McEntee-Atalianis and Zappetini 2014).

Additionally, Eckert (2014) utilizes the concept of “authenticative” moves (p. 52) to address variation as “a more robust and dynamic indexical system” than had been envisioned by Labov, for whom authenticity is bestowed on speech/speakers by the analyst (linguist). Woolard (2016) notes that within an ideological frame privileging speakers’ judgement, authenticity “must be perceived as deeply rooted in social and geographic territory in order to have value” (p. 22). And yet a standard language ideology seems to produce forms which are untethered from place, e.g., a “language elsewhere” (Mena 2022) or a “nowhere Corsican” (Thiers 1993 as cited in Woolard 2016).

Combining these contexts, this panel takes an ethnographically informed sociopragmatic approach to investigate what the circulation of signs (through language, communication, symbol) relies upon, questions, achieves or fails in the production of “authenticity” and legibly “authentic” identities. Recognizing the longstanding intersection between semiotics and an understanding of identity as praxis, whether understood as performativity or stance-taking, we seek to revisit the role of metapragmatic awareness as members of diasporic, transient, established, and/or immigrant communities negotiate the challenges of how communities speak about themselves, whether informed by linguistic insights or developed within the community itself, as well as the extent to which related disciplines reflect on their own implicit homogeneity and resistance to change as to what might constitute “authenticity”. The signs deployed, where “legibility” varies, and how multifaceted and diverse viewpoints are contested or remain stable are questions that come into play.

Assuming that authenticity is a complex negotiation across and for different audiences, we present papers that examine how the notion of the authentic is deployed by speakers – immigrant, transient, diasporic, and rooted; how authentic identities are indexed; and what the relationship between performativity, authenticity, and, where applicable, indigeneity resides and how it is motivated; as well as authenticity in spaces where it is mass-produced for global consumption (Heller and McElhinny 2017, Thurlow and Jaworski 2011) which is also entangled in the performance of locally authentic identities.

On being uncooperative in responsive position: Misalignment and disaffiliation in talk-in-interaction

New Type

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One of the core principles of social interaction to which participants orient while accomplishing actions is cooperation (Enfield & Levinson, 2006), i.e., “collaborating with the agenda being pursued by the prior speaker” (Clayman, 2002: 231). Nonetheless, social interaction regularly features uncooperative behavior: interlocutors may halt the progression of the launched course of action and resist the prior speaker’s agenda (Levinson, 2013) or the normative order in a particular environment. So far, Conversation Analysis (CA) and Interactional Linguistics (IL) research have mainly focused on how participants orient to social solidarity, progressivity, affiliation, and cooperation in talk-in-interaction. Far less research has been done on *uncooperative* behavior in social interaction.

The primary focus of this panel is to investigate *uncooperative*, or *discordant* behavior in the responsive position. Specifically, we are interested in exploring different ways in which participants misalign or disaffiliate with the prior speaker’s action (see Steensig, 2013; Steensig & Drew, 2008; Stivers et al., 2011). Misaligned responses, i.e., responses that push back against the terms or presuppositions of the initial action, have primarily been examined in question-answer sequences (e.g., Betz & Deppermann, 2018; Groß, 2023; Heritage & Raymond, 2012; Raymond, 2003; C.W. Raymond 2017, 2023; Stivers, 2011, 2022, among many others). CA/IL research has also focused on different (mainly) verbal practices used by speakers to produce disaffiliative responses, i.e., to go against the prior speaker’s stance (e.g., Clayman, 2010; Helmer et al., 2016; Sorjonen, 2001; Szczepek Reed, 2015).

Despite this prior research, several open questions and unresolved issues remain, which we aim to shed light on in our panel:

- Comparatively little work has been done on how phonetic, prosodic, or embodied resources can be used for projecting, displaying, or managing misaligning or disaffiliating behavior (but see, e.g., Günthner, 1996; Heller et al., 2023; Kaukomaa et al., 2014; Ogden, 2006). Therefore, we invite contributions that focus on such practices used by participants to misalign and/or disaffiliate with the Other’s actions.
- While much research has been done on English, relatively little is known about practices for misaligning or disaffiliating with the Other’s action(s) across different languages/cultures as well as among L2 speakers (but see Pekarek Doehler & Pochon-Berger 2011). Thus, we invite contributions that focus on multimodal practices of responding uncooperatively across different languages and in interactions with/among L2 speakers.
- It remains unclear under what circumstances and in what ways misaligned or disaffiliative responses are oriented to as uncooperative by participants. We invite researchers to submit contributions focusing on the relationship between pro-sociality, cooperation, misalignment, and disaffiliation in responses, allowing us to gain new insights into their complex nature.

Online Impoliteness in Social Media

New Type

Yongping Ran¹, Ping Liu¹

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About the background

Impoliteness is prevalent (Culpeper, et al. 2017) and research about online impoliteness in public social media is relatively a young academic field. And the popularity of digitally mediated communication makes it necessary to systematically explore online impoliteness and many other interpersonal or social issues. This finally helps to disclose the differences from offline communication and contribute to the approaches to (im)politeness and relevant theories.

Online impoliteness in social media refers to various rude, disrespectful or offensive language uses or behaviors towards others, or behaviors exhibited that violate social norms in online interactions. It includes multimodal forms of rudeness, offensiveness, disrespect, hostility, aggression, harassment, or unwelcome effects in varying degrees on social media platforms, such as Facebook, Twitter (now X), Instagram, LinkedIn, TikTok, WeChat, blogs/Weibo, and many other social media platforms catering to different interests and purposes. Cyberbullying, trolling, hate speech, personal attacks, spreading false information, name-calling, or negative comments are some examples of online impoliteness, awaiting further studies (Haugh 2022). Being impolite or rude is not always destructive, and sometimes it is constructive for groups of people. This means that many relevant issues can be studied within the scope of impoliteness from the perspective of interpersonal pragmatics or sociopragmatics (Haugh, et al. 2021).

About the scope and aims

As social beings, why and how we treat others impolitely and are treated in return in non-face-to-face interactions are important issues for managing interpersonal and social relationships. Specifically, how existing theoretical models of (im)politeness fit new modes of online interactions from the perspectives of interpersonal pragmatics and sociopragmatics needs to be examined with online evidence. Besides, online impoliteness can also become a social or public issue in the public sphere of some online social media, although it is mainly interpersonal, then the research about impoliteness and its responsiveness can provide insights into how language can be used strategically for managing social relationships and navigating communicative challenges in digital spaces.

Due to the above background and scope, this panel is planned to invite and accept contributions that address issues of online impoliteness in internet-based social media, especially those contextually informed ones with multimodal evidence of incompatibility, aggressiveness, conflict, offensiveness or some forms of derogatory language uses, through which we can see how and why interpersonal and social norms or orders are challenged and maintained in online social practices. Besides, the panel is also interested in studies about public evaluation of impoliteness with evidence from comments and responses made by online side participants, including readers or watchers in social media. The overall aim is to provide insights into what leads to online impoliteness, and how negatively evaluated interpersonal and social behaviors, including online negative emotions, can be managed and (re)constructed especially in a multimodal way, and offer insights about (im)politeness norms, maintenance of social orders, social or interpersonal relationship (de)construction in online public spaces (Culpeper, et al 2017; Spencer-Oatey & Kádár 2016).

References:

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Panel discussion “Pragmatics of Indigenous Languages”

New Type

***Diana Eades*¹, *Robyn Ober*², *Tahlia Burchill-O’Brien*³, *Samantha Disbray*⁴**

1. University of New England, 2. Batchelor Institute of Indigenous Tertiary Education, 3. Kuku Yalanji Bama, Independent Researcher, 4. The University of Queensland

The aim of this plenary panel on “The Pragmatics of Indigenous Languages”, is to showcase efforts by researchers and practioners who are working with communities on the use of Indigenous languages in the Australian context, as well as to discuss the complex issues such work inevitably raises.

Pragmatic Synthesis: Exploring a Single Dataset through Multifaceted Approaches

New Type

Andrew Barke¹, Todd Allen¹, Momoyo Shimazu¹

¹. Kansai University

The field of pragmatics encompasses a wide range of approaches, frameworks, theoretical foundations, and methods (Cummings, 2013). This panel acknowledges the significance of the contributions these diverse approaches make in the analysis of spoken discourse. While scholars employ various theoretical and methodological strategies to examine speech, individual studies are generally limited in the perspective they can provide on the data under consideration, and often overlook alternative interpretations (e.g., Clift & Haugh, 2021). This panel argues that multiple pragmatic analyses focused on the analysis of a single data set can yield deeper understandings and more intricate insights into the workings of communicative events, thus offering a more holistic account of spoken discourse (Yardley & Bishop, 2008).

Researchers have emphasized the importance of data triangulation and mixed methodological approaches to validate pragmatic studies (Taguchi, 2018). However, the literature also reveals that few studies employ multiple methodologies (e.g., qualitative and quantitative) and approaches (e.g., discourse analysis, corpus, and sociopragmatics) to analyse a single data set (Taguchi, 2018). Yet, such a multifaceted approach can be highly beneficial as it offers more nuanced understandings of the data, enabling researchers to corroborate their findings and identify complex patterns of behaviour, and possible relationships between different behaviours, through multiple levels of analysis. Employing diverse analytical approaches enhances the robustness and credibility of the research, mitigates potential biases, and ensures that conclusions are thoroughly substantiated from multiple perspectives (Haugh, Kádár & Mills, 2013).

This panel brings together a mixture of scholars who employ different methodological approaches as they analyse a single data set from a small hospitality establishment in Japan. Panel members include Atsushi Mizumoto (Kansai University), Xiangdong Liu (Western Sydney University), Todd Allen (Kansai University), Kazuyo Murata (Ryukoku University), Andrew Barke (Kansai University), Momoyo Shimazu (Kansai University), and Toshiyo Nabei (Kansai University). These panellists exemplify various pragmatic elements through both qualitative and quantitative perspectives, using discourse analytic, sociopragmatic, and discursive methodologies. The pragmatic elements explored include identity, politeness, frequency of language use, and sequential positioning during discourse.

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Pragmatics Across the Lifespan

New Type

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Language development, like fundamental biological developments of human beings, is a lifelong process. Pragmatics, as the language in action, also shares this feature. To be more specific, pragmatics dynamically develop while aging. Thus, investigating pragmatics from a lifespan perspective may provide a bird view and raise intriguing findings.

Experts from various disciplines have discussed age and aging based on their profession (such as biomedicine), among which cutting-edge approaches and practices have been applied. However, age-related factors have not been a prominent topic in pragmatic research. This may result from limited research techniques. Yet, language studies are traceable and predictable with the contributions that computer technology, especially artificial intelligence, may provide. Therefore, to better understand how pragmatics develops across the lifespan of an individual or a group of people, what feature(s) they may possess or share, and how the lifespan may affect pragmatic development, this panel raises the lifespan perspective to investigate pragmatics highly conspicuously.

Pragmatics and conflict in multicultural settings

New Type

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Intercultural pragmatics and conversational implicature, two of the significant fields of pragmatics, play a paramount role in conflict creation and resolution, mediation, and peacebuilding, especially in multilingual and multicultural settings. While the first study focuses on communication between people from different cultures who speak different first languages, the second conveys that speakers cooperate to reach a common conversational goal. Therefore, implications can be derived from their utterances. This panel/session aims to analyse the role of intercultural pragmatics and pragmatic implicatures in conflict studies, assuming that language mirrors a society's shared meaning. Although interesting studies have proposed significant insights into the role of language and discourse (or language use) in the field of conflict studies (Smith, 1997; Hayward & O'Donnell, 2012. Evans et al., 2019; Goodman, 2005), these investigations focused more on linguistic features like semantics, syntax, semiotics and discourse. These studies established the vital link between what is said or written and the creation, development/transformation and escalation of conflict, mediation and peacebuilding. However, in these attempts to construct and deconstruct values and identities in disputes, mediation and peacebuilding contexts, pragmatics, the focus on implied and inferred meanings based on situational contexts, more specifically intercultural pragmatics and conversational implicature, are very much the poor relations. However, many incidents of conflict and civil and military violence in Africa are the result of verbal and non-verbal (mis)communication and failure to reach a common conversational goal because of the neglect of context-dependent linguistic interpretation, specifically in intercultural situations. The complex linguistic landscapes (multilingualism as the norm, the exclusive reign of former colonial languages, the marginalisation of native languages) and the sociocultural realities (poly ethnicity controlling intense tribalism and identity withdrawal) on the continent seem to have exacerbated the scenario, leaving no room for prolonged peace in the life of the people.

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Pragmatics in Action: Language as a Catalyst for Societal Change

New Type

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The scope and applications of pragmatics as a field in linguistics have significantly evolved since the concept was coined by Charles Morris (1938) and further elaborated by the seminal works of the logic and language philosophers (Austin 1962; Searle 1969; Grice 1975; Leech 1983). As pragmatics' main concern is the study of language use in society with the postulate that 'people use language to achieve goals (Wittgenstein, 1953; Austin, 1975; Clark, 1996; Frank and Goodman, 2012), producing effects on other people and the world', political discourse has become one of the major domains of pragmatic analysis (Ilie 2018).

Politics, being the domain par excellence for the exercise of power, can be studied using pragmatics, which offers a peculiar prism through which the potential of language to enact social changes can be effectively explored. In this light, and besides many other works, Fetzer (2013) provided a pragmatic perspective to the analysis of political discourse as multi-layered mediated discourse in a different cultural and global context. As the global orders are constantly disrupted by geopolitical dynamics, new analytical perspectives might emerge. Besides, the geopolitical perspective needs to be explored too. The breakdown in the longstanding order dominated by the West, the rise of new powers such as China, and the constitution of new blocks such as the BRICS have created some geopolitical uncertainty. The war in Ukraine has further complicated the situation by exacerbating the divide between the great nations. In this context, language is used to deconstruct and construct new realities. It is used by global actors to position themselves in relation to the political happenings, either implicitly or explicitly.

IPrA 2025 offers the opportunity to explore the role of language in expressing the stance of parties and in establishing new geostrategic and geopolitical equilibrium. In Africa, there is also a field of these geopolitical changes as new diplomatic relations are being renegotiated between the ex-colonies and their ex-colonial masters. The advent of social media has contributed to giving a voice to the masses who do not hesitate to take a stance, either vehemently or soberly, and engage in social mobilisation and web activism.

This panel explores the dynamic interaction between language and action, with a focus on how pragmatic approaches might shed light on how language shapes and changes social reality. Through the integration of viewpoints from a variety of political discourse genres, this panel provides a thorough comprehension of the practical implications of pragmatic action and studies how language serves as a potent weapon for political transformation in addition to its role as a means of communication.

Pragmatics of health communication in non-English languages and cultures

New Type

***Ahmad Izadi*¹, *Eniola Boluwaduro*², *Akin Odebunmi*³**

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Health communication constitutes a broad area of inquiry that “includes both speech and writing as well as emerging digital modes of communication that increasingly mediate the practices of contemporary healthcare and public health messaging” (Brooks and Hunt, 2021). As the field of health communication is burgeoning, pragmatics establishes a pivotal role in understanding, analyzing and documenting medical encounters along the various approaches that shape health discourses. As one type of healthcare communication, doctor-patient interactions, for example, have long benefited from a wide range of pragmatic theories from ‘meaning and action co-construction (Heritage and Maynard, 2006) to their underlying socio-moral orders of epidemics and deontics (Stivers, et al., 2018) and relationship management in context’ (Scarvaglieri, et al., 2022). Despite the promising expansion of pragmatics to various medical contexts and the proliferation of approaches and methods in recent years (cf. Martin, 2014), pragmatics of healthcare suffers from a data imbalance in terms of the languages and cultures it explores. Most studies have hitherto focused on the data in English and among non-English languages in the West, but have less represented non-English, non-Western languages and cultures. This scenario warrants a balancing attempt to integrate these languages and cultures into the broader spectrum of medical pragmatics. Such an attempt will not only lead to a better understanding of the social institution of medicine universally but also to the possibility of comparison of healthcare communication across a variety of languages and cultures. This panel takes up this initiative.

The presentations in this panel focus on various aspects of healthcare communication in medical contexts including interactions between the health providers and receivers (e.g. doctors with patients) and between the health providers themselves (e. g. doctors with doctors/nurses) in hospitals, clinics, private practices, etc. The panel brings together researchers who draw upon various pragmatic theories and methods to investigate a variety of medical contexts in their languages and cultures.

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Reassessing Subjectification and Intersubjectification

New Type

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Utilizing diachronic and synchronic corpus data, this panel presents data-driven research on semantic and functional changes within the theoretical approaches of grammaticalization and (inter)subjectification. In doing so, this panel will explore the murky and fluid distinction between subjectivity and intersubjectivity and between subjectification and intersubjectification.

Drawing on Halliday and Hasan's (1976) distinction of functional-semantic components as "ideational," "textual," or "interpersonal," Traugott (1982, 1989, 1995, 1999) proposed that functional-semantic changes typically follow a unidirectional path from "propositional" (expressions concerning real-world propositions) to "textual" (expressions concerning discourse cohesion), and then "expressive" (expressions of speech functions and attitudes including subjective and intersubjective elements). Traugott also introduced the terms "subjectification" and "intersubjectification," which are defined respectively as "a process of change giving rise to expressions of the speaker's beliefs and stance toward what is said" (Traugott 2014:9) and "the development of markers that encode the speaker's attention to the cognitive stances and social identities of the addressee, most especially to their 'face' or 'self-image'" (Traugott 2010:33).

Recent studies, however, have raised questions regarding the dichotomy between subjectification and intersubjectification (Davidse, Vandelanotte, and Cuyckens 2010, Degand and Simon-Vandenbergen 2011, Diewald 2011, Narrog 2012, Nuyts 2013, Rhee 2020, Verhagen 2005). For instance, Beeching and Detges (2014:8) pointed out, "conversation is, by definition, both subjective and intersubjective...the notions of 'subjectivity' and 'intersubjectivity' have been difficult to pin down and apply." In response, Traugott (2022: 192) stated that these are "ambient" subjectivity and intersubjectivity. In contrast, subjectification and intersubjectification are "overt" processes. Nevertheless, her response does not yet satisfactorily address the issue; subjectification of emphatic markers can illustrate this. The Korean demonstrative construct *i-ke ya* '(it) is this' has developed into an emphatic stance marker that encodes the speaker's emphasizing stance toward their utterances (i.e., subjectification) (Kim 2024). In conversation, however, occasions when the speaker needs to emphasize their own utterance typically arise in adverse or adversarial contexts, meaning that the addressee is not agreeing or even arguing with the speaker. The use of the emphatic marker in such disaffiliated contexts is face-threatening, and hence intersubjective. The distinction between subjective and intersubjective use here is thin and blurry: at what point does emphasis start to be seen as face-threatening?

This panel aims to make meaningful contributions to the field of grammaticalization by providing data-driven case studies of subjectification and intersubjectification and by exploring the fluid distinction between the two. With heightened interest in stance marking in recent years (Du Bois 2017), this panel's contributions will be timely.

Reference as interactional practices: A cross-linguistic perspective on structures in and for social actions

New Type

*Di Fang*¹

1. Chinese Academy of Social Sciences

Making references is a pervasive phenomenon in everyday talk. While traditional studies on reference, largely biased by written and monologic data, seek to build connections between linguistic forms and the static referential properties, recent developments in conversation analysis and interactional linguistics bring a different perspective, i.e., understanding reference as an action/activity within the moment-by-moment social interaction. Reference-making is thereby viewed as an emergent and interactive process where participants make use of a range of resources (grammar, prosody, body movement, sequential features, etc.) to achieve joint attention and intersubjectivity (Ford, Fox and Thompson 2013). In line with this view and echoing the special theme of IPC19, this panel aims to investigate how speakers of different languages do referring in everyday conversations. Specifically, it will focus on how prosody and body movement work together with grammatical and sequential features to accomplish reference-making as an action-in-interaction.

There has been a growing body of studies that made insightful observations on reference-making practices in conversation and had valuable findings regarding reference selection principles (Sacks and Schegloff 1979; Stivers et al. 2007), repairs on reference forms (Lerner and Kitzinger eds. 2012), referring expressions in the service of other action/activity (Ford and Fox 1996; Mayers and Tao 2019), and multimodal aspects of reference-making (Balantani and Lázaro 2021). However, most of the studies above have been based on English and German; similar studies in languages outside the Indo-European family, whose morpho-syntactic properties differ in various ways, are still rare. Therefore, this panel offers a platform of cross-linguistic comparisons with the notion of “language in and for social actions”, and includes scholars working on reference in interaction from typologically, areally, and genetically more diverse groups of languages.

With an appreciation of the temporal and multimodal nature of conversation, the contributions involved in this panel will focus on some key facets of reference in interaction:

- How references are established, tracked, repaired, and resolved in different genres and/or languages. With the notion of ‘genre as social action’ (Miller 1984) and ‘dialogicity’ (Ford 1994), the omni-relevant social-interactional factors and their relation with language- and/or genre-specific features will be discussed.
- How reference form selections (e.g. zero anaphora, pronoun, NP, NP with a relative clause) are motivated by interactional principles (preference organization, epistemic and/or affective stance, agency, etc.), and how such findings may prompt us to reflect on the relevance and validity of the well-established concepts and analytical framework;
- How membership categorization devices (MCDs) can be used in referring certain group(s) of people, and how such practices serve for ongoing action formation, relationship management, and identity negotiation within specific interactional settings.

It is hoped that the works presented at the panel will shed new light on our understanding of the specificity of grammars and strategies in the face of the common action(s) and interactional needs in making references.

Relevance and Interpretation of Multimodal Figurative Language in Contemporary Media

New Type

Diana Popa¹

1. *University of Vermont*

The evolving landscape of contemporary media underscores the increasing relevance of multimodal communication, where verbal, visual, auditory, and cultural elements converge to create rich, layered texts. This panel examines the interpretation and application of multimodal figurative language across diverse media forms, from animated cartoons to social media and political cartoons, emphasizing their cultural, cognitive, and communicative impact. By integrating perspectives on humor, metaphor, and narrative, the panel provides a comprehensive exploration of how multimodality facilitates meaning-making and audience engagement.

A key focus is the role of humor and recontextualization in media formats like social media posts and political cartoons. Humor functions as a dynamic interplay of linguistic and visual elements, reflecting cultural values while serving as a medium for social critique. Papers in this panel explore how multimodal humor strategies leverage contextual and cultural cues to evoke shared understanding and challenge norms, aligning with Kress and van Leeuwen's (2006) insights into the semiotic interplay of language and visuals.

The panel also highlights the interpretive richness of multimodal metaphors in shaping cultural narratives and enhancing cognitive accessibility. Animated cartoons and visual narratives, for instance, employ figurative language to convey complex ideas in ways that resonate with diverse audiences, including children and neurodiverse individuals. Forceville's (2009) work on multimodal metaphors informs the discussion of how conceptual blending across semiotic modes deepens interpretive possibilities, fostering both cultural relevance and audience engagement.

The individual papers contribute distinct but interconnected perspectives. One explores the recontextualization of humorous texts on social media, while another delves into linguistic and multimodal humor in Nigerian political cartoons. Additional papers investigate the role of cultural metaphors and identity in visual storytelling, the interaction between autistic traits and visual language proficiency in narrative comprehension, and the educational power of animated cartoons in explaining abstract concepts like taxation through multimodal metaphors.

Together, these discussions offer a holistic understanding of the relevance and interpretation of multimodal figurative language in contemporary media. The panel bridges theoretical insights and practical applications, addressing how multimodality serves as both a mirror of cultural identity and a tool for advancing communication across diverse audiences and contexts.

By uniting scholars and practitioners from linguistics, semiotics, cognitive science, and media studies, this session aims to advance interdisciplinary dialogue on the evolving role of multimodality in meaning-making. It concludes with an open discussion on how multimodal figurative language fosters intercultural understanding and the implications for education, media literacy, and global communication in an increasingly interconnected world.

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Social Interaction in Hospitality Establishments in East Asia and Beyond

New Type

Todd Allen¹, Andrew Barke¹, Momoyo Shimazu¹

1. Kansai University

Hospitality establishments (e.g., *izakayas*, tea houses, and local bars) both in Asia and other regions serve as vibrant hubs of social activities, ranging from daily transactions to meaningful personal interactions (Futamura & Sugiyama, 2018). These spaces hold social and historical significance (Ohnishi et al., 2012; Farrer, 2021) within communities, but are also threatened due to changes in social values, economic conditions, and shifts in the population (Futamura & Sugiyama, 2018).

Despite research existing on similar spaces in Europe and the United States (e.g., Félix-Brasdefer, 2015), few investigations have been carried out from pragmatic perspectives in areas such as Asia and Oceania, with the exception of recent pragmatic and sociolinguistic studies by Allen and Liu (2022, 2024) and Liu and Allen (2022), which have unveiled routine-like behaviours and diverse interactional activities including politeness strategies and gender-related dynamics that shape communication in such spaces in Japan.

The organisers of this panel will present aspects of their ongoing investigation of sociopragmatic activities in small hospitality establishments in Japan. Todd Allen and Xiangdong Liu (Western Sydney University) will examine how ingroup members of a local Japanese bar welcome newcomers in first encounters and how the owner plays a pivotal role in facilitating conversation, while Momoyo Shimazu and Andrew Barke will present on the co-construction of narratives in the negotiation of relational identities in the same bar. Other members of the panel include Meredith Marra (University of Canterbury), Janet Holmes and Bernadette Vine (Victoria University of Wellington), who will also be considering the establishment of ingroup membership in service encounters; and Tim Greer (Kobe University), who will be presenting on foregrounding and backgrounding offers and acts of assistance during table-cooked meals.

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Social justice in the Linguistic Landscape

New Type

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A call for social justice in the linguistic arena is not new since Charity Hudley (2008) proposed that researchers became instruments of social change. Many applied linguists have then dedicated their studies to explore how their research can help minority groups resist and contest the “invented” homogeneity (Piller, 2016). Social justice is a necessary reason to reconsider our own perceptions about linguistic diversity and how to avoid the reproduction of marginalization and exclusion (Rosa & Flores, 2023) that perpetuate colonial practices among language users. On the other hand, Bucholtz et al. (2014: 145), define sociolinguistic justice as advocating for “self- determination for linguistically subordinated individuals and groups in sociopolitical struggles over language.” Further, Ramos Pellicia, MacGregor-Mendoza & Niño-Murcia (2024) explain that sociolinguistic justice can be applied to community issues, particularly in multilingual communities, for instance, the erasure that lack of public signage in their linguistic landscape reflect the character of the neighborhood where they live (Ramos Pellicia, MacGregor-Mendoza & Niño-Murcia (2024 xi).

Linguistic landscapes are non-neutral places where language, culture, and identity –with all the ideology that they bring together- unequivocally intertwine (Blackwood, Lanza & Woldemariam, 2016; Gubitosi & Ramos Pellicia, 2021) showing the complex and dynamic reality of languages signages in a community as it reflects not only the hegemonic and minoritized languages but also the agency of those who produce these signs. Linguistic landscapes are the front line where social justice is either permitted or denied and, therefore, should be scrutinized with a new perspective.

This panel discussion will make novel contributions to the field of sociolinguistics, pragmatics in action and language advocacy focusing on the communicative, interactional, and discursive practices that social actors adopt to build their linguistic landscapes. We intend to answer the following research questions: how can we promote social change in the linguistic landscape? How linguistic landscapes can encourage social equity in multilingual, multi-diverse and/or transnational settings? And finally, in which way researchers can promote a safe environment that stimulates discussions on language use in the public spheres that protects the rights of minorities to express themselves?

Solitude speech: Everything that linguists want to know about it but psychologists may not be so interested in

New Type

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Solitude speech (monologue/soliloquy) is an underdeveloped field of inquiry in linguistics, but it has gained a greater attention in psychology under the name of private speech/egocentric speech (Piaget 1923/1959, Vygotsky 1934/1986, Flavell 1966). The primary concern of psychologists is to uncover how the use of private speech is related to the development of human mind. However, since their research is mainly based on quantitative data, little focus has been given on the lexico-grammatical features or discourse patterns of private speech. The statistics they present in the forms of figures or tables hide a speaker's actual use of language.

Vygotsky is an exceptional psychologist who notes grammatical or semantic characteristics of private/egocentric speech. In his *Thought and Language* (1934/1986), Vygotsky states that the development of egocentric speech into inner speech is accompanied by syntactic and semantic peculiarities (e.g., “abbreviation,” “predication,” “agglutination”). He also maintains that egocentric speech “originates through differentiation from speech for others,” suggesting that private as well as inner speech is dialogic (Berk 1992). Unfortunately, however, these accounts are not confirmed by rigorous linguistic analyses of data based on various languages.

Some researchers, especially those from Asian backgrounds, observe linguistic characteristics of solitude speech. For example, Maynard (1993) discusses the non-interactional use of Japanese “naked-abrupt forms” (e.g., *Dokoka okashi* ‘Something is wrong’), in which the absence of polite forms or addressee-oriented final particles signifies the utterance as monologic. Japanese also has “positive indicators of private expression” including “exclamatory sentence-final particles” (e.g., *-na(a)*, *-kana(a)*) (Hasegawa 2010).

Moreover, Nitta (1991) identifies Japanese *-tto* as a “monologization” particle, which serves to disguise an utterance as monologic. The particle was developed from the complementizer *-to* by suppressing the superordinate clause (“insubordination,” Evans 2007). Interestingly, the non-use of polite forms and the suppression of superordinate clauses are also reported in Korean. Rhee and Koo (2017) call them “audience-blind forms (ABFs)” like *-(n)da*, *-na* and *-nka*, which are also strategically exploited in conversation. The strategic use of solitude speech is likewise attested in the use of “displayed monologue” in Australian Aboriginal languages (Spronck 2021).

The dialogic nature of solitude speech has often been questioned (Hasegawa 2010) or regarded as cross-linguistically diverse. The latter is illustrated by the infelicity of speakers' second-person self-reference (**Omae [anta] nani yatten-dayo?* ‘What the heck are **you** doing?’) or proper-name vocatives (**Takeshi, omae-nara dekiru!* ‘You can do it, **Takeshi!**’) in Japanese self-addressed speech (Koguma et al. 2020).

The contributions to this panel address linguistic phenomena of solitude speech including the following issues:

1. Are there any linguistic features specific (or unique) to solitude speech?
2. Are there any linguistic features that support the dialogic (or non-dialogic) conception of solitude speech?
3. How is solitude speech different from or similar to conversational speech?
4. How are Vygotsky's linguistic peculiarities of private/inner speech justified by linguistic data?
5. What kinds of linguistic devices are used to disguise utterances as monologic?

These issues are discussed on the basis of data from various languages (Korean, Thai, Japanese, Ainu, English, French, German, etc.).

Speakers, hearers, and their respective meanings: the limits of common ground

New Type

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The idea that messages encoded in speakers' utterances are subsequently decoded by hearers has long been abandoned within pragmatics (if it was ever seriously entertained) in favor of an inferential model which views meaning derivation as an interactional process to which the subjectivities, emotions, and cognitive environments of both speakers and hearers (as well as eventual third parties) actively take part. This inferential approach to communication assumes, if only implicitly, that the meanings entertained by speakers and hearers cannot be expected to be identical but are at best a matter of overlap. In this panel, we wish to explore the limits of this overlap: to what extent, and based on what factors, do speakers' and hearers' meanings overlap and what is the point beyond which we may talk of a communication break-down (miscommunication)?

More specifically, this panel will explore the extent to which there may be pluralities of meaning in interaction, i.e. different meanings entertained by different participants, without entailing any overt (noticed) breakdown of communication. We invite contributions that address the issue from a range of perspectives and using diverse methodological approaches, including – but not limited to – philosophical, experimental, corpus-based, and/or CA approaches.

Individual contributions consider one or more of the following central questions:

- How common is it for multiple tracks of meaning to be active within a given communicative encounter? How persistent may such discrepancies be?
- To what extent do participants notice discrepancies, and how do they deal with them if they do notice?
- How much plurality of meanings can be tolerated before an interaction breaks down? Are there cross-cultural differences in this respect?
- Are there kinds of meaning that are particularly susceptible to being intended vs interpreted differently by speakers and hearers? Conversely, are there types of meaning which must be part of common ground in order for interaction to proceed?
- When discrepancies fail to surface within the interaction that triggers them, to what extent can they be shown to have repercussions for future communicative encounters involving (a subset of) the same participants? What kinds of repercussions?
- Is the establishment and continuous maintenance of common ground a pre-requisite for “genuine” communication to take place, or is it merely a (possibly more or less culture-bound) philosophical ideal? How do we define “communication” and “common ground” so as to ensure sufficient conceptual independence between the two to enable the study of the interaction between them.
- To what extent are the notions of common ground and/or plurality of meanings relevant to human-machine communication? What consequences – if any – does this form of communication have for theories of meaning in communication?

Speech Acts meet the Common Ground

New Type

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The notions of a speech act, as linguistic actions that typically come with an intended social effect (Austin 1962, Searle 1969), and common ground, as the body of information that the interlocutors assume to be shared at a particular point in conversation (Stalnaker 1974, 2002, Clark 1996), have long been used parallel traditions in semantics and pragmatics. Despite some early discussions of how they might be combined (Gazdar 1981, Levinson 1983), it has not been until recent years that it became clear just to what extent a theory incorporating insights from both might be more than the sum of its parts. On the one hand, common ground models have expanded their reach from simple informative updates to a greater variety of acts that had previously been described in terms of speech act theory, including questions (Roberts 1996, Roelofsen & Dotlačil 2023), imperatives (Portner 2004), commitment (Geurts 2019), and honorification (Potts & Kawahara 2004). On the other, as scholars have incorporated tools from these common ground models, speech act theories have become more precise, better connected to syntax (Wiltschko 2021, Krifka 2024) and better able to model sequential features of communication (Krifka 2022).

The panel seeks to create a forum for investigating the potential and also possible limitations in combining common ground models and speech act theory. Across four 90 minute sessions, it will incorporate:

1. An introduction by one of the organizers into the current state of research
2. Ten submitted contributions
3. A concluding general discussion led by one of the organizers (30 min)

The panel includes contributions from persons working on speech acts and/or the common ground model for communication that concern all types and modifications of speech acts (e.g. epistemics and evidentials, strengthening and mitigation, bias and balance) and to sequencing of speech acts, provided they attempt to capture them in a model of common ground change.

Sustainability Language, Strategies and Stories

New Type

Polly Szatrowski¹

1. University of Minnesota

Collectively, the papers in this panel ask three questions: (1) What kinds of words have developed into terminology used to talk about sustainability, how are words used in collocations, and what lexical differences can be observed across languages and discourse genres? (2) How are language and images used/ misused to express an individual/ group/ corporation's stance on sustainability? (3) How can multimodal analyses of language and images used across media genres show how people are invited/ socialized to into different sustainability movements?

To understand key issues in sustainability, as well as communicate sustainability-related aims and practices, research on sustainability has called for new frames, discursive strategies, and narratives (Friel, Schram, & Townsend, 2020; Cardonna, 2022; Rees, 2010). The use of particular words and metaphorical expressions reflect our conceptual systems and shape the way we view the world (Nakamura, 1977; Lakoff & Johnson, 1980). Studies on how children's books can reframe the way we approach climate change (Orziewicz, 2023, Resler, 2024), indicate the importance of considering how people are socialized to practices that promote sustainability and climate literacy. The exploration of metaphors, terminology, and multimodal discourses in this panel reveals insights into people's attitudes towards sustainability.

The first paper focuses on the terminology used and attitudes expressed in Japanese media related to sustainability. While core sustainability vocabulary was common across the data, the words associated with this vocabulary were influenced by continually changing events over time and the style shaped the attitudes conveyed across different media genres. Official reports tended to be written in a neutral scientific style, and conveyed attitudes towards sustainability indirectly. Some newspaper articles conveyed attitudes more directly using pictures with speech bubbles quoting thoughts of consumers and businesspeople. Instagram posts conveyed attitudes the most directly using language that both educated and urged the reader to take their viewpoint.

The second paper explores how "greenspeak" (Harré, Brockmeier, & Mühlhäusler, 1999) is used in food and beverage marketing. The analysis shows that greenspeak may be characterized as a complex of tensions on a general continuum spanning personal/connectedness to impersonal/disconnectedness. Some of the tensions that constitute this continuum include local vs. global, family vs. corporate entity, dialogic vs. monologic communication, etc. Furthermore, these tensions are shown to be multimodal in that they subsume spoken and written language as well as graphical design cues (typography, imagery).

The third paper shows how Whole Foods Market's YouTube videos about seafood incorporate devices from various media genres from travel programs to food commercials. The effect is to involve viewers and convey "elite authenticity" (unpretentiousness and naturalness), while at the same time promoting "privilege and inequality" (Mapes, 2021). The multimodal analysis focuses on 6 themes of sustainability that not only create pro-environmental narratives but also underscore the class-based "distinction" of consumers with good taste making moral and ethical purchases (Bourdieu, 1984).

This panel contributes to research on multimodality and the Linguistics of Food. Understanding sustainability-related language, strategies and stories across languages and discourse genres will help diversify perspectives and suggest new ways to approach sustainability.

The interface between rapport building and information sharing in clinical interactions: analysis of communication strategies through an interpersonal-pragmatics lens

New Type

Francesco De Toni¹, Maria Dahm¹

1. Australian National University

Abstract

Positive interpersonal relationships between patients, caregivers and clinicians enhance patients' involvement in their own care, increase patients' adherence to treatment plans, enable safe delivery of care, and lead to better health outcomes (Haskard-Zolnierrek et al. 2021; Slade et al. 2015). Clinicians can adopt contextualised communication strategies to strengthen the interpersonal relationship with their patients and build rapport. These strategies coexist with and support clinicians' communication strategies aimed at achieving effective sharing of information with patients (e.g. receiving the patient's history, discussing risks and uncertainty, providing information at discharge etc.). In clinical interactions, these interconnected strategies do relational work, are sensitive to the sociopragmatic context, and need to be adapted to the interlocutor's responses in real time.

By adopting an interpersonal pragmatics lens (Locher and Graham 2010), we can examine how rapport building and information provision work together. This lens considers the dynamic co-construction of roles (Roberts and Sarangi, 1999) and the negotiation of relational norms within specific sociocultural contexts, such as clinical interactions.

This panel explores, from an interpersonal pragmatics lens, the connection between strategies that negotiate the clinician-patient relationship and strategies that enable effective information sharing in clinical interactions. Contributions cover topics such as rapport building, communicating uncertainty, managing emotions in clinical interactions and shared decision making between patient and clinician.

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The Language of Well-Being: Pragmatic Insights into Mental Health Communication

New Type

Lauren Sadow¹

1. Aarhus University

As mental health and well-being have become increasingly prominent topics in public discourse globally, particularly in the wake of the COVID-19 pandemic, the ways in which we discuss these issues have undergone significant shifts. This panel aims to explore the diverse linguistic and pragmatic dimensions of mental health conversations. It seeks to uncover how mental health and ill-health are discussed across various linguistic cultures, online platforms, and societal contexts, shedding light on the complexities and nuances of these discussions. By understanding the linguistic markers and pragmatic strategies used in different contexts and across different languages and cultures, we can gain insights into the broader societal attitudes towards mental health, the accessibility of mental health services, and the ways in which language shapes our understanding and perception of mental well-being.

This panel includes papers that employ a variety of methodological approaches and domains, from public discourse on social media spaces to interpreting in diagnostic appointments to mental health awareness campaigns. By bringing together diverse perspectives and disciplines, we hope to foster a rich dialogue that advances our understanding of the pragmatics of mental health and contributes to more inclusive and effective mental health communication.

The making of multi-unit turns – cross-linguistic perspectives

New Type

***Ilana Mushin*¹, *Rod Gardner*¹, *Joe Blythe*², *Lesley Stirling*³**

1. The University of Queensland, 2. Macquarie University, 3. University of Melbourne

This panel is being organised by the investigators of the Australia Research Council-funded project ‘Conversational Interaction in Aboriginal and Remote Australia’ and presents an opportunity to report findings from our investigations into turn-taking to date, and to collaborate with others working on similar research questions.

There is now substantial evidence that turn-taking is a multimodal accomplishment, including for the projection and construction of multi-unit turns. There is an extensive body of work that has identified the ways in which grammar and prosody are used to enable a speaker to circumvent transition relevance places in order to secure a second turn constructional unit. There are fewer studies on the ways in which embodied resources, for example gesture, gaze and posture, are used to hold the floor. There is also evidence that participants orient to certain projected actions (e.g. complaints) or activities (e.g. stories) that may require more than one turn constructional unit by the same speaker. Nonetheless, there is still much to discover about how current speakers and recipients draw on and integrate resources from multiple modalities in order to secure and maintain a longer conversational turn.

The papers of this panel present insights into the ways in which multi-unit turns are constructed in ordinary conversation or institutional interactions across different languages. Research on multi-unit turns has to date focused on data from a relatively limited number of mainly major languages and so we welcome papers using data from lesser-studied languages in turn-taking research.

Some of the questions panelists will consider:

- How should the relationship between extended multi-unit turns and transition relevance places be conceptualised?
- How do speakers continue to deploy resources to maintain the trajectory of an extended multi-unit turn once it has been launched?
- How do extended multi-unit turns come to a close?
- Are the same resources for holding the floor used in the same ways across languages and cultures, or is there variability?
- Are resources deployed in particular ways depending on the kind of action or activity projected?

The negotiation of interlocutor role-relations in audiovisual translation (AVT): Meaning/sense-making in subtitles and dubbing

New Type

Christopher Long¹, Hiroko Furukawa¹

1. Tohoku Gakuin University

This panel aims to gain further insight into the process of identity and role-relationship negotiation by considering its realization within the medium of audiovisual translation (AVT). To consider this issue, the current panel will bring together research on a variety of topics (e.g., non-binary pronouns, expressions of affection, routinized greetings) which utilize both quantitative and qualitative methodologies to investigate AVT as a meaning/sense-making mode (rather than merely a mode of ‘reduction’).

The meaning/sense-making dimension of AVT has been characterized as both cross- and inter-cultural in nature (e.g., Furukawa, 2016; Guillot, 2019; Guillot & Pavesi, 2019). It is cross-cultural because target language viewers are aware that they are viewing a source culture interaction. However, it is also intercultural because representations of those interactions are filtered through the target language via subtitles and/or dubbing. This means that not only are target culture audiences receptive to (often expecting) language use to deviate from norms of the target language, but that the nature of those deviations provide insight into target culture expectations (e.g., stereotypes) regarding source culture members (Long, 2024). This is particularly the case with regards to what have been termed ‘discourse gaps’ (Ilić, 2017) for which there is a lack of correspondence between the source and target language.

The analyses presented in the panel focus on the meaning/sense-making process and place particular emphasis on the role that source culture representations in AVT (e.g., subtitles and dubbing) play in Japanese and Chinese audio visual translation of English films.

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The Pragmatics of Sharing: Exploring Strategies and Discourse Features in Diverse Communication Contexts

New Type

***Wei Ren*¹, *Andrew Ross*²**

1. Beihang University, 2. University of Canberra, Australia

This panel aims to delve into the pragmatic strategies and discourse characteristics inherent in the act of sharing, both in traditional face-to-face interactions and within the domain of computer-mediated communication (CMC). Sharing constitutes a fundamental aspect of human communication, and its dynamics have been explored in various studies (e.g., Androutsopoulos, 2014; Dynel, 2024; Page, 2018; Ren, 2024; Scott, 2022). These works have analyzed the evolution and semantic shifts of the term ‘sharing’, categorized different types of sharing, criticized the exploitation of the concept by corporations in terms such as the ‘sharing economy’, examined the ethical implications of sharing in CMC, and studied sharing strategies across multiple social media platforms. Given the rapid technological advancements, the concept of sharing is constantly evolving, encompassing a broader spectrum of activities. Consequently, there is a pressing need for deeper pragmatic investigations of sharing in mediated communication contexts.

Our panel gathers pragmatics scholars to explore diverse facets of sharing practices across various settings. Recognizing the broad connotations of sharing (John, 2017), we specifically focus on sharing as a voluntary, intentional, and free communication activity where individuals disclose and publicize their experiences, emotions, stories, concerns, and expertise. This disclosure involves a conscious crossing of private and public boundaries, making it compelling to investigate how individuals pragmatically manipulate linguistic, multimodal, and other semiotic resources in the context of CMC.

We explore various aspects of sharing, such as:

- How individuals (re)contextualize their pragmatic strategies when sharing experiences with interlocutors of different relational backgrounds.
- The influence of platform affordances and linguistic differences on sharing strategies.
- Motivations and methods behind interactive sharing of existing posts or memes.
- Metapragmatic considerations of sharing, over-sharing, and non-sharing behaviors on social media.

Ultimately, this panel aims to contribute to pragmatic theories surrounding the fundamental and pervasive act of sharing, enriching our understanding of contextual factors, platform affordances, and (meta)pragmatic competencies within social media environments.

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The Pragmatics of Sport

New Type

Nick Wilson¹

1. University of Limerick

Sport is fundamentally about action, and pragmatics is central to the practice of sport, whether coaching or playing. Pragmatic analysis can also account for how stances are taken in describing and discussing sport in sports media and the representation of sport in online and offline spaces. Sport is thus a prime example of the nexus of pragmatics and action. Moreover, as the sporting world reflects and amplifies changing social values and attitudes, often with athletes using their platform to take a stand on important sociocultural issues, or being the subjects of public discourse, an analysis of how language is used in and around sport can provide insights that go beyond sport itself.

Building on the growing body of research on sport and language use, including several edited collections and special editions (Caldwell et al., 2017; Ross & Rivers, 2020; Schnurr & File, 2023; Wilson, 2022), this panel features papers which focus on the pragmatics of sports media and the pragmatics of team interaction. Some of the papers focus upon a single sport while others cover a range of sports. In some of the papers an ethnographic approach is used to analyse interaction in sports teams, while others focus on specific pragmatic features within a sports context or are concerned with the representation of gender or ethnicity in sports media. The breadth of approach and focus demonstrates the richness of sport as a domain for pragmatic study and the aim of the panel is to further develop the growing network of researchers in sports linguistics and facilitate discussion that may lead to further ventures in the field.

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The Use of Intonation in Korean Interactions

New Type

Mee-Jeong Park¹

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Prosody is present in all spoken utterances, and speakers use prosody without a complete set of explicitly known rules to achieve various communicative goals. More specifically, speakers employ different prosodic features (e.g., intonation, rhythm, speech rate) to accomplish a wide range of communicative objectives that often cannot be achieved through other means such as syntax and word choice. Although there has been considerable interest in the study of intonational form and meaning over the last century, delineating the exact form-meaning relationship in intonation remains challenging because there is no one-to-one mapping between intonational form and its meaning. Despite the fact that studies on intonation using naturally occurring speech are not common, several studies emphasize the importance of interactional contexts in naturally occurring conversations when analyzing the pragmatic meaning of intonation (Couper-Kuhlen and Selting, 1996; Hirschberg, 2002; Selting, 2010).

In Korean, there are relatively more studies dealing with prosodic structure and intonation patterns (Jun, 2000, 2005), but only a few focus on the pragmatic meaning of intonation in interactions, specifically on the intonation of spontaneous talk within interactional contexts. Based on Gussenhoven's (2004) model, Park (2012) claims that these communicative goals mainly include: (a) promoting pragmatic meaning that morpho-syntactic forms alone cannot achieve (e.g., rising intonation for a low degree of epistemic stance), (b) conveying the speaker's stance toward the addressee (e.g., degree of social solidarity), toward the situation (e.g., formal vs. informal), and toward the utterance (e.g., attitude, certainty of knowledge), and (c) contributing to the discourse organization (e.g., marking the utterance as final).

This panel delves into the use and pragmatic meanings of different prosodic features, such as intonation patterns (e.g., prosodic parsing) and prosodic boundary tones (e.g., high plateaus), as defined in function (b) above, within interactional contexts among speakers of Korean. That is, this panel investigates the meaning and function of intonation and examines the form-function relationships of the prosodic features in conjunction with the morpho-syntactic forms used in spoken Korean discourse within a wider range of discourse genres (e.g., naturally occurring conversation, TV talk shows, commercial films), accounting for situational/contextual variables that influence the choice of prosodic features to achieve various interactional goals.

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Theorising conversational humour: implications for pragmatics

New Type

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Conversational humour, which broadly encompasses (sequences of) utterances that are designed to ‘amuse’ participants or are treated as ‘amusing’ by participants across various different kinds of social interaction for various communicative ends is a pervasive pragmatic phenomenon (Haugh and Priego-Valverde, forthcoming; Priego-Valverde, 2003). There is growing body of empirical studies that have accumulated over several decades exploring various dimensions of conversational humour. A multitude of different functions of humour have been elucidated, and a variety of key humorous practices have been identified. Moreover, the wide range of contexts in which conversational humour can arise has also been systematically investigated.

However, there has arguably been markedly less attention paid to theoretical concerns in studying conversational humour, and how the study of conversational humour can inform pragmatic theorising more generally (Attardo 2020). While some important theoretical proposals have been developed (e.g. Dynel 2018; Tsakona 2020), there remain significant unresolved theoretical questions with respect to the relationship between conversational humour, speaker meaning and inference, social action and activities, and sociopragmatic concerns such as (im)politeness, identity and relationships. There are also theoretical issues arising with respect to the terminologies that are used in conversational humour research. These include key concepts such as ‘play’, ‘(non-)seriousness’, ‘joking’, ‘kidding’, and ‘humour’ itself. Teasing out the differences, if any, between such concepts and their cross-linguistic validity represents a significant set of theoretical challenges.

The aim of this panel is to bring together scholars who are focused on the theorization of conversational humour, and how this can contribute to broader theoretical concerns in pragmatics. Papers in this panel examine a range of theoretical issues and questions, including whether the traditional distinction between humour competence and humour performance can be maintained when theorising conversational humour, the role of incongruity and shared knowledge in theorizing conversational humour, the extent to which there are universal cognitive or sequential mechanisms underpinning conversational humour across languages and cultures, and more.

Time and temporalities in digitally mediated communication

New Type

***Florian Busch*¹, *Karina Frick*²**

1. University of Bern, 2. Leuphana University Lüneburg

As a fundamental dimension of performed and experienced actions of all kinds, time is central to any study of sociality and culture—including linguistics (Munn, 1992). In the panel, we aim at innovative theoretical and methodological approaches and empirical findings in order to capture, explain and critically discuss the reciprocal relations between time, language, and digital media. As a working hypothesis, we assume that people's communicative everyday life in the post-modern era is characterized by an overlapping of diverse temporalities on different scales, which is caused by the multiplication of communicative involvement through digital technologies (Hartmann et al., 2019; Prommer, 2019).

The role of time in these complex social formations is at least twofold: As linguistic actions and communicative practices unfold in time, we find temporal structures linked to media practices that sometimes stretch communicative constellations into asynchrony, sometimes enable synchronous co-presence despite spatial separation (Androutsopoulos, 2024; Licoppe and Smoreda, 2006). On the one hand, time and temporal structures can thus be experienced and modulated through digital media. On the other hand, time appears as a semiotic resource with which actors consciously shape their interactions. Digitally mediated communication is not only carried out at a certain pace and integrated into everyday social life; participants are also oriented towards various socially distinct communicative rhythms and use them to indicate social contextualization (Jones, 2013). The panel aims to explore these temporal agencies in digitally mediated communication.

We will work on guiding questions at different levels:

- a) *Temporal affordances and constraints*: What temporal structures do participants construct with the help of and in orientation to the technological affordances and constraints of digital media? How are digitally mediated interactions shaped in relation to these temporal infrastructures, and how do these temporal contexts relate to linguistic means and practices? How are communicative practices adapted to these temporal affordances and constraints?
- b) *Temporal agencies*: How do participants use digital media to develop their social network in specific (overlapping) rhythms? What rhythmic practices of social presence and absence do participants weave into the course of their everyday mediatized social lives? How are semiotic repertoires bound to temporal patterns when communicative practices prototypically unfold in certain rhythms? How do people vary the rhythms of their digital interactions to indicate discursive stances, identities, or actions?
- c) *Temporal ideologies*: How do people make sense of time and rhythm in digitally mediated communication? How is time as a physical dimension discursively translated into temporality as a socio-culturally meaningful experience? How are metapragmatic ideologies of temporality bound to particular media, addressees, and communicative practices? What interrelations between language ideologies, media ideologies and temporal ideologies can we observe?

The panel aims to answer and discuss these questions by adopting an interdisciplinary perspective rooted in sociolinguistics, linguistic anthropology, pragmatics, conversation analysis, and media sociology/anthropology.

Toward a Pragmatics of Understanding

New Type

*Kerstin Fischer*¹, *Yoshiko Matsumoto*²

1. University of Southern Denmark, 2. Stanford University

Much work in pragmatics has been inspired by theories, such as those on speech acts (Austin 1962, Searle 1969), relevance (Sperber & Wilson 1986), linguistic politeness (Brown & Levinson 1978) and Grice's conversational logic (Grice 1975), which propose universally applicable principles of conversational exchange with the premise that the same principles are prevalingly followed by the participants in a verbal interaction. While such theories are insightful, other studies have questioned the assumptions from the cross-cultural/linguistic perspective (Keenan 1976, Rosaldo 1982, Wierzbicka 1986, Matsumoto 1989, Kádár and Haugh 2013, Ameka and Terkeroufi 2019) and argued for indexical meanings beyond the referential meaning (Silverstein 1976), and interpersonal content beyond the propositional content (Matsumoto 1988, Locher & Graham 2010). Furthermore, since participants often hold diverse knowledge and beliefs based on their linguistic, sociocultural and cognitive backgrounds, it is open to what extent they share the same principles of a conversational exchange, and how they achieve smooth communication in case of discrepancies.

In this panel, we wish to explore further the direction that pragmatics research should take to account for the joint efforts of communication participants (both the speaker and, importantly, the recipient) to create a shared basis for understanding, embracing (1) a broader range of socio-cultural and cognitive background, (2) other phenomena than the management of propositional content and the transfer of factual information, and (3) different ways in which a common ground may be created.

We will investigate a variety of interactions between participants who do not apparently share pragmatic assumptions or backgrounds within and outside of otherwise shared linguistic, sociocultural and cognitive backgrounds. Specifically, we examine instances of interactions that present apparent "communicative coherence" or show "communicative dissonance" in order to ascertain essential pragmatic factors or principles that are at work in an interaction. For example, common ground (Clark 1996) may be evoked to address the flexible and evolving nature of shared ground contemporaneously created in interaction by the participants. The trust that one's interlocutors have genuine communicative intent may be crucial to achieving a pragmatics of understanding. The (truthfulness of) propositional content of utterances or the transfer of factual information may play a secondary role; the primary focus may be on other communicative tasks, such as maintaining the flow of the interaction or building an interpersonal connection.

The panel presents **empirical contributions** that document the negotiation of understanding in a broad range of situations, including:

- situations in which communicative goals are in conflict
- interactions with people living with atypical cognitive conditions, e.g. dementia, autism
- interaction with non-native speakers
- interactions with artificial agents
- situations in which propositional contents are not primary concerns,

and **theoretical papers** that discuss issues of attended-to communicative tasks, the role of common/shared ground, and how we can achieve an inclusive concept of a pragmatics of understanding.

Discussants: Jef Verschuren, Maj-Britt Mosegaard Hansen, Marina Terkourafi

Toxic Language Across Time and Space

New Type

***Lucien Brown*¹, *Xi Chen*²**

1. Monash University, 2. Nanyang Technological University

In the past decade, a variety of societal conflicts of a linguistic nature have risen in prominence, including but not restricted to, cyberbullying, hatred, discrimination, microaggressions, profanity, sexual harassment, xenophobia, and gossiping. These conflicts have attracted keen attention from pragmatics interested in impoliteness, disaffiliation and linguistic aggression (e.g., Assimakopoulos, Baider & Miller 2017; Garcés-Conejos Blitvich & Sifianou 2017; Kádár, Haugh & Chang 2013).

In this panel, we analyse various linguistic manifestations of societal conflicts via the concept of “toxic language.” This term refers to language that can be seen as ‘rude’, ‘disrespectful’, ‘offensive’, ‘hurtful’, ‘aggressive’, ‘inappropriate’, ‘derogatory’, ‘obscene’, ‘abusive’, and/or ‘hateful’ (Dixon et al, 2018; Kavaz et al., 2021; Palmeret al., 2020; Sap et al., 2019). The panel focuses on the emergence, development and evaluation of toxic language as it is used in naturally occurring contexts, spanning face to face, digital and written contexts, as well as recent human-AI interactions. “Language” here encompasses multimodal features of communication, which may be crucial in the expression of toxic meanings. Our panel aims to advance our understanding of the linguistic specifics of toxic language, as well as the toxic meanings that seemingly non-toxic language can create. We will make a cross-disciplinary contribution to debates regarding the detection of toxic language, the development of moderating measures, and the advancement of ethical and equitable AI.

A central aim of our panel is to extend discussion of toxic language across time and space, given that the majority of research on linguistic aggression and impoliteness to date has investigated contemporary Anglophone and Western European cultures. Whereas we welcome abstracts from all lingua-cultures, we are particularly interested in receiving submissions from scholars working with data from East Asia and the Global South, as well as submissions analysing changes in toxic language from a diachronic or developmental perspective. As a whole, the panel looks to offer indigenous and transnational examination of the various spatially and temporally situated forms of toxic language.

Uncovering New Dimensions and Dynamics of Offers in Social Interaction: Expanding Perspectives Across Languages and Contexts

New Type

Mary Kim¹

1. *University of Hawaii at Manoa*

This panel aims to ignite a vibrant conversation on the underexplored terrain of offer actions across diverse languages and interactional settings. While significant research has illuminated the complexities of request actions (Rossi, 2012; Drew & Couper-Kuhlen, 2014; Sorjonen et al., 2017; Taleghani-Nikazm et al., 2020), the nuanced world of offers awaits a similar deep dive. Offers, often seen as preferred over requests (Schegloff, 2007; Kendrick & Drew 2014), play a crucial role in preempting and shaping social exchanges (Kendrick 2021). This panel seeks to spotlight offers, expanding our understanding of the intricate ways we assist and serve others in diverse social interactions.

Offer Actions Across Various Contexts

From intimate dinner tables to bustling jewelry stores and taxis, and from family phone calls and instant text messages to political talk shows, offer actions permeate all facets of social interaction. This panel, grounded in conversation analysis, will delve into the structural and sequential contexts where offers emerge and are recognized, whether they are recruited (Kendrick & Drew, 2016) or unsolicited (Mandelbaum & Lerner, 2023). Our exploration will cover a wide array of offers, including providing objects, services, options, and information, as well as the social implications of offering.

Cross-Linguistic Insights and Multimodal Dimensions

For cross-linguistic breadth, the panel will encompass studies across many languages: Chinese, English, Japanese, and Korean. By examining how different languages shape offer practices, we aim to paint a comprehensive picture of offer actions across various cultures. We will dissect the linguistic resources and multimodal dimensions—such as temporality, spatial arrangement, and embodiment—that influence the trajectory and reception of offers.

Intricacies of Offer Design and Benefaction

Offers are not randomly designed; their designs reflect careful interactional considerations (Curl, 2006; Kärkkäinen & Keisanen, 2012; Raymond et al., 2021; Hiramoto, 2024). This panel will investigate the strategic deployment of offer formats, exploring how participants choose specific linguistic resources to navigate interactional dynamics. Additionally, we will delve into the benefactive distribution between co-participants (Clayman & Heritage, 2014), examining how orientations to benefaction can extend beyond the immediate situation of action. This suggests that participants keep track of their relative contributions over time.

Exploring Diverse Responses

Our examination will include the unexpected responses and aftermath of initiating offers, such as rejections and withdrawals. We will explore the environments in which offers are likely to be rejected and when they are retracted or withdrawn. Understanding the contexts that promote or hinder cooperation in offers provides deep insights into social coordination.

Unleashed Agency: Navigating Sociopragmatic Enablers and Constraints for Social Transformation

New Type

*Luisa Martin-Rojo*¹, *Rosina Márquez-Reiter*²

1. Universidad Autónoma de Madrid, 2. The Open University

The current research framework suggests a significant shift encompassing epistemic, methodological, and ethical dimensions. Recent studies, particularly those focusing on unjust and inequitable communicative contexts, illustrate a move beyond mere description and critical analysis of language in use. Instead, there is a commitment to explore participative and action research concepts, methods, and strategies collaboratively aimed at transforming social and linguistic reality. This overarching goal aims to amplify the voices of those rendered invisible, empower linguistics with the capacity for social transformation, and instill a moral imperative within the field (e.g., Bucholtz, 2023). To achieve this, researchers continually seek new approaches, often drawing on notions from the social sciences, particularly sociology.

A key notion in these efforts is that of agency (Rebughini, 2022). Linguistic discussions about agency usually center around its relationship with structure and the human capacity to act freely, while considering that such capacity is socioculturally mediated (Ahern, 2001). Agency has thus been approached in terms of self-agency (McElhinny, 2003), collective agency (Gamson, 1991), dialogic agency (Sullivan & McCarthy, 2004), and distributed agency (Enfield and Kockelman, 2017). Implicit in much of these discussions is an anthropocentric view of agency, with limited consideration of the fluid boundaries between humans and objects (though see e.g., Enfield and Kockelman, 2017; Latour, 1999; Pennycook, 2017). and the capacity of objects to embody, objectify, and generate social consequences (Mauss, 1954). This highlights the ontological diversity of agency, which involves redistributing the capacity to act from an individual to a socio-material network of people, things, and narratives, gathered together or assembled (Deleuze & Guattari, 1987; Latour 2005; Pietikäinen, 2021).

Papers in this panel will focus on communicative environments in which the enactment of agency is constrained or enabled by the structural dimensions speakers inhabit and the materiality at their disposal, and how these environments affect individuals' perceptions of their own social position. The papers will examine situated activities where speakers (attempt to) enact agency in relation to others and things, and what these tell us about language - understood as verbal and embodied actions- as an agentive tool in pursuit of social change.

Panel Contributions

**(Cross-)linguistic studies
on relationships and
socialisation practices in
family discourse
(organized by Valeria
Sinkeviciute, Andrea
Rodriguez)**

“I think my favorite official game was Uno”: Positioning, framing, and multi-layered socialization in an English language instructor’s YouTube family mealtime video

Panel contribution

*Cynthia Gordon*¹, *Kylie Lance*¹

1. Georgetown University

This study integrates theories of framing (Goffman 1974, 1981) and positioning (Davies and Harré 1990) to illuminate how multilayered linguistic and cultural socialization occurs in an extract of conversation drawn from a video-recorded family mealtime that was posted on YouTube by an US American English-language instructor as an example of “real English conversation” for learners. The video features the instructor, Vanessa, talking with her husband, Dan, and their two young children as they eat pancakes together. Vanessa stimulates conversation by reading questions from cards that are part of a game called “Table Topics.” We examine family members’ discussion of the question “What was your favorite game to play as a child?”

Our multimodal, interactional sociolinguistic analysis reveals that the socialization that occurs is multilayered in two senses. First, it provides socialization for two groups of people with different statuses in the encounter’s “participation framework” (Goffman 1981): (a) the couple’s two co-present children (and the couple themselves, given that socialization is multi-directional in families; see Pontecorvo and Fasulo 1999) and (b) the English-learning audience who will later view the video on YouTube (the video has been viewed over three million times). Second, the family’s communication occurs in two “interactive frames” (Tannen and Wallat 1993); what is “going on” in the interaction can be understood as socialization into (1) how turn-taking works in American family mealtime talk (everyone gets their own turn; see Blum-Kulka 1997) and (2) knowledge regarding American childhood games, including names, rules of gameplay, and what constitutes a “real” or “official” game (versus unstructured forms of play). We demonstrate how Vanessa and Dan take up the positions of “parents” and “instructors of American English language and culture” in how they manipulate their footings (Goffman 1981) in the encounter through various resources – linguistic (e.g., speech acts, lexical repetition), paralinguistic (e.g., tone of voice, laughter), and multimodal (e.g., eye gaze, pop-up images added post-recording).

Our analysis contributes to work integrating theories of framing and positioning to illuminate parent-child socialization processes (e.g., Kendall 2008); to our understanding of the complexity of YouTube participation frameworks (e.g., Dynel 2014); and to investigations of how recording family interactions shapes the discourse of participants (e.g., Gordon 2013).

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“Ni yao shenme? Patatje?” Negotiating the multilingual family repertoire in transcultural families

Panel contribution

Luk Van Mensel¹

1. Xi'an Jiaotong-Liverpool University

Drawing on interactional data from different studies on multilingual families, this paper builds upon previous work that investigates how family interactions may be studied in terms of a *multilingual family language repertoire*, i.e. a dynamic set of shared multilingual practices within the family that play a significant role in creating and maintaining family life (Van Mensel, 2018, 2021). Inspired by Gordon's (2009) work on monolingual families, in which she illustrates how family members “use language in patterned, ritualized ways to construct themselves as a social group” (p. 197), it was argued that in multilingual families, in addition to specific shared linguistic features such as lexical features or pronunciation, the family repertoire is also characterized by certain code-switching practices or language choice patterns, and that the latter equally contribute to ‘doing family’. Examples include family members adopting each other's ‘voices’ to create parenting teams (Gordon, 2003), or ‘ventriloquizing’ (Tannen, 2004), which refers to a family member speaking to another family member with the voice of a third. Given that the family repertoire is dynamic and that all family members are involved in defining its particulars, continuously negotiating what constitute ‘legitimate’ practices, the examination of such negotiation instances can provide an insight into these multilingual families’ (language) socialization practices. In this paper, I will illustrate this with examples from three multilingual families residing in Belgium, combining Dutch vernacular with Mandarin, Spanish, and French and English respectively. The excerpts are taken from interactions recorded at the breakfast and dinner table setting, while discussing homework, or while on the move from home to school, and I will focus on those instances where the linguistic boundaries of the multilingual family repertoire are being negotiated. This can occur through the explicit correction of ‘undesired’ language practices, which can be instigated by parents as well as children, or, less overtly, by negative evaluations of these same practices, for instance through metalinguistic commenting. The data will also show instances of resistance to such ‘delimiting’. In line with the aims of the panel, I will then discuss how these moments of apparent linguistic negotiation in fact constitute socialization practices of moral and relational orders, and how they contribute to family relationship building (Rodriguez & Sinkeviciute, 2023).

“We have to share”: The Normative and Situational Contingencies of Rules in Parent-Child Interaction

Panel contribution

***Richard Fitzgerald*¹, *Younhee Kim*¹**

1. University of Macau

Parents often deal with a child's non-compliance to a directive by invoking a behaviour rule, e. g. “We need to share”. The design of such rules often appears as normative or context free and as something that must be adhered. Children, however, often find that in some situations where one rule might apply, some different rule is invoked as being operative in *this* situation, learning that rules are context sensitive. Based on 36 hours of video-recording of parent-child interaction and drawing on Ethnomethodology and Membership Categorisation Analysis we examine how ‘rules’ are invoked as context free, and how rules are contingently negotiated as context sensitive. The analysis shows how children are not only exposed to the normative expectation of rules, but also how children learn to treat rules as contingent and situated, that rules operate in a locally organised hierarchy of context and that there are rules of rules. To examine the work of rules our analysis is presented in three sections in which we explore; how rules are invoked as context free, how rules are treated as context sensitive, and finally how a child successfully demonstrates her accomplished understanding of the ‘*rule of rules*’ through navigating the context free, context sensitivity and hierarchy of rules to reject the application of a ‘rule’ for her actions by invoking a different rule that applies to ‘parents’.

Creating Bonds and Building Alliances in Control Sequences: Multilingual Family Interactions

Panel contribution

*Eman El Sherbiny Ismail*¹

1. Universität Potsdam

This contribution focuses on control negotiation in three-party multilingual parent-child interactions. The aim is to explore how family members use their multilingual resources to create bonds and build alliances in control sequences initiated by the parents.

Control acts are “any moves which could be interpreted either by the speaker or the hearer as an attempt to affect the behaviour of an addressee or hearer” (Ervin-Tripp et al. 1990: 308) and are often performed by parents when socializing their children with conventional and moral rules. A child’s compliance with a parent’s control act can be treated as an individual choice (Aronsson and Cekaite 2011) or demanded when the caregiver invokes rules that the children are knowledgeable of (Wootton 1986). In the latter case, parents escalate their control acts when the child does not comply promptly, reinforcing their authority. The non-complying child can locally negotiate his rights and responsibilities in an attempt to shift the authority imbalance (Tam 2021). While many studies focused on the two-party opposition between adults and children, I examine the locally negotiated alliances between family members, particularly when codeswitching is used as a resource that co-occurs with other pragmatic resources.

The questions guiding this work are: How do family members position themselves in control sequences? What resources do the speakers use to create bonds and build alliances?

The study relies on conversational analytic methods. The data analysed is part of the Multilingual Family Portraits Corpus and consist of four hours of audiorecorded unsupervised interactions taken in the homes of one bilingual and two trilingual families living in Berlin. The parents recorded mundane activities such as play-time and meal preparation. The participating couples do not share their L1; the children are 4 to 9 years old simultaneous bi- or trilingual (Italian-German; Italian-German-English; German-French-Spanish).

The results show that parents construct alliances by actively participating in the interaction, recycling the partner’s position, and aligning with their language choice, though it does not reflect their overall multilingual practices. The children seek alliances with one parent using endearing address terms and possessives in combination with codeswitching into the parent’s L1. These pragmatic resources are locally used to create bonds with the opposite party in control negotiations. The correlation between language switch and the social action performed becomes more apparent with contextual knowledge about their everyday multilingual practices.

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Doing caring in (grand)parent-(grand)child interaction: (co-)constructing and negotiating the affective and moral dimensions of ongoing relationships in Chinese-speaking families

Panel contribution

Zhiyi Liu¹

1. The University of Queensland

Caring implies acting with respect to affective involvement in one another's activities to enhance the welfare and respond to the needs and expectations of the care recipient (Nodding, 2013), which constitutes a significant part of daily family life. It has been noticed that practices of care in the family can be used by members to not only invite intimacy and solidarity but also manage children's (mis)behaviours (e.g., Marinova, 2007; Goodwin & Cekaite, 2018; Ag, 2022), socialising them into culturally and socially appropriate ways of acting (Gan, 2023). However, limited research has been done to explore how a caring move can be interactionally achieved moment-by-moment in Chinese(-speaking) families (but see Gan, 2023) and in what way it actively shapes the relationship between the care initiator and selected recipient. This study aims to contribute to such an under-explored area, with the primary interest in Chinese (grand)parents' actions of "caring for" (grand)children during mundane family activities.

The data comes from video-recorded everyday conversations collected from three two-child Chinese(-speaking) families with at least two generations living together. While Family #1/LIU is an immigrant family residing in Australia, Families #2/CAI and #3/YANG are in mainland China. Drawing on interactional pragmatics and some relevant aspects of membership categorisation analysis, this study attempts to examine (1) how a caring move is initiated and achieved by (grand)parents in family talk and (2) how caring practices are interpreted and evaluated by the selected recipient (here, [grand]children) and/or other co-present participants. By doing so, it aims to demonstrate the negotiation of the affective and moral dimensions of ongoing relationships between (grand)parents and (grand)children. The preliminary finding has shown that, across the three families, the (grand)parental caring move is largely grounded on the consideration for (grand)children's physical health, future well-being, and education. It is often manifested in the form of a (concrete) directive action to "intervene" in (grand)children's behaviour, in many cases, followed by a reason-giving to construct them as the beneficiary of such intervention. While issuing directive actions ostensibly shows (grand)parents' orientation to a high degree of relational entitlement to restrict and instruct what (grand)children should do next, it works as a vehicle for expressing affectionate feelings, inviting mutual affection, and thus indexing relational intimacy. However, such a way of manifesting care, affection, and consideration can be negatively evaluated by (grand)children in the following turn, for example, ascribed as situationally inappropriate and even meddling. They may invoke their own agency to resist (grand)parents' intervention in the ongoing interaction.

Family discourse, communicative multimodality, and socialization in highland Papua New Guinea

Panel contribution

Alan Rumsey¹, Francesca Merlan¹, Josh Dahmen¹

1. Australian National University

Most studies of family discourse have been carried out in Western middle class settings, and have focused mainly or entirely on speech. This study comes from a very different setting and gives equal attention to both verbal and non-verbal aspects of interaction. It is based on fieldwork in the Ku Waru-speaking community of Kailge, in the Papua New Guinea highlands, where Rumsey and Merlan have been studying children's language socialization since 2013. The local economy there is still largely a subsistence one, based on intensive cultivation of sweet potatoes, taro, and a range of other crops. People don't live in villages, but in scattered compounds that are interspersed among their gardens. Ku Waru social life, including residence patterns, marriage, wealth exchange, and land tenure, is still organized in terms of patrilineal socio-territorial units called *talapi* ('clans' and 'sub clans', etc.). Marriage within the *talapi* is forbidden, and the women who marry into them usually relocate to their husband's *talapi*. A high value is placed on ceremonial wealth-exchange between *talapi*, and on the role played in it by in-marrying women as links between *talapi*. But women are not regarded as co-owners of the *talapi* land on which they work. The allocation of rights to garden land and its produce are complicated in that the gardens are owned by men of given *talapi*, and cultivated by them and their wives, but the right to harvest crops depends in part on who planted them.

The examples of multimodal socialization that we will discuss come from videoed interaction between a 2½-year-old Ku Waru-speaking girl named Jacklyn and her parents. The interaction takes place in the family's house at Kailge. In the course of the interaction there is much discussion of gardens, groves, and who owns them. The discussion presupposes all the details described above as part of its implicit background. The general principles involved are inculcated, not by explicit formulation of them, but by questions to Jacklyn about specific cases, such as: Do we have breadfruit trees? Where are they? Who planted them? In these interactions a crucial part is played by the Ku Waru demonstrative system, which distinguishes three degrees of distance from the deictic origo and three levels of elevation relative to it (lower, same, and higher), and degrees of shared knowledge of the referent. An equally important role is played by pointing and gaze direction. Even though the target objects of the pointing, gaze and deictic reference are invisible to the participants inside the windowless house, they are accurately indicated by the adults, and by Jacklyn in synch with them. Based on some of her contributions to the interaction, we will show that by the age of 2½, Jacklyn has gained a good working knowledge, both of some general principles of Ku Waru land tenure, and of specific applications of them near her family's home and garden lands – a prime case of the socializing role of 'family discourse' as a multimodal, materially grounded process.

Frames and chronotopes in family talk online

Panel contribution

Hanwool Choe¹

1. The University of Hong Kong

In this study, I examine family chats online via KakaoTalk (instant messaging application) between a Korean married couple, Phillip and Eunbyul, who are in a long-distance relationship. Eunbyul is living with her parents with the couple's baby daughter during her maternity leave, while Phillip lives alone in their home in Seoul, approximately 325km away from Eunbyul. During this separation period, they exchange messages throughout the day, every day. Through the close examination of the couple's daily online chats, I demonstrate how Goffman's (1974) notion of "frames" (definitions of a situation) and Bakhtin's (1981) concept of "chronotopes" (time-space) are inextricably interconnected. This interconnection becomes evident when physically distanced participants mutually accomplish the "anchoring of activity" (Goffman 1974; how a certain activity is framed and distinguished from the environing world) online. To elaborate, using Goffman's (1974) frame analysis, I investigate how an online chatroom is linguistically and discursively managed through couple-centered, caregiver-centered, and parent-centered frames, thus framing it as a family room. In this virtual space, the couple, despite living apart, creates a specific kind of shared time and space ("family chronotopes") vis-à-vis their familial identity pairs, such as marriage partners (wife-husband), caregiver-carereceiver, and parents (mother-father). In their chatroom, the couple: 1) practice opening and closing rituals in their chat, as frame boundaries, to construct the beginning and end of their virtually shared day and thus "bracket" (Goffman 1974) each of their daily chat interactions; 2) speak "couplect" (see Gordon 2009 for "familylect") to discursively create an egalitarian and intimate married life; 3) reinforce traditional gendered role expectations through Eunbyul's virtual house chores and family care, even while living apart; 4) view "no response" as "out-of-frame" acts for negligence, and 5) perform parenting; for Eunbyul, by making trouble-talk narratives and sharing everyday photos and videos of the daughter, and for Phillip, by evaluating her trouble-talks and engaging in playful imaginary interactions, in response to the photos and videos. The study demonstrates how the couple interacts in their chatroom, and how this interaction reflects traditional and contemporary Korean family gender ideologies, thus creating the "represented world" (Bakhtin 1981:253) of their real-life family talk and identity. The study illuminates how frames and chronotopes are seamlessly intertwined when the boundaries among online and offline time, space, and interactions are blurred. It therefore highlights how frame analysis helps to understand the creation of family chronotopes in online contexts where the couple's everyday family lives are virtually and interactionally communicated and constructed.

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Invoking ‘appropriate’ behaviour through categorial work in parent-child interaction

Panel contribution

Valeria Sinkeviciute¹

1. The University of Queensland

Drawing on a combination of analytical tools from interactional pragmatics approach and membership categorisation analysis (MCA), this paper explores the ways in which ‘appropriate’ conduct is co-constructed in parent-child conversations, particularly with a special focus on categorial work interactionally accomplished by both parents and children. Selected examples in this analysis are taken from one-week-long family talk video-recordings from a Spanish-speaking family and a Russian-speaking family living in Australia. The focus is both on parents (mothers and fathers) and on four children’s talk in those families, who at the time of data collection were 2;6 and 5;7 in the Russian-speaking family, and 5 and 10 in the Spanish-speaking family. The multimodal analysis of various sequences shows a wide range of ways to invoke ‘appropriate’ behaviour that displays the members’ orientation to the normative conduct as well as their expectations in relation to the moral and social orders. The preliminary findings show that parents tend to socialise children into relational responsibilities relevant to their younger siblings and to parents themselves. Children also show their orientation to expectations of the ‘parent’ category to provide support and help, and demands for parental action constructed as linked to the parent-child relational connection.

Managing opposition in bilingual family talk

Panel contribution

Daniela Panico¹

1. *The University of Sydney*

Within the interactional practices characterising everyday family life, oppositional talk occurs as a form of social action involving issues of control, dominance, and assessment of social behaviour and social norms (M.H. Goodwin 1983; Cromdal 2004). Argumentative exchanges may develop in different ways with participants employing a variety of strategies aimed at sustaining, aggravating or downgrading the degree of conflictuality (Goodwin and Goodwin 1987).

While most previous research on argumentative family talk has focussed on monolingual settings, this study is concerned with the ways in which opposition is interactionally dealt with in families in which more than one language is readily available to participants. The data consist of ten hours of audio- and video-recordings of family mealtimes and siblings' playtime and were collected in two Italian-Australian families living in Sydney, Australia. Multimodal sequential analysis is performed by applying the methods of Conversation Analysis to the study of bilingual talk. The selected instances illustrate multiparty conversations involving adults and children, with Italian and English as the languages employed during interactions.

The analysis illustrates the ways in which family members may use language alternation as an interactional resource for intensifying, sustaining or mitigating oppositional stances during argumentative exchanges. Specifically, it is shown that code-switching may be deployed as a strategy for performing specific actions, such as expressing (dis)agreement, rejecting requests and mediating contrast among parties. The analysis also includes embodied conduct that is concurrently and meaningfully produced by interactants during talk, such as gaze. By taking into consideration the contributions of the different family members, the presentation demonstrates that the eldest siblings support the action of the parents in different ways, such as in the case of parental talk addressed to the younger siblings or in exchanges between adults. Finally, findings are discussed in relation to the agentive use of language choice by the children for challenging social norms and modifying or reversing their roles within everyday family talk in bilingual environments.

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Multimodal Im/politeness and Facework at Lunch Tables in French–Finnish Families

Panel contribution

*Johanna Isosävi*¹

1. University of Helsinki

Bicultural families' lunch tables offer an interesting opportunity via which to analyse how parents and their children co-construct politeness and facework, making use of various multimodal and linguistic resources. This study focuses on two French–Finnish families' authentic lunch interactions videorecorded in Lyon (France) in 2017. In both families, the mother originates from Finland, whilst the father is French. In Family 1, the children are six and three years old, respectively, whereas in Family 2, the children are eight and six years old (the baby sits on the mother's lap). The recorded family lunch interactions are multilingual, employing both Finnish and French to some extent. In my study, I used multimodal conversation analysis (Mondada 2019) to transcribe and analyse multimodal actions, applying both the interactional pragmatics approach (Haugh 2007) and face-constituting theory (Arundale 1999) to analyse facework and im/politeness. My study of these intercultural family interactions demonstrates, first, that translanguaging (García & Weil 2014) between Finnish and French accompanied by multimodal cues represented a strategic tool used by parents and their children to accomplish things at the table whilst also caring for facework. Second, my study reveals that negotiations between parents and their children can form a pattern involving various multimodal strategies mindful of facework. One such negotiation around eating began with singing and continued using gestures alone to communicate, followed by a disagreement escalating to a verbal confrontation. My study emphasises the importance of multimodal resources in family discourse in the co-construction of facework.

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Older sibling as caregiver: Role and responsibility in Japanese family interaction

Panel contribution

Tomoko Endo¹

1. The University of Tokyo

Family interaction is a key site for caregiving and socialization (Goodwin & Cekaite, 2019). In addition to parents, siblings can also act as caregivers to younger children, but how caregiving by sibling is carried out differs across cultures (Zukow-Goldring 2002). In Japanese families, elder siblings are often expected—and sometimes explicitly instructed—to be kind and serve as role models for their younger siblings (Endo, 2021). However, it is important to note a child's behavior may differ depending on the presence of adults. This study uses conversation analysis to examine the differences in an older child's behavior toward her younger sibling, aiming to reveal the dynamic nature of family member roles.

The data for this study consist of videotaped natural conversations among family members. The focal family comprises a father, a mother, a 10-year-old girl (Mei), a 6-year-old boy (Shun) and a one-year-old girl (Nana). We particularly focus on recordings from two scenes: one with parents and the other without. By comparing these two scenes, we aim to understand how Mei's caregiving behavior changes in the presence or absence of adults.

When the parents are present, the primary role of caregiver is assigned to the parents, with Mei taking a supporting position. For instance, when the smallest child Nana was about to eat a hot meal, it was Father who warned her. After the father issued several warnings, Mei instructed Nana to blow on the bowl to cool it down. In another instance, the father asked Nana what she wanted, to which Mei answered only after he had asked multiple times and received no response. By so doing, Mei created an opportunity for Nana to respond to her father. Thus, Mei remained in a secondary caregiving role, with most of her contributions occurring at the closing position of the conversation sequence.

In contrast, when the parents were not present, Mei took the initiative in caring for Nana. She asked what Nana wanted to do, reformulated her questions to elicit a response from Nana, and attempted to divert her attention when Nana was upset. Mei also exaggerated her excitement by shouting when their mother announced they would have a dessert, encouraging the other children to express their joy as well. In sum, Mei employed various resources such as linguistic forms, prosodic features and bodily gestures to interact with Nana, (re-)organizing and extending the conversation sequences. She also explicitly instructed Nana on what to say, thereby acting as a socialization agent.

These observations suggest that the 10-year-old child is highly attuned to the social roles she assumes with the family. While the kinship relation may remain constant, the social norms and responsibilities that the eldest child attributes to herself shift depending on the organization of the co-present participants. This study thus contributes to our understanding of how young children's conceptualization of family roles is dynamically shaped and enacted in real-time interaction.

Using stories to negotiate the social order in Murrinhpatha-speaking families

Panel contribution

Lucinda Davidson¹

1. *University of Melbourne*

This paper explores how interpersonal dynamics are co-constructed amongst three Aboriginal families in northern Australia, all of whom speak the traditional Indigenous language, Murrinhpatha. Specifically I discuss how participants do ‘family’ within the context of conversational narratives. Murrinhpatha speakers often tell stories that are prompted by their current physical location, narrating events that occurred in that place. Children are socialised to engage in this style of narrative behaviour as listeners and, where appropriate, as narrators, with adults and with peers. Tacit rules operate in local sociocultural practice regarding tellership rights, relating to the story itself and the storytelling location.

Five different conversational narratives or ‘small stories’ (Georgakopoulou, 2006) were selected for this study, from a corpus of naturalistic recordings made in the remote Aboriginal community of Wadeye, Northern Territory. All stories were spontaneously produced among Murrinhpatha-speaking families, and all relate to past events that took place in the participants’ current location. One narrative was co-constructed by three children (aged 5;0-7;6) with no caregivers within earshot. Two other stories were produced by adults to children (aged 4;0-7;1). The final two narratives were told predominantly by children (aged 4;7-7;1) but with adults present and offering minimal contributions. The five exchanges were analysed from an interactional perspective, with multimodality included in the analysis.

In the two adult-narrated stories, the adults hold the floor as sole narrators. In one of these a boy (7;1) repeatedly tries to insert himself into the story and to claim tellership rights. His mother refuses his bids and explains the impossibility of him having witnessed the past event she describes. The child’s frustration at being denied the role of co-narrator affirms his position as a child in the family and thus an inappropriate narrator of the story being told. The boy’s lack of success in taking the narrative floor reinforces the parent-child relationship that he challenges.

The two narratives told by adults also feature many pointing gestures, impressing the centrality of place in their narratives. For the children, however, place appears to be little more than a story prompt, and the minimal gestures in their narratives echo this. What seems to be at the heart of the children’s narratives instead is social inclusion/exclusion. In the story amongst the three siblings/cousins, the children group themselves together through their co-narration of a shared memory. In the other two stories told by children, another child (a sister in one, a cousin in the other) is actively excluded from the current interactional context. This exclusion is achieved through them being described as absent in the past event being recounted. I posit that Murrinhpatha-speaking children, socialised into the practice of storytelling in relation to place, use this narrative context to negotiate the social order of their family.

Georgakopoulou, A. (2006). Thinking big with small stories in narrative and identity analysis. *Narrative Inquiry*, 16(1), 122–130.

**(Dis)agreement in peer
interaction in
pedagogical settings
(organized by Masanobu
Masuda, Satomi
Kuroshima)**

“It’s just my opinion”: Steering toward agreement in second language peer discussions

Panel contribution

Yuri Hosoda¹, David Aline¹

1. Kanagawa University

The pioneering work in conversation analysis of Sacks and Pomerantz ascertained a preference for agreement and a dispreference for disagreement in mundane conversation. In institutional settings, while some studies show that disagreement may not be dispreferred (Kotthoff, 1993), other studies, those conducted in the educational context of peer interaction in language learning classrooms, demonstrate a dispreference for disagreement. This dispreference is revealed through display of prefaces deployed prior to actual disagreement components (Hosoda & Aline, 2015; Aline & Hosoda, 2020).

Our data provide further evidence for the preference for agreement in peer discussions in language classrooms through investigation of the additional brief elements that participants produce after possible completion of their turns when they do not receive prompt (non-delayed) indication of agreement from their coparticipants. By exploring sequential contexts of on-going peer interaction, we examine how the added elements display speaker orientation to the interactional implications of the non-occurrence of immediate agreement.

The data consist of over 136 hours, collected over twelve years, of video-recorded classroom small-group discussions organized for second language (L2) learning. The discussions occurred as an integral part of the normal activities in English language classes at three Japanese universities. Each discussion group consisted of three to five students who were at an intermediate level of proficiency. They were assigned to reach consensus concerning choices given in six different discussion tasks. The six tasks were spread over one academic year.

Analysis revealed that when speakers approached possible completion of their turns without receiving any perceived projection of agreement from recipients, they added supplemental elements, such as “I think,” “I don’t know,” “maybe,” and Japanese “*ka na* (I wonder)” to their turns. Presented is an example of a speaker adding “a: (.) I think” after possible turn completion.

[KUGWY John Jefferson]

01 M: he. (.) uh:m (1.0) he is (1.0) wh- (.)

02 aged is forty two (.) becau:se (0.8)

03 yea uh::: (1.0) mos- (.) he have most

04 experience.

05 K: (u hu)

06 Y: a:[::

07 M: [a:: (.) **I think.**

08 K: a::

In this extract, the speaker has been arguing in favor of one of the candidates under discussion and provides a reason for this stance. As the turn comes to completion in line 04, there has been no indication in overlap of support for the stated position. Moreover, no immediate agreement by recipients occurs in the next turns. The speaker then asserts a continuation of their turn with “a::” and, after a micropause, recompletes with the epistemic utterance, “I think.”

Throughout our data, in environments in which agreement is observed to be noticeably absent upon completion of a statement of stance, the speaker continues their turn through addition of various supplemental elements that are related to some modification of their stated epistemic stance. These added elements reveal speaker sensitivity to non-occurrence of agreement. Consequently, the educational interaction analyzed here further supports the preference for agreement in talk-in-interaction.

Achieving affiliations through self-evaluative comments within college English class peer discussions

Panel contribution

Satomi Kuroshima¹, Tomoko Endo²

1. Tamagawa University, 2. The University of Tokyo

Participants in talk-in-interaction tend to achieve affiliation through various practices whenever possible, particularly when responding to the personal experiences of a co-participant (Clayman, 2002; Heritage, 2011; Koskinen & Stevanovic 2022; Stivers, 2008). This orientation for affiliation can be observed even when participants are engaging in an interaction whose primary purpose is not to establish personal relationships. By using conversation analysis as a research framework, this presentation will elucidate the different practices employed by speakers to display an affiliative stance toward respondents in peer discussions within college English classes. In particular, we will analyze the question-answer sequence, in which the question is provided by the instructor or the textbook to prompt and promote the discussion in pairs or groups. Sample prompts include reflections on one's experience of learning English during the semester (e.g., *What do you think you learned from this course?*) or self-evaluations of cognitive traits for learning (e.g., *How strong is your motivation to achieve well?*). Since the students are allowed to use their native language in addition to English, the phenomenon of translanguaging (Garcia & Li, 2014) has often been observed.

Notably, as the students are expected to answer based on their own experiences or thoughts, they—to some extent—reveal their self-evaluative stance. Preliminary observations of the data suggest that the students achieve affiliation by responding to others' answers to questions through 1) agreement (e.g., *Yeah, indeed.*), 2) affirming assessments (e.g., *That's good.*), 3) recognizing an answer as unexpected (e.g., *Oh, that's nice.*), and/or 4) claiming their understanding with elongated interjections (e.g., *Ah:::.*). Most of these responses are often accompanied by laughter, with the prior speaker usually joining in. In some cases, students display their sensitivity to the preference organization that the interlocutor's response to a question suggests. For instance, when a respondent makes a self-deprecating comment, the recipients usually avoid agreeing with the interlocutor's self-deprecation by positioning themselves as equal to the interlocutor, claiming they share the same view (e.g., *Me too.*). Furthermore, even though they produce a turn that closes the sequence, they do not immediately move on to the next question. Thus, except when they cannot agree with their interlocutor, they instead remain within the basic question-answer sequence by engaging in a display of affiliative stance toward one another, via, for instance, collaborative laughter.

These findings suggest that, in addition to exercising their self-evaluation or critical thinking, an artificial conversational topic provided by teachers or textbooks makes it relevant for participants to engage in affiliative interaction by receiving their partner's responses despite the question's property being an artifact. Accordingly, this study contributes to the understanding of the socio-interactional nature of group work in college English classes.

Differences in Epistemic Access: Constructing Disagreement and Contributing to Language Learning. Peer-to-Peer Discussions in Language Workshops for CALD Nurses

Panel contribution

*Johanna Komppa*¹, *Eveliina Korpela*¹

1. University of Helsinki

In Finland, CALD (Culturally and Linguistically Diverse) nurses require language support at work to acquire proficiency in professional Finnish (Kamau et al., 2023). A university hospital has addressed this language learning need by offering peer-to-peer based language workshops for employed nurses during their working hours (Komppa et al., 2024).

Design and research questions

The present study focuses on situations, where workshop participants bring new words, which they have encountered at work, to discuss with their peers and Finnish-speaking colleagues (see also Reichert & Liebscher, 2012). In these situations, participants occupy different positions on an epistemic access: the participant who share the new word possesses epistemic access to their personal experience and the knowledge of what they have heard or seen, while participants with greater linguistic or professional proficiency possesses epistemic access (see Heritage 2012) to professional Finnish. This paper explores the navigation of these varied epistemic accesses within the interaction. The research questions are: 1) How does varying epistemic access influence the formulation of disagreement during word search situations? 2) In what ways do word search situations facilitate language learning?

Approach, method and data

We examine language learning in relation to the interactional environment in which the language is used and the orientations that participants themselves consider important. Thus, our research contributes to the field of CA-SLA (Conversation Analysis – Second Language Acquisition; Hellerman et al., 2019). The data consists of 38 video recorded language workshop sessions (57 hours in total). All sessions take place in a university hospital in Finland.

Results

We demonstrate how disagreement and uncertainty are expressed in the context of e.g. word searches and how this is related to both professional expertise and language proficiency. Although uncertainty is not favored in the high-pressure environment of a busy hospital, it is actively encouraged within language workshops. Consequently, language workshops provide a supportive environment for the language acquisition of CALD nurses in (Finnish) hospitals.

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Epistemic modulation through the Japanese auditory verb ‘kikoeru’: the case of group discussion in an EFL listening task

Panel contribution

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1. Kyoto University, 2. Japan Women's University

Researchers have documented a range of ways in which language learners downgrade the certainty when presenting ideas and portray themselves as nonexperts (e.g., Hauser 2018, Greer 2000). Using the methodology of conversation analysis, this paper investigates how the Japanese perception verb *kikoeru*—a verb that refers to unintended and passive hearing is used as a resource to modulate epistemic stance in a groupwork activity in the EFL classroom. In particular, it examines the use of *kikoeru* in a groupwork following a dictation activity where participants compare the English words they have written down to fill in blanks in their answer sheets and discuss what the correct answer may be. Drawing data from 28 sets of groupwork interactions in the college EFL classrooms in Japan, the analysis will demonstrate that while the basic function of *kikoeru* is to qualify the speaker's certainty and commitment to the proffered answer, the actual stance it is used to convey critically relies on the sequential environment of its usage. Below is an example. Having seen that B wrote *even* in her answer sheet, A says in line 2 that she wrote *every* instead of *even*. Here, A uses the generic verb of acting in its past form (*shita* ‘did’), which in this context refers to the act of deciding to write *even*. In the subsequent turn (line 5), C uses the verb of auditory perception *kikoe(ru)* to report that she also wrote *every*.

- 1 (1.5)
 2 A: e:[ven ka. every ni **shita** ((Looking at B's answer sheet))
 Even. ((I)) did every.
 3 C: [every-
 Every-
 4 (0.4)
 5 C: a[a:shi mo every ni **kikoe chatta.**
 ((It)) was hearable as every to me, too.
 6 B: [aa maji
 Oh really.

While both A and C propose an answer that contradicts B's, they use different verbs in different sequential environments. A uses the verb of acting (*shita*) to proffer an answer that she knows contradicts B's answer. On the other hand, C uses the verb of auditory perception *kikoe(ru)* to proffer a candidate answer which she knows contradicts B's but matches A's. In other words, *kikoeru* is used when there is a ground for C to assume that the proffered idea is in the right ballpark. Based on the sequential analysis of cases like this, it is argued that *kikoeru* is used to convey a certain degree of commitment to the proffered idea while attending to the possible tension that may emerge as the result of conflicting ideas. The implications of the findings will be discussed to consider the intersection of semantics and interactional functions of the perception verb as well as social constraints to which participants may orient in peer interaction in the classroom.

Greer, D.L. 2000. "The eyes of *hito*": A Japanese cultural monitor of behavior in the communicative language classroom. *JALT Journal* 22(1): 183-195.

Hauser, E. 2018. Being a non-expert in L2 English: Constructing egalitarianism in group preparation work. *Hacettepe University Journal of Education* 33: 93-112.

Locating task-relevant information as interactional means of making arguments

Panel contribution

Masanobu Masuda¹

1. Kyoto Sangyo University

The present paper analyzes students' locating of the task-relevant information in the textbook during collaborative reading comprehension. The location is understood as an effective argument such as (dis)agreement and confirmation by other participants, even when it is not accompanied by explicit arguments. This paper describes how the location of relevant information works as an effective argument through conversation analysis (Sacks, 1992) and discusses its interactional import.

Previous studies have pointed out that written texts serve as a resource for constructing social actions such as initiating activity shifts (Ford, 1999; Nielsen, 2012; Mikkola & Lehtinen, 2014), promoting problem solving (Tanner et al., 2017), and facilitating collaborative planning (Greer & Leyland, 2020). In classrooms, written text in learning materials inevitably influences student interaction when students make arguments based on the text content. Analysis of the influence of texts in interaction will provide a clearer description of student interaction.

The analyzed discussions were videotaped in college L2 (English) reading comprehension classrooms in Japan. The students had previously answered multiple (four) choice questions about reading passages individually, and discussed the answers to the questions and the reasons for the answers in groups of three to four in their L1 (Japanese) in order to reach a consensus.

The analysis was conducted on the sequences where the students located the relevant information in the textbook to their answers, and described how the location was understood as effective arguments. While the located information typically provided the reasons for the explicit arguments which accompanied it, there were some cases where the located information was not accompanied by explicit arguments. In some of such instances, the location was provided after the question asking for the reason for the answer choice, and was treated as the reason itself due to its sequential position. In other instances, the location was provided following a contrastive marker after the sequence where the participants chose different choices. This syntactic design and sequential environment allowed the locations to be heard as disagreements. The fact that the mere location can serve as making arguments suggests that the students rely on the intersubjective understanding so much about what arguments are derived from the located information that they do not need to make explicit arguments. This locating allows students to communicate their thoughts or disagree with the thoughts of their peers in a less explicit manner.

Non-minimal Repair Sequences Initiated by Learners in Mandarin Tutoring Sessions

Panel contribution

*I-Ni Tsai*¹

1. National Taiwan University

This study investigates repair sequences in one-on-one Mandarin Chinese tutoring sessions for second-language learners, focusing on non-minimal learner-initiated sequences. While prior research on Chinese as a Second Language (CSL) has predominantly examined self-initiated repairs by learners or teacher-initiated repairs in formal classroom settings (Cheng, 2014; Rylander, 2009; Simpson et al., 2013), learner-initiated repair in informal, individualized tutoring contexts remains underexplored. Unlike structured classroom environments, tutoring sessions offer a more flexible and personalized setting, allowing learners to take the initiative in initiating repairs while still receiving tutor guidance. This context highlights learner agency, as learners navigate the complexities of second-language interactions while their language abilities continue to develop (Garton, 2002; Kääntä & Kasper, 2018; Kääntä, 2014; Lilja, 2014).

This study employs Conversation Analysis (CA) to conduct a detailed, moment-by-moment examination of non-minimal repair sequences in 10 hours of college-level Mandarin tutoring sessions recorded in Taiwan. The analysis categorizes various formats of other-initiated repairs by tutees, drawing on previous cross-linguistic research (Dingemanse et al., 2014). Findings indicate that repeat repairs and candidate understanding repairs (henceforth, candidate repairs) are the most frequently used strategies. A closer examination highlights the significance of non-minimal repair sequences, in which learners initiate multiple repair attempts before resorting to candidate repairs. These sequences primarily emerge when learners face lexical comprehension difficulties, negotiate meaning, and even contest the tutor's proposed agenda. Tutors may immediately clarify, reject interpretations, or escalate the negotiation, leading to extended repair sequences. Additionally, pronunciation difficulties further compound these interactions, as repair itself can become a new site of breakdown.

These repair sequences serve as sites of negotiation, where meaning and interaction are co-constructed. Participants employ multimodal resources—such as prosody, gestures, and environmental artifacts—to navigate repair and sustain interaction. By examining learner-initiated repair in one-on-one tutoring, this study underscores the interactive and agentive role of learners in second-language acquisition, demonstrating how informal, personalized tutoring fosters engagement and negotiation skills.

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**(Im)politeness: Regional
variation (organized by
Jonathan Culpeper,
Mathew Gillings, Isolde
van Dorst)**

“Google it, mate”: antagonistic mate across Australian English

Panel contribution

Isabelle Burke¹

1. Monash University

During the 2022 Australian federal election, future prime minister Anthony Albanese was criticised by the media for his failure to remember the Reserve Bank’s cash rate. Shortly afterwards, Greens leader Adam Bandt fielded a ‘gotcha’ question from a journalist at the National Press Club on the current WPI (wage price index) with the following withering response: “Google it, mate”. This distinctive antagonistic use of vocative *mate* would be well known to the Australian public. However, the antagonistic use of *mate* has been comparatively underexamined in preference to solidarity-oriented uses (see 1 and 2).

(1)

I don’t know why I was so angry, and I was like—I was like “Fuckin’ go around, **mate!**” and he was like.. he was like, he beeped the horn at me again, and I was like “**Mate**, GO, AROUND!” (UWA 2017)

(2)

But that’s the plan, **mate**. Stay tuned and see what happens in six months. (laughs) (UWA 2017)

Previous scholarship has mostly focused on the correlation of the use of vocative *mate* with speaker-internal factors such as age and gender (Rendle-Short 2009) and ethnic orientation (Alimoradian 2014), rather than in-depth analysis of the various interactional functions of *mate*. Notably, these studies rely on self-reported data and have advised the importance of further study using large corpora of spontaneous casual conversation (see e.g. Rendle-Short 2010).

This paper examines the use of vocative *mate* across four corpora of spontaneous casual conversation in Australian English: the UWA Corpus of English in Australia (2011–2020, ~2 million words) recorded around Perth in Western Australia; the Monash corpus (1997, ~98,000 words), recorded in Melbourne in Victoria; the Griffith corpus (2007, ~45,00 words), recorded in Brisbane, Queensland; and finally the Sydney Speaks corpus (2016, ~1.5 million words), (unsurprisingly) recorded in Sydney. These corpora, spanning four states of Australia, are investigated to ascertain if there is regional variation in the use of *mate* across Australia—for its much-vaunted quintessential ‘Aussieness’, is there a uniform way that Australians use *mate*? And is it best characterised as a solidarity marker, or something altogether more sarcastic?

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(Im)politeness and moral order across regional and diasporic contexts: Reality show interactions and online comments

Panel contribution

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Communities in different contexts uphold distinct moral frameworks that shape their perceptions of (im)politeness and social order, influencing interactions both intra-nationally (Culpeper & Gillings, 2018) and transnationally (Spencer-Oatey & Kádár, 2016). Diaspora communities navigate even more complex moral frameworks, balancing the moral order of the society where they come from with those of their host society (Márquez Reiter, 2024). This challenge becomes particularly visible in reality shows, where participants' interactions are performed for public consumption. This study explores a variety of Persian reality shows filmed both in different major cities in Iran with distinct features – such as Isfahan, Shiraz, and Tehran – and in diaspora contexts such as Australia and Germany. These shows have a lifestyle theme and are hosted primarily on YouTube, with clips also shared on Instagram. This content offers rich data for exploring moral order and how participants' talk is subject to evaluations, both by co-participants during the interaction and by audiences through their comments.

Using the framework of interactional pragmatics, an approach to the analysis of pragmatic phenomena informed by research and methods in ethnomethodological conversation analysis (Arundale, 2010; Haugh, 2012, 2015), the analysis focuses on how participants navigate politeness and moral order in talk-in-interaction. In addition, drawing on Davies' (2018) framework of evaluations of moral order, the study also examines how these interactions are evaluated by audience members – commenters on this content – revealing how evaluations of moral orders differ across different regional and diaspora contexts.

Preliminary findings suggest that while participants across all contexts share certain moral orders, such as self-lowering and other-elevating as well as refraining from the use of expletives and discussions of taboo topics, their manifestations and degrees of adherence can differ significantly. Viewer comments also show a nuanced interplay of divergent and convergent evaluations of politeness and these moral orders. This indicates that regional boundaries, both intra-nationally and transnationally, influence the management of (im)politeness in talk-in-interaction as well as audience reception through commentary. By offering insight into how evolving norms of politeness and moral order are negotiated across regions and borders, this research highlights the complexities of intra-lingual and intra-national variations of (im)politeness.

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(Im)Politeness discourse strategies in Alaskan Russian: sociolectal or contact induced differences

Panel contribution

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Alaskan Russian (AR) is a language that emerged at the end of the 18th century as a result of Russian colonial presence in Alaska and was used for everyday communication in Russian America until the end of the Russian period in 1867, and beyond. It became the native language for several generations of the former Creoles and was surviving in the postcolonial period of its existence under the same unfavorable conditions as other Alaskan indigenous languages. Thus, it shared their fate of gradually becoming extinct, starting from mid-20th century and up to the present time.

Together with my collaborators on this project, we have gathered linguistic and sociolinguistic data on this unique variety of Russian. It includes lexical, grammatical and discourse data from the linguistic elicitation procedures organized in a database (NRD 2019), a database of sociolinguistic interviews, and a corpus of archival documents written by the speakers of AR.

Alaskan Russian possesses many features of various Russian territorial dialects which reflexes can be traced in its vocabulary and grammar. AR also demonstrates politeness strategies that reflect its diverse sociolectal base. These strategies primarily show up in the use (or lack of) 2nd person polite pronouns and specific address formulae.

Alaskan Russian was thinly spread across a large territory and experienced various contacts - both with local languages and with a few sociolectal varieties of Continental Russian. Those seem to be responsible for the differences in AR varieties, including in politeness strategies. At least two varieties – Ninilchik Russian and Kodiak Town AR variety can be distinguished based on the scarce data we acquired in 2012-2019 fieldwork.

Ninilchik Russian is the best preserved and the most documented variety of Alaskan Russian. Our Ninilchik Russian Dictionary (2019) reflects data from this location which since 1847 was a place of residence for the Russian American Company pensioners and their families. Another AR variety, still accessible through its very last speakers in 2019, was represented on the Kodiak archipelago. There, in the town of Kodiak, the first capital of Russian American company and the center of its socioeconomic activities, AR was spoken during not only all the colonial period, but also much later. By the end of 19th and at the beginning of the 20th century, due to the educational efforts of the Russian Orthodox Church, many residents of Kodiak were trilingual and literate in at least two languages (Olekse, 1990).

Russian words and phrases recorded during our work with the last two speakers of AR led us to conclude that there existed a specific Kodiak town variety of Alaskan Russian. It has some peculiar features in phonetics, grammar and vocabulary, different from Ninilchik Russian.

The politeness strategies of the Kodiak town and Ninilchik AR speakers reflected their exposure to different Russian sociolects and language modes. Yet one more parameter relates to politeness strategies found in the letters and reports of individuals who served Russian American Company and later – Alaskan Commercial Company.

(Im)politeness in Germany: Regional variation of request and complaint strategies

Panel contribution

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Since Schneider and Barron (2008) introduced variational pragmatics, only a few studies have investigated the intra-lingual variation of (im)politeness in German as a multi-standard language (Auer 2021). These studies mainly compared national varieties, e.g., German German and Austrian German in request realization (Warga 2008). More recently, Leemann et al. (accepted) examined both intra-lingual *and* intra-national variation of (im)politeness, analyzing saying goodbye to and thanking bus drivers in German-speaking Switzerland. Likewise, Ackermann (2021) argued that an intra-national perspective could be worthwhile when comparing request strategies in Germany and German-speaking Switzerland.

In my talk, I will present results from an online study with more than 1,000 participants from Germany that strives to explore the regional variation of (im)politeness from an intra-lingual and intra-national perspective. Discourse completion tasks were used to elicit two politeness-sensitive speech acts. The investigation of requests enables me to analyze the regional variation of politeness strategies such as tentativeness politeness (e.g., conventional indirectness) or solidarity politeness (e.g., terms of endearment). Besides the study of politeness strategies, complaints also allow for exploring impoliteness strategies, e.g., by means of insults or sarcasm. The elicited speech act data were manually annotated for the expression of (im)politeness. In addition, rich socio-demographic data is available for each participant (e.g., age, gender, or regional origin). Applying (geo)statistical modeling, these data will be investigated for inter-speaker variation. Regarding request strategies, for instance, the data indicate that the frequency of ability questions such as *Can you VP?* is equally distributed across Germany, potentially indicating a baseline of tentativeness politeness. In contrast, participants from Western Germany tend to use tentativeness indicating downtoners such as *vielleicht* ‘maybe’ more frequently than participants from other regions. While the geographic mobility of participants has often remained unstudied in variational pragmatics, my study is not limited to non-mobile participants. Adopting Jeszenszky et al. (2024), I will estimate mobility in a quantitative measure and integrate it into my statistical analyses.

In sum, I will discuss the methods and results of a study examining variation of (im)politeness in German in a multifactorial analysis, testing the effect of the participants’ regional origin, mobility, and other sociological factors (e.g., age).

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Intercultural Im/politeness: Power, status, cultural identity and language ideologies in the Korean community in Australia

Panel contribution

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1. Monash University

This paper addresses regional variation in im/politeness in terms of language usage and attitudes within diasporic communities, namely the Korean community in Australia. Migrant communities represent an important context for im/politeness research given that they feature the negotiation of competing norms and the emergence of region-specific patterns of language usage and metapragmatic awareness. Despite this, diasporic communities have rarely featured in extant im/politeness research, including in the research on intercultural im/politeness (see Haugh & Kádár 2017). We know surprisingly little about how im/politeness works within the regional locations inhabited by transnational communities.

To address this research gap, the current study sets out to investigate how (im)politeness works within the Korean community in Australia. As part of a wider project surveying language ideologies within transnational Korean communities in the region, we collected 216 online survey responses, 19 individual interviews and five focus groups. Through this three-step process, we probed participants' metapragmatic understanding of how power, status, and language ideologies are negotiated within these communities, as participants traverse the fault lines between Korean and Australian linguacultures. We particularly focussed on the localised construction of linguistic, multimodal and conceptual indices of power, status and cultural identity. By investigating locally-produced metapragmatic understandings, we contribute to a growing body of research that addresses Verschueren's (1999: 196) observation that "there is no way of understanding forms of social behaviours without gaining insight into the way in which the social actors themselves habitually conceptualise what it is they are doing" (p. 196).

Inductive analysis of the results reveals that the Korean community in Australia actively constructs context-specific indices of power and status. Whereas in South Korean culture, it is assumed that status is primarily linked to age- and status-based rank, our findings suggest that Koreans residing in Australia display differential levels of opposition towards or rejection of age- and status-based hierarchies, and the linguistic practices (i.e., hierarchy-based applications of honorifics) that go with them. In fact, the use of honorifics and other linguistic indices of age-based hierarchies become negatively valenced as markers of undesirable aspects of Korean cultural identity. Rather than being replaced with egalitarian patterns of interaction, we observe that age-based status is instead translated into locally-produced hierarchies, such as hierarchies based on Australian visa status and length of residence in Australia, as well as factors such as professional careers, home ownership and place of abode.

Our study thus reveals unique aspects of how migrant communities utilise language and other semiotic resources to mark status and power in ways that are not fully predictable based either on their cultural heritage or on the local societal context. Ultimately, we argue for the importance of investigating the linguistic practices and metapragmatic awareness of diasporic communities in order to enrich our understanding of regional variation in im/politeness.

Navigating pronominal address in Flemish tourist offices

Panel contribution

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Ever since the publication of Brown and Gilman's (1960) seminal paper, the distinction between familiar T pronouns and polite V pronouns, related to the dimensions of power and/or social distance between speakers, has been the focus of numerous studies trying to capture the various nuances and complexities of address systems all over the world (e.g. Clyne, Norrby & Warren 2009).

In this talk, we analyse the use of pronominal address forms in service encounters which take place in regional tourist offices in Flanders (Belgium). Specifically, we look into the ways employees alternate between Standard Dutch and Colloquial Belgian Dutch pronouns for the second person subject when addressing their clients. We do not only investigate correlations with the social and regional profile of the speakers (Vandekerckhove 2005, Plevoets, Speelman & Geeraerts 2008), but also consider the discursive context and potential interactional shifts in footing (Goffman 1981). The specific context of service encounters that combine and blend forms of institutional and conversational talk (Felix-Brasdefer 2015) allows us to chart the subtle communicative indexicalities of the different address terms, both in isolation and during the encounter's interactional development.

The dataset consists of 120 audio recordings of service encounters in 5 regional tourist offices in Flanders. We adopted a mixed methods analytical approach, combining both quantitative and qualitative techniques: first, we ran a logistic regression analysis to assess the impact of the gender, age and origin of the speaker. According to our model, regional origin appears to be a decisive predictor. Apart from that, the analyses revealed a great deal of interspeaker variation that could not be explained in terms of the social profiles of the employees. In other words, the choice between the different address terms largely depends on idiolectal preferences. Therefore, we conducted a qualitative analysis to account for both intra- and interspeaker variation, focusing on how the employees shape the interaction and their relation to the client through their choice of T- or V-pronouns. As such, our analyses allows us to further lift the veil on the social meaning of the different address terms in the specific setting of tourist office service encounters in Flanders.

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Politeness variation in English requests when texting: A study of Hong Kong and Mainland China

Panel contribution

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Contributing to the East-West debate in politeness, a number of cross-national studies on how Chinese interlocutors engage with speech acts have been conducted (see Chen et al., 2013). However, such research between Chinese regions has been sparse, despite the diversity of dialects, cultures, and histories. One conspicuous variance is Mainland China and Hong Kong (HK), the latter having recently been relinquished by Britain in 1997 and maintaining its dual official languages of Chinese and English. This elevation of English is apparent when measuring proficiency, with HK having a much higher proficiency (EF EPI, 2023) despite both mandating English studies in pre-tertiary education. Such proficiency is perhaps due to HK's greater access to Western cultures on social media, text messaging (texting), and entertainment platforms. This appears influential on politeness expression. Guo et al. (2012) found that preference for acceptance strategies in compliment responses was positively correlated with their Mainland Chinese participants' familiarity with English. The authors speculated the cause as Western cultural influence, which, as one participant from Yuan (2002) puts it:

... through all kinds of channels, their languages have all kinds of impact, in fact. From things like video tapes, in all aspects, even a popular pet phrase, things like that, right, from Hong Kong and Taiwan movies, from the west, when you hear them, you'll learn to say them. (p.215)

We took a new angle towards investigating politeness variation between Chinese regions by analyzing English requests from Mainland Chinese and HK undergraduate students in the context of WhatsApp group chats during university group projects, where English is used as a lingua franca. We innovated the DCT method by asking participants to use their mobile phones to produce requests, affording them many of the communicative resources from WhatsApp. We incorporated a first-order politeness approach by instructing participants to produce requests requiring varying levels of politeness. These requests produced by each group were analyzed along dimensions that have been indicated as important variables when investigating politeness orientation, especially in texting (e.g. McSweeney, 2018): strategies, modifiers, text message length and texting features. The analysis shows that the well-known Mood Derivable and Preparatory strategies are highly preferred in each group, although Mainland Chinese have a stronger preference for Preparatory strategies. Additionally, each group produces text messages of similar length, with the Grounder and Text-messaging Feature modifiers as highly preferred overall. Other interesting comparisons emerge when analyzing the subsets of messages from different elicitation scenarios.

Chen, R., He, L., & Hu, C. (2013). Chinese requests: In comparison to American and Japanese requests and with reference to the "East-West divide". *Journal of Pragmatics*, 55, 140-161.

EF EPI (2023). A ranking of 113 countries and regions by English skills. EF EPI. <https://www.ef.com/assetscdn/WIBIwq6RdJvcD9bc8RMd/cefcom-epi-site/reports/2023/ef-epi-2023-english.pdf>

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Pragmatic function and regional variation of *inschallah* in German

Panel contribution

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In this talk, I examine the pragmatic function and regional variation in the use of the unverbated phrase *inschallah*, which translates to ‘God willing’ in Arabic, and has been borrowed into German through language contact. I argue that *inschallah* is a pragmatically multi-purpose expression, predominantly used as a discourse marker (1) with expressive or mitigating function. It also has a modal adverbial function, which is more productive with increasing grammatical integration and familiarity (2).

(1) *Also bis bald, inschallah*. ‘So see you soon, inshallah.’

[<http://211039.homepagemodules.de/t504437f11742787-hallo-ich-bin-neu-hier.html>]

(2) *Wir werden euch zu unserer Hochzeit inschallah einladen*. ‘We will invite you inshallah to our wedding.’

[die tageszeitung, 03.09.2008, p. 14, Allah in love]

With discourse markers occupying the top of the borrowability scale (Matras 2009), *inschallah* has been borrowed into multiethnic urban vernaculars of German through contact with heritage speakers. Pragmatically, it exhibits many functions related to mitigating the illocutionary force of any proposition concerning the future. Most prominently, it conveys an epistemic stance of uncertainty or tentativeness, but can also signal an expressive marking of hope, or a frame marking function at the end of a discourse sequence. Interestingly, a variety of uses are related to (im)politeness. In commissive speech acts, it can mitigate the commitment of the speaker (to a previous request), minimizing the face threat for both interlocutors (Brown & Levinson 1987), or signal the absence of relevant intentions to carry out the action, potentially presenting impolite behavior (Locher & Watts 2005). Regarding inter-individual variation, *inschallah* shows a third-order indexical, ironic function associated with negative stereotypes of Muslim speakers, similar to Mock Spanish (Ochs 1990; Hill 2008). This is commonly attributed in jocular contexts or with speakers of right-wing party affiliation, representing sarcasm/mock politeness (Culpeper 1996).

The data come from the German Reference Corpus and the Cross-Topic German Twitter Archive. The latter comprises a near-complete collection of German-language tweets between 2018-2023 and is annotated for geo-locations (Nguyen et al. 2022). In my talk, I will discuss inter-individual social variation in the use of different functions of *inschallah* by aligning regional properties like urbanity with social variables like the socio-economic index, familiarity, i.e., through any language which actively employs the term, as well as lifestyle factors of individuals like hashtags in support of political parties or various diversity attitudes.

Providing the first pragmatic description of *inschallah* in German, findings are anticipated to be highly relevant for similar multilingual contact settings cross-linguistically.

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Regional politeness variation in the USA

Panel contribution

***Mathew Gillings*¹, *Jonathan Culpeper*², *Isolde van Dorst*¹**

1. Vienna University of Economics and Business, 2. Lancaster University

Writing on politeness in the USA, Pinto (2011: 215-6) suggests that “foreigners may find Americans to be false or insincere” and daily interactions are “often characterized by a heavy dose of polite linguistic routines”. On a regional level, Cohen et al. (1999) suggests that the South is “known for its charm, hospitality, congeniality, and politeness”, but in doing so, this masks conflict. Exactly how this politeness is realised, and how it varies across the USA, is as-yet untested, but there are multiple reasons why there are likely to be sharply contrasting politeness cultures:

- a) Population density, ethnicity, religion, and income all vary hugely across the USA (more so than the UK) which may lead to politeness variation (Wouters, 1998);
- b) Previous work has identified a relationship between (im)politeness and population density/region (e.g., van Dorst et al., 2024) which suggests differences between the bicoastal metropolitan areas compared with rural communities;
- c) The USA is a multicultural society, affected significantly by a history of colonisation and immigration. Immigrants from a wide range of countries and cultures, especially in more recent years, may also bring a degree of pragmatic transfer.

Questions concerning the spread of politeness throughout different regions are the home territory of variational pragmatics. Our dataset will be a subset of the Lancaster-Northern Arizona Corpus of American Spoken English (LANA-CASE). The corpus will consist of transcribed everyday spoken language. LANA-CASE is to be released in 2026, but early access will be given to specific researchers in early 2025.

This paper follows the procedure outlined in Culpeper and Gillings (2018) which examined north-south politeness variation within England. They 1) selected 14 key politeness formulae belonging to one of three types of politeness (solidarity/tentativeness/deference); 2) screened those formulae to ensure the formulae perform a politeness function; 3) assessed their spread across regions. Since LANA-CASE is not yet available, we are unable to provide preliminary results, but we expect to find more politeness expressions compared to England in general, more solidarity markers in the south, in-keeping with its stereotypical reputation as a hotspot for friendliness, as well as distinct differences based on population density.

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Regional Variations of Online Politeness in China

Panel contribution

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Abstract: This study investigates the intricate dynamics of politeness across regions within China, exploring how region shapes interactions by examining online travel reviews composed by tourists from China's mainland and Taiwan region. The dataset was initially collected from Tripadvisor.com, with 100 items for each region, totaling 200 reviews overall. The ultimate goal is to determine whether reviewers from the two regions of China utilize uniform politeness strategies or demonstrate varying discursive preferences. In order to reach this goal, we analyzed not only the politeness strategies used by Chinese reviewers in online travel reviews, but also how these strategies vary between reviewers in China's mainland and Taiwan region. The results showed that reviewers from China's mainland and Taiwan region tended to use Solidarity, Deference and Tentativeness politeness in online travel reviews. Meanwhile, reviewers from China's mainland tended to utilize Solidarity more frequently, whereas those from China's Taiwan region exhibited a stronger inclination towards Deference. The findings suggested that regional factor significantly influenced the use of politeness strategies in Chinese online travel reviews. The findings could not only contribute to the current research on regional variations of politeness, but also provide insights into consumer behavior and communication styles in digital contexts, contributing to a better understanding of cross-cultural interactions in the tourism industry.

Keywords: Politeness; Online travel reviews; Regional variations; China

Teaching pragmatic strategies in English as a business lingua franca (BELF): how should we teach when the subject we teach is shaped by variation?

Panel contribution

Miya Komori-Glatz¹, Kaisa Pietikäinen²

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The increasing use of English as a business lingua franca has been well-discussed during the last twenty years. Lately, there have also been efforts to conceptualise these phenomena more theoretically, which have highlighted the inherent variation present in such interactions by reframing it as “English as a *Business Lingua Franca*” (BELF; Kankaanranta & Louhiala-Salminen 2013, 2018). As well as drawing attention to the high level of variation, this reframing centres the importance of the domain of international business.

At the same time, empirical studies observing BELF in action report a remarkably consistent use of pragmatic strategies for enhancing comprehension, achieving transactional goals, and building and maintaining rapport (Kaur & Birlik 2021). Though calls for integrating BELF perspectives into Business English teaching have been made (Nickerson & Planken 2016), there is still an empirical gap as to what pedagogical methods work best in teaching BELF pragmatics in the business communication classroom.

This paper presents an answer to this call in the form of a pedagogical activity following classroom teaching, namely, an online intercultural negotiation held between students at two European universities, WU Vienna and NHH Norwegian School of Economics. In the first part, we address the tension of *what* pragmatic features can be identified as characteristic of BELF, with a particular focus on politeness strategies for navigating an intercultural negotiation setting. In the second, we present a small study based on a sociocultural discourse-pragmatic analysis (Komori-Glatz & Smit 2022) of approximately 3 hours of interactional data (5 groups of 4-6 students negotiating for 30-40 minutes). With this study, we aim to answer the following research question: *Which pragmatic strategies (e.g., for politeness and rapport-building, enhancing understanding, achieving business goals) do the students apply in an authentic BELF interaction, and are there any observable differences between cultural groups?* Our findings should complement earlier work on disagreement in similar student negotiations by Bjørge (2012), and contribute to further theorising of what and how pragmatic strategies for BELF can be taught meaningfully in business university settings.

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**Adult-child and peer
interactions in
transitional spaces
(organized by Matthew
Burdelski, Amanda
Bateman)**

“You can do it”: Coaxing and encouragement before transitioning into the main activity in the reality TV show “Old Enough!”

Panel contribution

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1. *University of Hawaii at Manoa*

This study explores transitional spaces in Hajimete no Otsukai (English title: “Old Enough!”), a Japanese television show featuring young children under the age of six who are tasked to run errands for their parents in their neighborhood. Production staff are disguised as handymen, holding on to filming equipment hidden in toolboxes while they film the children from a distance. Caregivers on the show would bring up a problem to the child and try to persuade them to run an errand. Transitioning the child from one activity (coaxing and encouragement) to another (errand-running) constitutes the transitional space central to this study. After the caregiver has successfully coaxed the child(ren) into agreeing, the child(ren) set off for the errand.

For this project, all 30 episodes available on the online streaming service Netflix will be analyzed via positioning theory, as the persuasion strategies reveal how the child is positioned as superior and having the agency to resolve the caregiver’s troubles. This study aims to analyze the strategies (linguistics and non-linguistic) that caregivers utilize to coax and encourage their child(ren) into running the errand. Most children who appear on the show successfully run the errand, but sometimes the child might feel uneasy right before they head out for the errand. A short excerpt from one of the episodes is as follows:

Excerpt 1a: Season 1 Episode 4 (Yuka, F, 3;7)

16 → MOM ikeru=

You can go.

17 YUKA =hitori de ikena::i

I can’t go by myself.

18 MOM dooshite dooshite dooshite

Why, why?

Excerpt 1b: Season 1 Episode 4 (Yuka, F, 3;7)

47 → MOM onesan wa motto takusan ironna otetsudai dekiru de

Big sisters can run lots of various errands.

48 YUKA dekiru

I can do it.

49 NAR otsukai mo dekisoo desu

She seems up for the errand!

Prior to Excerpt 1a, Yuka has originally agreed to run the errand, but as the interaction progresses, Yuka starts crying and denies her ability to run the errand. Mom tries to seek for an account but Yuka does not respond verbally. As a counter strategy, Mom brings up her identity as a big sister in line 47, which helps Yuka regain her confidence. The scene then switches to Yuka getting ready for the errand.

Preliminary findings suggest that caregivers employ strategies such as ability appraisals, benefactive framing (-te kureru), consequence-based refusals, and identity-based appeals to navigate children’s hesitations. Due to the nature of the dataset (i.e. a television series), the episode cannot be produced if the child rejects running the errand. As such, there is an institutional orientation where caregivers will have to coax the child to complete the errand, even if they were to face an initial rejection. Errands are a way for Japanese children to understand how doing something for someone else would eventually benefit the entire family, which seem to suggest that

there is a sociality that is rooted in strengthening family bonds and instilling notions such as responsibility, independence and filial piety in the child.

A walk in the park: Navigating the tricky terrain of transitions in early childhood education

Panel contribution

Cynthia Hicban¹

1. University of the Sunshine Coast

Daily transitions in an early childhood education setting are times in space describing the movement between physical places, discontinuity of an activity and the uptake of another, and/or the suspended status of roles before assuming a new one. This paper examines the co-construction of transition or liminal spaces in kindergarten practices. Studies of geographical transitions in the early childhood context, i.e., a transition from one physical space to another, have shown that geographical location and its relationship to members is important in its successful co-production (Bateman, 2015). How members use multimodal resources to build liminal spaces and how transitions are negotiated amongst members, will be a key focus. Questions that are examined include: how is the *initial* transition launched? What multimodal resources do early childhood educators use to *relaunch* transitions? And are there practices that can 'blur' the liminal lines of discontinuing one activity to take up another? The study uses video recordings of educator-child and child-child interactions in an early childhood education setting with children aged 15-mths to 5-years-old in Queensland, Australia. Data is analysed using EMCA. The multimodal transcription is based on Mondada, version 5.0.1, Nov.2019, (www.lorenzamondada.net/multimodal-transcription). The examples are short sequences of one educator and four young children moving from the Bush Kindy space and returning to the built Kindergarten space. Findings include characteristics of transitions, for example, launching the transition through formulations of time (EDU to CHI: *Now I wonder, I'm looking at my clock* while gazing on a watch), and how multiple relaunches are coordinated through reformulations of verbal instructions and gesture (EDU to CHI: *Alright, shall we go find a Skye-Skye?* then standing up; EDU to CHI: *Alright, we're gonna go and find our Skye-Skye* while standing up). The paper argues that children and educators can blur the lines of liminality through playful stances such as singing or playing, providing implications for participatory approaches and children's agency in institutional encounters within the transitional space.

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Adult-Child Spatial Transitions: Emotional Stance in Vietnamese (Extended) Families

Panel contribution

*Hue Nguyen*¹, *Shan Huang*²

1. University of Macau, 2. East China Jiaotong University

This study examines how children and adults negotiate transitional spaces - physical boundaries between activities or locations (e.g., shifting from doing homework to playtime, moving from the entrance to where an event takes place or separating oneself from the others) - in Vietnamese extended families through the lens of emotional stance (Goodwin et al., 2012). Based on 15 hours of naturalistic observations of children aged 4-7, we analyze how participants deploy these spatial transitions as interactional resources to accomplish various social actions. The research identifies three primary patterns: first, children's strategic withdrawal from shared spaces and manipulation of transitional spaces to amplify emotional displays (e.g., moving away from other family members, standing at the room door, slamming the door and walking out of the room during family gatherings when denied a desired toy), where physical movement is a visible display of protest; second, children's invocation of home or alternative locations as an escape mechanism (e.g., demanding to leave a kite festival when arriving at the entrance when preferred kites are not presented), using spatial transitions as a resource for expressing disappointment; third, children's creation of alternative activity spaces through object-mediated transitions (e.g., deliberately pushing a toy car away from the doing-homework-with-mom area to create a new play space), using the retrieval of the object as justification for physical and attentional displacement from an undesired activity. Detailed transcription and sequential analysis of talk and embodied actions reveal how these spatial transitions are sequentially organized within adult-child interactions, with children actively initiating spatial transitions to establish their emotional stance while adults respond through various alignment or disalignment practices to maintain both authority and family harmony. The findings demonstrate how transitional spaces become sites where children exercise agency through embodied actions while adults must navigate between maintaining parental authority and acknowledging children's emotional expressions. This research contributes to conversation analytic studies of childhood socialization by highlighting how spatial transitions are interactionally achieved and emotionally laden, particularly within the hierarchical structure of Vietnamese extended families where collective harmony is culturally emphasized (Le, 2021). The study also extends our understanding of how emotional stance-taking is accomplished through embodied spatial transitions in adult-child interactions.

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Bilingual practices in the transitions: Peer interaction and socialization in an “English only” classroom in Japan

Panel contribution

Matthew Burdelski¹

1. Osaka University

This paper examines ways in which emerging Japanese-English speaking children engage in bilingual practices (e.g., translanguaging, code-switching) in the classroom. During the flow of the school day, children often find themselves *between* two scheduled lessons or activities (e.g., Music and Language, Art and Lunch), such as when they are waiting for a different teacher than the previous teacher to enter the classroom, or when they have finished an activity early and have time before the next activity begins. During these transitional moments, children often organize activities to carry out interaction with peers, representing a kind of “underlife” of the classroom (Goffman, 1961). This might include going up to the researcher who is operating the video camera, organizing an impromptu reading activity, or sitting down and playing with objects while talking with peers. These moments may be relatively fleeting, lasting only a few turns, or they can be quite durative, lasting for extended sequences.

The data are drawn from an ongoing study of video-taped naturally occurring interaction at a Japanese-English school in Japan, focusing on grade 1 of elementary school (7 years old). In this classroom, most children were L1 speakers of Japanese and L2 speakers of English (both parents L1 Japanese) and two were more balanced bilinguals (one parent L1 Japanese, one parent L1 English). It asks the following questions: (1) In what ways do children use multimodal resources within these transitional spaces?; (2) In what ways do their practices constitute the space as a transitional one? The findings show how children use various multimodal resources in their interactional practices, including code-switching, language play, facial expression, gestures, body postures, and objects, to perform social actions and display stances in ways that invite responses from others. For instance, children employ everyday objects (e.g., pencil, eraser) to engage in imaginary play, as in the following extract between Boy1 and Boy2 (both Japanese L1 and English L2 speakers) who are seated in chairs at a table. Boy1 is holding an eraser and pretending to lick it while making sounds of licking in line 1. (English words in bold).

01 Boy1 | aisukuriimu an an an an.

‘Icecream an an an an.’

| *pretends to lick the eraser.*

02 Boy2 **Not** aisukuriimu (sore).

‘(That’s) **not** icecream.’

03 Boy1 **This is** tada no keshigomu.

‘**This is** just an eraser.’

Here, Boy1 characterizes the object (eraser) as “ice cream,” and then demonstrates licking. When Boy 2 uses both English and Japanese to not align with Boy1’s imaginary playframe (“[That’s] **not** ice cream”), Boy1 aligns with this code-switch by using both English and Japanese to re-characterize the object as an eraser (“**This is** just an eraser”).

Based on the analysis, I argue that rather than simply “kill time,” children are adept at seizing the transitional moments to engage with peers and use language in creative and playful ways. These transitional spaces are thus an arena for displaying bilingual interactional competence and doing sociality in the classroom.

Cleanup time in the Japanese preschool classroom - Socialization through multimodal directive sequences

Panel contribution

*Joseph Iseri*¹

1. *University of Hawaii at Manoa*

Activity transitions are an integral part of institutional interactions, particularly in preschools, where daily routines require transitioning between activities such as playtime, lunch, and nap time. However, unlike brief transitions in other contexts, such as “chord-checking” in music ensembles (Yagi, 2021), task shifts in oral proficiency interviews (OPI) (Burch & Kasper, 2021), or break-taking in meetings (Deppermann et al., 2010), preschool activity transitions typically feature much longer stretches of interaction dedicated specifically to effectuating the shift in activities. Given that different activities require different orientations of bodies and space, and that these (re)orientations are indexically linked to different types of activities, membership categories, and stances, activity transition offers a perspicuous setting for investigating both the resources that effectuate them and their socializing potential.

CA research on activity transitions in classrooms tends to focus on how teachers manage transitions to different participation frameworks, such as doing a round-robin sequence (Mortensen & Hazel, 2011), or from teacher-fronted to student-fronted organizations (e.g., Jacknick, 2011; Jakonen & Jauni, 2024). These studies emphasize activity transition as a “member’s problem” (Keevalik, 2010), documenting the verbal and non-verbal resources used to resolve them. Studies in other settings, such as martial arts dojos (Raman, 2017) and dance classes (Broth & Keevalik, 2014), have further demonstrated how embodiment and space serve as resources for interpreting and launching activity transitions. However, research in language socialization within classrooms has largely focused on specific, bounded activities like student presentations (Cook, 1997) or vocabulary lessons (Cekaite, 2020), leaving the socialization processes occurring between activity boundaries unexplored.

This study addresses this gap by applying multimodal Conversation Analysis (Mondada, 2019) to one routine transitional activity - cleanup time - in a Japanese nursery school. In particular, it aims to address two concerns: (i) how are activity transitions achieved through talk, embodied action, and the material ecology of the preschool classroom, and (ii) how do activity transitions offer opportunities for socialization to the sociocultural organization of the nursery school classroom. The data comes from a corpus of 25 hours of audio-video data from a nursery school in the Kansai region of Japan.

The analysis focuses on teacher’s multimodal directives, showing how talk, embodied conduct, and material artifacts are laminated in the teacher’s multimodal directives to clean up. The analysis highlights three recurrent resources for launching directives sequences: linguistic formatting (i.e., volitional, imperative), multimodal and embodied conduct (i.e., using a song, modeling cleaning behavior), and time reference. The analysis focuses on the sequential deployment of the resources, showing how they are sensitive to students’ displayed alignment or resistance in the ongoing activity transition.

The study concludes with a discussion of how cleanup time socializes children into the social organization of the nursery school classroom and to their roles and moral responsibilities within it. The study shows how focusing on interstitial moments of everyday life, such as cleaning up between activities at preschool, offers important insight into children’s socialization to institutional identities and stances.

From old rituals to new routines: Autistic children in transition

Panel contribution

Rachel Chen¹

1. Nanyang Technological University

Autism is clinically characterized by restricted repetitive behaviors, a category of behaviors which includes an insistence on sameness, and an inflexible adherence to routines (DSM-5, 2013). The rigidity of autistic children within transition spaces—from activity to activity, and place to place—has been widely studied across various settings. These studies overwhelmingly focus on the consequences of rigidity on parent wellbeing and on the flow of activities in the classroom (Larson, 2006; McAuliffe et al., 2019; Pennefather et al., 2018). However, within both homes and schools, activities are primarily constituted by adults (see also Goodwin & Cekaite, 2018). Do autistic children essentially exhibit a propensity for routine, or is their behavior perceived as such when they do not follow routine norms?

Drawing from a corpus of video-based data across various projects, this paper examines interactions of autistic children (5-12 years old) and their parents as they navigate transitional spaces between daily activities. Firstly, I examine the routines of autistic children and the common ways in which adults shape their transitional spaces. Secondly, I discuss interactions during transitional spaces where the onset of a next activity is contested by the autistic child. Lastly, I study ways in which transitional spaces can be jointly transformed by both autistic child and adult.

The analysis demonstrates that in both the home and school settings, autistic children are often provided with a visual schedule. These schedules include a sequence of picture cards, each card representing an activity. Within transitional spaces, autistic children are expected to use their visual schedule, take the card for their next activity, and hand it to an adult. Autistic children at times contest their next activity: they attempt to provide the adult with a different card instead, or move away from their schedule. Oftentimes, it is the adult who maintains the rigidity of the schedule, mobilizing verbal instruction and prompts as efforts to transition the autistic child into the next activity. Although autistic children's routines are heavily constrained by adults and by their visual schedules, the children are still able to exercise autonomy over their transitional spaces. Firstly, when autistic children move their interactions away from their visual schedules, they create opportunities to navigate transitional spaces with adults through alternative embodied and material resources. Secondly, when parents and educators interact with autistic children beyond their visual schedules, they become more creative in engaging with autistic children during transitional spaces, for example, by creating new practices of song and dance.

This paper argues that the rigidity often observed in autistic children is shaped by the rigid routines imposed by adults around them. Despite heavy social and material constraints on their transitional spaces, autistic children are still able to transform their interactions from old rituals into new routines. In the co-creation of transitional spaces, these spaces constitute powerful new activities that can be routinized over time.

Multimodality, embodiment, and language learning in transitional spaces: Enskilment practices in a Swedish–English preschool

Panel contribution

*Olga Anatoli*¹

1. *Linköping University*

Institutions of early childhood education and care (ECEC) constitute an important environment for children's learning and development, yet little is known about language-supportive interactions in ECEC settings beyond teacher-led classroom activities or children's peer play. This study on a bilingual Swedish–English preschool draws attention to teacher–child interactions during transitional activities as a space for situated learning and enskilment in practical tasks, e.g., dressing or cleaning. Specifically, the study describes how teachers and young children (1–2- and 3–4-year-olds) participate in embodied instructional exchanges amid a one-teacher/one-language policy. The study is based on multimodal conversation analysis of video-recordings collected during ethnographic fieldwork in Sweden. The analysis reveals the teachers' embodied and verbal strategies for instructing and scaffolding children's actions, socializing the children in the institutional interactional routines, and modeling linguistic patterns in two languages. The analysis describes how young children participate in the enskilment practices as agentive members in the local community of practice. The study supports research on the connection between children's participation, the development of embodied skills, and language learning, and highlights the pedagogical value of mundane encounters and transitional spaces in ECEC.

Space Socialization in the Home: How Japanese Parents and Children Transition into Reading

Panel contribution

*Jianhong Lin*¹

1. Osaka University

For pre-school children and their primary interlocutors—their parents—the home serves as a central environment for daily interactions. From infancy, children begin to learn and practice perceiving and constructing the social meanings of different spaces within their home through interactions with their parents (e.g., areas designated for play or associated with specific activities). Over time, children are socialized into becoming competent interpreters of these spaces, using and accounting for them meaningfully in their interactions.

This study employs *social interaction analysis* and *language socialization* methodologies to examine the process of transitions into reading, focusing on the directive/response sequences through which Japanese parents and children shift from other family activities to reading. The analysis is divided into two parts, approaching the topic from both parents' and children's perspectives.

First, I explore how parents reference relevant spaces as they direct their children toward (or prepare them for) reading activities. These transitions involve moving through social spaces and shifting from one activity to another (e.g., playing → tidying up → book selection → reading) (Cekaite, 2010; Goodwin and Cekaite, 2013). I examine how parents' directive utterances emphasize that moving to specific spaces is essential for transitioning into reading, thereby linking the activity of reading to those particular spaces. Through these interactions, children are socialized into the family's spatial routines, gaining an understanding of how each space is used and constituted within these routines.

Second, my focus shifts to children's responses to parents' directives as they develop over time. Using *multi-modal conversation analysis*, I demonstrate how children's early or anticipatory responses to parents' reading directives (e.g., moving toward the bookshelf before their parent finishes their utterances, sometimes with sudden changes in body direction or dashes) reflect their nuanced understanding of family routines and the specific spaces involved in these routines.

By examining how social spaces are co-constructed by both adults and children, this study traces children's developing spatial awareness from a developmental perspective and aims to broaden our understanding of the social meanings embedded in space. It argues that children's orientation to social spaces does not simply "come from nowhere" but rather emerges from interactional practices with their parents. Additionally, a micro-examination of children's choices to engage with or resist moving toward certain spaces sheds light on how reading activities are positioned within family life and illustrates children's evolving relationship with reading activities at home.

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Students (re)arranging learning spaces: use of space, embodiment and materiality

Panel contribution

Kreeta Niemi¹

1. University of Jyväskylä

Current learning in classrooms is driven by the aim of transforming teaching and learning from ‘teacher-led’ whole-class instruction to more ‘student-centered’ practices (e.g. Daniels et al. 2019). One aspect that has been seen as critical for achieving this ambitious aim is the re-organization of school and classroom spaces from desk-bound whole class instruction to flexible, multipurpose and multiclass learning spaces without designated student desks or teacher podiums. These spaces rely on the flexible use of architecture, such as sliding partitions and specialised work areas for different learning zones and movable furniture (e.g. Carvalho & Yeoman 2018). They transform classroom interaction more mobile where both the teachers and students can rearrange their learning space; move and take up various group and body positions in a variety of places and use material resources. Moving in and rearranging spaces can be considered as transitional spaces where students have the agency to make choices about their learning.

This paper utilizes Conversation analytic theory to consider (learning) space both as a resource (e.g., layout of the space, materials, furniture, digital devices) and as an outcome of interaction. In the latter sense, as participants make use of spatial affordances, they create and maintain spatial configurations interactionally, and in that sense, they can be argued to be “doing their learning space” (Jucker et al. 2018). With EMCA multimodal analysis (e.g. Mondada 2019), this paper investigates the methods and resources students use as they move in and rearrange their learning spaces. These include the actual use of space and materiality, mobilization of bodies and embodied interaction, verbal and non-verbal behaviour, and most importantly, the interplay of these factors. The video-ethnographic data consisting of 80 hours classroom interaction are collected in relatively large Finnish primary school classrooms (up to 60 students) featuring open and flexible learning spaces. Of particular interest is to pay attention to the use of spatio-material, mobile and embodied resources and to uncover how, when and for what purposes the learning spaces are rearranged and harnessed by students and especially those that depart from traditional classroom settings and practices, e.g.: i) use of the floor and furniture, ii) close bodily alignment, and iii) students building ‘math huts’.

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Transitional spaces in special education classrooms: Exploring registering as an action in the co-construction of transitional spaces.

Panel contribution

Natalie Skinner¹, Scott Barnes¹

1. Macquarie University

Class time is marked by planned schedules designed and managed by schools and their teachers to promote student learning and development. While lesson time is crucial in this, transitional spaces have also attracted interest, particularly in relation to efficiency or maximising learning opportunities (e.g., Karabon, 2019; McNiff et al., 2018; Stapp & Hall, 2020) and, for children with special needs, management of anxiety or stress induced by these potentially less structured or less predictable spaces (e.g., Ergin & Bakkaloğlu, 2017; Hume et al., 2014). Both lesson time and transitional spaces are co-constructed by teachers and students, moment to moment in interaction, e.g., in ‘counter question sequences’ (Markee, 2004) and ‘tying signals’ (Icbay, 2011) for re-establishing lesson time after interruption, or break away interactions (‘schisming’) amongst peers to initiate repair and collaborate during lessons (Garoni et al., 2021). Registering, a pervasive action in conversation, is a means of initiating that draws mutual attention to a publicly perceptible referent (Pillet-Shore, 2021). It has been described in playground and classroom settings under various terms (e.g., noticing, showing actions, initiating assessments). This action is implicated in learning (e.g., Bateman & Waters, 2013; Hatch, 1978) and development of affiliation (e.g., Kidwell & Zimmerman, 2007; Strid & Cekaite, 2022). It is evident in studies of classroom transitional spaces (e.g., Davies, 1983; Garoni et al., 2021), yet has not been explored specifically in relation to its role in the co-construction of transition spaces.

This paper addresses how registering is deployed in the co-construction of classroom transitional spaces in a special education context. It is based on 3.8 hours of video recorded data from four classrooms of a special education primary school in Australia. Participants included 23 students and 13 staff. Talk and embodied actions were transcribed, from which 86 instances of registering were collected and analysed with conversation analytic conventions (Goodwin, 1981; Jefferson, 2004; Mondada, 2016; Schegloff, 1996a). Ethics approval was granted for the project by Macquarie University Human Ethics committee (reference: 520231294948569). The findings show that registering was a pervasive action in the classroom, initiated by both students and staff across lesson time and transitional spaces (such as, “It’s raining” and “you don’t have sleeves”). In this collection, staff restricted or promoted student-initiated registering sequences differentially across these spaces. For example, lesson related registering was promoted in lesson time, while non-lesson related registering was restricted. Peer to peer registering was restricted in lesson time, yet flourished in transitional spaces. Registering was deployed by students and teachers in the promotion of self-management of student behaviour appropriate to the classroom institution. Based on these findings, I argue that an interplay between student agency and staff deontic stance, in each registering sequence, contributes to the co-construction of transitional spaces and differentiation of lesson-time from transitional spaces.

Transitioning through rural New Zealand landscapes: Multimodal engagement with maps in early childhood education excursions

Panel contribution

Amanda Bateman¹

1. Birmingham City University

The early childhood curriculum of Aotearoa New Zealand, *Te Whāriki*, recommends teacher-practitioners ('kaiako') frequently engage with local outdoor environments with infants, toddlers and young children, to support holistic child-led learning practices that include fostering a connection and sense of belonging to local land. Within these environments, *Te Whāriki* states that kaiako need to 'understand the importance, for young children's learning, of materials, artefacts and tools and the signs and symbols of societies and cultures' (MoE, 2017, p.61). *How* Kaiako practically manage physical transitions from one space to another with groups of toddlers and young children through rural areas is, then, of pragmatic significance.

To explore the practical concerns of transitioning through rural areas whilst promoting learning along the way, this presentation will provide three video clips (total: 2 minutes 45 seconds) that document separate age groups (2-3 years; 3-4 years, and 4-5 years) navigating the rural landscape as they orient to large static maps to support their transitions through space. Video are transcribed and analysed using multimodal conversation analysis, revealing how Kaiako and children orient to the affordances of the maps through touch, talk and bodily positioning.

Conclusions consider how participants intertwine physical and verbal engagement with the maps as tangible resources depicting topography that can be physically touched to point out locations, and follow routes with finger tracing. Each transition begins with Kaiako initiating engagement with the map, with a subsequent invitation to the children to elect where they would like to go and the children offering suggestions and moving their bodies to communicate their choices multimodally. This demonstrates that the map artifacts within the rural spaces are not merely physical or apriori features of context, but artifacts that afford situated interaction by transitioning bodies, giving these meaning *in situ* (Duranti & Goodwin, 1992). Further demonstration of this is discussed in terms of how engagement with the maps becomes increasingly complex depending on the age of the children.

Such practices provide opportunities for embracing and learning more about belonging connected to local land, support learning in how to practically read the signs and symbols of society (MoE, 2017, p. 61), enhance understanding of mathematical spatial awareness (Flint et al., forthcoming) and provide opportunities for authentic child agency in choosing transitional routes. Through regular excursions, children are supported in developing working theories about how the world works, creating dispositions to embrace the temporality of transitions and the agency they have in deciding trajectories within various transitions. Pragmatic implications for teaching practice include practical implementation of such practices in daily routine practices.

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**Affective pragmatics
(organized by Marina
Terkourafi, Marco
Mazzone)**

Affective Pragmatics and Organic Meaning

Panel contribution

Mitchell Green¹

1. *University of Connecticut*

This presentation puts the Theory of Affective Pragmatics (TAP; Scarantino 2017, 2019) in conversation with the elucidation of the notion of organic meaning (OM) as offered by M. Green (2022, 2023). TAP understands emotional expressions as sharing important affinities with speech acts, while OM construes them as signals designed to convey information about agents' affective states but without a speech-act theoretic lens. Further, while speech act institutions are generally products of cultural evolution, the best-studied forms affective expression are not mediated by culture. And while TAP and OM aspire to shed light on the evolution of modern languages, the latter can appeal to a wider range of phenomena in doing so since it is not restricted to affective expression: gestures, for instance, can be vehicles of organic meaning without being expressive of any affect. For these reasons we will conclude that OM is superior to TAP both in its capacity to shed light on emotional expression and its ability to illuminate language evolution.

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Beyond words: the meanings of bowing in a corpus of Japanese

Panel contribution

*Eugenia Diegoli*¹

1. University of Bologna

Our expressions of emotion are largely governed by social norms dictating what we should feel in any given situation. In this talk, I explore the metadiscourse around bowing, a non-verbal behaviour that came to be associated with specific emotions and, in certain interactional contexts, is given and expected by default.

Specifically, I examine 85 mentions of bowing as observed in a sample (c. 4 million tokens) extracted from the Japanese web corpus Yahoo! Chiebukuro data (LY Corporation, 2023). These instances were identified through lexical searches (e.g. 辞儀 *jigi* 'bow', 頭[を]下げ* *atama* [o] *sage** 'lower one's head') and discuss, evaluate or prescribe the act of bowing, assigning specific meanings to it. My aim is to explore, through the lens of the Theory of Affective Pragmatics (TAP, Scarantino, 2017), (a) the pragmatic functions of bowing; and (b) the emotions it (appears to) express and is (supposedly) aimed at eliciting.

The analysis suggests that bowing is a multifunctional *emotional expression* based on which specific emotions (e.g. regret, shame, gratitude) can be inferred. It differs from reflexively produced emotional expressions (e.g. the involuntary widening of the eyes in fear) because bowing is a self-conscious behaviour that has been acquired, and as such (a) is culture-specific, and (b) can be used *strategically* at the service of im/politeness, for example as a way of engaging in multiple and often overlapping speech acts (apologising, requesting, thanking). This approach accounts for the frequently neglected non-verbal and emotional dimension of speech acts, whilst distinguishing emotional expressions and speech acts by maintaining that, although the two are statistically correlated, there is no one-to-one correspondence.

Another important dimension of bowing relates to the notion of conventionality: bowing is functional to the creation of a deferential persona who is able to display emotions and perform politeness as expected by the Japanese society.

Elsewhere, bowing is best described as a form of *aisatsu*. *Aisatsu* is a folk notion that can be roughly translated in English as 'greetings' and refers to verbal and non-verbal interpersonal rituals that mark demeanour (Ide, 1998, p. 526). Bowing as a form of *aisatsu* is emotionally charged: it displays emotions considered desirable in a given context, while attempting to elicit positive emotions in the addressee(s). *Aisatsu* complements more traditional and 'Western' approaches to speech acts and emotional language and helps explain what people are trying to do when they bow.

Methodologically, this work demonstrates that the combination of (meta)pragmatics and corpus linguistics is effective in uncovering non-verbal ways of expressing and eliciting emotions. Theoretically, it contributes to TAP by focusing explicitly on a *voluntary* bodily change whose meanings are more varied than expected.

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From Speech Act Analogs to Multimodal Speech Acts: why we should look for a unified framework of verbal and non-verbal expressions of emotions

Panel contribution

*Emanuela Campisi*¹

1. University of Catania

The Theory of Affective Pragmatics (TAP, Scarantino 2017) aims to incorporate emotions within Speech Act Theory to take into account what humans *do* when they express emotions in interaction. According to TAP, this is possible only postulating Speech Act Analogs (SAA), defined as “any behavior that naturally means roughly what a speech act non naturally means” (*ibidem*, p. 175). According to TAP, therefore, as humans we can either perform a proper speech act, with words, or a SAA, by means of bodily cues such as facial expressions or gestures.

In this paper, I am going to argue that such a sharp distinction holds only within the way in which Speech Act Theory has been interpreted by Searle and Strawson and its cognitive/propositional/truth-conditional approach to meaning deriving from Grice. Specifically, I will question two assumptions at the core of TAP: the opposition between verbal and non-verbal cues and the central place assigned to propositions as a definitory feature of a proper speech act. Concerning the former, I am going to claim, based on the massive literature on multimodal discourse (McNeill 1992; Kendon 2004; Levinson 2024, among many) that this distinction does not capture what happens in actual interaction, where the co-existence of different cues is the norm – and not an exception as Scarantino (2017) seems to suggest – and in which each bodily cue has its own features and functions, making it very difficult to treat them as a homogeneous phenomenon. Concerning the latter, and following Green (2010), Sperber & Wilson (2015), and Wilson & Carston (2019), I will argue that resorting to the notion of propositionality is not useful for a distinction between linguistic and non-linguistic communication, because it is a challenge even for unimodal utterances, filled with vagueness, imprecision and imagistic contents.

In the end, while I support Scarantino’s attempt to move away from a theory of language based only on rational processes, I think that more steps are needed in order to make TAP a fully non-ideal theory of language (Beaver & Stanley 2019), that is “a description of how emotional expressions mean in context” (Scarantino 2017, p. 165). Beaver D. & Stanley J. (2019). Toward a Non-Ideal Philosophy of Language. *Graduate Faculty Philosophy Journal* 39 (2):503-547.

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On the demarcation between speech acts and speech act analogs: The motivation to share as a meta-emotion

Panel contribution

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Scarantino (2017) argues that emotional expressions constitute “speech act analogs”: analogs of Austin’s speech acts. He defines speech act analogs as “any behavior that naturally means roughly what a speech act non-naturally means” (idem: 175). The Gricean distinction between natural and non-natural meaning is captured, in turn, in terms of their “different cognitive demands” (Scarantino 2019: 53). Non-natural meaning requires the sender to have overt intentions (to manifest certain states of affairs through certain behaviors), and the recipient to recognize them. In natural meaning, on the other hand, there is nothing more than senders’ and recipients’ expectations of statistical correlations between behaviors and states of affairs.

We can summarize this as follows:

a) Statistical correlations > natural meaning > speech act analogs

b) Overt intentions > non-natural meaning > speech acts

However, Bar-On (2024) has convincingly argued that there are overt intentions in non-human animals as well. If this is true, the notion is not sufficient to cognitively characterize speech acts or human communication. Bar-On (2024) proposes instead three distinct levels:

a) Code-like communication (intention-independent)

b) Psychologically mediated communication (intention-dependent, mind-reading-independent)

c) Gricean communication (mind-reading-dependent)

If Bar-On is correct, i) human communication implies capacities beyond that of manifesting and recognizing overt intentions, and ii) these capacities involve genuine mind-reading. Therefore, Scarantino’s model does not seem fully capable of characterizing speech acts in terms of their “cognitive demands”. One possibility is that the demarcation lies instead in the possession of a full theory of mind. However, against this hypothesis, a sophisticated theory of mind seems beyond the reach of children, even when endowed with rich linguistic abilities. Are there other cognitive capacities that could play this demarcating role?

To answer this question, I analyze Tomasello’s proposal (e.g., 2014) that human communication requires two components: the ability (shared with other species) to manifest and recognize overt intentions, and a specifically human motivation to share. Bar-On (2024) objects that, in species capable of overt intentions, emotions themselves constitute motivations to share. Therefore, not even this feature seems specifically human. However, I argue that Tomasello’s “motivation to share” operates at a different level from the emotions expressed by other species. While these emotions act locally – each emotion motivates specific communicative behaviors – the motivation to share is a meta-emotion, which in humans creates a systematic intersubjective space of shared experiences. From this perspective, a full theory of mind could be the result of ontogenetic development – a linguistic-social construction – which presupposes experience within this shared mental space.

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Scarantino's TAP and 'Pragmatics-First' Approaches to the Origins of Language

Panel contribution

Dorit Bar-On¹

1. *University of Connecticut*

So-called 'pragmatics-first' approaches maintain that precursors of human language in animal communication are best sought in the pragmatic and not the syntactic or even semantic domain (Wheeler&Fischer 2012, Arnold& Zuberbuhler 2013, Seyfarth&Cheney 2017). That is, the phylogenetic origins of human linguistic communication, according to these approaches, lie in the *context-dependence* of animals' use of various signals, not in the quasi-referential or combinatorial character of animal signals, such as it is. In this paper, I aim to evaluate the contribution Scarantino's affective pragmatics to pragmatics-first approaches. I first distinguish different notions of pragmatics used by contemporary authors – 'Carnapian' vs. 'Gricean' – in terms of the context-dependence to which they appeal. I provide some reasons for my own, *intermediate* conception, whose scope is narrower than Carnapian pragmatics but more inclusive than Gricean pragmatics (Bar-On&Moore 2017, Arnold&Bar-On 2020, Bar-On 2024, and forthcoming a, c). As I construe it, intermediate pragmatic context-dependence is *mind*-dependent without being *Gricean mindreading*-dependent. Now, Scarantino's TAP presents emotion expressions as (expressive) "analogs" of four of the five types of illocutionary acts, made possible "merely by virtue of the natural information they carry and without involving reflexive intentions and Gricean interpretation at all" (2017: 218). So 'affective pragmatics' is, clearly, not Gricean. But TAP fails to be intermediate in my sense, insofar as it is intended to be "pragmatic *in the Carnapian sense only*". As Scarantino remarks: "TAP is designed to capture how the meaning of emotional expressions depends on their context of production..." in an entirely *mind-independent* way (2017: 217, emphasis added). I argue that this casts some doubt on the usefulness of TAP for understanding the emergence of human pragmatic communication. This is because, if Scarantino's pragmatic communication can be understood in terms of the production and interpretation of signs with natural meaning (as he maintains), it would seem to predict too big a gap between animal and human forms of communication. I conclude by suggesting some directions a development of TAP could take to render it more directly relevant to the goals of an intermediate pragmatics-first approach.

The Theory of Affective Pragmatics: Basics, Empirical Evidence, Challenges, Ongoing Developments in Other Disciplines

Panel contribution

Andrea Scarantino¹

1. Georgia State University

We tend to think of emotional expressions as primitive and automatic, and of language as sophisticated and under voluntary control. In this talk, I will try to bridge the gap between emotional and linguistic communication by exploring how emotional expressions manage to manifest several of the design features of language. In particular, the core tenet of the Theory of Affective Pragmatics I have developed in the past few years is that emotional expressions are a means not only of expressing what's inside, but also of directing other people's behavior, of representing what the world is like and of committing to future courses of action. Because these are some of the main things we can do with language, the take home message of my analysis is that, from a communicative point of view, much of what we can do with language we can also do with non-verbal emotional expressions, in ways that potentially explain the emergence of language itself. I will also introduce some new experimental evidence collected with psychologists Ursula Hess and Shlomo Hareli in support of the view that merely by expressing our emotions we make complex demands on others to do, feel and think particular things. Finally, I will consider some core challenges and some recent developments of Theory of Affective Pragmatics in psychology and in biology.

**AI language and
computational methods
in pragmatic analysis
(organized by Xi Chen,
Vittorio Tantucci)**

Beyond predictions and decisions: embracing the Performance-Interpretability Trade-Off in pragmatics research

Panel contribution

Dennis Tay¹

1. *Nanyang Technological University*

Artificial Intelligence techniques like machine learning are increasingly used in discourse and pragmatics analysis (Tay, 2024). Beyond practical applications like making predictions and decisions, their theoretical principles may interact in ways that bear implications for both fields. A case-in-point is the performance-interpretability trade-off (PIT) - the compromise between choosing an objectively good model and one that humans can readily interpret (Rudin, 2019). Complex models tend to make better predictions but are harder to interpret, and vice-versa. PIT is often seen as a problem in domains like finance and healthcare. However, I will instead showcase the opportunities it brings to discourse and pragmatics research. One obvious example is that PIT generates theoretical innovation, including new takes on old issues like quantitative vs. qualitative methods. Perhaps more importantly, PIT highlights the ‘messy’, contextual, and ultimately humanistic qualities of discourse and pragmatics data as unique ‘domain knowledge’ that must be allowed to shape machine learning processes and decisions. Such qualities are taken for granted by pragmatics researchers, but ought to be explicitly communicated to cross-disciplinary stakeholders in AI/machine learning. I will illustrate these points with case studies that reveal complex non-proportionate relationships between the performance and interpretability of machine learning models for discourse and pragmatic data, mainly from social media settings.

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Comparing Pragmatic Performance between EFL Learners and Generative-AI in Online Consumer Review-Prompted Continuation Task

Panel contribution

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1. Beihang University

Continuation task, an integrated reading-writing task (Wang 2016; Wang & Wang, 2015), has attracted increasing attention in second language acquisition research. This task requires learners to read an incomplete text and extend it coherently and logically. The alignment effect existing in this process fosters L2 writing proficiency by effectively integrating comprehension and production. Meanwhile, the rapid advancement of artificial intelligence (AI) and Large Language Models (LLMs) has led to the incorporation of AI-generated feedback in continuation tasks, only to find limited correcting focus on alignment performance. Thus, it is essential to assess how AI process continuation task instructions and how closely AI-generated continuation writing resembles that of learners.

In addition, a notable gap in continuation task and LLMs research is the limited focus on pragmatic aspects. While continuation tasks hold theoretical promise for merging pragmatic interface (Wang, 2023), their application in L2 pragmatic instruction remains underexplored. Moreover, AI's pragmatic performance has primarily been examined within conversations, with little attention given to its pragmatic features in narrative writing, which warrants further investigation.

Therefore, in our study, we aim to assess 1) how ChatGPT produces and aligns with internal modifications in continuation writings and 2) how the pragmatic performance in AI-generated continuations mirrors that in learner-written texts given plain and input enhanced task materials. Thirty-four Chinese university EFL learners are recruited and randomly assigned to two groups: one completing a plain-text continuation task, the other an input enhanced continuation task. The unenhanced group is instructed to write two hotel OCR continuations, one positive and one negative, using incomplete OCR texts, accommodation scenarios, and prompts. The enhanced group follows the same procedure, but internal intensifiers and mitigators in the input texts are highlighted in red and blue. We expect to collect 68 human-written texts (34 sets). For AI-generated data, we provide ChatGPT-4 with identical materials for both tasks to generate another 68 continuations. Since ChatGPT cannot process colour cues, a direct instruction is given to prompt it to incorporate internal modifications in the enhanced task.

The modification strategies employed in human-written and AI-generated data are coded focusing on lexical and suprasegmental intensifiers, repetition, lexical mitigators, and syntactic mitigators. The frequency of each category in learner writings is compared to that in AI-generated data under similar task designs (enhanced/unenhanced) to assess similarities and differences in the production of internal modifications. Then the total use of intensifiers and mitigators are quantified for positive and negative continuations respectively. These results are compared to examine the preference for modification strategies under different evaluative valences, which informs an interpretation of ChatGPT's pragmatic alignment quality. It is hypothesised that generative-AI can closely mirror learner's performance in the production and alignment of internal modifications in unenhanced tasks, while it may exhibit stronger pragmatic alignment in enhanced tasks. This study may enrich our understanding of LLMs' qualities in pragmatic modifications in narrative genre and provide further opportunities for AI-assisted pragmatic teaching in generating and giving feedback for pragmatic-oriented continuation tasks, contributing to the AI-leading pedagogical innovations in L2 pragmatics.

Contrasting Human-written and LLM-generated Advertisement Texts in Mandarin: How Effective is AI Commercial Copywriting?

Panel contribution

Kuanlin Liu¹

1. National Taipei University of Business

This paper investigates how AI could facilitate composing for specific purposes, particularly copywriting tasks. Real-life Mandarin advertisements in different industries and their counterparts generated through LLMs are compared. The comparison is based on selected criteria to determine which outperforms in persuading ability. This study collected six pairs (two competing products of different brands in six categories) of copywriting (car, scooter, bicycle, laptop, smartphone, and TV). Each pair includes one original marketing content produced by human beings; the other is generated by ChatGPT(4o) with corresponding prompts. All brand names were blinded for the subjects, and precautions were made to avoid LLM retrieving overlapped production information. Four procedures reported the results of analyzing the paired product copies: (1) The Similarity function (based on word-vector correlation) in the spaCy package contrasted the human-LLM difference. The human and AI-generated texts did not differ much, with a high overall spaCy Similarity correlation (0.984). (2) Volunteers were asked to rate texts according to their convincing ability and indicate which they thought to be AI-generated. Subjects rated AI-generated texts more favorably but could not differentiate AI-generated texts from human-written ones. (3) Subjects also appraised the copies using a criteria set including Grice's (1975) cooperative principles and Cattoni's (2022) copywriting checklist. With an SEM confirmation, AI texts were rated more convincing than human productions. (4) Two factor-analysis schemes based on POS and semantic tags ranked human and AI texts on the factor score scales. The human and AI-generated copywriting reported similar score rankings on the POS and semantic factor scales. Therefore, it is concluded that AI copywriting rivals human production and outperforms in certain aspects. With appropriate and context-matching prompts, AI tools should be used not to replace but to expedite and facilitate commercial copywriting.

Fundamental questions about the application of AI in Pragmatics

Panel contribution

Xi Chen¹

1. Nanyang Technological University

A very fundamental question about AI is its pragmatic capability and limitations. In this presentation, the question is divided into smaller ones to illustrate the state-of-the-art findings on pragmalinguistic and sociopragmatic capabilities of AI, its interactional characteristics, and processing of pragmatic and social meanings. The overview of the findings aims to provide future pragmatic research with a starting point to advance inquiries into AI performance and to broaden the interface between pragmatics and AI development. It also showcases several effective mixed methods that combine computational and statistical techniques with traditional pragmatics analysis.

Drawn on sizable amounts of data generated by instructing AI and from human-AI interactions, the series of findings reveal that GPT-3.5 already has highly human-like pragmalinguistic and sociopragmatic competencies in written tasks. However, when it comes to sociopragmatic understanding, even GPT-4 has significant pitfalls, for example, its over-tolerance towards inappropriate interactions. Its process of pragmatic and social meanings, such as politeness, appropriateness, styles, and other context-specific meanings, differs saliently from that of humans in terms of form-context-meaning indexicalities and meaning variations. More interestingly, AI tends to construct tightly knitted meaning networks, in contrast to the selective connections that humans create between different pragmatic and social meanings.

Overall, thanks to the training mechanisms of AI (statistical patterns, intentional randomization, etc.), AI appears to be able to generate pragmatically appropriate texts even at the human standard, given carefully designed prompts. However, due to the absence of intentionality and socialization, its ability to interpret and reason for speech behaviours needs to go through major developments, in which pragmatic analysis may play a critical role.

Impoliteness reciprocity in AI: Can ChatGPT ‘respond’ to violence?

Panel contribution

Vittorio Tantucci¹, Jonathan Culpeper¹

1. Lancaster University

Humans naturally react to one another’s positive and negative behaviours, respectively. The Principle of (Im)politeness reciprocity states that human interaction is constrained by the pressure to match the perceived or anticipated (im)politeness of other participants, thereby maintaining a balance of payments (Culpeper & Tantucci 2021). Context, culture, power, social distance and individual variation are decisive and may alter, in different ways, the way reciprocity is maintained in the course of an interaction (cf. Culpeper 2011; Tantucci et al. 2022). In this study, we asked ChatGPT to ‘take part’ in ten impolite conversations that naturally occurred among humans, both face-to-face and online (cf. Culpeper & Tantucci 2023). This was done retrospectively: we made AI respond to each turn of all exchanges, which were iteratively uploaded on ChatGPT. Five face-to-face impolite conversations from our data involved video-filmed disputes over parking spaces in the UK. Five online impolite exchanges were also collected from Reddit threads centred on UK immigration (thus also involving the unwelcomed occupation of some ‘space’) (Culpeper & Tantucci 2023). We gave ChatGPT all the contextual and co-textual (all the previously occurred turns) information that humans had in each and every turn. We then performed network analysis and a ‘conditional’ Bayesian regression to compare Human vs AI differences in impolite reciprocity: how humans vs ChatGPT respond to impolite language sequentially, throughout entire stretches of conversations, based on the memory of all that had been said before. To our knowledge, this is the first attempt to analyse fine-grained AI’s ability and disposition to respond, turn after turn, to contextually situated impolite human behaviour and to make people ‘accountable’ (or desire a payback) for what they said. This will allow us to assess whether the same mechanisms of hurt or anger are at work with AI and whether increasing spirals of impoliteness are likely to arise. The implications of this study are profound for AI Ethics and Safety (Russell 2019; Müller et al. 2020) as they can allow us to understand AI’s ability and potential to respond to ‘violence’ and generate ‘violence’ in return. This issue is all the more compelling with the ongoing development of AI robotics (Vrontis et al. 2023) and their physical interactions with human beings.

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Informative Humans and Empathetic Bots: A LIWC Analysis of Human- and GAI-Generated Textual Advice

Panel contribution

*Mian Jia*¹

1. City University of Hong Kong

Exchanging advice in anonymous online forums is popular because advice seekers can obtain valuable informational and emotional support on private issues without feeling embarrassed or stigmatized in their social networks (Feng et al., 2018). The introduction of Generative AI (GAI), such as ChatGPT and Copilot, provides another viable means for individuals to seek effective advice anonymously online. Recent studies have shown that GAI can achieve comparable pragmatic performance with humans in various communicative contexts (Chen et al., 2024; Quan & Chen, 2024). How to identify and interpret the linguistic differences between human- and GAI-generated texts becomes an increasingly important question for researchers on language and communication (Markowitz et al., 2024). Therefore, this paper seeks to contribute to this panel by illustrating the utility of using computerized text analysis to understand the nuanced differences between human and GAI advice messages. The human-generated advice messages were collected from 1,181 advice exchanges that were posted on elderwisdomcircle.org from 2018 to 2024. This website features personalized and empathetic advice on issues related to family, friendship, romantic relationships, self-improvement, and career development from older adult volunteers on the forum. The corresponding GAI-generated advice messages were collected by feeding the same problem descriptions to ChatGPT-4o using Poe. All data were collected in October 2024. These texts were analyzed using Linguistic Inquiry and Word Count (LIWC) which connects linguistic features to meaningful psychological constructs (Boyd et al., 2022; Jia & An, 2023; Tausczik & Pennebaker, 2010). This study focuses on the following parameters that assess the advisor's confidence (*certitude* and *tentativeness*), face management (*politeness*), and engagement (*language style matching*) as well as the quality of the advice which includes complexity (*analytic*, *word count*, *big words*, *word per sentence*), persuasiveness (*allure*), and emotional supportiveness (*prosocial*, *tone*). Using a bag of words approach, most of these categories were calculated by counting the percentage of words that were included in the LIWC dictionary in each text. *Analytic* is a summary variable based on the use of function words. *Language style matching* is another summary metric that reflects the similarity between two writings. The properties of these variables are detailed in Boyd et al. (2022) and Ireland and Pennebaker (2010).

Paired-samples *t* tests were performed to compare the differences between human- and GAI-generated textual advice messages. The results show that GAI advice tends to communicate a stronger sense of emotional support than human advice. In contrast, compared to GAI, human advisors tend to show higher levels of confidence, attend more to facework, better engage with the advice seeker, and produce advice messages that aim to be more accessible and persuasive. These findings show that human- and GAI-generated advice messages display differing pragmatic advantages such that GAI is more suitable for responding to emotional support, and humans are better at responding to informational support. Future studies can move from everyday topics to high-stakes advice problems that require special knowledge, such as medical, tax, legal, and investment.

Interpretable Computational Models for Pragmatic Inference Based on Bayesian Belief Network

Panel contribution

Xianbo Li¹, Tiefu Zhang¹, Yuqi Wang²

1. University of Electronic Science and Technology of China, 2. Beihang University

Abstract: Existing large language models based on deep learning have certain abilities of pragmatic inference. However, due to the insufficient integration of pragmatic inference with theories in pragmatics when constructing the large language models, the models still face challenges like difficulty in inferring implicatures and identifying the intention of speakers, with serious interpretability. This is not only a great waste of theoretical resources related to pragmatics, but also puts current artificial intelligence in a “black box” dilemma, thereby increasing the uncontrollable risks of intelligent systems. To solve the above problems and to some extent promote the development of weak artificial intelligence centered on correlation towards strong artificial intelligence centered on causality, this research establishes interpretable computational models for pragmatic inference based on Bayesian belief networks that can reflect causal relationships, and proposes corresponding algorithms for pragmatic inference. Specifically, computational models are established for five types of implicatures that are heavily dependent on context: pope question as a response, tautology as a response, idiom as a response, simile as a response, and relevance. Firstly, the roles and positions of language and contextual information in various pragmatic inferences are clarified to construct corresponding causal inference networks. Secondly, determine the way to obtain the probabilities of each node in the networks and construct conditional probability tables for all of the nodes in the networks. Thirdly, by combining causal inference networks and conditional probability tables, derive inference algorithms for each type of implicatures. Finally, input the actual utterance examples into the inference algorithms to obtain the results of pragmatic inference. Based on the above models, our research can expand existing computational pragmatics theories and provide feasible, effective, and secure implementation paths for breaking through the pragmatic barriers of natural language processing.

Speaker's Use of Mental Verbs to Convey Belief States: A Comparison between Humans and Large Language Model (LLM)

Panel contribution

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1. The University of Hong Kong, 2. City University of Hong Kong, 3. Hong Kong University of Science & Technology

While LLMs have good knowledge of linguistic rules and regularities, whether they possess functional linguistic competence, or the ability to use language in real-world settings, remains contested (Mahowald et al., 2024). Pragmatics is considered to be part of functional linguistic competence, since it requires social reasoning abilities beyond pure linguistic knowledge. Some studies found that LLMs exhibit pragmatic abilities comparable to humans (Chen et al., 2024; Hu et al., 2023), while others observed potential deficiencies (Qiu et al., 2023).

The current study focused on speaker's use of different mental verbs to convey the beliefs of themselves and others. For instance, if the speaker says *Sean knows that the book is in the box*, it likely suggests that both the speaker and the attitude holder (i.e., Sean) believes that the book is in the box although the utterance does not explicitly discuss the speaker's belief. Pan and Degen (2023) examined this phenomenon using the Rational Speech Act framework, where speakers choose an utterance according to its informativeness and cost, while listeners interpret an utterance based on the probability for the speaker to produce it given different possible meanings. Interestingly, they found an anti-veridical effect for utterances using *think*, although *think* is considered to indicate uncertainty about the embedded content. A similar phenomenon was observed in GPT, which was more likely to infer that the attitude holder had a false belief when prompted with *think* (Trott et al., 2023). We speculated that the anti-veridical effect of *think* was because listeners would expect *know* to be used instead when the speaker believes in the embedded content. To explore this possibility, we investigated how humans and GPT-4 use *know*, *think*, and unembedded bare forms given different belief states of the speaker and attitude holder. We hypothesized that humans would tend to use more informative utterances, while GPT-4's responses may not fully account for human behavior due to limited functional linguistic competence.

Our analyses indicated that GPT-4 indeed could not fully account for human responses. However, humans and GPT-4 both showed higher preferences for the bare form than hypothesized, despite it being less informative in some cases. This result could be because the bare form is shorter than the other forms, thus having lower utterance cost. Meanwhile, humans also preferred *think* over *know*, even when *know* was more informative, but GPT-4 did not. Although they have equal lengths, *know* may be more costly because it requires information about both the attitude holder's belief and the truth of the embedded content. GPT-4's inability to recognize the higher cost of *know* may be because LLMs do not form world models like humans do (Yildirim & Paul, 2024) and thus may select utterances based on statistical regularities without considering the cost involved in communication. Finally, despite humans' general preference for *think* over *know*, *know* is still more prevalent when the speaker also believes in the embedded content than under all other situations, suggesting that pragmatic competition between *know* and *think* may still explain the anti-veridical effect of *think*.

Statistical modelling and translation pragmatics: Time series analysis of metaphor translation and re-contextualisation in COVID-19 opinion articles

Panel contribution

*Yufeng Liu*¹, *Dennis Tay*²

1. Lancaster University, 2. Nanyang Technological University

With recent developments in Artificial Intelligence and large language models, studies on pragmatics have witnessed a shift towards AI-generated texts (Chen et al., 2024) and computational approaches to text analysis (Tantucci & Wang, 2022; Tay, 2024). Time series analysis (TSA) – a statistical modelling method that investigates how successive values in time are mutually correlated – has recently been introduced to the field (Tay, 2024). The concept of “modellability” – i.e., whether patterns in a time series exist such that a model can be fitted to represent present use in terms of past use, along with the specifics of the model and their implications – has been applied to study a YouTuber’s linguistic choices over time to construct her identity as an “amateur expert” (Tay, 2021), and to examine the use of militaristic metaphors in Chinese and English COVID-19 news articles over time (Liu & Tay, 2023). This study further demonstrates the link between statistical modelling and pragmatics research within the context of translation.

The study of pragmatics in a translation setting is nothing new (Locher & Sidiropoulou, 2021). Translation is viewed as a process of re-contextualisation, where translators consider the constraints of both the original and the new recipients’ contextual conditions (House, 2018). The process and consequences of this consideration are reflected in the translation methods employed by translators.

This study adopts the Box-Jenkins TSA method to examine the modellability of translation methods for militaristic metaphors in COVID-19-related opinion articles from three newspapers: China’s *Global Times*, the American *The New York Times*, and the British *The Economist*. The analysis reveals that, in *Global Times*, three out of the six methods – maintaining a militaristic metaphor, paraphrasing a militaristic metaphor, and creating a new militaristic metaphor – are modellable. In contrast, in *The New York Times* and *The Economist*, only one method – maintaining the same militaristic metaphor – was modellable. These outcomes suggest that *Global Times* prioritises the target audience’s context, while the other two sources balance the contexts of both source and target audiences.

What automated scoring tells: Automation Assessment of Second Language Paired Conversations

Panel contribution

***Rena Gao*¹, *Carsten Roever*¹, *Jey Han Lau*¹**

1. University of Melbourne

This study presents an evaluation framework for automated scoring of interactive dialogue in the context of Second Language (SL) speakers for paired speaking tasks. This framework captures dialogue-level interactivity abilities (e.g., topic management, social role, conversation opening and conversation closing) (Carsten, 2023) and micro-level linguistics features (e.g., backchannels; code-switching; 17 features in total) (Ellis et al., 2024). Utilizing fully annotated data collected from overall 100 second-language speakers (including English Second Language and Chinese Second Language speakers), we investigate how micro-level features impact the higher-level interactivity quality of SL-paired speaking conversations by constructing various machine learning-based models on this large SL conversation corpus.

Our findings demonstrate that certain micro-level features, such as reference words (e.g., she, her, he), strongly correlate with interactivity quality, offering new insights into the relationship between higher-level dialogue quality and lower-level linguistic signals. And the overall score reflects how the four interactional competence abilities were constructed in paired speaking assessment. This automated scoring system is crucial for providing consistent, efficient, and objective assessments of ESL communication, enhancing the accuracy and effectiveness of language assessment processes.

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**Blue pragmatics:
Speaking of the sea and
planetary water
(organized by Carsten
Levisen, Stephanie
Mašková)**

“Rain”, “thunder”, “lightning”, “clouds”, and “flooding” in Aboriginal Languages of Central Queensland: a semantic analysis of agency as a contribution to the typology of meteorological events

Panel contribution

*Lissara Bergamaschi*¹

1. Griffith University

“Rain”, “thunder”, “lightning”, “clouds”, and “flooding” in Aboriginal Languages of Central Queensland: a semantic-pragmatic analysis of agency as a contribution to the typology of meteorological events

Using an ethnopragmatic (Goddard, 2006) and an ethnometeorological (Clarke, 2009; Simpson, 1997) lenses alongside a descriptivist approach, this paper proposes to analyse words translated (or closely translated) as “rain,” “thunder,” “lightning,” “clouds,” and “flood(ing)” in some of the languages of the Wakka-Kabic and Maric subgroups of Pama-Nyungan languages from present-day Central Queensland (Australia). In these Aboriginal cultures, water sustains life and ecosystems (Christie, 2006; Erpic, 1999), a relationship reflected linguistically through agentivity features. In such languages, meteorological phenomena can be portrayed as intentional agents when the analysis is anchored in ethnopragmatic insights. This paper draws on corpus-based historical data, such as word lists, texts, and sketch grammars from archives spanning the late 19th to early 21st century. Allying semantic analysis and concepts of animacy and thematic roles in cognition (Yamamoto, 1999) this research suggests ways through which some Indigenous languages of Australia can attribute agency to meteorological phenomena. For instance, in some languages of the corpus it is possible to see weather events depicted in sentences including verb phrases translated as “threw” as in (a), whose inherent semantic properties foreground high transitivity and agency:

- Gooreng-Gooreng [gnr] (Holmer, 1983, p. 117)

Bunu-bu giil bira-min

storm-ERG lightning throw-PF

‘The storm threw a lightning.’

This reflects a view of meteorological events not as passive, but as powerful agents capable of shaping life and landscape, suggesting a concept of agency and intentionality wherein weather can be perceived as a dynamic force engaged in reciprocal relationships with humans, animals, and plants. Considering that, this study contributes to previous studies about the typological features of weather events as represented in languages of the world (Eriksen et al., 2010), emphasising the importance of recognising both language structure and pragmatic features of Indigenous epistemologies for linguistic analysis.

List of Abbreviations:

ERG ergative case

PF perfective aspect

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Blue Metaphors in Italian Climate Change Discourse

Panel contribution

***Maddalena Bressler*¹, *Luca Bischetti*¹, *Biagio Scalingi*¹, *Chiara Pompei*¹, *Federico Frau*¹, *Chiara Barattieri di San Pietro*¹, *Valentina Bambini*¹**

1. University School for Advanced Studies (IUSS)

Despite being a hot topic, there are still blank spots on how climate change (CC) is communicated.

Here we offer the first comprehensive review on *green* pragmatics, surveying in a critical perspective different tools used in environmental communication (e.g., metaphor, humor, and narrative strategies), followed by a case study in *blue* pragmatics on flood metaphors.

The review (50 studies published between 1990 and 2024)¹, highlighted that metaphor is the most used pragmatic tool in CC communication. Numerous studies elucidated the diverse source domains that CC-related phenomena are mapped onto, from the WAR against CC to the JOURNEY to sustainability, highlighting also the different implications of each metaphor, from the urgency to *fight* CC² to the *routes* towards greener futures³. A few experimental studies showed metaphor's effects in promoting pro-environmental behaviors^{4,5} particularly when the possibility of human agency balances fear and urgency, to avoid CC doomism⁶. More recent studies pointed out that CC metaphors often combine verbo-visual aspects multimodally to prompt action, as in the case of creative ads⁷ and protest posters⁸. Tools such as humor have a marked satire function boosting belief in CC⁹, while others, such as narrative strategies of different actors (e.g., corporations) at macro- and micro-linguistic levels are useful to shape CC stances^{10,11}.

The recent Italian water-related disasters offer an interesting case study to see the metaphorical mechanisms in action. We conducted an exploratory corpus-assisted study on metaphors about Northern Italy floods used in the national media. The corpus includes 26 texts (CC expert interviews and newspaper/blog articles published in October 2024). We found that floods were conceptualized as ANIMATE BEINGS (28%), MONSTERS (21%), OTHER NATURAL FORCES (7%) and most of all using WAR metaphors (43%): *overflowed streams were an overgrown Hulk that ripped off all the clothes*; *floods were water avalanches*; *the water's fury [...] swallowed cities, leaving heavy wounds, and claimed a victim*. In addition, experts depicted SCIENTISTS AS CASSANDRAS whose CC predictions were disbelieved. These metaphors were overall as negative as the floods themselves, highlighting their military and antagonistic features of forces beyond human control. Drawing comparisons with existing work, these linguistic strategies may increase participants' predictions of disaster impact and propensity to evacuate¹² in emergency contexts. However, long-term effects might remain unachieved, as awareness, urgency and fear prompted by WAR metaphors *dilute* over time⁵, though cross-cultural differences in danger-related language might also play a role¹³.

Overall, this work reveals that CC communication still uses strategies inducing mixed effects in the population and highlights the key role of *green* and *blue* pragmatics in understanding how to reduce fear and pessimism *overflows* and promote sustainable behaviors.

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Conceptualisations of the ‘Näkki’: Translation of a Dangerous Finnish Water Spirit into English

Panel contribution

*Isabella Schulz*¹

1. Griffith University

In Finnish folklore, the *näkki* is a dangerous *vedenhaltija* (water spirit) that lures and drowns people in lakes and rivers, often used as a character in cautionary tales to protect children from drowning when playing near bodies of water (Pulkkinen & Lindfors, 2018). Given the importance of lakes in Finnish culture and the *näkki*'s long history in Finnish folklore, it is vital to understand how the values associated with the *näkki* and its relationship to place are translated to cultural outsiders encountering it for the first time.

This paper uses the Natural Semantic Metalanguage (NSM) (Goddard & Wierzbicka, 2014) to delineate how Finnish people conceptualise the *näkki* (Eng: knacky) and compares this to how the *näkki* is depicted in the English translation of Juhani Karila's *Pienen Hauen Pyydystys* (2019/ 2023). This innovative methodology – combining literary and translation studies with a semantic framework – demonstrates a systematic approach to pinpointing similarities and differences in conceptual differences across languages (Glaz, 2010).

I used Habib's (2011) semantic template for non-human beings, which consists of nine components, including physical description, psychology, and interactions to devise two models by which this character can be interpreted. The first model is that of the Finnish person's conceptualisation, created by interviewing four native Finnish speakers across two, two-hour consultation sessions and supplemented by corpus data of Finnish usage and the literature on Finnish folklore. The second model was created using descriptions of the *näkki* in the English translation of the novel, as this is the information made available to English readers. This template provides a comprehensive guide on recurring elements used to construct folkloric beings across cultures and ensures a transparent cross-cultural comparison.

A comparison of the two models shows that Finnish and English readers approach the character with different amounts of background knowledge. For most English readers, this book is likely their first encounter with the *näkki*, meaning they accept the author's comprehensive fictional account of the *näkki*'s physique and psyche at face value. However, English readers' engagement with the *näkki*'s history is limited by what is and is not included in the book. In contrast, Finnish readers are influenced by their childhood memories and cautionary tales. Findings show that the bodies of water Finnish people grew up around affect where they perceive the *näkki* to live. They also tend to have a more disembodied and mystical conceptualisation of the *näkki*'s body, and their ability to suspend their disbelief may be interrupted depending on how 'real' the *näkki*'s character arc is.

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Ice and interaction: A blue pragmatic study of unpredictability and uncertainty in Kalaallit Nunaat (Greenland)

Panel contribution

Stephanie Mašková¹

1. Griffith University

This paper explores the relationship between ice and interaction in Kalaallit Nunaat (Greenland). Research has examined ice-related terminology in the Arctic (e.g., Krupnik et al., 2010), but it remains to be studied how ice and icescapes shape interaction. By analysing three layers of interaction from a blue pragmatic perspective, this paper offers insight into the relation between environmental contextual factors, what is said and why it is said. Kalaallit Nunaat is a postcolonial setting of contact between the Inuit language, Kalaallisut (Greenlandic), and the colonial language, Danish. Thus, to further explore the role of human-water-ice encounters in linguacultural contact, both languages are investigated.

More specifically, informed by the Natural Semantic Metalanguage Approach (e.g., Goddard & Wierzbicka, 2014), this blue pragmatic study examines (i) the emic meanings of the Kalaallisut word 'sikorsuit' and the Danish word 'storis', (ii) Arctic cultural scripts for unpredictability, and (iii) the uncertainty marker 'immaqa' ('maybe'). The words 'sikorsuit' and 'storis', literally 'big ice', capture one of several environmental elements constituting the rapidly changing and unpredictable nature of the Arctic's physical environment. The words refer to ice that has broken off from the sea ice and is drifting down Kalaallit Nunaat's east coast and up along the west coast, potentially preventing cargo ships from delivering goods and causing polar bears to come closer to communities as they travel on the ice. Throughout history, people in Kalaallit Nunaat have navigated changing physical conditions, shaping cultural scripts of knowing that some things are out of human control and that submitting to the prevailing weather conditions is crucial, as doing otherwise could be dangerous. With everything being subject to change, plans in Kalaallit Nunaat are made with incorporated and pronounced uncertainty, often with the Kalaallisut uncertainty marker 'immaqa' (e.g., 'aqagu takussaagut, immaqa!' ('see you tomorrow, maybe!')). As a salient cultural characteristic, 'immaqa' has also been adopted when speakers of Danish in Kalaallit Nunaat discuss future events.

Grounded in blue fieldwork carried out in Nuuk, Qaqortoq, and Narsarsuaq in 2024, this research draws on language-culture-nature engagements in the form of coastal walks, zigzag sailing between the floating ice and on-site semantic consultations with speakers. The study offers a detailed exploration of human relationships with water and ice and how these shape interactions in Kalaallit Nunaat, shedding light on the ways elements of the natural world are ascribed agency and perceived as decisive for human activities. The paper provides insights into Arctic cultural scripts guiding how people deal with unpredictability and shows how the scripts serve as an interpretive backdrop, forming expressions of uncertainty. Lastly, the study illustrates how cultural and environmental factors have shaped the Danish language within the Arctic context, highlighting differences between Arctic and Denmark-Danish worldviews of the natural world.

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Imagining the Filipino via the transmarine: Reflections on blue nation-building

Panel contribution

*Jillian Loise Melchor*¹

1. University of Helsinki

An archipelagic nation of 7,641 islands cannot but trace its roots to water rather than solid ground. Drawing from Brennan's (2019) incorporation of a 'blue view' into traditional Australian historiography, this study argues that maritime entanglement is a key component of writing Filipino history. To this end, the study navigates the discursive construction of Filipino identity from the pre-colonial imaginary to the neocolonial present by intertwining transmarine sites of nationhood, coloniality, and labour. It designates as principal carriers of discourse the waterborne vessels that figure saliently in Philippine nation-making, namely the pre-colonial inter-island trading boat *balangay*, the Manila-Acapulco *galleon* connecting the Spanish Pacific and the New World, and the modern *barko* (ships) to which 600,000 Filipinos are deployed as part of the country's primary export.

The *barangay*, the Philippines' smallest political unit, originates from *balangay*, a traditional Austronesian canoe. Today, the only vestige left of *barangay*'s maritime etymology is the English translation of *punong barangay* (the "barangay captain"), reflecting the overseer of collective health, harmony, and governance of these itinerant settlements. Yet the *balangay* remains a discursive site of indigenous togetherness and ingenuity, prompting a legislative act declaring it as the national boat in 2019. That same year, the president called for de-colonising the "Philippines" by renaming it "Maharlika" (i.e. a warrior class in pre-colonial Tagalog society). Both nativist proposals remain in legal limbo.

If the *balangay* figures as a semiotic resource for constructing a pre-colonial civilisation, then the *galleon* represents a contested site of colonial memory as an early instance of globalisation. To some historians, the modern Filipino nation-state is an "imperial artefact" (Rafael 2018: 1), borne of the archipelago's quasi-accidental importance in maritime history. Commemorative efforts acknowledge enduring colonial legacies in Filipino statehood while pivoting towards stronger post-colonial ties with México. Yet these choreographed histories run counter to people-centric discourses that interpret the recognition of the *galleon* as an intangible world heritage to be a glorification of the suffering of colonial subjects for imperial profit (Medillo 2015).

Today, the Philippines is among the primary providers of seafarers worldwide, with *Pinoy seamen* accounting for 25% of the global maritime labour industry. Despite their prominence in economic and public discourses, Filipino seafarers are still battling for their rights as border-crossing workers while images of their arduous *buhay sa barko* (life aboard a ship) recur in global headlines. This study argues that the rhetorical casting of the vital yet long-suffering *Pinoy seaman* forms part of a wider discourse of resilience. This discourse legitimises the Philippine state's hyper-dependence on labour export, subjecting Filipino talent and skill to neoliberal inequalities and exploitation.

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The appearance of the *imaq* ‘the sea’, in Kalaallisut

Panel contribution

***Naja Trondhjem*¹**

1. University of Copenhagen

The appearance of the *imaq* ‘the sea’, in Kalaallisut

The color and the appearance of the sea indicate whether people can sail safely through the Arctic Sea with rather small boats, through a sea full of icebergs and dangerous cliffs on the coast of Greenland. Before modern times, when the hunter woke up in the morning the first thing he did was to go out and inspect the weather and the sea to see if it was a day for hunting, which in the end means that they had something to eat for a few days ahead if the hunting succeeded. In modern times the habit of inspecting the weather and the sea is still crucial even though the boats are much bigger and more resistant to hard weather. Before a big ride along the coast of Greenland, for example from town to town, which often is more than 100 kilometers apart, people ask about the local weather and how the sea looks like at this very moment, at the destination place, before they leave. This is important for reaching the destination safely. The descriptions about how the sea, *imaq*, looks, range between *imaq qillariinnaavoq* ‘the sea shines as a mirror’, and *imaq qaqortuinnaavoq* ‘the sea is completely white (because of the waves)’. Most often descriptions are *qerneraarpoq* ‘it is blackish’, meaning there is wind, but it is safe to sail, and the color, blue, is seldom used in these descriptions. More precisely, this paper examines the words used in connection with *imaq* ‘the sea’ using the NSM explications and cultural scripts, and not least, Indigenous knowledge about the navigability of the sea. The data are mainly from the corpus of *Oqaasileriffik*, The Language Secretariat of Greenland, from social media, and interviews of few people.

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The Cultural Pragmatics of Water in Chinese Political Discourse

Panel contribution

***Zhengdao Ye*¹, *Xu Rao*¹**

1. Australian National University

Throughout China's recorded and archaeologically verified history, water management and control have been central to the country's governance and formed a major concern in political discourse. How the ruling class manages and conserves water in relation to floods and drought, two major natural disasters plaguing China throughout its history, has always been used as a measure for good governance. As the fear of chaos caused by floods and drought is deeply embedded in the Chinese people's national memory, the important political ideal is '风调雨顺，百姓安居乐业' (The weather is favourable and people live and work in peace and contentment). The purpose of this study is to examine the political discourse surrounding water and its management in contemporary China, including that of *hóng-shuǐ* 洪水 ('floods'), *gān-hàn* 干旱 ('drought'), and *nèi-lào* 内涝 ('inundation'). By adopting the cultural pragmatic approach which foregrounds the role of 'cultural logics' in shaping local discourse patterns (Levisen and Ye 2024) and by using corpus techniques and the culture-sensitive natural semantic metalanguage (see e.g., Wierzbicka 2013; Goddard 2018; Ye 2024), this paper will offer insights into the intrinsic links between water management and Chinese ideas about governance.

On a theoretical level, this study further demonstrates that 'political discourse is a form of cultural pragmatics', and that a systematic examination of the cultural scripts underlying recurring key words in political discourse can provide deep insights into motivations behind political decisions and courses of action (Ye 2024).

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The Life and Death of Fjords: A blue pragmatic study of Nordic econarrative

Panel contribution

Carsten Levisen¹

1. Roskilde University

This study explores Nordic fjords as sites of discursive salience and contention, and provides a blue pragmatic analysis of the econarratives of fjords in contemporary Danish discourse. Nordic fjords have historically been discursively construed as enchanting waters, as sites of breathtaking beauty, magic scenery, and historical depth associated with viking legacy (see e.g. Gorlée 1986). But due to oxygen depletion caused by intensive farming and agriculture, fjords in Denmark have more recently come to be associated with cloudy water, oily sludge, and foul smells, where the beds of the fjord have been described as deserts, and the fjord ecosystems gasping for air. Within this narrative, Danish farmers and their pigs have increasingly been portrayed as the culprits. The analytical aim of the current study is to investigate this new narrative of the “death and destruction” of Danish fjords, in relation to the still existing narratives of Nordic beauty and magic, but also how these narrative constructions appear to co-exist. Providing case studies of three “dead and dying” fjords: Vejle Fjord, Roskilde Fjord, and Mariager Fjord, the blue pragmatic analysis centers in on three aspects (i) the pragmatics of declaration, i.e. when can a fjord be declared dead, and by whom, (ii) the pragmatics of protest, such as e.g. a mock funeral of Vejle fjord where a coffin was filled with fjord water and ritually buried by an ordained Lutheran priest, and (iii) the pragmatics of agency, in particular the question of who or what is “causing fjords to die”. On the backdrop of a semantics analysis of *fjord* as a Nordic keyword, this blue pragmatic study centers in on analogies (i.e. “the beds of fjord as deserts”), narrative accounts of agency and patiency (e.g. “the farmers (and pigs) killed the fjord”), and neologisms related to smell and slime. Combining studies of cultural keywords (Wierzbicka 1997, Levisen & Waters 2017), with studies in econarrative (Stibbe 2024), and environmental semantics (Bromhead 2022, Bromhead & Levisen 2022), the blue pragmatic investigation reveals a rich interplay of continuity and change in the pragmatic construction of Nordic fjords, and showcases the usefulness of blue pragmatic work in an era of global eco-destruction.

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Waiting for rain in the New England: A blue pragmatics approach to discourses of rain and rainfall

Panel contribution

***Sophia Waters*¹**

1. University of New England

Located in the Northern Tablelands of New South Wales, the New England region of Australia was named for its similarity in climate and cultivation to England. In this region, the town of Armidale is known for its cold winters, mild summers and hail storms. In 2019, the town suffered a severe drought. Only 315.2mm of rain fell, a tragic 500mm below the annual average rainfall of 800mm (BOM). Water restrictions were introduced, limiting households to 150 litres of water per person per day. The preoccupation with rain and water supply usually reserved for the region's farmers was now shared by town-dwellers. Armidale locals worried about the town's water reserves; farmers were concerned about the water supplies in their dams, creeks, rivers and springs to sustain their livestock (Bromhead 2018). Without its usual 800mm per annum rainfall, the lush green New England region went from English-esque countryside to post-apocalyptic moonscape. This blue pragmatics study uses a semantically-attuned method to investigate people's discourses of rain and rainfall in the New England by applying the Natural Semantic Metalanguage (NSM). This approach has been previously applied to environmental semantics (Bromhead, 2020, 2024; Bromhead and Levisen, 2022). Exploring the discourses of rain and rainfall in the New England reveals the attitudes and values that people hold about their environment and the climate that are made accessible using the cultural scripts method framed in the culture-neutral and cross-translatable words of the NSM (Goddard & Wierzbicka, 2004, 2014). The analysis of how people express themselves reveals specific vocabulary such as *gully raker* and *drizzle* to show some of the different ways that people create and interpret their world with words (Levisen and Waters, 2017).

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**Bridging research worlds
(organized by Urjani
Chakravarty, Gulab
Chand)**

“First Nations Charters” in Australia’s Arts and Culture Sector: A meaningful alternative to Reconciliation Action Plans, or just a rose by another name?

Panel contribution

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1. The University of Queensland

Officially dating from 1991, Reconciliation is a “peacemaking paradigm” that aims to “‘address progressively’ colonial injustice and its legacy” (Short, 2003, p. 491). Since 2006, Australia’s peak reconciliation organisation Reconciliation Australia has helped a wide range of organisations develop a vision for and commitment to Reconciliation, expressed through organisational Reconciliation Action Plans (RAPs). While RAPs have contributed demonstrably to various positive outcomes (Polity Research and Consulting, 2020), they have also been critiqued for failing to draw sufficiently on Indigenous knowledges or to prioritise self-determination and cultural safety (as noted by Gunstone, 2022). Moreover, following Australia’s unsuccessful 2023 referendum for constitutional recognition of Aboriginal and Torres Strait Islander people, many Aboriginal leaders now argue that “reconciliation is dead” (Zhuang, 2023). In this new climate, organisations may view developing a RAP as no longer the best way to respect and engage with First Nations people and cultures.

Drawing on Grant and Marshak’s (2011) seminal research into discourse-based organisational change – along with both genre analysis (Swales, 1990) and the Discourse Historical Approach to discourse analysis (Reisigl & Wodak, 2009) – this research identifies and critically analyses the genre conventions observable in RAPs developed and adopted by Australian arts and culture companies.

Findings reveal that RAPs are formal, structured documents which enact a predetermined framework for action by organisational leaders and staff. As a genre, their structural elements are highly routinized and formulaic, which potentially raises the risk of their becoming more symbolic than substantive. This paper presents the first-known genre analysis of RAPs, and thus sheds new light on the current dominant framework for organisational engagement with First Nations peoples and cultures. As such, it will be of interest to a wide range of organisations seeking to establish respectful engagement with First Nations peoples and cultures in Australia’s new post-Reconciliation context.

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Language Policy in South Asian Countries: Pragmatic Implications for Academic Integration

Panel contribution

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This study explores the nuanced landscape of language policy within South Asian countries and its pragmatic impacts on bridging academic research and communication across varied academic domains. The linguistic diversity across India, Pakistan, Bangladesh, Nepal, Bhutan, Maldives, Sri Lanka, and Afghanistan presents a complex interplay between national languages and English as the lingua franca of academia. This research critically examines the role of language policies in facilitating or hindering scholarly interaction and research dissemination across the region. By analysing how these policies affect educational systems, research output, and academic collaborations, the paper highlights the synergies and barriers encountered in regional academic integration.

The theme, “Bridging Research Worlds: Unveiling the Power of Pragmatics across Academic Domains,” serves as a foundation for exploring how pragmatic approaches to language usage can enhance cross-border academic cooperation. The paper argues that despite English being widely adopted as the medium for higher education and research, local languages play a critical role in shaping research accessibility and inclusivity. This duality creates a pragmatic need for language policy that supports bilingual or multilingual education systems, fostering a broader dissemination of knowledge while respecting regional linguistic identities.

A key finding emphasises the necessity of adaptive language policies that prioritize linguistic inclusivity and promote cross-disciplinary and cross-border research. The research concludes with strategic recommendations aimed at policymakers and academic institutions to develop frameworks that harness the pragmatic potential of language in bolstering regional academic and research integration. By addressing the linguistic dynamics pragmatically, these countries can better bridge their academic worlds, paving the way for a more inclusive and productive scholarly environment.

Key Words:

Language Policy, South Asian Countries, Academic Integration, Pragmatics, Multilingual Education

Pragmatic Approaches to Equity and Access in India's Legal Language

Panel contribution

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1. Advocate on Record, Supreme Court of India, 2. Independent Researcher, 3. Manipal University Jaipur

The study of legal language in India offers a unique intersection of linguistics, law, and pragmatics, revealing the critical role language plays in legal interpretation, social justice, and governance. “Bridging Research Worlds: Unveiling the Power of Pragmatics across Academic Domains” provides a timely framework for exploring how pragmatic analysis of Indian legal language can deepen understanding across academic fields. Indian legal language is distinctive, shaped by colonial history and multicultural realities, incorporating English, Hindi, and numerous regional languages. This multilingual backdrop, compounded by complex legal terminologies and procedural formalities, often creates barriers to access and understanding, especially for marginalized communities.

Pragmatics, as a study of language in context, is essential in examining how meaning is negotiated within Indian legal settings. Pragmatic insights can reveal how speech acts, implicature, and context impact legal interpretation and decision-making. By analyzing courtroom discourse, judicial pronouncements, and legislative texts through a pragmatic lens, researchers can uncover how power dynamics and social hierarchies are embedded in legal language, affecting how laws are understood and applied. Pragmatics further aids in dissecting nuances of politeness, deference, and rhetorical strategies employed by legal practitioners, which influence judicial outcomes.

This cross-disciplinary research has practical implications. Enhancing pragmatic awareness among legal professionals can improve clarity, inclusiveness, and accessibility in legal communication. Additionally, integrating pragmatic analysis with legal studies promotes a holistic approach to justice, accommodating India's linguistic diversity and cultural complexity. By bridging the domains of pragmatics and legal studies, this research advocates for a more inclusive legal system that addresses the socio-linguistic realities of India. Thus, the study of Indian legal language through the lens of pragmatics holds transformative potential, offering insights for academics and practitioners alike in fostering equity and effective communication within the legal framework.

Pragmatics of Military Conflicts: A Relevance Theoretic Approach

Panel contribution

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The article discusses how anthropomorphic maps (Stieglitz, 1984) were produced prior to the advent of portable written media. By overlaying the large, virtual forms of deities onto the mapped regions, these representations offered a unique way to understand and navigate the world (Williamson, 2023). Each area was assigned a name corresponding to the body part above it, forming a rudimentary Geographic Information System (GIS). This system used toponyms to reflect each area's approximate location, size, and boundaries. Notably, these areas were established without considering the inhabitants' diverse ethnicities, cultures, languages, or religions. The study of toponyms reveals significant contemporary implications that can shed light on the Israeli-Palestinian conflict. For instance, the name "Palestine" has connections to the Greek word "phallos" and the English term "pleasure." At the same time, "Israel" can be interpreted as a euphemism for a male body part that symbolizes the joy it brings to God when in a "straight" or "upright" position (YaShaR) (Idel, 2008). Understanding these "mentalistic" associations may provide insights into the psychological dimensions of the conflict, particularly regarding feelings of vulnerability and fear. Exploring these connections can foster a deeper dialogue around the cultural and emotional complexities of conflicts we face today. This approach further presents an opportunity to explicate how geographic designations can be more inclusive and representative of the communities they encompass. Pragmatics includes implicature, speech acts, relevance, conversation, and nonverbal communication to enhance our understanding of the "study of context." The framework centered on "relevance" holds particular promise for analyzing the "context of international conflict" in current times (Franke et al., 2012). In this study, we integrate Relevance Theory (Sperber & Wilson, 2024) with Socio-Onomastic (Ainiala & Östman, 2018) to develop a new framework for comprehending international relations and conflicts. By examining the "mentalistic" features of ostensive-inferential communication (Sperber & Wilson, 2024), we can gain valuable insights into various populations' national-cultural identities, worldviews, religious and mythological beliefs, traditions, values, and social-political dynamics. Thus, the constructive approach deepens our understanding of cultural contexts and illuminates pathways for improving international relations and fostering cooperation in our interconnected world.

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The Pragmatics of Terminology Use in Classrooms and Public Media: Authority and Authenticity in Different Genres of Organizational Communication

Panel contribution

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University Educators and Public Educators need to convey factual information to different audiences in different ways. These two distinct roles are often filled by the same discipline experts. In previous work (Gawne & Kruk, 2023), we have demonstrated the use of Linguistics terminology in the university classroom reproduces traditional academic discourse, while content on the same topic for public audiences aims to democratise scientific knowledge through selective (non)-use of terminology. Tension can arise when public consumers prioritise casualness and accessibility over precision (cf. Zeng et al., 2020), but a certain measure of authority is still required for credibility (cf. Schneller, 2021).

We explore the tension in the relationship between authority and approachability in public content using reflexive discourse analysis (RDA) (Alejandro, 2021). This approach allows us to explore the pragmatic implications of our own choices of terminology in the classroom and in public engagement work (i.e. a podcast and a series of TikTok videos). Our approach frames the work of communicating Linguistics to broader audiences as ‘lingcomm’ (see Conrod, 2024). The designation of lingcomm as a specific field of expertise is to draw attention to a unique feature of the work that we do: we are experts in language who can apply those skills to refining our practice. We can also use these skills to advocate for Linguistics in other fields of research. This includes centering the role of Pragmatics as a tool for illustrating effective communication and sharing these observations to facilitate the development of lingcomm skills in other linguists.

This talk illustrates how Pragmatics is a tool for analysing power relations and social dynamics in two distinct but overlapping professional settings; formal education and public education entertainment. With recent research indicating that trust in scientific institutions (and indeed scientific expertise) may be decreasing (Peters, 2015), the expansion of the role of Pragmatics is vital in helping experts produce content for general audiences that is both credible and accessible.

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**Choosing the best words
(organized by Cliff
Goddard, Helen
Bromhead)**

(Meta)pragmatics in Conceptual Engineering: Towards a pragmatic lexical taxonomy

Panel contribution

*Nina Haket*¹

1. University of Cambridge

Conceptual engineering (CE) seeks to reshape language to eliminate ambiguity, imprecision, and sources of social and ethical harm (Cappelen, 2018). However, effective change requires recognizing that not all words can be treated the same; different kinds of words require distinct methods of analysis, improvement, and implementation. My contribution to CE is a systematisation of this notion. To do so, I posit that engineers must go one level higher and look at the metapragmatic foundations of word meanings. I propose a taxonomy of lexemes, organized into seven categories, each distinguished by three key criteria.

First, I introduce *lexical orientation*, distinguishing between mind-oriented words, which derive their meaning from human thoughts and beliefs (e.g. *freedom*), and world-oriented words (e.g. *water*), whose meanings are tied to external entities or phenomena. These categories delimit what we can expect the outcome of CE to be, with the former allowing genuine conceptual revision, while the latter can only be better understood and described. The second, *abstractness*, examines whether words denote an abstract or concrete referent, such as the difference between *truth* and *computer*. Abstractness in a word makes it more amenable to CE because abstract words exhibit greater flexibility in their interpretation and are more easily influenced by contextual factors than concrete words. The third examines the *functions* to which we put words. Different functions of words affect conceptual engineering by impacting the methodologies, goals, and expectations for ameliorative projects, demanding careful consideration of the interplay between a word's purpose and its potential for change. Examples of words with different functions include *friend*, *education* and *theory*.

In contrast to other accounts of lexical differences in CE (e.g., Sawyer, 2021), I present distributional evidence on all the aforementioned words using the spoken British National Corpus (Love et al., 2017), BERT word embeddings (Devlin et al., 2019), and vector geometry. I reveal systematic patterns in word usage that align with these seven categories, underscoring the need for a tailored approach to lexeme analysis and modification.

These kinds of pragmatic influences are severely under-utilised in the field of CE, with authors going as far as to write "There is also little help to get from the inquiries that are often labelled *pragmatics*" (Cappelen, 2018, p. 117). By establishing this nuanced taxonomy, I offer a valuable contribution to the field by emphasizing the need to approach CE with sensitivity to the pragmatic dimensions of language. Without considering these pragmatic dimensions, we cannot move forward with "choosing the best words".

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Choosing clear variants for English terms from the legal-administrative domain within the EU: A glossary proposal

Panel contribution

***Montserrat Bermúdez Bausela*¹, *Iria da Cunha*¹, *Maite Taboada*²**

1. National University of Distance Education (UNED), 2. Simon Fraser University

This research is contextualized in the field of plain language studies, where efforts have been made to bring the language closer to citizens. The International Plain Language Federation defines plain language as follows: “A communication is in plain language if its wording, structure, and design are so clear that the intended readers can easily find what they need, understand what they find, and use that information”. In this definition, three aspects are highlighted: wording, structure and design. In this paper, we will focus on the first one and, specifically, we will deal with the specialised lexicon. Our goal is to present the proposal of a glossary of English terms used in the legal-administrative domain within the European Union (EU), along with their corresponding clearer alternatives.

Official EU documents, which need to reach expert but also non-expert recipients, are often characterized by complex terminology. The *Directorate-General for Translation* (DGT), a unit within the European Commission (EC), has undertaken initiatives to ensure that the EC produces documents written in plain language in all official languages. The design and implementation of our glossary intends to facilitate the DGT's endeavour, to write texts containing less complex terminology.

Our methodology includes four stages. In the first stage, we selected relevant bibliographical references which make recommendations for the discursive, morpho-syntactical and lexical levels of language. In a second stage, we extracted terms which are accompanied by a clearer alternative. The information of our database is organized as follows: term, reason to include it, source, alternative clear term, advice regarding why to use it, and source for the alternative term. In the third stage, we divided the glossary in two different sections. One section includes prototypical terms (both monolexical and polilexical) and specialized collocations following Cabré (1999). The other section contains fixed phrases (e.g., legal-administrative discourse expressions, Latinisms and discourse markers). In the fourth stage, we listed linguistic recommendations provided in these manuals regarding terminology so as to reduce complexity at the lexical level.

The final glossary contains a total of 323 entries, with 139 in the first section, related to terms and specialized collocations, and 184 fixed phrases in the second section.

As future work, we plan to expand our scope to include additional sources. Moreover, the glossary will be integrated in a plain language-assisted drafting system which, among other functionalities, will automatically detect complex terminology and suggest a clearer alternative. This software is based on natural language processing (NLP), a field that has the potential to offer social purpose applications.

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Choosing the Best Words: The Need to Consider Translatability

Panel contribution

Medha Sengupta¹, Holly Seale¹, Simon Rosenbaum¹

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Translation is a critical strategy to ensure that public communication is accessible and comprehensible for *all* community members in multilingual and multicultural societies, not just those fluent in the languages and language varieties favoured by mainstream institutions (Taibi & Ozolins, 2016). Many community members thus access public communication through its translation into a diverse range of languages, language varieties, and even modalities. As such, translatability has to be a key consideration when crafting clear and accessible communication. A crucial source of insight into how the words and phrases used in a source text can impact on the ease of translation comes from professional translators and interpreters – specialists well-versed in moving between linguistic forms and varieties. Accordingly, we present findings from semi-structured interviews conducted with 13 professionally certified translators and interpreters working across Australia and representing a diverse set of working languages, including Farsi, Spanish, Mandarin, Portuguese, Nepali, and Kurdish Kurmanji. Interviewees were asked about the challenges they faced when translating English source texts into the languages used by their target audiences. Participants spoke about how the nature of the English words and phrases used in a source text could facilitate or hinder the process of translation. In particular, they discussed the challenges involved in translating technical language such as medical terminology (especially when translating into languages that don't have a standardised writing system or widely available language resources such as glossaries); the hidden challenges in translating ostensibly straightforward English terms (e.g. "risk factors"); and the impossibility of translating English-centric cultural phrases such as idioms and puns. These findings highlight that choosing the best words for truly accessible public communication in multilingual societies must consider their translatability into the diverse range of language varieties and forms used by community members.

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Complex concepts in everyday words' clothing: term negotiation in psychology and health

Panel contribution

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This talk addresses the challenge of using English folk concepts as research terms within both academic discourse and materials intended for the general public, e.g., in the health system. Negotiating terms among researchers and clinicians can be complex, particularly when these terms are rooted in everyday English (Wierzbicka, 2014). In this talk, we showcase examples of such terms from the perspective of different disciplines, specifically personality psychology and health.

We illustrate how terms often carry conceptual ambiguity and complexity yet are frequently presented to the general public as straightforward, everyday language. For example, a personality questionnaire might ask, “Are you a creative person?” or “Are you a worrying person?”—questions that rely on participants’ own interpretations of “creativity” and “worry”. Similar questions appear in common health assessments. For instance, the Antenatal Risk Questionnaire (ANRQ), a standardised risk assessment form, includes the item “Would you consider yourself a worrier?”. Such forms assume that patients and healthcare providers share a common understanding of “worry”. In the hospital, informed consent is often gathered by asking the patient “do you understand the risks involved?”.

While ‘creativity’, ‘worry’, and ‘risk’ are presented as straightforward terms, needing no further explanation, these are all examples of non-transparent, ambiguous terms with multiple possible interpretations. The matter is further complicated if we consider e.g., use by non-native English speakers or translation into other languages. The use of such terms in tools intended to be easily understood by the general public can introduce ambiguities and loss of intended meaning as they are found at the intersection of technical discourse and everyday language.

As this talk demonstrates, such situations are encountered in fields like psychology and health, where misinterpretation often goes unnoticed, leading to research complications or inaccurate assessments (Diget & Goddard, 2022; Kazmaly, 2024). Research in the Natural Semantic Metalanguage (NSM) framework has shown that complex psychological and health-related terms can be clarified using semantic analysis, reducing ambiguity across languages and disciplines (Goddard & Wierzbicka, 2014; Goddard, 2021). Our research builds on this approach by analysing language use to uncover implicit assumptions and clarify the meaning of key concepts. Using this foundation, we illustrate how term negotiation can be improved through simpler, clearer wording. We present NSM-inspired materials designed to clarify intended meanings for specialists and make these concepts easily accessible in materials for the general public.

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Making disaster messaging clear and accessible using minimal languages

Panel contribution

Helen Bromhead¹

1. Griffith University

Weather disasters like wildfires, floods, storms, and heatwaves threaten the safety of people, places, creatures, and communities, and they call on people to take steps to protect themselves and others. Yet sometimes disaster messaging from government authorities can be hard to understand. It may want for clarity or contain specialist jargon. It may be hard to translate and interpret into the languages used by ethnic minorities in a multicultural country. And translatability can be important because, in emergencies, citizen translators often communicate information within minority communities (Ogie and Perez 2020). Despite the importance of weather disasters, little linguistic attention has been devoted to the messaging around them (Tang 2022). Yet, because government agencies seek to continually improve emergency management, scope exists for linguistic skills to be brought to bear.

In this talk, using the minimal languages approach (Goddard 2021), I present a selection of Australian disaster messages adjusted using three techniques: (i) making words easier to interpret and translate; (ii) making words simpler; (iii) unpacking ideas that may not be clear. Materials include information on preparing for a disaster, as well as disaster warning messages that were analysed as part of two state government reviews (Bromhead 2023). In addition, I propose two practical tools for emergency management practitioners: a set of guidelines for writing accessible disaster messages, and an aide memoire for choosing simpler, clearer and more translatable words.

The minimal languages messaging shows improvements in readability measures and ease of translation based on testing. Adjustments to messages are also able to be made while keeping within message length restrictions. The practical tools on disaster messaging build on dialogue with emergency management agencies and represent a contribution to making linguistic research accessible to a lay audience. Furthermore, the findings may bring implications for public communication in other areas.

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When criteria compete: conceptual basis for decision-making and crosslinguistic examples

Panel contribution

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In choosing the best words for unpacking complex ideas into a clear accessible form, the criteria of simple wording, ease of comprehension, and easy translatability into other languages usually align and support each other. Usually, but not always. Using examples of texts written in the minimal languages approach (Goddard 2018, 2021; Bromhead and Goddard 2023), this paper considers a range of situations where these criteria may compete. The goal is to identify heuristics or guidelines for choosing the “best” words depending on the content, text type, language type, intended users and other considerations. Translatability testing is considered with respect to Chinese, Finnish and Russian and different modes of translation. The paper draws on findings from the ARC-funded project ‘The Building Block of Meaning: A Linguistic Approach’.

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Whose ‘best words’: Ideology, empathy and translator choice

Panel contribution

Maho Fukuno¹

1. RMIT University

Translators serve as both linguistic and sociopolitical agents, approaching their work with distinct values and experiences (Anderson, 2002). Although professional ethics demand impartiality and professional detachment, translators, like all humans, inevitably make subjective decisions in both professional and private settings based on their socio-cultural and personal values and beliefs. This raises questions about what constitutes ‘best words’ in translation and whose perceptions determine this evaluation. The questions suggest that the concept of the ‘best words’ extends beyond semantic and pragmatic accuracy to encompass the translator’s subjective evaluation and how their choices may be received by readers.

This study, based on Fukuno (2023), examines English-Japanese community translation practices, situated at the intersection of translation studies, lexical semantics (Goddard, 2021), appraisal theory (Martin & White, 2005) and ideology theory (van Dijk, 1998). Focusing on an NGO text written from a feminist perspective for women in or considering the sex industry, this research analyses professional translators’ word choices and their retrospective accounts of these decisions. The findings reveal how translators’ lexical decisions are shaped by their construction of an imagined target readership and their anticipation of readers’ emotional responses to the translations. This process is influenced by translators’ own life experiences, ideologies and empathy, and therefore involves ideological, emotional and interpersonal considerations that extend beyond traditional metrics of accuracy and readability. This study highlights the often invisible and complex relational work involved in making translations accessible, trustworthy and genuinely meaningful for target readers.

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**Communication of
identity in health
conditions (organized by
Stefano Occhipinti,
Kathleen Ahrens)**

Face and framing in stigma talk by Australians and Hong Kong Chinese

Panel contribution

Stefano Occhipinti¹, Liz Jones²

1. Hong Kong Polytechnic University, 2. The University of Melbourne

Health stigmas result in largely negative outcomes for recipients of health care and the trajectories of their illness journeys. Stigma is a societal issue and an economic one. Stigmatization is strongly associated with delayed presentation to health professionals and the avoidance of primary care, which result in worse physical and psychosocial outcomes for the person. However, the locus of health stigma is interactional, which is in turn couched in societally driven mechanisms. Stigma talk occurs both directly to the stigmatized person, although often this is attenuated by politeness and other situational norms, but also often indirectly (e.g., Occhipinti et al., 2018). Indirect stigma talk may well contribute to the function of maintaining the stigmatizing marks as shared, declarative knowledge but also may incur costs for the speaker who violates expectations of politeness (Culpeper, 2011). Therefore, identity presentation is likely to be called into play during stigma talk. Problematically, unlike mental health stigma, theorising around general health stigma is less well-developed in Asian cultures than in so called WEIRD cultures (Henrich et al., 2010). In particular, few studies have examined the cultural variation in stigmatizing talk by lay people from a pragmatic perspective. Accordingly, the present paper draws on social and cultural psychologies and sociolinguistics to present an examination of identity in stigma communication by laypeople from Australia, Hong Kong, based on approximately 60 interviews conducted for a recent and ongoing research project examining several specific health conditions. We present frequencies and percentages of identity presentation strategies deployed by our informants. We also present a qualitative analysis of these strategies based on grounded theory (Corbin and Strauss, 2015). We found distinct and evolving perspectives on identity and face arising from the roles and intersection of stigma in different societies. These suggest that interpretations of stigma and stigma processes are sharply differentiated between Eastern and Western societies, as is the focus of morality in the identification of stigma targets and the way in which interpretations are shaped. We discuss these results in part with reference to the cooperativeness principle and framing effects.

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Stigmatization of Hong Kong Healthcare Professionals in Public Setting: What is missing in the communication training curricula?

Panel contribution

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1. The Hong Kong Polytechnic University

Extensive research has been conducted on the link between stigma and illnesses, yet the stigmatization of healthcare professionals has received relatively scant scholarly attention.

It is widely acknowledged that Hong Kong faces a shortage of healthcare workers, and the workload for these professionals is substantial. As of March 2024, Hong Kong's doctor-to-population ratio stood at just 2.16 per 1,000 people, significantly lower than that of other advanced economies. Moreover, in an August 2023 interview, the Secretary for Health noted that over half of the local doctors were working in the private sector, serving around 13% of Hong Kong's patients. This implies that fewer than half of the doctors are in the public healthcare system, responsible for nearly 90% of patient care. Consequently, healthcare professionals, particularly those in public healthcare settings, are generally perceived by the public as 'unempathetic' and 'inattentive' due to the overwhelming demands and systemic limitations they face.

Within this context, communication training for healthcare professionals typically emphasizes routine, task-oriented, and transactional communication protocols that underscore accuracy and proficiency, while overlooking the empathetic aspects crucial for delivering quality and holistic care. This oversight further exacerbates the stigmatization of 'unempathetic' healthcare professionals, resulting in demeaned and devalued professional identities.

In this presentation, we will draw on research we have been doing in Hong Kong since 2020 that examines communication skills training in medical and nursing curricula. Findings suggest that empathy is not taught in current curricula in an overt and systematic manner and requires greater attention to optimize students' learning.

The Vanishing Voices of Chinese Elderly: Exploring the Stigma Types and Public Attitudes for Alzheimer's Patients Under Cultural Threats Through Films

Panel contribution

Yufei Li¹, Cindy Ngai¹

1. The Hong Kong Polytechnic University

With a demographic aging phenomenon, a growing number of people are being afflicted by Alzheimer's disease (AD). One of the main obstacles preventing people from being diagnosed and treated early is the stigma of AD. China is particularly affected by this issue, and it has become a matter of significant importance that demands immediate attention. Although stigma is universal across cultures, it may be experienced differently in different social contexts, depending on the particular cultural patterns that influence it. Accordingly, the film is an effective medium for transmitting local cultural values, and can transcend just words to bring cultural resonance to the audience through visuals and sound. Therefore, this study examines Chinese films related to Alzheimer's disease as the research subject, employing the stigma model and culture-specific threat theory to conduct a qualitative analysis of the movie plots. The primary focus of this study is to explore which Chinese cultural factors are incorporated into these films, how these factors influence the formation of Alzheimer's-related stigmas within the movie scenes, and how they are expressed through language, such as labeling, perpetuating stereotypes, and engaging in exclusionary behaviors. Ultimately, the study aims to identify the specific stigma types that are formed in China.

Based on an analysis of textual plots and images in the films, this study illustrates in detail how different types of stigmas (family burden, dotard, empty shell, losing face) are revealed when the most fundamental cultural norms are threatened (filial piety, collectivism, reciprocity, face). In addition, this study integrates visual grammar theory to analyze how the stigmas in these films portray the image of patients to the audience and discusses the impact of these portrayals on the dissemination of Alzheimer's-related stigma within Chinese society. The discussion shows that stigma in Mainland China is heavily influenced by the degree of threat to one's basic cultural norms of life. When cultural products such as films underscore the threats that AD may pose to cultural norms without providing adequate measures to mitigate these cultural threats, stigma tends to spread among the audience. Consequently, this study concludes that although Chinese films addressing AD may enhance audience awareness of the condition, they contribute minimally to the reduction of stigma and the change of public attitudes. Indeed, they may inadvertently reinforce patient-related stereotypes and further disseminate AD stigma in public. Future research should focus on empirically verifying the type and extent of stigma propagation in Chinese society.

**Corpus pragmatics
(organized by Stefan
Hauser, Martin
Luginbühl)**

A Study of Discourse Adverbials in TED Talks and Their Turkish Translations

Panel contribution

*Aytaç Çeltek*¹, *Deniz Zeyrek*²

1. Kirikkale University, 2. Middle East Technical University

Discourse adverbials (DAdvS) (e.g., *therefore*, *then*), like structural connectives (e.g., *but*, *because*), link discourse segments through semantic relations such as causality and contrast. They exhibit anaphoric properties by selecting their antecedents from nonadjacent discourse segments and frequently occurring in medial or final sentence positions. (Webber et al., 2003; Forbes-Riley et al., 2005). Studies on monolingual corpora in languages such as English, German and Czech (e.g., Cresswell et al., 2002; Miltsakaki et al., 2003; Stede & Grishina, 2016; Clausen & Stede, 2022; Poláková & Mírovský, 2019) reveal cross-linguistic variation in DAdv use, but do not address their translation. Similarly, bilingual lexicons such as GeCzLex (Poláková et al., 2020) document translation equivalents of connectives between German and Czech but do not explore discourse-specific dimensions. This study bridges these gaps by analyzing DAdvS in a bilingual parallel corpus of TED Talks in English and their Turkish translations, focusing on anaphoric behavior and translation strategies. To our knowledge, it is the first to investigate DAdv translation using a bilingual corpus, offering a novel contribution to the field.

The research addresses two questions:

- What linguistic evidence in the English corpus supports the anaphoric behavior of DAdvS?
- How are DAdvS translated into Turkish, do the translations retain their anaphoric properties and semantic coherence?

We adopt a two-phase mixed-methods triangulation design (Creswell & Plano Clark, 2017; Schoonenboom & Johnson, 2017) to integrate quantitative and qualitative data. While triangulation is typically described as a single-phase design, we adapt it into two interconnected phases to address the bilingual nature of our data and the multilayered research objectives. In the first phase, a bilingual parallel corpus is constructed by aligning English TED Talks with their Turkish translations, with manual verification ensuring accuracy. Quantitative analyses examine the frequency and distribution of DAdvS in both languages, identifying general trends and patterns across the corpus.

In the second phase, qualitative methods enrich and contextualize these findings. In this phase, DAdvS and their antecedents are manually annotated based on the discourse relations they establish, their sentence position, and the adjacency/nonadjacency of their clausal arguments, following an annotation manual. Disagreements are resolved via inter-annotator agreement to ensure data reliability. The qualitative analysis further explores evidence of anaphoricity in English and investigates the strategies employed in the translation process.

This bilingual corpus offers unique opportunities compared to monolingual studies. It allows us to investigate how coherence relations are maintained by DAdvS across two languages and to explore translation-specific strategies such as shifts in argument adjacency or the introduction of markers of anaphoricity such as deictic elements.

By structuring our research into two interrelated phases, the study leverages the strengths of triangulation to validate and enrich the findings. This approach allows us to systematically integrate data-driven analysis with interpretive depth, aligning with principles of accountability, transparency, and reflexivity (Bednarek et al., 2024). Through this methodology, the study contributes not only to cross-linguistic discourse studies but also to the methodological discourse on corpus pragmatics, highlighting how mixed methods can be adapted to complex bilingual datasets.

Attitude (sentiment) and quotation in news discourse: A corpus pragmatic investigation

Panel contribution

***Monika Bednarek*¹, *Maite Taboada*²**

1. The University of Sydney, 2. Simon Fraser University

In this panel contribution, we use natural language processing (NLP) tools to examine a large Canadian English-language news corpus with respect to two linguistic practices of interest to pragmatics:

- The integration of voices into discourse through practices of quotation, i.e. reported speech and thought (e.g. Leech and Short, 1981; Semino and Short, 2004), which have been considered as indicators of metapragmatic awareness (Verschueren, 2000: 446)
- The expression of attitude/evaluation/stance through language (e.g. Hunston and Thompson, 2000; Thompson and Alba-Juez, 2014), with focus on positive/negative ‘sentiment’, which has seen much attention in various approaches to discourse analysis (including pragmatic, corpus linguistic, sociolinguistic, etc)

Importantly, we do not examine these pragmatic practices in isolation, but rather combine them in our analysis by investigating attitude/evaluation/stance in quoted speech in comparison to non-quoted speech. Because we want to illustrate the use of NLP tools in the combined analysis of quotation and attitude/evaluation/stance, we approach the latter phenomenon through what is called ‘sentiment analysis’. This is a simplified operationalisation of attitude that can be applied to large corpora. We thus also explore whether NLP tools that simplify pragmatically complex concepts (such as attitude/evaluation/stance) can nevertheless be used to test hypotheses that derive from discourse analytic or pragmatic studies of news discourse that were (partially) based on qualitative analysis of relatively small datasets. Our aim is not to advocate for the uncritical use of sentiment analysis in corpus pragmatics or to use it to replace linguistically-informed analysis of attitude/evaluation/stance. Similarly, we do not propose that automatic extraction of quotation is superior to ‘manual’ pragmatic or discourse analysis. Rather we use such NLP tools here to explore hypotheses about the role of attitude (operationalised as ‘sentiment’) in quoted vs non-quoted news text that arise directly from linguistic research about news discourse. The results of our analysis suggest a very mixed picture and we will highlight some surprising findings such as the presence of positive sentiment (where we would expect negative sentiment, due to the news value of Negativity). We discuss these results with respect to what they might mean in relation to using NLP tools for large-scale corpus analysis and what questions they throw up for future research.

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Beyond words – a case study in corpus approaches to interaction and multimodality

Panel contribution

Thomas Schmidt¹, Anne Ferger¹, Karola Pitsch¹

1. Universität Duisburg-Essen

While corpus linguistics as a method keeps its focus on quantitative analysis of written language (Mair 2018), recent endeavours have successfully addressed challenges arising in the work with interactive spoken language data (“face-to-face communication”). In our own work, we have shown how basic corpus linguistic methods can be adapted and transferred from written to spoken language to inform analyses combining quantitative and qualitative aspects in a CA paradigm (e.g. Reineke et al. 2023). Other work has combined qualitative and quantitative approaches via systematic manual coding of categories relevant for interactive processes (Luginbühl et al. 2021). More recently, we developed methods for automatically deriving quantitative information from transcribed data specific to the spoken modality (e.g. articulation rates, deviation from standard pronunciation, degree of interactivity or “orality”). This information can also made fruitful in corpus approaches to interaction data (Fandrych et al. 2023).

While these methods serve to supplement qualitative analyses with quantitative insights (or vice versa), they remain “text-centered” (Bubenhof 2022) in so far as they operate mostly on verbal transcripts, largely backgrounding the non-verbal (bodily) dimensions of communication. Integrating the latter type of information into a corpus linguistic paradigm would do justice to the inherently multimodal nature of face-to-face interaction. However, it poses additional challenges in terms of data modelling and analysis methods. It is a case study on these challenges which our contribution will present and discuss:

Against the background of the work cited above, we look at collections of video recordings of natural interaction whose annotation includes different layers referring to non-verbal modalities (Pitsch 2023) such as manual (free) description or (systematic) coding of gestures, body posture, facial expression, or movement/actions visible in the video image, as well sensor data, such as eye tracking or motion capture. We identify granularity, categorisation and simultaneity as key concepts guiding appropriate improvements and extensions to the existing solutions. Following this methodological reflection, we demonstrate a prototype of a digital environment supporting quantitative and qualitative exploration of the interplay between verbal and non-verbal modalities. Bubenhof, Noah (2022): Corpus Linguistics in Discourse Analysis: No Bodies and no Practices? *Zeitschrift für Diskursforschung*(2), 195-204.

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Corpus pragmatics – introduction to the panel

Panel contribution

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The introduction to the panel gives an overview on selected pragmatic approaches combining qualitative and quantitative analyses. By discussing various methodological and theoretical challenges of corpus pragmatics and by shedding light on different empirical findings resulting from mixed methods the introduction aims at setting the groundwork for the various contributions to the panel. The panel consists of contributions of various fields and thus reflects a wide and promising range of different approaches combining or contrasting qualitative and quantitative methods of analysis. The introduction aims at contextualizing the contributions of the panel in a general sense.

The contributions to the panel address questions such as:

- What innovative methods of combining and integrating qualitative and quantitative data analysis exist that are of particular value for pragmatic questions?
- How can qualitative and quantitative methods complement each other in the analysis of digital and analog data?
- What interpretative challenges are posed by coding categories and quantification of multimodal data in pragmatics?
- How does the determination of the level of granularity differ in qualitative and quantitative analyses? What effect do these decisions have?
- How does the relationship between qualitative and quantitative analysis methods change in pragmatic analyses under the influence of AI?
- What (particular) challenges do function-based and form-based studies in pragmatics face when they combine qualitative and quantitative methods?

Doing open peer review: A corpus pragmatic approach to academic evaluation practices in digital environments

Panel contribution

Simon Meier-Vieracker¹

1. TU Dresden

In recent years, different types and frameworks of open peer review (see Ross-Hellauer 2017 for an overview) have entered the academic publication system, challenging the traditional, i.e., closed and blind peer review as the gold standard of scientific quality assurance. By revealing the authors' and reviewers' identities and by publishing the review reports, open peer review shall make the evaluation process more transparent, more valid, and even more participatory. Since the review histories are now publicly accessible, open peer review also offers new opportunities for empirical, especially linguistic research on academic review practices (Arendt & Schäfer 2015; Falk Delgado, Garretson & Falk Delgado 2019). In view of the large quantities of texts available in digital formats, a corpus pragmatic approach that has already proven itself in the analysis of evaluation practices (Hunston 2011; Meier-Vieracker 2022) is particularly suitable.

In my talk I will present a corpus pragmatic approach to open peer review based on a large corpus of approx. 14.000 review histories (about 15 Mio. tokens) taken from the Journals F1000Research and PLOS ONE. Using data driven methods like ngram analysis and keyword analysis and with reference to concepts from the sociology of evaluation (Lamont 2012), I will identify linguistic patterns that can be assigned to different sub-practices of evaluation like appraisal, reference to standards and justification, critique, and face-work, which can then be analyzed both quantitatively and qualitatively. Since the review histories have a sequential order of reviews before and after the papers' revisions and sometimes even containing the authors' responses, the analysis can also shed light on peer review as a social practice and on evaluation as an ongoing, collaborative accomplishment. My study will therefore not only provide insights into linguistic features of academic assessment practices in digital environments, but will also provide a basis for making realistic judgments about the normative and sometimes normatively inflated expectations of open review (Kriegeskorte 2012).

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Evaluating proposed legislation in Nigerian Senate Debates: a mixed-methods approach

Panel contribution

*Onwu Inya*¹

1. *Leuphana University Lüneburg*

This paper reports on the findings of an investigation of how Nigerian legislators evaluate proposed legislation or bills during plenary sessions. The paper draws on a corpus of ca. 1.9 million words and implements a mixed method (quantitative-qualitative) approach. Specifically, the query term “bill*” was searched in AntConc 4.0, which yielded 10,460 hits. The next decision was to collect a sizeable data set that would be as representative as possible. Therefore, 1000 randomized concordance lines were extracted and exported to WordPad for manual sorting and coding. The coding of the evaluators relied on Bednarek’s (2006) parameter-based evaluation model. Thus, the operational inclusion criteria were that legislators expressed an evaluation of the bill. In other words, concordance lines constituting only descriptive statements regarding a bill or evaluative statements targeting the bills’ sponsors were excluded from consideration. At the end of coding, only 187 lines satisfied the inclusion criteria. Eleven evaluative parameters were identified, with the top five being STYLE ($n = 84$), IMPORTANCE ($n = 57$), COMPREHENSIBILITY ($n = 37$), EMOTIVITY ($n = 30$), and MENTAL STATE ($n = 30$). The parameter STYLE accounted for legislators’ performance of illocutionary acts to express support for and urge others to support the bill as well. Through IMPORTANCE and COMPREHENSIBILITY, legislators emphasized the centrality of bills and evaluated their clarity, unambiguity, and precision. Overall, the parameters have the following discourse functions: evaluating proposed legislation (evaluative), indicating the stance of legislators (stance-taking), and positioning other legislators to support bills (argumentative). The paper contributes to understanding the political practice of legislative scrutiny in an emerging democracy, such as Nigeria’s, through a discourse analytic perspective by examining authentic instances of the discursive process of legislative scrutiny in the plenum of an emerging legislature, an under-explored context. Finally, the paper reflects on the dilemmatic and iterative process of moving between quantitative and qualitative data identification and analysis.

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Gender-Specific Representations in Historical News Reporting: A Quantitative-Qualitative Analysis

Panel contribution

Salome Bartolomeoli¹

1. Universität Zürich

This presentation analyzes gender-specific representations through selected lexemes in a corpus of historical media reports (from the “Schweizer Filmwochenschau”, 1940-1975). The focus lies on the methodological approach, which combines quantitative corpus-linguistic methods with qualitative discourse-pragmatic methods. The study begins by categorising initial lexemes into two categories: “femininity” and “masculinity.” Lexemes such as *woman*, *lady*, *girl* are examined under “femininity,” and *man*, *gentleman*, *boy* under “masculinity.” By employing quantitative analysis, it is possible to evaluate the frequency of these lexemes within the corpus and to identify trends over time. Quantitative methods facilitate synchronic comparisons of lexemes like *man* and *woman* within a specific timeframe, as well as diachronic comparisons of the same lexeme across different periods. In addition, collocation analysis can be used to identify which words tend to co-occur with these lexemes.

While the occurrences of the initial lexemes can be quantitatively measured, this alone does not provide a qualitative understanding of how gendered terms were utilised in historical media texts. In the corpus of the “Schweizer Filmwochenschau”, a search for the lexemes returns a manageable number of results. Qualitatively, a number of questions emerge: Are certain gender terms, such as *girl*, used generically for a collective, or do they refer to an individual or category? How does the use of *girl* differ in comparison to similar or contrasting terms like *miss* or *boy*? These questions focus on semantic features and the contexts in which these lexemes are embedded. Additionally, multimodal analysis raises the question: What is depicted alongside these lexemes in the accompanying images, and does the visual context make a significant difference? For instance, does the image reveal whether gender is relevant to the person’s designation?

According to Bubenhofer (2009: 17), “corpus-linguistic approaches are clearly quantitative and rather inductive.” [Transl.] While quantitative methods enable the analysis and categorisation of large data sets (cf. Lautenschläger 2018: 85), qualitative methods focus on “identifying, classifying, contextualising, and interpreting specific phenomena” [Transl.] (Bubenhofer 2009: 17). This study does not privilege one method over the other but instead seeks to integrate both approaches through a corpus-pragmatic framework, applying a combination of the two methodologies.[1]

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[1] Felder et al. (2012: 3) define corpus pragmatics as “a linguistic approach that explores the interplay between linguistic resources on the one hand, and contextual factors on the other, within digitally processed corpora [...]. The analysis particularly employs a combination of qualitative and quantitative methods.” [Transl.]

Mapping as an indexical tool for using multiple granularities in a conversation analytic process

Panel contribution

*Evelyn Ansell*¹

1. The University of Queensland

In conversation analysis, as in other methodologies, the use of text-based transcripts enables analysts to create a record of the verbal and embodied behaviour, facilitating close and repeated analysis without returning to the original data. As Stivers (2015) discusses, conversation analysis is a qualitative approach, with the potential to be used alongside quantitative methods.

Drawing on work from my PhD, I show a methodological approach that resulted in a map of a conversation in temporal increments. Mapping the conversation this way allowed a more zoomed out level of granularity than the traditional transcript level and became part of my analytic process, providing more value than just as an output in itself (Heinrichs et al 2019). While there are many different ways of visualising conversation (Kim et al 2019), a conversation analytic informed mapping can show the greater order of a conversation. In addition, mapping functions as an indexical tool that enables the analyst to ‘zoom’ in and out of long conversations, as working purely at the line-by-line transcript level loses sight of the longer phenomena (Jefferson, 2015, pp. 28-29).

Reframing from ‘coding’ to ‘mapping’ can create an internal change in perception, meaning the analyst might be less inclined to flatten data to fit into categories. Temporal increments can be tagged across multiple dimensions such as turn-taking, speaker floor, topic, action type, turn-initial and turn-final tokens, embodied behaviour etc. Phenomena of interest can be marked to find more easily later, which can function as a step prior to quantitative coding.

The mapping process involved creating a minute-by-minute timeline of a video recording of a conversation between four people that lasted almost four hours. I marked speaker floor, topic, and action, iteratively analysing the overall sequential structure of the conversation by going back and forth between transcript and map. This method provides a way for conversation analysts to contend with sequences much longer than traditional methods alone can handle.

I will talk through the challenges I faced that lead to creating the map, the process of decision-making, refinements along the way, and the end result. I will show an example of how the map contributed to analytical insights about the data, and discuss how the process itself changed my engagement with the data. I will conclude by outlining ways I think this method can be useful to others working with long or large conversational data(sets). I hope to spark discussion on how the tools and methods used to engage with the data reflexively impact analysis.

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Mixed methods for studying L2 development : combining conversation analysis with quantitative lexical bundle analysis

Panel contribution

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This presentation explores the affordances and challenges of combining quantitative and qualitative methods to deepen our understanding of the development of discourse markers in a second language (L2), focusing on speakers' use of *en fait* ('in fact'), *tu sais* ('you know'), and *tu vois* ('you see') in naturally occurring interactions. The data consist of a longitudinal corpus ('Pauscaf-L2') of video-recorded interactions involving 23 adult L2 French speakers, who participated regularly in a conversation circle to practice their French (totaling 80h). These interactions, recorded over a period of 6 to 18 months, were transcribed verbatim for quantitative analysis and according to conversation analytic principles for sequential (turn-by-turn) and multimodal analysis. Using the tool AntConc (Anthony 2022), we identify the most frequent discourse markers in the data and analyze their linguistic environment—such as the words that precede or follow the marker or their position within the turn. This analysis helps us track aspects of the evolution of these markers across different proficiency levels, revealing co-occurring patterns in their use (e.g., *en fait* 'in fact' is frequently preceded by *mais* 'but') and identifying how certain forms (e.g., *tu sais*) become more frequent or emerge only among advanced learners. This frequency-based approach sheds light on the overall trajectory of the use of precise linguistic forms in the L2.

To complement these findings, we utilize qualitative multimodal conversation analysis to examine the use of the discourse markers (and their co-occurrences) *in situ*. This allows us to understand the functional role these markers play and whether their usage reflects broader changes in L2 speaker practices, such as functional diversification over time and proficiency levels. Thereby, we highlight the advantages but also discuss the limits of bringing together quantitative and qualitative methods in the study of social interaction and language learning (cf. Seedhouse, 2022).

My Newbuild Home is my Castle: Qualitatively and quantitatively exploring the socio-onomastics of naming new house-building projects in the UK

Panel contribution

Saskia Kersten¹, Andrew Smith²

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Since the UK is currently facing a housing crisis, one solution being put forward is building large numbers of new homes, so-called newbuilds. The names given to these new housing developments often appear to have been deliberately chosen to evoke a sense of the pastoral and bucolic by, for example, including terms such as *park*, *garden* or *fields* even if the sites themselves are neither and often consist of a cluster of identikit houses in the suburbs or the middle of nowhere, often lacking infrastructure, such as shops, schools and public transport. The names given to these house-building projects therefore may be seen as a form of commodification (Light & Young 2015) and onomastic capital, that is “the implicit perceived properties inherent in an existing or emergent name that may increase its value in capital terms” (Puzey, Vuolteenaho & Wolny 2021: 142). This is in line with the study of socio-onomastics more broadly which analyses names and naming practices in social contexts with naming as “an embodied social action that brings into being the very things it appears to merely represent” (Rose-Redwood 2021: 188).

In this work-in-progress report drawing on data collected as part of the pilot phase of our project, we will reflect on the best way to tap into the processes involved in deciding on what newbuild projects are named. We outline (and welcome feedback on) our data collection methods consisting of the names of newbuild developments which will be quantitatively and qualitatively analysed in terms of their origins and allusions in order to identify existing or emerging naming strategies and conventions. We then plan to supplement this data set with in-depth interviews of stakeholders at the companies building the homes as well as local authorities (e.g. council or local government) to explore to what extent naming choices are commercially driven.

Since this is a transdisciplinary project combining linguistics and urban planning and at the same time going beyond both these disciplines, there are interpretative challenges in terms of data coding and analysis which we will reflect on in this presentation and would welcome panel attendees’ and organisers’ input on.

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Next-speaker selection, mutual gaze, and pupil size in question-answer sequences in naturalistic triadic conversation: using corpus-pragmatic methods to extend the current consensus model of speech planning

Panel contribution

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The current psycholinguistic consensus model on speech planning in everyday conversation assumes that listeners attend to a dual task of predictive comprehension and early production planning in parallel with the current speaker's turn and draw on cues in the speaker's ongoing turn to predict or recognize when the turn is reaching its end point (e.g., Levinson & Torreira 2015).

The model focuses on turn transitions in dyadic interaction involving exactly two co-participants. However, we often converse with more than one interlocutor. Larger group size introduces the phenomenon of next-speaker selection. In particular sequential contexts, current-speaker will select a specific co-participant to speak next, thereby excluding other co-participants from taking the turn. In other contexts, current-speaker will co-select more than one co-participant to take the next turn (cf. Schegloff 1992b), thereby including more than one co-participant among those who can legitimately produce the next turn. The model describes the cognitive processes the selected participant is going through. But it does not account for the processes in the not-selected participant(s), who abide by the selection and do not launch production. The model is also not fitted to situations where two (or more) participants are co-selected and can legitimately take the next turn, of whom one (or more) may not begin speech production.

The aim of this paper is to probe into that gap. We use a corpus-pragmatic mixed-methods approach based on extensive manual annotation of question-answer sequences and gaze movements by participants in triadic conversation as well as large-scale pupillometric data generated by eyetracking technology. Focusing on question-answer sequences, where response relevance is maximal and turn transition is conditionally relevant (Stivers & Rossano 2010), and distinguishing between closed-floor questions (where a single addressee is selected as next speaker) and open-floor questions (where both addressees are co-selected as next speakers), we present evidence that speech planning depends on next-speaker selection: current listeners engage in speech planning at turn transitions only if they are selected, or co-selected, by current-speaker to respond, no matter whether they are actually going to produce speech or not.

In a post-hoc analysis, we demonstrate that mutual gaze, which is known to cause pupil dilation (Binetti et al. 2016), does not correlate with next-speaker selection in the same way as pupil size. Mutual gaze in closed-floor questions was observed only between questioner and answerer, and mutual gaze in open-floor questions was observed between questioner and answerer as well as between questioner and not-answerer. However, while pupil dilations between answerer and not-answerer in open-floor questions do not statistically differ, mutual gaze is significantly more frequent between questioner and answerer than between questioner and not-answerer in these questions.

Our findings, then, suggest that in multi-party interaction, the cognitive and interactional processes in current listeners differ depending on whether they are selected by the current speaker as next speakers or not. Current models of speech planning in face-to-face interaction can therefore fruitfully be extended by factoring in next-speaker selection as a variable that distributes cognitive effort unevenly across participants.

Pragmatic halos in German nominal phrases with completely empty. A quantitative and qualitative corpus analysis.

Panel contribution

Wojciech Król¹

1. Jagiellonian University

The natural-language utterances are usually allowed to be imprecise without being uncooperative. One example of such imprecision being acceptable is evidenced by the so-called closed-scale adjectives such as *empty*. The utterance ‘the theater was empty’ may convey that the audience was small, but not fully absent. Such exploitations of the Gricean maxim of quality have been labeled in the literature as *pragmatic halos*. For an expression denoting some object, a pragmatic halo is a set of objects which differ from the denotation only in some respect that is pragmatically ignorable in context. A testimony to this phenomenon in the mentioned adjectives is their potential of degree modification with the so-called *maximizers*. These lexical items denote the upper extreme of the scale, as in the seemingly pleonastic phrase ‘completely empty’, which in reality simply points to a precise reading as it rules out an interpretation in terms of a pragmatic halo. This contribution is set to explore the pragmatic halos of the German adjective *leer* ‘empty’ using a quantitative and qualitative corpus analysis with the additional objective of evaluating both approaches. Bearing in mind that adjectives modified by maximizers indicate the (ruled out) possibility of a usage with a pragmatic halo, it is assumed that the employment of *leer* in contexts typically involving a modification by a maximizer is a way to identify the typical triggers for pragmatic halos. Therefore, a quantitative method called distinctive-collexeme analysis is put forward, with the objective of identifying the nouns in two types of phrases: (1) maximizer + *leer* + noun, and (2) ~maximizer + *leer* + noun. The goal of this method is to identify the ‘distinctive collexemes’, which are lexical items specifically characteristic for a construction (here: noun phrase) in comparison with a second construction. They are identified with the Fisher-Yates exact test. The study is conducted on the German Webkorpus (DWDS), counting twenty billion words. Secondly, a conversational corpus of spoken German FOLK, counting 3.5 million words, is utilized to supplement the operationalization-based analysis with a more thorough look at case studies. As for the results of the quantitative analysis, *leer* without maximizers refers to small containers, which comprise liquids (*Flasche, Glas, Becher*), and which can often fit one item (*Bett, Stuhl*). The constructions with maximizers, on the other hand, combine with words naming public spaces (*Autobahn, Campingplatz*) as well as containers, expected to accommodate multiple items (*Kühlschrank, Posteingang*). The qualitative analysis shows that the assignment of pragmatic halos may be negotiated in interaction, although oftentimes the lack of visual data makes the estimation of the degree of emptiness impossible. Thus, the nature of the pragmatic halos calls for a multimodal analysis, as the pragmatic halos need not leave verbal traces in the context. While naturally bigger written corpora make a fruitful probabilistic analysis of pragmatic halos possible, smaller spoken language corpora, although not particularly quantification-friendly, make the observation of conversational negotiation of meaning possible. The combination of both methods paints a fuller picture of the phenomenon described.

Triangle of Madness? Mixed Methods, Transdisciplinarity, and Discourse.

Panel contribution

Philipp Dreesen¹

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The starting point of the contribution is the research design “Applied Linguistic Discourse Analysis” (for short: DIA; Dreesen and Stücheli-Herlach 2019), whose characteristic lies in two aspects: First, it is one of the few transdisciplinary approaches in discourse analysis, i.e. the research mode performs research with, for and about practitioners in order to solve real-world problems (Cameron et al. 1992, 22). Secondly, DIA is a mixed methods research design that emphasises the triangulation of theory, data, methods and researchers (Flick 2004). The question addressed by the example of DIA is: What is the relationship between (i) discourse as an object of study (also called “phenomenon”), (ii) transdisciplinarity as a research mode (missing in Schoonenboom and Johnson 2017) and (iii) mixed methods as a research design? Are there disciplinary thinking style constraints (Fleck 1979) of quantitative corpus and qualitative discourse linguistics that determine the relationship? Is it a question of applied research with “real” actors that has to visualise and explain a certain discourse phenomenon, for which data patterns and their interpretation are suitable? Bryman (2006, 106) offers a partial explanation when he points out that the “utility or enhancement of utility of results” can lead to a combination of approaches because they are more useful to practitioners. In my presentation I will add some more answers based on completed mixed methods discourse analysis research projects with practitioners.

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Understanding healthcare providers' and patients' discourses of chronic pain: combining interactional sociolinguistics and corpus-assisted discourse analysis

Panel contribution

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This paper discusses the process and outcomes of using a mixed-methods approach to study discourses of chronic pain. More specifically, the same dataset of clinical consultations with chronic pain patients was examined using 1) small-scale, case-based qualitative analytical frameworks rooted in interactional sociolinguistics (Declercq, 2023), and 2) corpus-assisted discourse analysis (CADS) – an approach that is also inherently mixed-methods.

All three approaches were broadly used to study and compare patients' and healthcare providers' discourses and perspectives on the illness, the body, and pain in pain clinic consultations. The studies aimed to understand the complex, multilayered nature of the chronic pain experience, and how different and potentially contradictory discursive perspectives on the body, pain and illness exist and possibly clash in interactions in a pain clinic. More specifically, 37 consultations between healthcare professionals and patients with chronic pain, collected at a Belgian, Dutch-speaking pain clinic, were examined.

In our talk, we will discuss: 1) how the different approaches have complemented one another, both methodologically and empirically; 2) the challenges of doing corpus work on non-standard oral language data that was originally transcribed using conversation analysis standards (including pauses, hesitations, false starts, paralinguistic elements, etc.); and 3) combining form-based and function-based approaches in pragmatics – more specifically using a word search as a basis for an analysis, versus using open coding or a functional or sequential approach to what happens in a particular interaction.

With this paper, we hope to contribute to a dialogue about the challenges and opportunities of using multiple methods to study the same dataset and the same discourse. We hope to demonstrate how the use of these methods collectively operate as a higher-level mixed approach, having different requirements for processing the data, different levels of granularity in their analysis, and ultimately leading to different types of findings (Egbert and Baker, 2020; Gillings et al., 2023).

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Visualising Patterns in Explanatory Interactions – a Mixed Method approach

Panel contribution

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In our daily lives, explanatory interactions are very common. As such, they are *big packages* (Sacks, 1995), i.e. with multi-unit turns that are embedded in a larger conversational context. Explanatory interactions are characterised by a knowledge gap between an Explainer (EX) and an Examinee (EE) and follow an interactive structure consisting of a series of five mutually accomplished organizational jobs (Fisher et al., 2022; Morek, 2012; Quasthoff et al., 2017). At their beginning, one participant – the Explainer – is established as principal speaker (Keppler & Luckmann, 1991; Wald, 1978) whereas the primary addressee – the Examinee – indicates through response tokens, follow-up questions or embodied behaviour growing understanding or problems of understanding (Hindmarsh et al., 2011; Kern, 2007; Koschmann & LeBaron, 2002; Zemel & Koschmann, 2011). While the interactive structure and the participation of interactants in explanatory interactions are quite well-researched, there are to our knowledge no conversation-analytically inspired studies so far focussing on the structure of their content, i.e. the explanandum. With reference to the philosophical theory of the Dual Nature of technical artifacts according to which (technical) artifacts are physical objects albeit with certain functions, we investigated whether the explanations included references to the either physical properties (*architecture*) and/or functions (*relevance*) of the explanandum (Kroes, 2009; Schulte & Budde, 2018; Vermaas & Houkes, 2006). For this purpose, 86 dyadic everyday explanatory interactions with the boardgame Quarto! were video-recorded in a semi-experimental setting, transcribed according to GAT2 (Selting et al., 2009) and subsequently coded for their interactive structure (Fisher et al., 2022) and Dual Nature, i.e. either *architecture* and/or *relevance* (Terfloth et al., 2023).

In a next step, the results were quantified through which enabled us to visualise the content-related patterns first in absolute terms (cf. Fig. 1) and second, in relation to the organizational jobs and thus interactive structure, shown as an example for a data set in Fig. 2.

Figure 1: Proportions of dual nature during the respective organizational jobs.

Figure 2: Sequential order of the coded elements (dual nature and organizational structure) of one data set (VP18)

The mixed method approach thus allowed us to identify new patterns regarding the relation between content and interactive structure. In more detail: Results from both encodings showed that participants indeed refer to both physical (*architecture*) and functional (*relevance*) sides of the explanandum in distinctive patterns (cf. Fig. 2). An overview over the physical features of the game (*architecture*) is typically provided at the beginning, presenting the largest coherent part. The first switch to functional aspects (*relevance*) usually occurs only after the first third of the explanation (cf. Fig 2).

Based on visualizations made possible by quantification, we can now deal with the large data sets in a very targeted manner and take a micro-analytical look at the interactive practices behind this pattern. One of our next steps will be to analyse all first switches from *architecture* to *relevance* with a qualitative approach in order to find out about how this change is brought about interactionally.

References and Figures: <https://docs.google.com/document/d/1trm9c8u-D6BikhNQ1E0aW-IVOT3MpVDniuZluroLiOQ/edit?usp=sharing>

What do people talk about in first conversations? Integrating computational and interpretive approaches to topic in initial interactions

Panel contribution

Sam Hames¹, Michael Haugh¹, Eve Ansell¹

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One of the challenges facing people who are meeting for the first time is figuring out what to talk about. Studies of topic in initial interactions have focused on topic selection (Schneider, 1987; Usami, 2002), the relative flow or ordering of those topics (Benoit & Follert, 1986; Kellermann et al. 1989), and the sequential procedures by which topics are initiated and developed (Haugh & Carbaugh 2015; Maynard & Zimmerman 1984; Svennevig 1999). However, while research to date on topic in initial interactions has drawn from a range of methodological approaches, ranging from statistical topic modelling and content analysis, to corpus-based discourse analysis, through to conversation analysis, such methods have been largely used in isolation rather than in combination with one another. Our aim in this paper is to explore how computational and interpretive methods of analysis can be simultaneously drawn upon in order to shed further light on the study of topic in initial conversations in pragmatics. Drawing from a combination of methodological tools, including computational cluster analysis, data visualization, and sequential analysis, we examine *what* people talk about, as well as *when* and *how* they talk about those things in audio/video recordings of 85 first conversations between American and Australian speakers of English (31 X American-Australian; 27 X American-American; 27 X Australian-Australian). We argue that an integrative pragmatics approach (Culpeper & Haugh 2014) requires a process of iterative dialogic inquiry in which computational analyses are reflexively informed by interpretive analyses, and interpretive analyses are reflexively informed by computational analyses. We conclude by reflecting on not only the challenges we faced in working across disciplinary boundaries in the course of this project, but also the significant opportunities doing so represented for us in furthering its overall aims.

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You Won't Believe How Swiss German Newspapers Attract Readers – #7 Will Shock You! Headlines and Leads in Swiss German Newspapers

Panel contribution

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In order to present content in a social media-compatible way and thus attract readers, the design of the headline and, if necessary, a concise lead are becoming increasingly important for online newspapers.

Headlines and their language ('headlines') have gained attention in media linguistics for a long time, be it in English Studies (e.g. Jenkins 1990, Schaffer 1995, Bucaria 2004, Jaki 2014, Bednarek 2016, Bednarek & Caple 2017), or in German Studies (e.g. Sandig 1971, Markus 1990, Oberhauser 1993, Büscher 1996, Schirmer 2001, Lenk 2005). These studies have focused on different aspects of headlines, like syntactical aspects, stylistics, or relations to news values, mostly looking at newspapers, print and online. Although typical features of German headlines have been named, there is a lack of studies based on the analysis of bigger corpora, combining observations from the language surface with pragmatic aspects (see Bednarek 2016 and Bednarek & Caple 2017 for headlines of online news items, or Mahlberg & O'Donnel 2008 for opening paragraphs of newspaper stories).

In our talk we will analyze two corpora of Swiss German newspapers, one from a tabloid newspaper including all texts available online from the years 2016-2021, one from a quality newspaper from 2019-2021. Going beyond syntactical and stylistic descriptions, we will ask for the construction of "news values" in the newspaper headlines, like 'timeliness', 'negativity', 'eliteness', or 'superlativeness' (see Bednarek 2016 and Bednarek & Caple 2017).

In a first part, we will ask which "pointers" (Bednarek & Caple 2017) to news values can be reconstructed on the surface of headlines, and we will discuss to what extent this analysis needs to be complemented by a qualitative analysis of implied news values. In a second part, we will relate headlines to opening paragraphs ("lead texts") and ask how and to what extent lead texts (and especially their last sentence), which are displayed on the main page of news portals, make general statements about the following article body without specifying the relevant information and in doing so 'hook' the reader into reading the text. In order to investigate the linguistic means, we will use collocation analysis (Gries & Stefanowitsch 2004) to identify typical constructions and cluster analysis to explore different types of fillers.

**Crosslinguistic
perspectives on
multi-unit turns
(organized by Ritva
Laury, Ryoko Suzuki,
Anna Vatanen-Nissinen)**

“Never-ending sentences” in Japanese from the viewpoint of speech attitude

Panel contribution

Toshiyuki Sadanobu ¹

1. Kyoto University

“Never-ending sentences” often appear in everyday conversation in modern Japanese. It is not uncommon for words, phrases, and clauses to go on and on before a sentence-ending utterance appears. The constituents of a “never-ending sentence” are loosely connected with each other on a semantic/pragmatic level, and are not necessarily syntactically integrated unlike the constituents of a sentence of written language. Then why do speakers produce such long sequences of utterances?

In this presentation, the author will discuss the causes of “never-ending sentences” in Japanese by focusing on the speaker’s attitude toward speech. Specifically the following two points are discussed.

Firstly, in most part of the utterance of a single “never-ending sentence,” the speaker concentrates on describing a situation that is not “here-and-now.” The speaker’s “here-and-now” attitude is expressed only in the final part. Secondly, in everyday conversation in modern Japanese, unlike in plays and dramas, the speaker must express his/her attitude “here-and-now” in the final part of the sentence. Even if an attitude is expressed at the end of a sentence, if it is not the speaker’s “here-and-now” attitude, it tends to be unnatural.

Combining the first and second points, the speaker cannot speak in a sentence while describing a situation that is not “here-and-now. This situation is thought to give rise to “never-ending sentences.”

The first point is based on the observation of entries to the “My Funny Talks” contest that the author has been holding since 2010. The second point will be discussed based on a questionnaire survey of 100 native speakers of modern Japanese.

An investigation of multi-unit turns in Turkish

Panel contribution

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In Conversation Analysis and Interactional Linguistics, multi-unit turns are considered combinations of single-turn units, structured to organize intra-turn activities (Selting 2000, Ford 2004). Despite recent advancements in research on multi-turn units (Marian et al., 2021) and prosodic features in talk-in-interaction (Robinson 2023), studies focusing on multi-unit turns in non-Indo-European languages, particularly on their prosodic characteristics, remain limited. This study aims to address this gap by examining Turkish, specifically focusing on multi-unit turns in two-speaker dialogues within a spoken corpus to explore their occurrence, interaction with syntax and prosody, ultimately their role in the dynamics of daily conversations.

Turkish is an agglutinating, pro-drop, and flexible word-order language, allowing all six basic word orders in both spoken and written contexts, though verb-final orders (subject-object-verb or object-subject-verb) are predominant. Turkish also features clause-chaining, as found in various Eurasian languages, including Japanese (Iwasaki 2002). A key characteristic of single- or multi-unit turns is that they are projectable as potentially complete turns where speaker change may occur. Considering these interactional and linguistic features, we address two main questions: (1) How do speakers project the continuation and completion of multi-unit turns? and (2) What syntactic and prosodic features mark the continuation and completion of these turns?

The data for this study come from a corpus comprising approximately 10 hours of naturally occurring speech, created by randomly sampling one-hour segments from a popular Turkish radio show. This corpus is manually annotated to capture the syntactic and prosodic features of the observed multi-unit turns. Preliminary analysis indicates that lowered F0 signals both continuation and completion of multi-turns, with a notably lower F0 at completion. Syntactically, we observe a variety of expressions projecting turn continuation, broadly categorized as “prospective indexicals” (Goodwin 1996), including conjunctions, discourse markers, resayings, and clause-chaining. At turn completion, post-verbal elements in clauses with non-verb-final orders tend to appear more frequently. Thus, these post-verbal expressions appear to signal the completion of a multi-turn. The annotated data will be assessed both quantitatively and qualitatively to determine whether these preliminary findings hold across the full corpus.

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Examining the semantics and pragmatics of clause chaining in Japanese conversation

Panel contribution

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The term “clause chaining” in Japanese refers to a mechanism where a “medial” clause that ends typically with a nonfinite predicate, is linked to the next clause, which may either be a medial clause itself or a “terminal” clause with a finite predicate (Iwasaki 2013). Iwasaki (2013:271) states ‘a sentence using the chaining strategy consists of one or more medial clauses and one terminal clause’, and this often results in a long stretch of syntactically connected clauses, similar to German examples discussed in the literature under “neverending” sentences (Auer 1992).

Connecting clauses continuously through clause chaining seems rather basic in Japanese. It is observed in written Japanese from 1000 years ago (Sakakura 1972) and in child language. Clancy (1980:228) reports an extreme case where a five-year old told the entire story in 28 chained clauses. Telling a story in chained clauses suggests that they form a semantic unit, a view compatible with Chafe (1987), who suggests that the sentence is a rhetorical unit in English conversation. Many aspects of clause chaining are largely unexplored, including prosody, morphological and syntactic connections between clauses, and relevance to non-verbals. In this talk, we study the semantics and use of clause chaining based on examples taken from a new corpus representing everyday Japanese conversation (Koiso et al. 2022). We have found that the beginning and end of chained clauses generally coincide with changes in such dimensions as time, place, and perspective. However, we have also seen similar changes within chained clauses not to result in the closing of the chain. We focus on the motivations behind chaining clauses despite those changes to identify factors potentially tied to such continuations. Our initial observations suggest that the presence/lack of pauses and the use of discourse markers such as *de* ‘and’ might be relevant.

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Grammatically Incomplete Utterances as Interactional Resources: Turn Management with Structurally Dependent Utterances in Japanese Conversation

Panel contribution

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This study examines how grammatically incomplete utterances function as interactional resources for turn management in Japanese conversation. While turn completion is typically associated with grammatical completeness, Japanese speakers frequently use incomplete structures strategically to manage turn-taking and navigate interpersonal relationships. We focus particularly on utterances that begin with structurally dependent forms, such as case particles.

Through analysis of naturally occurring conversational interactions, we identify three distinct types of grammatically incomplete utterances, each serving a unique interactional purpose. The first type involves utterances initiated with the topic marker [wa]. By starting a turn with a bare [wa], speakers seem to pick up the flow of the previous speaker's turn, signaling engagement while diplomatically managing dispreferred responses.

The second type begins with case particles (e.g., objective [o], dative [ni]), maintaining their standard grammatical properties. These utterances allow speakers to return to their main topic after brief interruptions or word searches, thereby retaining their turn. Here, the speaker appears to extend their turn by using a formally incomplete utterance that could be interpreted as a continuation of the previous fragment. Unlike the first type, these particles often retain their standard prosodic features, suggesting a primary function in grammatical projection rather than in managing interpersonal dynamics.

The third type features formulaic expressions beginning with quotative markers followed by formal nouns (e.g., [tte na kanji]; Quotative + adnominal linker + "feeling" = literally "(it) feels like (that)" = "something like that"). Although these structures may be grammatically complete, they create explicit closure points in extended tellings, facilitating smooth topic transitions or turn exchanges.

Our analysis demonstrates how these grammatically incomplete structures serve as flexible tools for turn management. Speakers exploit incompleteness to (1) display consideration in face-threatening situations, (2) maintain speakership rights while accommodating collaborative sequences, and (3) create natural transition points within extended turns.

This study contributes to our understanding of the relationship between grammar and interaction by showing how grammatical elements can be adapted for interactional purposes. It also highlights how seemingly incomplete structures can function as socially complete actions, challenging traditional notions of turn completion in conversation.

Multi-unit turns at the grammar-body interface: An exploration of Hebrew and Swedish turn extensions and multimodal unit boundaries

Panel contribution

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In social interaction, speakers deploy various practices for extending their turns at talk by making syntactically simpler units structurally and semantically more complex in an incremental, step-by-step manner. One such practice consists of adding a clausal extension to a prior, possibly completed, also clausal turn. Such boundary places in clause combinations can be followed by at least two kinds of trajectories: 1) the speaker's turn continues with an "increment" – a non-main clausal extension of the previous, possibly completed turn unit (Ford, Fox & Thompson 2002:16), or 2) the speaker continues with a stretch of talk which is syntactically less dependent but pragmatically connected to the previous turn unit. Whether we are dealing with boundaries of type 1 or type 2 has in earlier studies been related to the strength of the syntactic, prosodic and pragmatic boundaries in the unit junctions (e.g. Schegloff 1996; Ford & Thompson 1996; Fox, Ford & Thompson 2002; Couper-Kuhlen & Ono 2007; some papers in Barth-Weingarten & Ogden 2021), but much less has been said about the role of speakers' embodied resources in such contexts (however, see Pekarek Doehler 2021; Stoenica 2020). Also, incrementally composed clause-combining patterns have not been so much in the focus of studies of incremental turn construction practices in general (but see the papers in Maschler et al. 2020).

In our talk we seek to contribute to a better understanding of increments and other turn and clause extending practices by attending to speakers' gaze, posture and gesture at unit boundaries. At the same time, we pay attention to boundary-relevant syntactic, prosodic, pragmatic and sequential features. Firstly, we discuss boundaries of type 1, where embodied cues align with the turn's structural and pragmatic continuation across a main/dependent clause boundary; such weaker boundaries are characterized by some form of continued embodied action in the junction area. Secondly, we scrutinize type 2 continuations, where embodied cues unfold in parallel to stronger syntactic, prosodic, as well as pragmatic boundaries; these junctures in turn extensions coincide with a change in the speaker's embodied conduct, relative to the bodily home position (cf. Sacks & Schegloff 2002). Hereby, we will also consider complex multi-unit turns to demonstrate the scalarity of the phenomenon, which can involve a progression from different types of unit boundaries and turn continuations, until turn closure is reached and marked multimodally.

The clausal extensions we are considering include complement, relative, and adverbial clauses. Through our account, we will contribute to current interests in continua of clausal integration (Maschler 2018; Beijering et al. 2019) and in the complexity of how grammar and body interface in social interaction (papers in Maschler et al. 2020; Pekarek Doehler et al. 2022), also with regard to participants' resources for signaling and recognizing turn-transitional relevance places in the multimodal ecology of talk-in-interaction (Kendrick et al. 2023). Our analyses are based on excerpts of video-recorded conversations in Hebrew and Swedish.

Projecting continuation with demonstratives in multi-unit turns in Finnish

Panel contribution

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Our presentation concerns the ways that demonstratives project continuation in Finnish multi-unit turns (MUTs; e.g., Houtkoop-Steenstra & Mazeland 1985; Marian et al. 2021). Our data come from the Arkisyn corpus of Finnish conversations. Our methodologies are Interactional Linguistics (Couper-Kuhlen & Selting 2018) and Usage-based Grammar (Laury & Ono 2019).

Finnish has three demonstratives, *se*, *tämä* and *tuo*, roughly translatable into English as ‘it/the’, ‘this’ and ‘that’. The demonstratives are used both independently and as determiners and have corresponding demonstrative adverbs and adjectives based on this three-way distinction. In both its independent and determiner uses, *se* is an index of identifiability (Laury 1997). Etelämäki (2006) suggests that in contrast to *se*, which is referentially closed, the other two demonstratives, *tuo* and *tämä*, are referentially open.

One use of *se* in our data is the fixed expression *se että*, which projects the upcoming as central to its speaker’s turn (e.g., Suomalainen et al. 2020). Adverbial forms of *se*, including *sillee* ‘in such a way’, project something identifiable to follow. A rather fixed particle chain, *ja sit* ‘and then’, containing a temporal *se*-based adverb, is used in MUTs to project continuation and to override an index of completion such as non-modal voice quality (see Ogden 2004).

The next, slightly edited excerpt from our data includes projective uses of both *silleen* (l. 2) and *ja sit* (l. 5), overriding the implications of non-modal voice quality just prior.

1 >nii mutta< tiekssä Jorma että;

PTC but know-Q-2SG NAME COMP

yes but you know Jorma that

2 (0.6) sä feidaat **silleen**>;

2SG fake-2SG DEM.ADV

you fake it so

3 et sä syöt nyt pienen annoksen

COMP 2SG eat-2SG now small-ACC portion-ACC

that you eat a small portion now

4 ku oll#aa# yhteises ruokapöy#däs#

when be-PASS shared-INE dinner.table-INE

when (we) are at the dinner table together

5 **ja sit** sulla on tuolla joku ↑salamakkara,

and then 2SG-ADE be-3sg DEM.LOC-ADE some secret.sausage

and then you have some secret sausage over there

Tämä, on the other hand, projects forward, as its referent is not identifiable from the preceding talk but will become interpretable from the context and from what follows (cf. Etelämäki 2006). Consider this use of *tämä* from the beginning of a MUT in our data:

Tää oli muuten hyvä idea.

DEM be-PST by.the.way good idea

‘This was a good idea by the way.’

Here *tämä* (in the form *tää*) is accompanied by an ostensive gesture, but even based on the form and the gesture, it is far from clear just what the speaker thinks is a good idea; this becomes clearer in the upcoming MUT.

The demonstrative *tuo* leaves open what the next action will be, thereby focusing especially on the actional structure of the ongoing talk (Etelämäki & Jaakola 2009); furthermore, it implies that its referent is just becoming the target of attention, thus projecting forward (Priiki 2021).

Our talk will investigate the use of these projective demonstratives in MUTs, focusing also on their co-occurring prosodic and embodied features.

Projection, contingency and multi-unit turn in Mandarin conversation: Towards an understanding of the ‘interactional unit’

Panel contribution

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The issue of the unit has been a fundamental concern in linguistics. Inspired by the pioneering work of Sacks, Schegloff, and Jefferson (1974), researchers in grammar, phonetics, conversation analysis, and multimodality joined together to explore turn construction, bringing the emergent and interactive nature of units (“sentences”/“clauses”) to the forefront. While the organization of simple turn-taking functions to minimize turn size (Schegloff 1996), speakers often extend turns beyond the possible completion points, leading to multi-unit turns.

This study investigates the construction of multi-unit turns in Mandarin conversation, offering insights into both cross-linguistic commonalities and variations in this regard. Different from traditional linguistic studies, which focus on lexical-syntactic devices for clause combination, studies from conversation analysis and interactional linguistics treat multi-clausal units as constructive of and shaped by the unfolding sequences of action and larger projects (Houtkoop and Mazeland 1985; Ford 2004), and thus identify a wider range of resources that index continuation beyond a single clause (or other linguistic units recognizably complete) and project the completion of “big packages” (e.g. storytelling, Mandelbaum 2013; arrangement-making, Heritage and Clayman 2024), including:

- Syntactic – e.g. prospective indexicals (Goodwin 1996), pivot constructions (Clayman and Raymond 2015);
- Prosodic – e.g. rush-throughs (Walker 2010), list intonation (Selting 2017), abrupt-joins (Local and Walker 2004);
- Sequential – e.g. pre-pre (Schegloff 1980), a story preface (Sacks 1974), contrast (Ford 2000).

However, the workings of these resources remain largely unexamined in more diverse languages outside the Indo-European family, where grammar features and prosodic patterns may differ significantly. (Some notable exceptions include Li (2013) on body movement and Tao (2019) on listing practice.) Addressing this gap, with 20 hours of video-recorded Mandarin data, the present study examines the interplay of verbal, vocal, bodily-visual, and sequential features in multi-unit turns in extended telling sequences.

It is found that 1) sequential position, some lexical items (time noun *natian* ‘the other day’, adverb *benlai* ‘originally’, etc.), and particular construction (*you yige ...* ‘there is a ...’) can project multi-unit turns; 2) prosodic integration, certain conjunctions (e.g. *ranhou* ‘then’) and adverbs (e.g. *jiu* [elaboration marker]), pivot and parallel structuring, and gaze are used to address contingencies at possible completion points, thereby extending the turn; 3) trail-off prosody, overall structural organization, and certain interjections (e.g. *ai*) can indicate turn yielding; and 4) practices of reformulation, epistemic particles, and mutual gaze can delimit internal segments within a lengthy turn, while maintaining intersubjectivity.

Such findings above suggest that 1) while a matrix of resources at both micro and macro levels is made relevant in constructing a multi-unit turn, they vary in their ways of functioning depending on the local, particular contexts in which the turn resides; 2) the potential for integration and segmentation of the ‘flowing sentence’ in Mandarin (Lv 1979; Shen 2012) can be seen as a byproduct of the ongoing negotiation among participants, who orient to the action or activity implemented by turn units. This action-oriented perspective supports the concept of the ‘interactional unit’ (Tao 2024), suggesting a grammar that adapts to dynamic, multimodal interaction.

Prosodic and Embodied Features of Multi-Unit Turns in Interactions with Autistic Preadolescents: Insights from a Clinical Context

Panel contribution

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This study investigates the prosodic and embodied features of multi-unit turns (MUTs; e.g., Houtkoop-Steenstra & Mazeland, 1985; Marian et al., 2021)—or never-ending sentences (Auer, 1992; Laury & Ono, 2014)—in interactions between autistic boys and their therapists within a clinical group intervention setting. MUTs, defined as extended speech segments produced by one speaker and consisting of several units (sentences, clauses, and other units of talk), are critical for understanding how participants manage interaction over longer speaking turns.

The analysis focuses on prosodic features such as pitch variation, loudness, speech rate, rhythm, pauses, stress, and voice quality, alongside embodied behaviors like gestures, facial expressions, posture shifts, and gaze direction. A key focus is how speakers in this clinical context signal that their MUT either continues or is about to end. Prosodic cues—including rising or falling pitch, shifts in rhythm and speech rate, strategic pauses, changes in stress patterns, and voice quality variations—are examined together with embodied signals to indicate turn-holding or turn-completion.

Methodologically, the study is based on Interactional Linguistics (Couper-Kuhlen & Selting, 2018). The data come from two group interventions (2 x 2 hours) where 11–13-year-old Finnish-speaking autistic boys ($n = 7$) and their two neurotypical therapists talk with each other about their everyday lives and about a predetermined theme, which is bullying at school in both sessions.

The findings reveal how autistic preadolescents use prosodic and embodied strategies to manage turn-taking when producing MUTs. Differences between the autistic participants and their neurotypical therapists shed light on how these multimodal features affect the interactional flow in institutional contexts. In addition to contributing to the field of Interactional Linguistics by increasing knowledge about the complex interplay between prosody and embodiment related to MUTs, this research contributes to a deeper understanding of social interaction with and by autistic youngsters with implications for improving therapeutic practices and enhancing communicative competence in clinical environments.

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Prosodic and gestural signals of a monologic turn continuation/completion: Evidence of a Russian multichannel corpus

Panel contribution

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This paper explores a multichannel (multimodal) corpus Russian Pear Chats and Stories (RUPEX, <https://multidiscourse.ru/corpus/?en=1>). The corpus consists of multiple sessions involving several stages. During the first monologic stage (so-called First Telling) one of the communication participants, the Narrator, retells the content of the Pear Film (<http://www.pearstories.org/docu/ThePearStories.htm>) to another person, the Reteller, who has not seen the film. After this follows an interactive Conversation stage. This design offers a natural setting for addressing the research questions of the panel. During the First Telling the Narrator keeps the floor, according to the preset design. The Narrator may offer other participants signals on whether s/he is going to continue the First Telling stage or is approaching its completion. We have looked at the prosodic and gestural behavior of Narrators, searching for these kinds of signals.

The verbal-prosodic annotation of sessions is a sequence of elementary discourse units (EDUs): prosodically identified quanta of discourse production. Each EDU contains a word that bears a pitch accent, indicating the EDU's status of either completing or continuing the current spoken sentence. At a pilot stage we noticed that, when the Narrator is approaching the completion of the First Telling but not quite, s/he signals that s/he still wants to keep the floor and uses relatively long sentences. At the very end of the First Telling the Narrator switches to short sentences, thus preparing for yielding the floor to other participants. The analysis of four sessions of the corpus supports this hypothesis. Compare mean lengths of sentences, measured as the number of EDUs, in: (1) the conclusion interval: three final sentences of the First Telling; (2) the floor retention interval: the group of five sentences before the conclusion interval; (3) the whole First Telling.

	(1)	(2)	(3)
Session 04	1.33	7	4.4
Session 16	1.33	3.8	3.2
Session 22	1	6.4	3.9
Session 23	1.33	2.6	3.4

All Narrators apparently use the short sentence strategy at the conclusion interval. Three out of four Narrators also demonstrate the floor retention strategy before that.

Gestural annotation in RUPEX fixes gestures and their multiple features, including the functional gesture type. Three gesture types we concentrate on include: depictive, pragmatic and pointing gestures. We noticed that Narrators reduce the share of depictive gestures towards the end of the First Telling. A comparative analysis of gesticulation in (a) the final episode of the film and (b) the Narrators' gestural behavior during the whole First Telling shows the following differences in the shares of depictive gestures, across three sessions of the corpus.

	(a)	(b)
Session 04	60%	67%
Session 22	18%	59%
Session 23	64%	74%

The trend of reducing depictive gestures towards the end clearly shows up in all of the Narrators, even though to a different extent.

This analysis demonstrates stable quantitative differences of the Narrators' strategies of discourse production

at the end of the monologic stage from their general patterns of behavior. We can also see a range of individual variation in these kinds of communicative behavior.

Sustaining Multi-Unit Turns in Competitive Talk-in-Interaction: Observations from a Mandarin Conversation among Close Friends

Panel contribution

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Sustaining Multi-Unit Turns in Competitive Talk-in-Interaction: Observations from a Mandarin Conversation among Close Friends

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In their foundational work on turn-taking mechanisms in everyday conversation, Sacks, Schegloff, and Jefferson (1974) note that “turn size is not fixed, but varies” (Section 4.6). They also point out that the turn-taking system does not set a maximum limit for turn size, though the turn-constructive component does establish a minimum size for turns.

This raises an intriguing question: what determines the occurrence of large, complex turns where multiple turn-constructive units (TCUs) are deployed in interaction?

Existing studies have touched on a number of factors contributing to compound turns: 1) syntactic structure, such as expanded single sentences (SSJ 1974) and complex multi-clausal syntax (Lerner 1996); 2) preference organization: for instance, dispreferred responses often require additional interactional work, hence multiple TCUs (Pomerantz 1984); and 3) complexity of actions, where complex activities or projects, such as storytelling (Sacks 1992, Jefferson 1978), necessitate multiple TCUs and/or turns (Selting 2000, Clayman 2013).

This paper focuses on the third factor: the complexity of activities. While it is well established that complex interactional actions correlate strongly with compound TCUs and extended turns, questions remain regarding which types of complex activities are frequently associated with compound TCUs and what generalizations might be drawn about large activities that induce complex TCUs.

This paper addresses these questions by examining a particular form of everyday interaction: a multiparty, highly competitive conversation among close friends in Mandarin Chinese. This type of data is advantageous because it affords a direct view of the devices and types of activities that effectively sustain complex turns. In an hour-long, video-recorded conversation, three male speakers in their twenties engage in frequent competition for speakership, often adopting an argumentative tone on nearly every topic discussed, accompanied by frequent cut-offs, overlaps, raised voices, as well as prominent gestures. Single intonation unit (IU) turns constitute 50% of their contributions, and 89% of their turns last fewer than three IUs. Thus, the analysis focuses on those turns in which the transcript shows four or more intonation and action units.

I first categorize the actions represented in multi-unit turns into single and composite actions. Composite actions encompass multiple types of actions, such as combinations like “confirmation of a prior speaker’s statement + questioning a third party.” In contrast, single-action multi-unit turns, the focus of this study, are relatively homogenous and can manifest as informing, storytelling, questioning, suggesting, and so forth. Data indicates that single actions comprise 66% of the cases, while composite categories account for 34%. The five most frequent single activity types include informing, suggesting, storytelling, formulating ideas, and reporting speech.

Based on the commonly observed single activity types in this competitive interaction, I propose that shared features underlying all extended turns involve projected high epistemic status and/or deontic authority on the part of the speaker. It is hoped that observations made here can serve as the basis for cross-genre and cross-linguistic comparisons of extended turn constructions.

The forms and positions of speaker head nods in Japanese neverending sentences

Panel contribution

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Speakers nod their heads as listeners do. While listeners show head nods with backchannels, researchers have investigated when and how a speaker head nod aligns with their ongoing speech. The alignments of **speech (SP)** and **head movement (HM)** have been found around the end of a prosodic phrase and prosodic prominence (Maynard 1987, Aoki 2011). Around the end of a prosodic phrase, a head nod seems to punctuate speech (Maynard). Aoki categorized speaker head nod forms into two: regular nods and “stretched” nods. The latter apparently elicit listeners’ responses.

Japanese speakers frequently end their sentence with a sentence-continuation expression. Certain pitch contours at the end of a prosodic phrase signal either turn ending or turn continuation.

Maynard reported that the number of speaker head nods in Japanese conversation was triple those in American English. We assume that, in coordination with those pitch movements patterns, speaker head nods may signal whether their turn continues or ends.

Based on the earlier studies mentioned above, an example of a never-ending sentence is observed. In this excerpt, Speaker S suggests a possible plan for Y’s business:

- 03 SP_S ano: kingaku teki ni wa (0.3) cho kinoo ohanashi shita youni
 04 u- *ano: soudan ni noreru no*de
 ‘The cost is negotiable, so’
 HM_S *shaking
 HM_S *nod
 05 SP_Y *un
 HM_Y *nod
 06 SP_S yatte miru no ni ha (0.3) nanka kangaeteru yori yatte mita hou ga
 07 omoshiroi kana tte yuu ki ha shinaku mo naku *te:
 ‘I feel it may be worth doing it’
 HM_S *nod
 (0.8)
 08 SP_Y *soo ne
 HM_Y *nod nod
 09 SP_S *un
 HM_S *nod nod
 10 SP_S moshi yukuyuku *ne sooyuu bijon ga oari deshita*ra:
 ‘since you have vision’
 HM_S *nod
 HM_S *nod
 11 SP_Y *un
 HM_Y *nod

The table below shows the overview of head movements in this excerpt:

line	participant	co-occurrence	form (if any)	intonation
04	S (teller)	in the middle, with filler	shaking	
04	S	subordinating clauses final		rising-falling
05	Y (receiver)	with a response token		
07	S	coordinating clause final		rising-falling
08	Y	with a response token	repetitive	
09	S	with a response token	repetitive	
10	S	in the middle, adverbial phrase final		rising
10	S	subordinating clause final		rising-falling
11	Y	with a response token		

Though there are a few different patterns, the teller, S, nods mostly at the clause finals, with rising-falling intonation. On the other hand, the receiver, Y, responds with nods. Interactionally, Y's nods follow S's nods. In this pattern, the teller's nods correspond with a unit that is relevant to the receiver's response. In sum, the speakers' head movements are often seen at the end of the clause, whereas participants can respond after the clause itself.

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The Indonesian interactional particle ‘nah’ in the service of turn expansion

Panel contribution

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Multi-unit turns have been of growing interest in interactional linguistics due to what they can tell us about the grammatical and other semiotic resources speakers utilize to negotiate turn taking and topic development. However, most work to date has focused on a few more-commonly researched languages. This paper contributes to our growing understanding of how speakers produce multi-unit turns by examining the practices of Indonesian speakers. Several key practices are similar to those identified in other languages, such as the discourse-pragmatic projection of multi-turn units with story prefaces or the use of prospective indexicals. Specific affordances of Indonesian grammar are useful for localized turn expansions, such as framing devices, topicalization and relative clause constructions. This paper focuses on the interactional particle *nah*, which has not previously been identified as a resource for constructing multi-unit turns. In the literature, *nah* has been identified as an invitational interjection (*nah, ambil ini* ‘here, take this’), as introducing a new topic (*nah, kalau yang di Jogja itu* ‘now, as for the ones in Jogja’), or to stress agreement (*nah, itu benar* ‘yes, that’s right’). These functions of *nah* have usually been exemplified with decontextualised sentences. When naturally occurring conversational interaction is examined, we see that *nah* often occurs embedded within a larger topic of discussion and combines both agreement and topic-shift functions simultaneously as in example (1):

Asma: *E=h tapi ongkirnya gimana? Kalau misalnya kita,*

‘Uh, but what about the shipping costs? If for example we,’

Amru: *Nah itu, ... aku survey dulu,*

‘That’s right, I’ll look into it.

Here *nah* indicates that Amru has heard and taken on board what Asma has said and at the same time, he is introducing a new idea, based on what he has just heard. Interestingly, speakers also regularly use *nah* in a similar way within their own complex turns, and in this way *nah* becomes an expansion mechanism for producing a multi-unit turn, as in example (2):

Rina: *Kan kakak aku juga bilang, dia tu pengen berhenti merokok ya?*

‘My brother also said he wants to quite smoking you know?’

.. *Nah, karena dia pengen berhenti merokok, terus aku bilang gini.*

‘well, because he wants to quit smoking, so I said this (to him).’

Here *nah* is used to create interlocking organization (Schegloff 1986), which simultaneously closes the prior sequence and launches a new sequence within the same turn. It says that given what I have just said, I am now going to add something additional, while at the same time pre-empting speaker transition. The interactional particle *nah* is thus an important component within the repertoire of practices for creating multi-unit turns in Indonesian conversation. *Nah* can operate on its own or in conjunction with other multi-unit production practices, as in example (2) where a large segment of the first unit is repeated within the second unit, thus further emphasizing the rhetorical relationship between them.

The work of OR-expansions of turns: Interaction between speakers and recipients

Panel contribution

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Auer (1992) calls attention to a phenomenon he calls “Neverending Sentences,” in particular, the pervasive practice, at least in German and English conversation, of “rightward expansion”, in which “the speaker repeatedly reaches points of syntactic completion where a full grammatical sentence has been produced, but continues to talk, retrospectively expanding the syntactic pattern accomplished so far.” (p. 44).

A rich line of cross-linguistic research has developed on ways that speakers employ grammatical formats, prosodic practices, and bodily-visual behaviors to extend turns; there also exists cross-linguistic research focusing on nuanced speaker-recipient monitoring that occasions such extensions (references supplied upon request). With data from American English everyday interaction, our paper will explore the interactional motivations for the use of the disjunction *OR* in turn expansions. To the best of our knowledge, expansions with *OR*, and disjunction-expansions in other languages, have received very little attention (but see Blöndal 2008 (for Icelandic)), Drake 2013, 2015 and Lerner and Kitzinger 2015 (for English), Koivisto 2017, 2024 (for Finnish).

Our data reveal that, by introducing alternatives, *OR* does work that is distinct from that of other connective expressions used after possible turn completion. In particular, we will argue that *OR* deals with reciprocity by presenting alternatives; in Extract (1), we see two such instances of offering alternatives with *OR*. The first, in line 3, offers an explicit choice; the second (line 4) exemplifies a frequent practice in our data, an *OR*-expansion expressing an inexplicit alternative.

(1) Lying down [Julie Is asking Mom about childbirth classes]

1. JUL: did (0.2) they have you lying do:wn?

2. (0.1)

3. JUL: **or** were you able to squa::t,

4. JUL: **or** (0.2) use (.) [whatever]

5. MOM: [for the] bir:th?

6. JUL: ye:ah.

7. MOM: uh , n:o, lying do:wn.

Line 1: Julie’s turn comes to possible completion.

Line 2: Mom doesn’t respond.

Line 3: Julie adds to her turn, retrospectively offering an alternative, but Mom still doesn’t respond.

Line 4: Julie begins to add another alternative that is overlapped by Mom in line 5. In formulating her second alternative, Julie uses a non-specific expression “whatever”.

Line 5: Mom Initiates repair (*for the bir:th?*), revealing why she hadn’t responded, and seeking clarification of what phase of the labor Julie was referring to.

Line 6: Julie affirms Mom’s nomination of “for the birth” with *yeah*.

Line 7: Mom responds, first to the ‘squatting’ question in line 3 (*uh, no*), then to the ‘lying down’ question in line 1 (*lying down*).

Thus, unlike other connectives and turn-extending practices, *OR*-expansions introduce alternatives, and can thereby “index uncertainty” (Drake, 2015).

In keeping with the theme of this panel, our paper will focus on these *OR*-prefaced turn expansions, as a hitherto underexplored type of “neverending sentence”. We will discuss their interactional contexts, and the online emergence and sequential implications of offering alternatives, as compared with the better-known types of

turn expansions. A broader goal of this presentation is to stimulate further examination of such sequences in a range of languages.

**Discourse-pragmatic
markers of Chinese origin
in Asian languages
(organized by Reijirou
Shibasaki, Yuko
Higashiizumi, Haiping
Long, Jiyeon Park)**

Chinese *zìrán*, *dāngrán* and their counterparts in Japanese and Korean, also on implications for the development of speaker-oriented adverbials and/or discourse structuring markers

Panel contribution

Haiping Long¹, Qiaoling Chen¹, Jing He¹

1. Sun Yat-sen University

Chinese *zìrán* and *dāngrán* may be used as speaker-oriented adverbials (SpOAs) and discourse structuring markers (DSMs) in historical and Modern Chinese. This study investigates data from historical Chinese section of the CCL Corpus (http://ccl.pku.edu.cn:8080/ccl_corpus/index.jsp) and argues that Chinese *zìrán* developed from circumstantial adverbial (CA, see (1)) into DSM (see (2)) in Chinese no later than the early 5th century:

(1) *Shuǐ cóng xià, ... zìrán wǎng yě.*

‘Water flows **by itself** to the lower place.’ (*Tàipíng Jīng*, the late 3rd century)

(2) *Tàiwèi shénzī gāochè, ... zìrán shì fēngchén wàiwù.*

‘The Grand Commandant’s divine presence is lofty and transcendent, ... (he) **naturally** separates from the dust and affairs of the world.’ (*Shìshuō Xīnyǔ*, the early 5th century)

The DSM *zìrán* underwent two hypothetical further changes in historical Chinese: one leading from DSM to SpOA (see (3)), and the other from DSM to affirmative response marker (ARM, see (4)).

(3) *Nǐ qīlái, wǒ zìrán zhòngyòng.*

‘Get up, and I will **naturally** value you highly.’ (*Jīnpíng Méi*, late 16th century)

(4) *Mò: Jiào xiǎo’èr, yǔ wǒ niángzi bēile pípá. Chōu: Zìrán.*

‘Mo: Ask the waiter to help her carry the pipa. Chou: **Naturally**.’ (*Xiánqíng’ǒujì*, 1671)

Chinese *zìrán* was borrowed into Japanese (i.e., *shizen*) and Korean (i.e., *jayeon*). Japanese *shizen* has developed CA and DSM usages; Korean *jayeon* is mainly used as CA.

Chinese *dāngrán* developed respectively from ARM into DSM (as from (5) to (6)), and from ARM into SpOA (as from (5) to (7)) in historical Chinese.

(5) *Yīn wèn: “Jiēkě qiě zhìzhī?” Yuē: “Gù dāngrán.”*

‘(Kexue) thus asked: Can they generally be left aside? (The master) said, **Of course**.’ (*Zhūzǐ Yǔlèi*, 1270)

(6) *Wǒ tíqǐ yīwèi lái, nǐ dàgài méi jiànguòmiàn. Dāngrán, yěděi yǒugè ěrwén.*

‘I mention a person. You probably have not met him, **but** you should have heard of him.’ (*Sānxiá Jiàn*, 1915)

(7) *Lǎozhě shuōdào: “Dāngrán nǐděi xiǎo yībèi.”*

‘The old man said: **Of course** you must be of a younger generation.’ (*Sānxiá Jiàn*, 1915)

Chinese *dāngrán* was borrowed into Japanese (i.e., *tōzen*) and Korean (i.e., *dangyeon*). Japanese *tōzen* has developed ARM, DSM, and SpOA usages; Korean *dangyeon* is mainly used as ARM.

By studying the development of Chinese *zìrán*, *dāngrán*, and their counterparts in Japanese and Korean, this study achieves three goals: (a) provide a unified account for the changes of Chinese *zìrán* and *dāngrán*; (b) build on Traugott (2022) and discuss other possible evolutions of DSMs and/or SpOAs in contexts of low textuality; (c) investigate why in the context of language contact, borrowed structures of the same etymology should have developed differently in subsequent changes.

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Discourse-Pragmatic Markers of Chinese Origin in Asian Languages

Panel contribution

***Reijirou Shibasaki*¹, *Yuko Higashiizumi*², *Haiping Long*³, *Jiyeon Park*⁴**

1. Meiji University, 2. Toyo University, 3. Sun Yat-sen University, 4. Matsuyama University

The current panel is part of our long-term research project on the historical pathways of discourse-pragmatic markers that originated in Chinese and that were borrowed into other Asian languages such as Japanese, Korean, Thai, and Vietnamese, spoken in the Sino-sphere, i.e. a region where China has played a geopolitical and cultural role (e.g. Rhee et al. (eds.) 2021, Rhee et al. (eds.) 2024, Higashiizumi and Shibasaki (eds.) in press). In this presentation, we will introduce some research background to the current study, especially focusing on the borrowability of discourse-pragmatic expressions in the region. Matras (2007: 57), which is a benchmark study on borrowing, provides telling evidence for the higher borrowability of discourse-pragmatic markers in contact situations; in such cases, discourse-pragmatic markers in a donor language may stimulate the growth of some corresponding expressions in a recipient language. Importantly, such preceding studies draw attention to ‘borrowing through spoken contact’ rather than ‘borrowing through written contact.’ On the other hand, the heavy lexical borrowing of Chinese words into Japanese, Korean, and Vietnamese mainly through written texts is different from those studies (Higashiizumi and Shibasaki (eds.) in press). In fact, our findings show that Chinese compounds are most likely to have been borrowed as lexical items into Japanese and Korean and then grammaticalized language-internally as discourse-pragmatic markers in each respective language. The survey results suggest that when it comes to borrowing through written contact, the emergence of discourse-pragmatic markers in the Sino-sphere is different in essence from any spoken-contact-based borrowing of discourse-pragmatic markers reported in many preceding studies.

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On the emergence of dismissive discourse markers in Korean

Panel contribution

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Contemporary Korean has a number of dismissive discourse markers (DDMs), including those that involve Sino-Korean compounds, i.e., *hayethun*, *yehathun*, *hayekan*, and *yehakan*, all denoting ‘anyway, anyhow, no matter what’. The first two, (1a) and (1b), are hybrids of Sino-Korean and native Korean morphemes, whereas the latter two, (1c) and (1d), are entirely Sino-Korean. The composition of these DDMs are as follows (conc: concessive):

(1) a. *hayethun* < *ha* ‘how’ + *ye* ‘like’ + *ha-* ‘be’ + *-tun* ‘or’/conc

b. *yehathun* < *ye* ‘like’ + *ha* ‘how’ + *ha-* ‘be’ + *-tun* ‘or’/conc

c. *hayekan* < *ha* ‘how’ + *ye* ‘like’ + *kan* ‘between’

d. *yahakan* < *ye* ‘like’ + *ha* ‘how’ + *kan* ‘between’

The core source forms *haye* and *yeha* are attested as early as the 15th century, in which they are used as interrogative markers in Chinese texts, denoting ‘how’, ‘how in comparison’ or sometimes rhetorically ‘how can (it) be compared to x’. These forms have never been fully lexicalized as Korean words (except for a handful of instances of the verbs *yeha-* and *hayeha-* ‘be how’ in the early 20th century).

At the turn of the 20th century, the connective adverbials *hayekan(-ey)* ‘anyway’ (lit. ‘among/in/at any circumstances’) came into being in novels of an emerging literary genre, known as *sinsosol* ‘new novel’. This is a unique situation because neither Chinese nor Japanese has the equivalent etymon. It was likely to be a pedantic neologism by the literati class, which was regarded as a fashionable practice at the time, that is, people revered those who used diction heavily loaded with Sino-Korean words or the words coined with Chinese morphemes. This attitude still survives to this day in many aspects of language use. The adverbial *hayekan(-ey)* is an adverb scoping over a verb phrase.

Soon afterwards, the 1920s and 1930s witnessed the four forms listed in (1) and their native Korean counterparts, e.g., *amwuthun(ci)* ‘anyway’, *amwukhena* ‘whatsoever’, *eccaysstun(ci)* ‘anyway’, and *accaysskena* ‘anyway’ flourish. These forms first appeared as adverbials occurring clause-internally, then, as connective adverbials scoping over clauses, and further as discourse markers signaling the speaker’s dismissive, disapproving, emphatic, or other kindred stances, as well as for interaction and topic management, e.g., returning from self-digression, regaining control from the addressee, introducing a new topic, recapitulating argument, etc. The most prominent dismissive function is illustrated in (2) (end: sentence-ender):

(3) [A believes that Mr. Lee has problems and is not suitable to be the husband for his daughter, B. B’s friends C and D defend Mr. Lee, but A is adamant.]

B and C: [That’s not true. That’s not true.]

A: *hayekan i.sensayng ku chinkwu-n an twa-y*

DDM Mr.Lee that guy-top not alright-end

‘No matter what. Mr. Lee is not OK.’

The development of DDMs exhibits a number of significant issues with respect to discourse marker grammaticalization, language and culture, evolutive vs. contact-induced grammaticalization, dynamics among synonymous discourse markers, etc., which this paper addresses drawing upon the data from historical and contemporary corpora.

Pathways to responses of the Sino-Japanese words *zahi* and *muri*

Panel contribution

*Yuko Higashiizumi*¹, *Keiko Takahashi*¹

1. Toyo University

This study explores two holophrastic responses or reactions to a situation that can be traced back to Sino-Japanese (SJ) lexical items in the history of Japanese: *zahi* (是非) ‘definitely, by all means’, and *muri* (無理) ‘no way, impossible’ in contemporary Japanese. By analyzing data retrieved from various diachronic and synchronic corpora, this study examines the developmental pathways of these words into holophrastic responses and discusses the commonalities and differences in the emergence of discourse-pragmatic markers (DPMs) among Chinese, Japanese, and Korean.

The SJ words *ze* (是) and *hi* (非) were primarily used as nouns meaning ‘right’ and ‘wrong’, respectively, or as a compound *zahi* (是非) meaning ‘right and/or wrong’ in late Old Japanese. Later, they evolved into the adverb *zahi(-ni)*, meaning ‘definitely, by all means,’ in which *-ni* serves as an adverbializer. Furthermore, forms without the adverbializer *-ni* increased in frequency, and independent uses as a response began to be observed in early Modern Japanese. In contemporary Japanese, the bare form *zahi* is primarily used as an adverb, but it can also function as an affirmative response or reaction to an offer, invitation, suggestion, etc., meaning ‘definitely, by all means’, as well as an encouraging affirmation to the interlocutor, meaning ‘I’m encouraging you to do so’. It seems that in Chinese and Korean, 是非 retains its original meaning and has not developed a function as a holophrastic response.

As for the SJ word *muri* (無理), 無 and 理 were probably used individually with their original Chinese meanings along with their Japanese pronunciation, i.e., 無 *nashi* ‘no’ and 理 *kotowari* ‘reason’ in Old Japanese. They appear to have formed a compound 無理, pronounced *muri*, with the pronunciation based on Chinese, by early Middle Japanese. The compound was attached to the adverbial form of the copula *-ni*, making the adverb *muri-ni* ‘forcibly’, in late Middle Japanese. The compound was also used as a nominal predicate followed by the copula *da* ‘be impossible’ and the noun ‘the impossible’ in Early Modern Japanese. In contemporary Japanese, bare *muri* serves as a negative response, meaning ‘no way, impossible’, and sometimes conveys a positive assessment or excitement, meaning ‘awesome, cool’ among young people. While 無理 *muli* seems to function in Korean as a negative response similar to *muri*, it does not appear to be used in Chinese. Further investigation into commonalities and differences between Japanese *muri* and Korean *muli* is necessary.

Case studies of SJ words suggest that some sets of expressions of Chinese origin may have grammaticalized into DPMs from their earlier expressions similarly across some Asian languages (e.g., 無理 in Japanese and Korean) and distinctively in language-specific ways (e.g., 是非 in Japanese).

Stages of Japanese in this study

Old Japanese (to late 12th century)

Middle Japanese (late 12th–16th century)

Early Modern Japanese (17th–late 19th century)

Modern Japanese (late 19th to mid 20th century)

Contemporary Japanese (mid 20th century to the present)

Subjectification, intersubjectification and textualization: On the development of the Mandarin pragmatic marker *bùfáng* 不妨

Panel contribution

*Bing Zhu*¹

1. Kyushu University

Traugott's unidirectional hypothesis of (inter)subjectification (Traugott and Dasher 2002; Traugott 2003, 2010) has emerged as a significant framework for describing functional-semantic change and has been strongly supported by cross-linguistic data over the past two decades. In her recent study of English discourse structuring markers, Traugott (2022) redefines subjectification, intersubjectification, and textualization, suggesting that these processes have 'equal standing' and may occur simultaneously. The present study examines the Mandarin pragmatic marker *bùfáng* 不妨, primarily used to offer suggestions, and argues its development illustrates the combined effect of these three processes.

Bùfáng originated from the linear combination of the negative marker *bù* and the verb *fáng* ('hinder, prevent'), as in (1). It appeared as a marker conveying speaker/writer's (SP/W) suggestions ('might as well') no later than the Tang Dynasty (c. 7th-10th centuries AD), as in (2), and has been in continuous use up to modern Mandarin (Yao and Yao 2009).

(1) Jiàn bú hài zhì, pín bù fáng xíng.

abjection NEG hinder cleverness poverty NEG hinder behaviour

"A lowly status does not prevent one from being wise, nor does poverty prevent one from being virtuous."

(*Yantielun Diguang*, c. 202 BC~8 AD)

(2) *Bùfáng* yǔ zhī wǎnghuán, qírén wén sì Xihàn.

BF with him keep company that person writings surpass great masters of Western Han

"You might as well get acquainted with him. His writings surpass those of the great masters of the Western Han." (*Tangzhiyan* Vol. 5, c. 870~954 AD)

Previous studies have identified the subjective, intersubjective and textual dimensions of *bùfáng* synchronically (Yao and Yao 2009). As a marker for offering suggestions, *bùfáng* not only reflects the SP/W's subjective judgment regarding the appropriateness of the recommended behavior but also shows attention toward the addressee/reader (AD/R) with a mitigating effect. Furthermore, when *bùfáng* co-occurs with a conditional or causal clause, it not only introduces a suggestion but also indicates the corresponding result of the subordinate clause, i.e., 'If it is/as it is, then let's do something.' In other words, *bùfáng* has developed a clause-linkage function that contributes to the coherence of the text.

On the other hand, our diachronic investigation does not support the notion that the dimensions of *bùfáng* mentioned above emerged in a specific sequential order. Instead, it indicates that these aspects were already present in the initial stage of *bùfáng*'s emergence, as illustrated in (3).

(3) *Ruò guò shíqiáo kàn pùbù, bùfáng gāochù biān tí míng.*

if cross stone bridge view waterfull BF high point then inscribe name

"If you cross the stone bridge to view the waterfall, why not inscribe your name at the high point?" (*Song yuanchushi you tiantai* by Zhu Qingyu, c. 8th~9th century AD)

Thus, the evolution of *bùfáng* can be understood as a typical instance where subjectification, intersubjectification, and textualization may occur simultaneously. As Narrog (2012) indicated, semantic change is hypothesized to proceed toward increased subjectification, intersubjectification, and textualization (i.e., an increase in speech act-orientation); however, none of the three processes necessarily entail one another.

The Discourse Marker *Lah* in Malay: Classical Malay Roots and Chinese Influences in Multilingual Malaysia

Panel contribution

***Fangqiong Zhan*¹**

1. Nanyang Technological University National Institute of Education

This paper explores the discourse marker *lah*, a widely used feature in colloquial Malay with roots in Classical Malay, shaped by contact with Southern Chinese dialects, particularly Hokkien and Cantonese. The study examines the functions of *lah*, including its roles in emphasizing statements, softening commands, and clarifying the speaker's illocutionary intent or correcting potential misunderstandings in conversational interactions within Malaysia's highly multilingual environment (cf. Goddard 1994, Kuang 2002, Besemeres and Wierzbicka 2003). Through a combination of corpus analysis and sociolinguistic interviews, we analyze the frequency, multifunctionality, and contextual nuances of *lah* in everyday Malay conversations, noting how it contributes to pragmatic clarity and social cohesion. By tracing the historical and linguistic pathways of *lah*, we reveal its evolution from a Classical Malay particle commonly associated with initial predicates to a nuanced and flexible discourse-pragmatic tool, influenced by Chinese dialects and aligned with Malaysian speakers' social and identity-based expressions. Findings suggest that *lah* not only reflects language contact but also highlights the adaptive and dynamic nature of discourse markers within Malaysia's diverse linguistic landscape. This research advances understanding of how Classical Malay and Chinese influences have shaped colloquial Malay pragmatics, shedding light on cross-linguistic interactions in discourse practices.

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The other side of the coin as a discourse marker: With special reference to *hanmen* in Japanese and *panmyen* in Korean

Panel contribution

*Jiyeon Park*¹, *Reijirou Shibasaki*²

1. Matsuyama University, 2. Meiji University

This study explores the diachronic aspects of the Sino-Japanese *hanmen* 反面 and the Sino-Korean *panmyen* 反面 and argues that these cognate-like lexemes have been grammaticalized as discourse markers (DMs) similarly in Japanese and Korean. The goal of the present study is not just to analyze their similarities but to clarify their differences in meaning and function, drawing on a variety of historical and contemporary corpora.

Both *hanmen* and *panmyen* appear first in the late nineteenth century as a lexical expression meaning ‘the other side’: 反 ‘contrary’ plus 面 ‘side.’ Around the turn of the twentieth century, they begin to serve as phrasal expressions such as *hanmen-yori mire-ba* [the other side-from see-if] in Japanese and *panmyen-ul mokkyek-ha-n soi* [the other side-acc observe-do-attr as] ‘viewed from the other standpoint.’ In the early twentieth century, they take on another function as a head of adverbial clauses equivalent to the English *while*-clause. These phrasal and clausal usages of *hanmen* and *panmyen* enable the speaker/writer to introduce a contrastive, or rather, more important statement in the following discourse. From the second half of the twentieth century onward, *hanmen* and *panmyen* are used as stand-alone expressions ‘on the other hand’ that can be regarded as DMs, because they connect the preceding information to the following information; once the hearer/reader identifies the expressions, s/he can easily anticipate more to come in the following discourse, i.e. projector.

Lexemes derived from the same source, typically through a long-term contact situation with the donor language (Chinese in this case), may have the potential to follow similar historical pathways into DMs, i.e. cyclicity (Hansen 2018). In fact, both *hanmen* and *panmyen* appear as a lexical expression whose meaning remains in Chinese. They begin to serve as a head of adverbial clauses that carries a meaning ‘while (indicating a contrast)’ so that the speaker/writer can introduce a more important statement in the subsequent context. Finally, they appear stand-alone as DMs without any modifiers, often found either utterance-initially or utterance-medially in discourse. Worth mentioning is that these discourse-oriented usages are found only in these recipient languages, i.e. Japanese and Korean, while not witnessed in the donor language, i.e. Chinese (cf. ‘replica grammaticalization’ in Heine and Kutave 2005; see Higashiizumi and Shibasaki in press for details). In other words, our research outcomes show room for improvement in the existing hypotheses, encouraging productive discussions on the issue.

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**Discourses of novel foods
(organized by Keri
Matwick)**

Cultural conceptualizations and construals in Hakka food figurative expressions

Panel contribution

*Huei-ling Lai*¹, *Hsiao-Ling Hsu*²

1. National Chengchi University, 2. Tamkang University

Food formulates culturally constructed conceptual categories and is primarily reflected in human languages (Sharifian, 2017). Studies on figurative expressions have stressed the reciprocal relationship of language and culture (e.g., Kövecses 2015). Utilizing 132 Hakka food-related figurative expressions, this study focuses on characterizing the socio-cultural grounding profiled for their creation and their role in shaping identity and establishing social norms.

Following the framework of Sharifian (2017:4), the cultural category of FOOD is identified and subsequently categorized into subtypes, giving rise to 11 distinct food categories: grains, protein, general food items, liquids, seasonings, medicines, fruits, vegetables, pickled foods, oil, and opium. Analysis reveals that grains (N=45; 34.09%) constitute the most frequently mentioned category, within which, rice, sweet potatoes, and gruel serve diverse functions. Protein (N=29; 21.97%) is also frequently cited, with pork, duck, lamb, eggs, and river snails being noted. Notably, chicken and beef are conspicuously absent from the data, indicating that these items may not be regarded as food resources in Hakka culture because they serve more significant roles, cows for agricultural purposes and hens for egg incubation. General food items (N=13; 9.85%) consist of metonymic expressions such as bowls, stoves, and teapots. Liquids (N=12; 9.09%), including water, soup, tea, and wine, are discussed, with wine being the most prevalent (N=7; 5.3%). Among these, tea and wine are typically associated with valuable concepts. Seasonings (N=8; 6.06%), such as salt, sugar, soy sauce, and vinegar, are also mentioned, along with medicines (N=6; 4.55%). In contrast, references to fruits, vegetables, pickled foods, oil, and opium are less frequent. A subset of instances (N=13; 9.85%) encompasses two distinct food categories within a single entry, such as grains versus oil, wine versus general food items, proteins versus tea, and vegetables versus wine. The example *voi-son-m-voi-cu, teu-mi- von- fansu* [can-calculate-cannot-divide, steal-rice-exchange-sweet potatoes], comparing rice with sweet potatoes, clearly indicates the value of rice is more highly appreciated than that of sweet potatoes, as the expression implies an individual would experience a significant loss due to the act of stealing rice for the purpose of exchanging sweet potatoes. Such a distinction demonstrates the embedded cultural conceptualizations and the social norm in the traditional Hakka community. Rice provides Hakka people the essential energy source for physical labor, and during the assiduous process of adapting to the land and maintaining their peasant economy, careful calculation and wise budgeting are crucial for supporting a family.

Mostly aiming at motivating kindness, industriousness, sociability, gratitude, and affinity-embracing, Hakka food-related figurative expressions manifest cultural metaphors of cross-domain conceptualizations grounded in their traditions. They not only uncover distinct food cultural attributes entrenched in local, historical contexts and experiential situations but also embody Hakka thought and behavior. Their figurativeness both reflects patterns of Hakka people's cognition and forms a set of shared cultural characteristics, incrementally converging into life wisdom and worldview, some universally reifying human values and some specifically displaying Hakka ethnic identity and practices; they are ready-made discourse units with illocutionary force to serve pragmatic and socio-cultural functions of rhetoric use and education.

Linguistic landscape of SG Urban Hawker: Representing and conceptualizing Singapore abroad

Panel contribution

Keri Matwick¹, Kelsi Matwick²

1. Nanyang Technological University, 2. University of Florida

This presentation explores Singapore's food heritage and culinary nationalism through a linguistic landscape study of SG Urban Hawker in New York City, Singapore's first hawker center abroad. Using Landry and Bourhis's (1997) concept of linguistic landscape and Goffman's (1981) modes of participation, the study examines how language, food, architecture, and community interactions create and reinforce Singapore's national identity abroad. Food's role extends beyond sustenance; it shapes and reflects societal and cultural values (Cramer, Green, & Walthers, 2011; Riley & Paugh, 2018; Parasecoli, 2022). As community hubs, hawker centers in Singapore have acquired significant national and symbolic value, evidenced by their inclusion in UNESCO's Intangible Cultural Heritage List (2020).

This research focuses on how these multilingual, multicultural spaces contribute to "culinary nationalism," or "gastronationalism," a concept emphasizing globalization's role in shaping national cuisines and identities (DeSoucey, 2010). Hawker centers, thus, serve as critical sites for examining food, place, language, and national identity.

Three research questions guide this study:

1. How is Singapore portrayed in the linguistic landscape of hawker centers abroad?
2. Who are the participants and contributors to Singapore's identity in these spaces?
3. How do signs, text, and overall dining experiences shape and reflect a national image, and what are the inconsistencies in this image when translated abroad?

This research involves ethnographic fieldwork conducted in June 2024 at SG Urban Hawker in New York City, featuring 17 UNESCO-certified stalls. This approach captures the nuances of the linguistic landscape and interactions among locals and tourists, providing insights into how these spaces represent and construct Singaporean identity internationally.

The Cultural Capital of Sake: Discourse and Branding Strategies in the UK's Japanese Sake Market

Panel contribution

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1. International Professional University of Technology in Nagoya

This growing interest in Japanese cuisine has led to the inclusion of several food-related Japanese terms in the *Oxford English Dictionary*, reflecting their cultural integration. Among the many aspects of Japanese culinary culture, sake—a traditional rice wine—has emerged as a focal point of promotion. Sake now represents more than just a beverage; it embodies the intersection of cultural exchange, marketing strategies, and national economic interests. Both the Japanese government and private businesses have actively marketed sake as part of a broader strategy to increase exports, boost the national economy, and cultivate a sophisticated cultural image abroad.

This research explores the linguistic and cultural dynamics surrounding the promotion and reception of sake in the UK, situating the phenomenon within Japan's economic revitalization strategies and its efforts to export cultural products. Using a discourse analysis approach, the study examines the language used in official press releases by the Japanese government, as well as advertisements from sake producers and Japanese restaurants. By analyzing these texts, the research uncovers how the promotional language is constructed to appeal to international audiences, positioning sake as a prestigious product aligned with global luxury trends. It also examines the role of cultural translation in these marketing efforts, particularly how sake is framed to resonate with UK consumers who are more familiar with wine and other premium alcoholic beverages.

The findings reveal that Japanese restaurants and retailers play a crucial role in shaping consumer perceptions of sake. Promotional discourse emphasizes sake's origins, craftsmanship, and connections to traditional sake breweries (*sakagura*), mirroring the way premium wines are marketed. Through these carefully crafted narratives, sake is positioned as a product of cultural and gastronomic sophistication, encouraging consumers to view it as an elite, refined beverage. These branding strategies not only elevate the status of sake but also contribute to its cultural capital within the UK market.

Applying Bourdieu's theory of cultural capital, this research examines the interplay between cultural, political, and social dynamics in the promotion of sake. The analysis reveals how these strategies embed a sense of elitism into the consumption of sake, shaping UK consumers' understanding of it as a marker of distinction and cultural prestige. Furthermore, the study demonstrates how these efforts align with Japan's broader soft power initiatives, particularly the *Cool Japan* campaign, which seeks to enhance the nation's global influence through the promotion of cultural commodities.

This research highlights the complex processes through which sake is sold not only as a product but also as a symbolic representation of cultural prestige. It reveals the intersections between language, power, and globalization, offering insights into the commodification of cultural products in international markets. Ultimately, the study provides a critical perspective on the role of discourse in constructing and sustaining narratives of authenticity and luxury, while also exposing the political economy underlying the global promotion of Japanese cultural goods.

The narration of novel foods by European Institutions: between legislative regulation and audience persuasion

Panel contribution

Daniela Cesiri¹

1. “Ca’ Foscari” University of Venice

The first definition of novel foods by the European Union (EU) dates back to 15th May 1997, with the so-called ‘Novel Food Regulation (NFR), Regulation No. 258/97’, whereby novel foods are defined as food that had not been consumed to a significant degree by humans in the EU before 15 May 1997 [...]. ‘Novel Food’ can be newly developed, innovative food, food produced using new technologies and production processes, as well as food which is or has been traditionally eaten outside of the EU.

Moreover, in its website, in the Section dedicated to Food Safety (https://food.ec.europa.eu/food-safety/novel-food_en), the EU specifically dedicates a sub-Section to Novel Foods (https://food.ec.europa.eu/food-safety/novel-food_en) through which it informs the public about new Regulations, about scientific advancements, and it also disseminates specialist knowledge concerning novel foods and their use for human nutrition.

The present study conducts a Corpus-Assisted Critical Discourse Analysis on the Regulations issued by the EU on novel foods over the years as well as on the informative and educational material that the EU makes available to the public through its website. The corpus thus compiled is investigated to explore the communicative strategies implemented by the EU to narrate novel foods since their first introduction in their Regulations in 1997 until the present day. The aim is also to examine if – and to what extent – the EU has managed to variate this narration in its legislative documents (Regulations) vs. their disseminating contents (website). In addition, the study seeks to understand whether the EU has shifted its focus on specific kinds of food more than others, strictly following scientific facts or the public opinion. This will be done by cross-checking corpus results with data from Google Trends, dates of European electoral campaigns and scientific findings in the relevant literature used by the EU to support its Regulations and dissemination material.

Using Product Origin Narratives to Recontextualize Novel and Familiar Foods

Panel contribution

***Miriam Whiting*¹**

1. Brigham Young University

This multimodal corpus-assisted discourse study analyzes origin narratives and the visual elements that are often included in these narratives. These narratives, which describe the origin, development, and ingredients of a product, can range from a few sentences to several paragraphs and are often found on the backs or sides of packaging. This study examines these texts on the packaging of 120 shelf-stable products found in markets specializing in organic and health foods. Often these narratives have one or more central themes, including the origin of the main ingredients or the recipe, the humble beginnings of a company, a motivating concern for the environment, or an illness or other family health crisis that led to the reworking of a traditional recipe. Family photographs and ‘hand-written’ signatures are often added to the narratives, perhaps to deflect attention from the mass-produced nature of a food that may be marketed as small-batch and supporting small businesses.

While the narratives for some novel foods included in this study focus on the exotic origins of a recipe or its components, it is more common for packaging to balance the exotic with the everyday. Words that evoke wholesomeness, family, and tradition are used, as well as descriptions that familiarize ingredients or combinations of ingredients by relating the taste of novel foods to familiar tastes or by suggesting novel foods as alternatives to common foods. Conversely, more mundane foods, such as potatoes and oats, are sometimes recontextualized as novel through the use of ingredient origin stories that emphasize travel or far-off locations, focus on the environmental aspects of production, or employ other approaches that exoticize the ordinary.

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Varieties and Varietals: Linguistic Variation as a Reflection of Cultural Change

Panel contribution

*Susan Tamasi*¹, *Allison Burkette*²

1. Emory University, 2. University of Kentucky

Wine drinking is a sensory experience, one that is negotiated and created by the language used to describe a wine's taste, smell, feel, and appearance. These descriptions are often rather opaque and unhelpful (e.g. what do pencil shavings taste like? how can structure be velvety?), traditionally serving a gate-keeping function that made "good wine" seem unattainable or unapproachable to the masses. Previous work on oinoglossia, or "wine talk," such as Silverstein (2006, 2016) and Leher (2009), has highlighted the cultural significance of this specific lexicon. More recently, there has been a call to democratize, decolonize, and demystify the language of wine to make the product accessible to a wider range of consumers (e.g. Caputo 2023 and De Leon 2020). Shifts in the language being used to describe wine can therefore have an effect on who has access to this \$400,000,000 global industry.

This paper takes a mixed methods approach to explore the cultural significance of variation and change within the oinoglossic arena, combining quantitative and qualitative analyses of corpus data.

The corpus in question is comprised of wine descriptions written by industry experts for a public audience comprised of the Daily Picks section of *Wine Spectator* from 2010 to 2023, (~670,000 words over ~12,000 entries). Entries were coded for the types of adjectives and verbs used, the perceived formality of sentence structure, the presence of non-standard orthography, etc. Entries were also analyzed for correlations between oenologic variables (region, varietal, wine maker) and specific descriptive terms for taste and smell, both traditional (e.g. *blackberry jam*, *vanilla accents*, *tobacco*) and contemporary (e.g. *handsome*, *friendly*, *sleek*), paying attention to how the use of these descriptors have changed over time. Selected corpus entries will be subject to qualitative analysis in effort to demonstrate the connections between the macro-level trends in word choice and micro-level statements about taste and smell descriptors as well as structural metaphors.

We found that even though there have been definite shifts from formal/traditional wine-related language to more casual speech, most of the newer entries continue to follow a formulaic style that is reminiscent of the gate-keeping language used previously. Additionally, variations in the language of different editors often reflect traditional descriptions of particular countries, regions, and varietals. Oinoglossic variation reflects both industry and consumer ideologies with regard to who drinks wine and who creates the systems of knowledge that surround wine tasting and drinking.

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**Emancipatory pragmatics
(organized by Scott Saft,
Kishiko Ueno, Yoko Fujii)**

Another look at conversation: Semantic articulation in terms of *ba* theory

Panel contribution

*Junichi Ono*¹

1. Jichi Medical University

Conversation Analysis (CA) has clarified key aspects of dialogue, such as turn-taking and repair organization. However, speakers remain largely unaware of the behavioral categories CA identifies, as these are understood as social constructs. Within this framework, I explore the interaction between ‘utterance’ and ‘self-consciousness’ in dialogue, reconsidering reflexivity through the lens of ‘semantic articulation.’ To this end, I employ *ba* theory to conceptualize CA’s reflexivity as a semantic mechanism that shapes the individual (*ba* refers to a field, occasion, or scene in Japanese). *Ba* theory posits that meaning in dialogue is inherently reflexive, forming a ‘primary *ba*,’ which serves as the foundation for a conscious nexus, ‘secondary *ba*.’ While speech act theory often views intention as the starting point of utterance, *ba* theory suggests that conscious intention emerges from pre-intentional interdependence. These two *ba* nexuses create a semantic framework in which subjectivity is continuously formed and reshaped through dialogue.

Consider a young boy who says, “Everyone has it, so I want it too.” When his mother asks whether he will still want it next year, he replies, “Sure.” The next day, however, he reverses his stance: “I like the one I have now.” Initially, ‘I’ does not refer to the boy himself but to ‘everyone.’ His desire is shaped by others, forming the precondition for his subjectivity. At this stage, his intention operates within an unconscious nexus (‘primary *ba*’), setting the stage for conscious intention to emerge. His mother’s utterance prompts self-awareness. He begins to question whether his desire is truly his own or merely an echo of others’ wishes. This self-reflection leads him to reconsider his initial statement. Until this moment, his “I want it” reflected an unconscious intention shaped by external influences. Through reflection, he articulates a more authentic expression of self: “I like the one I have.” This shift illustrates that it is not the subject that defines the predicate but the articulation of the predicate that gives meaning to the subject. This process, in essence, is what I define as semantic articulation. While Austin and Searle link intention to articulated concepts, viewing utterances as catalysts for emotional and behavioral change, *ba* theory focuses on how intentions are formed and meaning is articulated. It argues that semantic articulation is not merely about emotional or behavioral shifts but the very site where subjectivity emerges and meaning is dynamically shaped through interaction. In this view, ‘primary *ba*’ serves as the generative force behind intention, and utterance unfolds a ‘nexus of meaning’ that establishes subject and object. Tracing intention back to primary *ba*—without rigidly imposing a subject-object distinction—reveals how utterances create the conditions for subjectivity. From this perspective, utterance itself is a form of *ba*, a fluid nexus of meaning that articulates the ‘I.’ Though often subconscious, this process becomes perceptible through interaction. Ultimately, this dynamic conditioning through dialogue is the essence of semantic articulation.

Hanks, W. F. et al. (2019) Communicative interaction in terms of *ba* theory: Towards an innovative approach to language practice. *Journal of Pragmatics*. 145, 63–71.

Atmosphere in Chinese conversation from a “Ba” perspective

Panel contribution

Yusuke Mochizuki¹

1. Matsuyama University

In every conversation, there exists an invisible “atmosphere” such as relaxed, tense, or warm. If speakers and listeners act without reading these atmospheres, issues can arise in their communication, leading to have some sort of miscommunication. Conversation participants usually unconsciously sense this atmosphere and consider the “ba (place)” interpersonally as well as interpersonally.

In this presentation, we argue that there is a link between reading the atmosphere of a reading the atmosphere of a conversation and wakimae. In regards to wakimae, Hill et al. (1986: 348) argues that “...wakimae refers to the almost automatic observation of socially-agreed-upon rules that applies to both verbal and non-verbal behavior. A capsule definition would be ‘conforming to the expected norm’”. This presentation will examine conversational atmosphere in Chinese conversation with the help of the theory of wakimae.

This research uses first meeting conversations and Mister O Corpus, which is a video recording between two people who cooperate to solve the task and make a story by rearranging fifteen cards. In Mister O Corpus data, for example, the following events can be observed. In student-student (S-S) conversation (Chinese), they do not keep a certain distance, they talk in a relaxed and friendly manner. However, in teacher-student (T-S) conversation, they keep certain some distance and try to read tense feelings from the beginning of the conversation. As the conversation goes on, however, students come to talk to the teachers in a relaxed and friendly way. In this thesis, the question is asked; why does the T-S conversation become similar to the student-student (S-S) conversation halfway through? These phenomenas are relevant to contexts and relationships.

At the beginning of the conversation, the student has less expression and less utterances, but during the last part, we can observe the cooperation between them like repeating sentences and even the student’s laughter, body language and eye contact.

In addition, there are conversations which are not influenced by an age difference, but a pure relationship. Let us take an example from a Japanese TV program, two women comedians quarrel with each other. This conversation seems to be impolite from viewers, but these two women talk to one another in a relaxed tone. Why do they talk in such a relaxed manner through such a quarrel? In this study, we will analyze and observe the atmosphere with various examples of conversations.

Broadening our Linguistic Horizons through Emancipatory Pragmatics: Context, Categories, Interpersonal Relationships, and Modality

Panel contribution

William Beeman¹

1. University of Minnesota

Emancipatory Pragmatics has been a movement that has now spanned more than two decades in an attempt to refocus and expand the view of pragmatic human language usage. This is accomplished by starting from a conceptual base inspired by non-Western languages rather than the Indo-European Western languages whose structure gave rise to the discipline of linguistics. This paper explores the contrasts between non-Western and Western linguistic frameworks of language conceptualization in four categories of pragmatic analysis: context, categories, interpersonal relationships, and modality. Examples from four different non-Western language families are used in this analysis: Japanese/Altaic, Sinetic, Malayo-Polynesian, and Semitic. Languages in each of these linguistic families present a broad spectrum of pragmatic structures and practices that are considered to be normal, and when used as the filter through which languages from other families are viewed provide new insights into the general pragmatics of all human languages. Pragmatic understanding of sentence and discourse level context is crucial to the non-Western languages addressed here as a means of disambiguating homophonic structures. Pragmatic treatment of the functions of words and phrases are crucial to understanding the application of these structures to substantivization, action, modification, and sequential order, avoiding the rigid categorization of these elements as nouns, verbs, adjectives, and tense common in Western-language based pragmatics. Pragmatic treatment of interpersonal relationships including those based on hierarchy and affinity are extensively coded in these non-Western languages, and are only weakly seen in most Western-language based languages. Finally, the richness of pragmatic exercise of modality in the non-Western languages treated here adds additional dimensions to our understanding of the range of human capacity for communicational nuance. This discussion concludes with suggestions for applying these emancipatory pragmatic insights to the study of the pragmatics of the Western languages that serve as a contrast to these non-Western languages.

Deixis and self-reference: a comparison between Indo-European and East Asian languages, in EP's framework

Panel contribution

Federica Da Milano¹

1. Università Milano-Bicocca

The aim of this paper is to compare personal deixis, mainly self-reference and subjectivity, in relation to linguistic intersubjectivity, in Indo-European languages and in East Asian languages, with a focus on Japanese. One of the most relevant expressions, linguistically, of subjectivity and more generally, of the relationship between speaker, context and linguistic expression is represented by deixis. From a phenomenological point of view, deixis is a strongly embodied linguistic concept and should not therefore be strictly considered as an exclusively linguistic category but is strongly related to a deeply corporeal and embodied space and time.

As Bhat (2004) pointed out in his monograph on personal pronouns in a crosslinguistic perspective, a fundamental question concerns the existence or non-existence of the category itself in Eastern languages: according to various scholars, some East and South-East Asian languages such as Burmese, Thai and Japanese do not have pronouns; according to others, however, nominal forms used in place of pronouns function as personal pronouns. As will be seen in the presentation, it is possible to assume that the pronouns of East Asian languages exhibit (much) less prototypical features than the pronouns of Indo-European languages.

The languages of East Asia show a much broader set of formal resources and functional mechanisms for signaling the relationship between interlocutors than the languages of Europe. While most European languages belong to a single language family, the languages of East and South-East Asia belong to different families; however, they show remarkable similarities in the structure of reference to the interlocutors of the utterance.

Traditionally, the distinction between Western and Eastern societies was conceived in literature (on a sociological, anthropological, cultural, psychological and even linguistic level) according to categories such as “individualism” (West) versus “collectivism” (East).

As we will see, another approach seems possible.

The approach used in the analysis is based on the theoretical framework of emancipatory pragmatics, especially of *ba*-pragmatics, that seems to complement existing mainstream pragmatic theories.

While personal pronouns in Indo-European languages are generally autonomous, context-independent forms, pronominal forms in Asian languages are more relational. One can speak of person as a “scale of evidentiality”. The effort is to go beyond an analysis in terms of person, utterance, but to start from the concept of relationship.

As Foley (1997, pp. 260-261) argues: “the avenue to understanding the nature of the self is not through the individual or the contents of her mental states, i.e. beliefs, feelings, intentions, but rather through social collaborations or structural couplings in the social environment; Foley relates this notion to Maturana and Varela’s (1980) concept of biological systems.

It is no coincidence that the concept developed by Maturana and Varela of “enactivism” has been compared by scholars of the EP’s theoretical framework to the notion of *ba* (Saft 2014, p. 118): “[...] enactivism represents a western idea that does not focus completely on the individual and therefore suggests the possibility of applying an eastern concept such as *ba* not only to Japanese communication but also to interaction in English as well”.

Discussing Emancipatory Pragmatics: Some Examples from Hawaiian and Japanese

Panel contribution

Scott Saft¹

1. University of Hawaii at Hilo

The term Emancipatory Pragmatics (EP) was coined in 2005, and since that time, the EP perspective has been developed through three special issues in the *Journal of Pragmatics*, several IPrA panels, and entries in the *Oxford Encyclopedia of Applied Linguistics* and also the *Cambridge Handbook of Sociopragmatics*. EP analyses have included a focus on a number of non-western languages that include but are not limited to |Gui, Hawaiian, Japanese, Kilivila, Korean, Libyan Arabic, Mandarin, Persian, and Thai.

Within these twenty years, though, the term emancipatory has been increasingly applied in several other areas of inquiry, and those efforts have yielded terminology such as emancipatory knowing, emancipatory research, critical emancipatory research, emancipatory pedagogy, emancipatory education, and emancipatory discourse. In particular, a term like emancipatory discourse seemingly, due to its focus on language, contains an overlap with EP.

In lieu of this rise in interest in emancipatory work, this presentation attempts to further describe the EP framework in order to point out similarities with other areas but especially to accentuate the differences that make it unique. As a part of doing so, the presentation will offer examples from Hawaiian and Japanese that focus on stative verbs and transitivity. More specifically, the analysis will highlight the point that some languages, in particular Hawaiian, seem to feature verb forms that de-emphasize agents and foreground patients and recipients. The analysis is used to demonstrate how the emancipatory side of EP can free analysts to explore a variety of features of non-western languages so as to expand our understanding of how people throughout the world employ language and organize social interaction.

Duality or Multifunctionality of a Korean Discourse Marker

Panel contribution

*Hye-Kyung Lee*¹

1. Ajou Univ

This study explores the multifunctionality of the Korean discourse marker *way*, originally an interrogative adverb meaning “why,” through a corpus-based analysis. Discourse markers have been addressed under various labels, including, but not limited to, DMs (e.g. Schiffrin, 1987; Lee, 2022), discourse particles (e.g. Schourup, 1985), interactional signals (e.g. Stenström, 1994), discourse connectives (e.g. Blakemore, 1987), pragmatic particles (Östman, 1995), pragmatic markers (Brinton, 1996), and comment clauses (Quirk et al., 1985). As the diversity of terminology suggests, the expressions studied, the methods of classification, and their characteristics also vary across studies. Findings of this study indicate that *way* has evolved into a versatile discourse marker serving various interactional functions beyond its conventional role of questioning.

Using data from the Sejong Spoken Corpus, we identified six core functions of *way*: eliciting collective recall, seeking agreement, facilitating topic shifts, mitigating face-threatening acts, and signaling defiance or resistance. These functions demonstrate *way*'s dynamic use across interpersonal and textual dimensions, aligning with theories of grammaticalization that suggest lexical items can undergo semantic bleaching and become discourse-management tools (e.g. Traugott, 1995). This empirical approach enables a robust understanding of *way*'s context-sensitive usage, contrasting with earlier studies that relied primarily on intuitive analyses. The corpus data reveal frequent co-occurrence of *way* with other discourse markers and deictic elements, adding to its fluidity and multifunctionality in conversational exchanges. Beyond the specific case of *way*, this research contributes to DM studies by illustrating a common grammaticalization pathway—interrogative forms evolving into DMs—which is observed across languages (e.g., Lee, Su, and Tao, 2017; Nagaya, 2002; Yap and Xu, 2022). These findings underscore the importance of context in DM interpretation, as *way*'s functions often overlap or shift according to situational demands.

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Engaging the audience in public speaking: Focusing on the discourse structure and the role of advanced organizers in Japanese and American English speeches

Panel contribution

Reika Sakurada¹

1. Musashino University

While public speaking is typically defined as a monologue in which the speaker primarily has the floor, it also contains an interactive aspect: the speaker pays attention to how much the audience understands and is interested in what the speaker is saying. Speakers demonstrate their commitment to the audience and while simultaneously soliciting the audience's involvement. This view is evident in recent research on public speaking that emphasizes "listenability," which refers to how speakers devise linguistic strategies to reduce their speech's cognitive burden on their audiences (Hannah & Densmore 2024). Previous research suggests that speakers should prioritize "creating a predictable flow of information" (Rubin 1993).

This study examines how Japanese and American public speakers create discourse flows in public speaking to clarify what and how predictability is achieved. Specifically, this work investigates what speakers attempt to make the audience predict by focusing on the use of "advanced organizers," which are linguistic resources that contribute to the formation of a predictable flow of information.

The data used in this study are derived from TED Talks, public speaking events bound under the slogan "Ideas Worth Spreading." This study employs 15 speeches that were given at TEDxKobe and TEDxKyoto which were held in Japan in 2023, as well as 15 speeches given at TEDxSanDiego and TEDxDetroit, which took place in the United States of America in 2023.

The results indicate that the identified discourse flows differed between Japanese and American English speeches. Two main types of roles were identified based on variations in the use of advanced organizers: 1) speakers who make the audience predict the content of the next discourse—for example, the topic transition is promoted through discourse markers such as "now" and words that indicate order, such as "first," "second," and "finally," to structure information and 2) speakers who stimulate the audience's curiosity and encourage their active involvement—by asking questions such as "Do you know anything about this?", the speaker introduces a new topic and simultaneously encourages interaction.

This research, which aims to target methods of creating a predictable flow of information, finds that what and how speakers make the audience predict differs between Japanese and English speakers. In particular, the latter type was more frequently observed in Japanese speeches than in English ones. The findings show that Japanese speakers give speeches that continually engage their audience and solicit their involvement by provoking their questions and curiosity.

This result corresponds to the feature of "ba-based language use," as identified in Emancipatory Pragmatics, in which speakers and listeners situate themselves in a "ba" by eliciting responses from the listener; the two parties interact as if they were resonating with each other. Based on these results, this study argues that speakers engage with their audiences in their speeches. Furthermore, it finds that American English and Japanese speakers differ in the ways in which they achieve this engagement and in what they expect their audiences to do.

Fluidity of the “second”-person reference in Japanese: A ba-pragmatic perspective

Panel contribution

***Kaoru Horie*¹, *Kangwon Lee*²**

1. Aichi University, 2. Seinan Gakuin University

This paper analyzes the “second person” use of some first person referring expressions (so-called first person pronouns) in Japanese, i.e. *watasi* ‘I’ and *watasitai* ‘we’ in adult speech from the perspective of the pragmatics of *ba* (Hanks, Ide, Katagiri, Saft, Fujii, & Ueno. 2019).

A Japanese caregiver (mother) is known to use a masculine 1st person pronoun *boku* ‘I’ when she is addressing her son. This is the second person usage of *boku*, as shown in the following conversation (1):

[A mother to her child]

Boku hayaku irassyai. (Suzuki 1973: 172, glosses added)

I quickly come: HON ‘You (lit. ‘I’), come quickly.’

This apparently ‘irregular’ usage of *boku* ‘I’ is justified in view of the interactive *ba* shared by the caregiver/speaker and her son/addressee in which the speaker empathetically projects her viewpoint onto that of the addressee who uses *boku* ‘I’ as his self-reference term.

Such “second person” usage of first person referring expressions is also observed in adult speech. Our preliminary analysis of Japanese natural conversation data shows that *watasi* ‘I’ and *watasitai* ‘we’ are used by adult males to address their younger female addressees about whom they do not have enough personal information (e.g. the speaker does not know the addressees’ name), as shown in (2) (only *watasi* is discussed in this abstract due to space limitations):

(2) [Out of the blue, females A and B approached males C, D, E, F from behind]

A: (Pointing to an interviewee E) X’s favorite is this kid.

B: (Hiding her face with hands) ***Watasi***-wa...

I-Top ‘As for ***me***, ...’

C: [(Pointing to A) Okay, who? Who is your favorite?]

B: [(Pointing to E) This kid.

C: Aa... De? (Shifting his gaze to A) ***Watasi***-wa?

I see then I-TOP ‘Okay...So? What about ***you*** (lit. ***I***)?’

What motivates the male speaker’s use of *watasi* ‘I’ when he addressed a female speaker? The male speaker C strategically copied the first person referring expression *watasi* to address the female addressee A arguably in his effort to co-construct the interactive *ba*. In contrast to the use of *boku* by a caregiver (1), the male speaker (2) hasn’t yet been able to construct the interactive *ba* with the addressee about whom he has virtually no information. In this situation, the speaker ingeniously copied *watasi* of the female addressee B to address another female speaker A. This case study shows the creative use of linguistic resources available in the emergent, contingent *ba* in Japanese.

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From “dyad” to “network”: How interaction is constructed through Guanxi in Chinese

Panel contribution

Yansheng Mao¹

1. Harbin Engineering University

This paper will systemically review an important concept Guanxi (literally personal connections) in Chinese, particularly regarding how it adds to our understanding of the ways in which Chinese individuals organize social interaction. Based on certain connected moral principles, including Mianzi (facework) and Renqing (norm of human feelings), Guanxi can only be understood in terms of such cultural traditions. Accordingly, this paper will try to bring clarity to the place of the notion of Guanxi and related concepts, and their meaning, in Chinese interaction after indicating the historical location of the term Guanxi and the context of the formation of its characteristic features. It is highlighted that while *Guanxi* definitely takes a network form, in the sense that one who has *Guanxi* with another will be an attractive *Guanxi* partner for a third person, so that one *Guanxi* dyad may be developed into *Guanxi* network or Ba. However, this Guanxi network or Ba varies from standard networks as *Guanxi* network is cultivated rather than latent, so tie strength here varies dynamically between participants rather than being structurally given. Last but not least, this paper will also explore how Guanxi, as a concept commonplace in Chinese, is widely held and practiced along the veins of China's cultural traditions on the basis of situated cases in Chinese, such as romantic situation, patient-doctor communication and pupil-teacher interaction.

Joint task organization in ‘Ba’ dynamics

Panel contribution

Yasuhiro Katagiri¹

1. National Institute of Advanced Industrial Science and Technology

Human face-to-face interaction takes place in an interactional ‘Ba’: a space (basho), both psychological and physical situation/context, that supports, mediates, and orients the development of interaction. The conception of ‘Ba’ emphasizes the ambivalent nature of ‘Ba’ between intentional/conscious or articulated/unarticulated. This often hard-to-characterize nature of ‘Ba’ can be traced back to the cross-linguistic and cross-cultural examination of divergent phenomena in human conversational interactions. The conception of ‘Ba’ includes, not only explicitly characterizable elements in dialogue context, such as time, place, speaker, hearer of utterances, but also factors such as culturally established behavioral norms which have historically been developed and implicitly enforced, hence indigenous to a specific conversational community, or shared interpretive conventions created spontaneously in a specific instance of conversational interaction. Face-to-face dialogue interaction usually takes the form of multimodal exchange of information in terms of speech, gestures and other bodily movements. But often it also involves manipulation of physical objects. These objects primarily serve as functional items necessary to conduct some joint task through interaction.

We have been looking at task dialogues in Mr. O corpora, which have been collected in Japanese, English, and several languages. The task they engage in, joint story construction, requires reaching agreement on the sequential arrangement of cards, each of which depicts a scene from a silent manga-like story. We observe that even though an interaction session can conceptually be divided into phases of negotiation, execution, and adjustment on the joint plan for the task, within-‘Ba’ joint actions such as weakening of dialogue initiative (co-telling) and card-placing (co-manipulation) display collective self as well as participants’ orientation to its emergence.

Korean Mirative Markers: A Ba Theory Perspective on Subjectivity and Intersubjectivity

Panel contribution

Myung-Hee Kim¹

1. *Hanyang University, ERICA*

Mirativity, defined as the linguistic marking of information perceived as new or unexpected by the speaker (DeLancey, 2001, p. 369), constitutes a distinct semantic and grammatical category separate from evidentiality. In Korean, nonhonorific sentence-ending markers such as *-kwuna*, *-ney*, and *-ta* function as miratives, sharing the characteristics of unexpectedness, surprise, and new information. This study investigates the subjective meanings of these suffixes and their extension towards intersubjectivity, proposing that the development of these markers can be better understood through the lens of *ba*-theory.

Traditionally, Korean linguistics has regarded these markers as exclamatory or evidential. While previous research has examined their distinctions based on factors like factuality, assimilation, and immediacy, this study reveals that these miratives fundamentally convey subjective meanings and evolve into intersubjective uses. Notably, their interrogative forms, created by raising the intonation, enable speakers to seek confirmation or agreement from listeners, demonstrating an intersubjective function.

Ba theory offers an integrated view of communication that transcends reductionist and individualist frameworks. By conceptualizing communication as a holistic interaction where speaker and listener are interdependent, *ba* theory provides an insightful framework for understanding how linguistic expressions acquire interpersonal meanings. This paper argues that *ba* theory offers a superior explanation for the transition of mirative markers from subjective to intersubjective roles in Korean.

Language, Perspective, and Embodied Self-Consciousness in Out-of-Body Experiences: Insights for Emancipatory Pragmatics

Panel contribution

***Kishiko Ueno*¹, *Yuko Nomura*², *Yuma Yamamoto*³, *Hiroataka Uchitomi*³, *Yoshihiro Miyake*³**

1. Notre Dame Seishin University, 2. Juntendo University, 3. Institute of Science Tokyo

This study extends our previous research (Uchitomi et al., 2024), which investigated how a speaker's native language affects bodily sensations and self-consciousness in the context of out-of-body experiences (OBEs). An OBE is defined as “a perceptual illusion in which individuals experience that their center of awareness, or ‘self,’ is located outside their physical bodies and that they look at their bodies from the perspective of another person” (Ehrsson, 2007). This phenomenon provides a unique context for exploring the influence of linguistic and cultural frameworks on perception. Through out-of-body experiments and post-experiment interviews with native speakers of English and Japanese, we identified qualitative differences in how OBEs were experienced between the two groups. While OBEs were induced similarly in both groups, English speakers were significantly more likely to experience a sensation of floating at an elevated distance from the body, whereas Japanese speakers were more likely to describe a somatic presence at some distance in front of their bodies.

Building on these findings, this study argues that the distinctions identified in previous research on the linguistics of *ba* (often translated as “place” or “field”)—namely, the “external perspective outside the *ba*” in English and the “internal perspective within the *ba*” in Japanese (e.g., Ide, 2020; Fujii, 2020; Otsuka, 2022)—are deeply embedded in speakers' bodily sensations. In particular, the external perspective outside the *ba*, characteristic of English, appears to correspond with the floating sensation reported by English speakers during OBEs. This sensation, involving a self-detached bodily awareness drifting backward and upward, suggests a perceptual tendency toward self-splitting, enabling a transcendent perspective beyond *ba*.

Conversely, the internal perspective within the *ba*, characteristic of Japanese, is consistent with the somatic presence reported by Japanese speakers, in which bodily sensations are felt in front of the physical body. This experience suggests an expansion of bodily awareness, that is, a spatial extension of bodily self-consciousness within a proximal sensory field, which allows for a situated perspective within *ba*.

By linking the theoretical distinctions in *ba* perspectives to qualitative differences in OBEs, this study provides new insights into the relationship between language, perspective, and embodied self-consciousness. Furthermore, this research contributes to Emancipatory Pragmatics by highlighting diverse, language-driven perceptual perspectives and expanding linguistic inquiry beyond traditional Euro-American paradigms to encompass a wider range of cultural and cognitive contexts.

Mobilizing Emancipatory Pragmatics for Real-World Impact: An Interdisciplinary Case Study

Panel contribution

*Saeko Machi*¹, *Richard J Sampson*²

1. Rikkyo University, 2. Chuo University

Emancipatory Pragmatics (EP) has evolved to serve a vital function in problematizing especially Western-centric conceptualizations of language and language use. In initially proposing this movement, Hanks et al. (2009) implored the need for “descriptive frameworks and research programs that give closer attention to *other* ways of speaking and *other* ways of describing speech” (p. 2 - emphasis added). While we fully support such efforts at description and the resultant broadening of perspectives, we would also like to assert a role for EP in bringing attention to and transforming hegemonic language practices in the real world. To this end, this presentation will highlight one way in which EP might be mobilized to have real-world applications in the global field of English as a foreign language (EFL) learning.

The session will commence with the first presenter demonstrating some stylistic differences between Japanese and English informal conversations, in which two close interactants are selecting an imaginary gift for their existing mutual friend. We will especially focus on a feature unique to Japanese data: interactants’ mutual elaboration of images (of a potential gift item or the gift receiver’s tastes) through braiding their utterances/ideas. This elaboration is accomplished through several linguistic practices such as cross-speaker repetition, paraphrasing, and co-construction of each other’s utterances. The emergence of this braiding phenomenon is facilitated by interactants embedding themselves in the evolving *ba*, resonating and merging with each other (Fujii, 2018), and removing the boundary between the self and other - or “my idea” and “your idea.”

We will then showcase the tentative findings of an interdisciplinary collaboration between the presenters as sociolinguist / discourse analyst and language teacher / educational psychologist. This second part of the presentation focuses on video data collected during an EFL discussion class taught by the second presenter at a Japanese university (Sampson, 2024). Becoming aware of a significantly enjoyable episode for four learners in one discussion group, the presenters joined forces to take a fine-grained look at the interactions via which this emotionality emerged. The EP concept of 場 (*ba*) is once again facilitative to interpret the ways in which an emotionality of togetherness is locally assembled into a co-constructed group architecture through embodied and verbal repertoires. Linking to the first half of the presentation, we highlight an emotional transition as the learners move from the imposed declarative style of English discussion to once again mutually elaborate images through braided utterances (Machi, 2020).

In total, the session will implicate the potential of extending EP’s mission, not only “giv[ing] closer attention to other ways of speaking and other ways of describing speech” (Hanks et al. (2009, p. 2), but also utilizing such insights to inform (English) language education. In so doing, we might allow language learners to “be and become themselves” (Ushioda, 2009, p. 223), cherishing their own identities and interactive styles rather than glorifying or compelling the primacy of other language identities.

The use of *Jibun* (self) in Japanese narrative discourse: Extended sense of self

Panel contribution

*Yuko Nomura*¹, *Kishiko Ueno*²

1. Juntendo University, 2. Notre Dame Seishin University

This study focuses on the use of *jibun* (self) in Japanese narratives to reveal how the narrators incorporate themselves to the narrated context. *Jibun* is usually regarded as a reflexive pronoun equivalent to English “oneself,” however, it is used more flexibly in Japanese discourse. Ueno and Nomura (2023) analyzed the “Mister O Corpus,” a dataset in which Japanese or English native speakers narrate a story from a series of 15 pictorial cards, examining *jibun* used to refer to characters in these narratives. Their findings indicate that Japanese speakers frequently use *jibun* when referring to characters, contrasting with English speakers who would typically use third-person pronouns like “he” or “she” in the same narrative data. Building on these findings, the present study focuses on co-occurring expressions surrounding *jibun* to deepen our understanding of the use of pronouns in Japanese and its implications for narrators’ self positioning.

The study finds that *jibun* often appears in conjunction with direct quotations and modality expressions, suggesting that Japanese speakers construct flexible perspectives in narratives, which encompass both the character’s and narrator’s viewpoints rather than adhering strictly to a third-person viewpoint. This indicates a flexible positioning in which narrators hold the character’s perspective and their own at the same time, creating an enlarged point of view rather than a fixed stance. To explore this feature, we draw on the concept of sense of embodiment (Kilteni et al., 2012), examining how narrators extend their own presence within the narrative space and events, incorporating *jibun* as they recount the story.

The study concludes that the use of *jibun* in Japanese narratives reflects an extended sense of self, allowing narrators to exist both within and beyond the narrative frame. This flexible viewpoint suggests a mode of narration that incorporates the self expansively within the narrative. This study also contributes to Emancipatory Pragmatics (EP), an innovative approach that broadens linguistic paradigms by moving beyond existing theories. By focusing on the narrator’s self positioning in Japanese discourse, this research reveals how language mirrors diverse cultural viewpoints, enriching our understanding of pragmatics across different cultural contexts.

Thinking ‘together’ through questioning and responding practices between children and adults: Interaction rituals on Japanese radio program

Panel contribution

*Ayako Namba*¹

1. Kwansei Gakuin University

‘Interaction ritual’ (Goffman, 1972) addresses the intersection between our everyday communicative and cultural practices, by indicating “a culturally constructed system of symbolic communication” (Tambiah, 1985: 128; Matsuki, 2009). Such a system significantly affects the way of language socialisation for children as Ochs and Schieffelin point out that, “children’s language is constructed in socially appropriate and culturally meaningful ways” (1984: 307). Despite a plenty of the previous works dealt with such a system through the interactions between children and caregivers, there still remains an unexplored issue to consider another type of the interaction between children and other adults, applied to the ‘secondary socialisation’ (Duranti, 2009) through media as public discourse.

This paper aims to explore: how children and adults pursue their interaction through questioning and responding based on a problem-solution frame during one slot (10 minutes) on the program; how interaction rituals embedded in such a frame play a role in reaching a solution; and how the participants establish mutual understandings through communicative and cultural practices, by adopting the theory of *ba* (Shimizu, 2004) and Emancipatory Pragmatics (Hanks, et al., 2019).

The data consist of the radio program entitled *Kodomo kagaku denwa soudan* (Telephone consultations on science for children) broadcasted through Japanese media (Japan Broadcast Station). The data cover 835 minutes in total, audio recorded from 1st September 2024 to 28th February 2025 (every Sunday). This radio program which has a long history broadcasted for 40 years (1984 to the present) is a live program consisting of interactions between children (unspecialists) and adults (specialists), and a moderator. The program follows a problem-solution format through the following three steps, 1) Questioning: A child gives a call to the program with a question, and a moderator assigns one specialist in accordance with the subject; 2) Answering: one of the three guest specialists (e.g., scientists, curators, zoo directors, etc.) who specialise in ‘science’, invited to the program, answers to the question through interactions with the child; and 3) Commenting: The moderator closes the session. One program usually covers questions from 7-10 children, and this study selected 51 children in total who were 5-9 years old.

My analysis focuses on the interactions between children and adults mainly through questioning and responding. Firstly, the above three steps covered a wide range of such practices between the participants. Secondly, each step was involved in distinctive rituals: (Questioning) greetings, self-introductions, and questioning from a child; (Answering) greetings, compliments, small talk, etc.; and (Commenting) compliments, thankfulness, requests, greetings, etc. These rituals were embedded in the entire interaction while reflecting on the problem-solution frame, and they played a role in creating a basis of collaboration between children and adults.

The study further argues how the participants could reach a solution through their shared perspectives. Questions and responses were connected to each child’s daily life experiences rooted in his/her communicative and cultural practices. Since such experiences functioning as ‘primary *ba*’ were largely shared by the participants, these shared experiences could activate their communication process with ‘thinking together’ to discover a good solution.

Using Rapport Management Model to Analyze Multiparty Vietnamese Conversations: Insights and Issues

Panel contribution

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1. Hanoi College of Commerce and Tourism, 2. Hawaii Pacific University, 3. University of Otago, 4. Vietnam Institute of Linguistics

The Rapport Management Model (RMM) (Spencer-Oatey, 2000, 2002, 2008, 2015) aims to provide an interaction-based framework for the analysis of interpersonal relations in discourse as an alternative to Brown and Levinson's Politeness Theory (1987). RMM considers relational dynamics to be affected by behaviors that orient to (1) face sensitivities (2) sociality rights and obligations and (3) interactional goals or wants.

Despite RMM's interactional focus, most RMM studies have used surveys, interviews, or observations (e.g., Campbell, 2006; Jokiniemi, 2024; Omotunde, 2021; Sadri, 2018) rather than examining how relational dynamics are locally negotiated. Additionally, RMM has been applied mostly to only dyadic interactions. This paper aims to fill these gaps by examining multiparty conversations in Vietnamese using conversation analysis (CA) (Have, 2010; Sacks, Schegloff, Jefferson, 1974; Schegloff, 2007). We demonstrate how CA-informed RMM can uncover the complexity and multidirectionality of relationship management in these interactions.

The data comprise 10 hours of video- and audio-recorded naturally occurring multiparty conversations among extended family members and friends containing married couples in Vietnam. The analysis focuses on the interactional practices that participants employ to display to one another their orientations to the management of interpersonal relations.

We show that participants used turn taking, sequential organization and turn-design practices to index their simultaneous and multidirectional orientations to faces, rights, and interactional goals.

1. Turn-taking: Self-selection is used for actions such as requesting one's husband to stop trying out a friend's prescription glasses in front of friends, advising one's younger sister-in-law to fix a cooking problem in front of the family, defending one's wife in front of one's mother and older sister, or complaining about one's daughter-in-law in front of her husband and her older sister-in-law; whereas withholding of responses is used to avoid confrontation and to display disagreement and resistance. These practices exhibit participants' orientation to their own and others' face, family roles and hierarchy, and sociality rights while managing the business at hand.
2. Sequential organization: Assessments to defend one's wife in front of one's mother and older sister are delayed whereas assessments as hinted suggestions and entries to complaint are not. Suggestions to a cook who is the daughter-in-law, younger sister-in-law, and aunt as well as directives to one's husband in front of friends progress from less to more direct. These practices index participants' *in situ* orientation to issues of relational roles, responsibilities, face, and goals.
3. Turn-design practices: Choice of pronouns or zero subjects and use of idiomatic expressions, extreme formulations, style shifts, incomplete turn-construction units, and prosody are sensitive to the speaker's face and role vis à vis the addressee and the other co-participants as well as the interactional goals at hand.

The findings suggest that the management of social relationships in multiparty conversations among family members and friends contains more complex tension and delicate negotiation than the concept of *wakimae* (Hanks, 2005) or face in Politeness Theory previously suggested. As such, they also highlight the dynamic and multidirectional nature of relationship management that goes beyond RMM's static view of participation framework.

Why manga, Japanese comics, captivate people's hearts: An interpretation through ba theory

Panel contribution

Masumi Kimiwada¹

1. freelance

The Japanese-origin comic art *manga* has transcended national borders, captivating a global audience, and is continuously growing in popularity. However, the reasons behind this have not been fully clarified. This study explores this phenomenon by applying *ba* theory, arguing that manga's appeal can be attributed to its primary *ba*.

One of the most prominent characteristics of *manga* is its frequent depiction of characters' visual, perceptual, and unconscious experiences, which readers can share. The prevalence of such portrayals indicates that *manga* creators want readers to deeply perceive these experiences. To achieve this, creators must become one with characters in the story world, engaging with characters at an unconscious level. This aligns with *ba* theory, which describes an approach in which "the subject delves deeply into the inner self, ultimately dissolving the subject itself into the whole" (Ide, 2020, p.16). The unity between creators and characters occurs within the primary *ba*, where "ultimately nonseparation" at the unconscious level, as defined by Hanks(2019), lies.

In *manga*, the creators' perspective is embedded within the primary *ba*, resulting in a prevalence of *ba*-internal depictions. For instance, characters are often portrayed in close-up shots from various angles, which enables readers to grasp their subtle emotional shifts. Since the ever-changing situation of *ba* is captured through all five senses, *manga* achieves an immersive and dynamic mode of expression. Furthermore, the creator's internal perspective allows for the depiction of the characters' deep emotions and unconscious thoughts. Consequently, readers, who are frequently exposed to these internal portrayals, experience a sense of immersion in the story world. Through shared visual, perceptual, and unconscious experiences with the characters, readers resonate with them, become deeply engrossed in the story, and ultimately integrate themselves into the primary *ba*.

By reading *manga* presented as the secondary *ba*, readers immerse themselves in the story world, which is the primary *ba*, where things precede segmentation, allowing readers to become part of it. This unique characteristic of *manga* captivates its readers. In this way, readers find a place of belonging, experiencing a sense of inner peace, security, and happiness.

The primary *ba* in *manga* stems from its unique creative process, which arises from the attempt to share the envisioned ideal world image co-constructed by *manga* editors and artists.

In modern society, various issues have emerged due to the pursuit of self-interest. The global popularity of *manga* may suggest that, for an ideal future, shared *ba* is necessary.

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**Exploring data (and
methodologies) in
pragmatics (organized by
Tsuyoshi Ono, Natsuko
Nakagawa)**

Experimental pragmatics

Panel contribution

Nikos Vergis¹

1. *Hellenic Open University*

Research in pragmatics has employed several methodologies, both qualitative and quantitative. One of the quantitative domains that has gained traction in the last 15 years is *experimental pragmatics*, which refers to the use of experimental/laboratory methods to investigate research questions and hypotheses in pragmatics. In this talk, I will first present an overview of the field, consider both ‘offline’ (e.g., rating tasks, vignette technique, role-playing) and ‘online’ (e.g., eye-tracking, ERPs, fMRI) techniques, and connect them to the investigation of topics such as scalar implicatures, reference, speech acts, irony and im/politeness, among others (Noveck, 2018; Noveck & Sperber, 2004). I will also consider the important role of different populations that have been examined, including (non)neurotypical adults. Then, I will discuss the basic motivations behind selecting experimental methodologies, their advantages and disadvantages, and, as a result, ways in which data collected in the context of experimental pragmatics can (or cannot) inform pragmatic theory and address research issues in other domains at the interface of linguistics, communication sciences, and cognitive (neuro)science (Zufferey & Gygas, 2023). In doing so, I will provide examples both from my own work and from the work of other scholars. I will conclude my talk by drawing attention to various biases that are part of the disciplinary boundaries posed sometimes by researchers, and to the importance of working together to address the interplay of theory and data type/method in a unifying way.

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Exploring data from conversation, oral narrative, to fiction: Stance and discourse markers in spoken and written languages

Panel contribution

Tomoko Sakita¹

1. Doshisha U

Studies on discourse markers (DM) (*I guess, I mean, oh, well, you know*) have shown their stance-taking functions, mostly in spoken language (Kärkkäinen 2007; Trester 2009). This study focuses on the DM *well* and examines its stance-related functions in different data types, including conversation, oral narrative, and written fiction (covering spoken vs. written, dialogic vs. monologic, and non-fictional vs. fictional languages). Accordingly, three datasets were examined: the Santa Barbara Corpus of Spoken American English (704 DM *well*s in 30 conversational transcripts), the Charlotte Narrative and Conversation Collection (294 DM *well*s in 46 narrative transcripts), and my database of 19 novels (401 DM *well*s in 5,060 pages). Naturally occurring conversations include dialogic interactions among multiple participants; the oral narrative is mostly monologic but has an interviewer or interlocutors as the audience and thus contains some dialogic features. Fiction has an author delivering a story to presupposed readers as the audience. This study uses multiple data types to address similarities and genre specificities of linguistic features for a comprehensive understanding of discourse, stance, dialogicality, and intersubjectivity.

Method: Data were tagged for organizational and contextual categories. In the framework of Stance theory (Du Bois 2007) and Dialogic syntax (Du Bois 2014), each DM *well* was examined for functions in the context, stance type, stance shift, consequence, and co-occurring expressions, as well as dialogic features such as resonance and parallelism. Automatic tagging was avoided (fiction was read through) to fully grasp the resonance in both immediate and longer terms. Diagraphs and stance triangles were drawn.

Results: In conversation, DM *well* facilitates interpersonal management through which a speaker negotiates reorientation and mitigation. Its major occurrences are at the interpersonal (at stance divergence, where the upcoming response is inconsistent with the foregoing discourse) and at the textual levels (at topic shifts). In oral narratives, *well* manages stance relations as a meta-stance marker in two modes of stance-taking: the local spectrum (among the utterances of/about characters or of the speakers in their immediate, locally shared consciousness) and broad-spectrum stance-taking (regarding the narrative event as a whole). However, written fiction as a virtual interaction has some distinct features; a similar use of *well* as a meta-stance marker was observed at the textual and narrative boundaries, self-correction, concession, quotatives, and other stance-relevant contexts.

Across genres, stance management operates at multiple levels of consciousness. Stance is negotiated between speakers, between the narrator and audience, between the writer and readers, and among the story characters, with DMs as meta-stance markers often highlighted in resonance. Accordingly, intersubjectivity is developed.

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Going beyond field elicitation, corpus analysis, and experimental investigation

Panel contribution

*Natsuko Nakagawa*¹

1. Kyushu University

I have investigated the information structure (topic and focus) of Japonic languages using methods such as corpus analysis, listening and production experiments, and fieldwork elicitation. This study focuses on the selection and (non-)occurrence of information-structural and case particles, examining the advantages and disadvantages of each methodology to discuss what constitutes good data in pragmatic research.

First, the discussion centers on corpus analysis. It is challenging to consistently identify topics and focus in a corpus of natural speech transcriptions. While Dipper et al. (2007) propose a detailed method for identifying topics and focus, it is not particularly practical to ask, for instance, whether each utterance answers the question, “What about X?” Furthermore, many Japonic languages possess markers for “topic” and “focus,” leading to circular discussions as elements following these markers are often taken as “topics” or “focus” by default. Therefore, in corpus analysis, annotations representing “topichood” or “focushood,” such as information status, are used as proxies rather than direct annotations for information structure. Nevertheless, a corpus offers the advantage of rich contextual information.

In listening and production experiments, researchers can define “topic” and “focus” and quantitatively examine which particles participants choose in given contexts. However, it remains unclear whether participants understand “topic” and “focus” as intended by the investigators. While providing extensive context might help guide understanding, it reduces the number of stimuli, which could undermine the quantitative strengths of the approach.

Fieldwork elicitations share the same advantages as listening and production experiments in that researchers can define “topic” and “focus” in sample sentences and quantitatively examine the particles chosen by informants. However, the same limitations apply, as it is uncertain if sentences are understood as intended by the researchers. Additionally, since elicitations involve translating Standard Japanese into the informant’s language, it is difficult to entirely eliminate the influence of Standard Japanese.

Furthermore, it remains uncertain whether corpus analysis, listening and production experiments, and fieldwork elicitations truly investigate the same “topic” and “focus”. Some languages have only topic markers, while others have only focus markers, suggesting that the positioning of the categories of topic and focus may vary across languages (Haspelmath, 2010 may offer useful insights).

In this presentation, I will discuss ways to complement the limitations of these three methods, including considering listener responses and introducing perspectives from information theory. This approach aims to explore additional methodologies and discuss the future of information structure research and what constitutes “good” data.

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Naturally-occurring conversation (corpus) in pragmatics

Panel contribution

Yasuyuki Usuda¹

1. Shizuoka Institute of Science and Technology

This study discusses a few points that involve the advantages and disadvantages of naturally occurring conversation data in pragmatics. Recently, more and more studies in pragmatics employ naturally occurring data rather than artificially constructed sentences by researchers (Culpeper and Gillings 2019). Naturally, pragmatic research prefers actual to artificial data, to artificial ones since pragmatics is the field of the actual use of language. However, the use of naturally occurring data presents difficulties related to the very features that they naturally occur. This study argues on considers both the benefits and difficulties of the naturally occurring data focusing on conversational data. In addition to examining the general view of natural conversation, this study mentions the corpus of natural conversation.

Data from naturally occurring conversations represent linguistic phenomena in actual use. Researchers obtain data from the real world in which language is actually used so that they can analyze it. In addition, linguistic activities that are employed in social situations are observed. On the other hand, naturally occurring conversation data have some restrictions. One of them is that only what actually occurred can be dealt with. In other words, possible expressions, formulations, or situations are not included.

The Corpus of Everyday Japanese Conversation (henceforth the CEJC, Koiso et al. 2022) shows more of the above-mentioned characteristics. The CEJC is a corpus in which naturally occurring conversations in Japanese are included. These conversations It involves various situations, such as eating at a restaurant, relaxing at home, or working at the office. One of the significant features of the corpus is that the conversations are recorded not by the researchers but by the participants themselves. This means that the corpus It can reach situations where outsiders are not easily acceptable for this method.

Nonetheless, the corpus only includes limited situations or environments are included. Sensitive or urgent situations are less likely to be accessible. A small number of conversations that involve dialects and non-native speech are available. There were few opportunities to access unusual events such as regional festivals.

The above description suggests what can and cannot be done to make analytical use of in the conversation corpus, especially that which is meant to be released publicly. Users can access linguistic phenomena that are derived from actual social situations where they have not conducted fieldwork. On the other hand, corpora can include only restricted types of conversation. Some types of conversation are accessible only by fieldwork.

In conclusion, conversation corpora should be seen as a slice of our society in a certain place and at a certain period. They have values based on but simultaneously and limited by their very characteristics.

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Revitalizing language for individuals: Research ideology and speaker reality

Panel contribution

*Tsuyoshi Ono*¹

1. *University of Alberta*

Documentary linguistics (e.g., Himmelmann 1998) is similar to pragmatics in that it focuses on language use, but, unlike the latter, not just for research but also for the community. I have been documenting the Ikema dialect of Miyako, an endangered language spoken on remote Japanese islands near Taiwan. I characterize my experience in the project as a continuous struggle trying to gather “good” data (i.e., usage data). Every trip to the area makes me rethink what kind of data I should gather and how to do it. I will report one specific experience I had in the area, which makes us reflect on the ideology of research and reality for community people. It helps us reassess what good data might mean, which might allow us to engage in better documentation practice.

Some years ago, we inherited a collection of old audio recordings of narratives told in Ikema. They were recorded in the 80s by locals who speak another dialect of Miyako. Those recordings are not ideal, considering our focus is actual use. The main problem is the narratives lack proper contexts; they were part of a project collecting narratives in the area. In each recording, the interviewer asked speakers in Japanese to produce a narrative in Ikema. They were nervous and often started telling the narrative in Japanese, perhaps because of the request given in that language. Yet, these recordings are precious for preserving the language and culture from several decades ago. On one of my trips to the area, I tried transcribing one of the recordings with the help of a consultant. As soon as I started playing the audio to him, he told me the speaker in the recording was, in fact, his grandmother. He was moved as he had not heard her voice for several decades. He asked me immediately to make the recording available, an unusual behavior for him.

Looking back, I realize this experience teaches us that data less than ideal to researchers, can be precious to those with a personal connection with the person in the recording. Recordings, how unnatural they may be, can bring back the voice of the speakers, a role similar to what photos play. What happened was accidental, but the narrative without the proper context “revitalized” his grandmother’s voice for him while reuniting her with my consultant. The ideology of documentary linguistics informs the idea that our target is actual usage, and the documentation is for the whole community. My experience handling “less than ideal” data with a single person seems to encourage us to reassess the standard view of language documentation, which sounds right but is ideological and might even be unrealistic.

Topic, Familiarity and Discourse Patterns: Insights from a Topic-Oriented Corpus

Panel contribution

Naoki Nakamata¹

1. Osaka University

This study introduces a **topic-oriented corpus** and explores a novel approach to investigating linguistic phenomena related to specific topics.

As a corpus of Japanese Conversations, Corpus of Everyday Japanese Conversation is widely used (Koiso et al. 2022.) This corpus, though, does not balance the topic of conversation. Nakamata (2019) reveals that topics affect not only vocabulary but also grammar.

In order to clarify the extent of topic influence, “**Japanese Topic-Oriented Conversation Corpus (J-TOCC)**,” (Nakamata 2023) has been constructed. It consists of 120 pairs of university students conversing 15 distinct topics, each for precisely 5 minutes. By collecting and recording 10 hours of conversation for each topic, J-TOCC enables in-depth analysis of the content and the linguistic patterns associated with different topics.

In this presentation, conversations on “**Anime & Game**” are used as a case study. Participants were asked to rate their familiarity with each topic by indicating how confident they felt while chatting after the recording. “Anime & Games” received the highest familiarity scores among all topics.

As a method, two annotators reviewed all utterances across the 120 conversations, categorizing them into sub-topics such as “The games I have played” or “The animation I love now.” Quantitative analyses were then conducted on these sub-topics.

It was found that **participants tend to talk about animation and game they had watched or played in the past**. This tendency is also supported by the fact that past tense marker *-ta* is the specific-word for “Anime & Game” against other 14 topics. Interestingly, this pattern was particularly strong among participants who indicated lower familiarity with this topic. Furthermore, **participants often began their conversations with negative statements** such as “I don’t play games,” which were then followed by talking about their favorite games. Despite the apparent inconsistency, these conversations proceeded smoothly. Negative marker *-nai* was also specific-word for this topic. While Sadler (2020) notes that Japanese *nai* seldom occurs with overtly expressed arguments, our data show that *nai* does occur with explicit arguments to express denial. By contrast, when both participants were familiar with the topic, they rarely employed this pattern. The frequent use of past tense and initial negative statements may be seen as a strategy to avoid being perceived as *otaku* or “nerdy.”

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Using diverse methods of data collection in field research on minority languages

Panel contribution

Andrej Kibrik¹

1. Institute of Linguistics RAS, Lomonosov Moscow State University

In this paper I report my experience on field work with two minority languages. The first of these languages is Karachay-Balkar, a Turkic language of Northern Caucasus (Russia). The topic I explored during a field trip to this language was the choice between finite and non-finite predicate forms, which is an important descriptive and theoretical question of Turkic linguistics. As in many other languages, Karachay-Balkar grammar offers speakers a choice between the finite and non-finite (converbal) form of the predicate in narrative clauses. The grounds for this kind of choice may be explored via two major methods of linguistic research: observation and experiment. In the case of better documented languages, it is relatively easy to apply these methods by using either advanced discourse corpora or laboratory settings. In the case of a field work situation, characterized by the shortage of time and other resources, light versions of these methods can be employed. A light version of corpus methodology sticks to the basic principles of corpus-based research, such as taking into account all of the encountered data and giving priority to more frequent patterns, but at the same time mitigates other requirements, such as the size of corpus and thorough annotation. A light version of experimental methodology is faithful to fundamental requirements, such as searching for systematic dependencies between variables, but relaxes other widely held experimental principles, such as the amount of data points, strict experimental design, and rigorous statistical testing. This pragmatic approach allows one to reach meaningful results that are much richer than opportunistic collection of various linguistic examples, which is a norm in field research. By using a corpus-minded analysis of natural discourses and experimental modifications of the original discourses, assessed by native speakers, I arrived at an explanation of the finite/non-finite choice in Karachay-Balkar narratives. In the case of a plain temporal sequence finite predicate forms are used. Non-finite (converbal) forms are employed to encode causal-temporal sequences, in which each non-final event is a prerequisite for the subsequent event.

The second kind of work I discuss in this paper is my research on Upper Kuskokwim, an Athabaskan language (Alaska, USA). This research, aimed at a comprehensive description of the language, involved a whole gamut of methods, including:

- collecting and analysing natural discourses of various genres, such as personal stories, folk stories, ethnic history, sermon, interviews, and conversation;
- collecting and analysing elicited discourses, including comments on a film and retelling stimulus material;
- elicitation of grammatical material.

In the talk I will discuss the relative advantages of all of these methods and their contributions to the general description of the language.

Overall, my point is that no single method of data collection is sufficient for a reasonable account of linguistic phenomena. Only a combination of various methods can lead to a complete assessment of the language under investigation.

**Foregrounding the
substrate of
accountability (organized
by Andrea Rodriguez)**

“No saben nada de mí” [“They know nothing about me”]: Accounting practices and the surfacing of category-sensitive inferences in transnational family talk

Panel contribution

Andrea Rodriguez¹

1. The University of Queensland

Studies on accountability have suggested that the categorial work mobilized concomitantly with accounts is essential to understand the members' reasoning procedures in accomplishing and maintaining social order (see Moerman, 1972; Stokoe, 2012). Research exploring the link between accounting practices and categories has mainly focused on the affordances of invoking (explicit) categories to (1) normalise incongruity between an action and a participant's membership in a relevant category (Raymond, 2019; Rossi & Stivers, 2021) or (2) deflect or negotiate responsibility for an offense (Kidwell & Kevoe-Feldman, 2018). Such studies have been primarily concerned with how the inference-rich nature of categories facilitates the negotiation of individual identities, leaving the role that categories play in accounts dealing with relationship management (Buttny, 1993) considerably underexplored. Accounts for relationship management are particularly salient in the context of transnational families where the rights and obligations bounded to the members' relational categories may undergo unstated updates and lead to breached expectations.

Thus, drawing on interactional pragmatics and membership categorisation analysis, the paper aims to illustrate how accounts volunteered at transition relevant places serve as vehicles for the surfacing of category-sensitive inferences with relational consequences. The paper scrutinises an excerpt taken from a transnational, Spanish-speaking family interaction over Zoom. In this extended sequence, the mother-in-law (Paulina) compliments her son-in-law (Ron) on being hired as a cook in a 5-star hotel and frames his achievement as “a blessing of God”. While Ron and his wife display embodied discomfort, Ron's subsequent turn conveys partial agreement followed by an extended volunteered account. The analysis focuses on how the complex categorial work invoked in the account through category relations (e.g., stranger–intimate; immigrant–professional; lucky–hard-working) ultimately surfaces the sensitive inference that has breached a relational expectation (i.e., a relatively close family member should attribute his accomplishment to his hard work not luck). This way, the paper offers a more nuanced understanding of the accomplishment of familial order in transnational family talk. Moreover, it provides insights into the role of categorial work in accounts to surface relationally sensitive inferences and contributes to setting the grounds for exploring “relational accountability” as a phenomenon of its own.

Categorial accounts in Japanese assessment sequences

Panel contribution

Satsuki Iseki¹

1. Rutgers University

When something is oriented to be accountable in interaction, mentioning a social category may suffice. In this paper, an account refers to “an attempt to modify ... other interlocutor’s understandings or assessments of conduct-in-interaction in terms of its “possible” breach of relevance rules” (Robinson, 2016, p.16). Prior studies have shown that social categories can be invoked to account for the prior action or reported action by virtue of their association with cultural common-sense knowledge about the members (Stokoe, 2009). Furthermore, when the divergence from the normativity associated with the category is observed (e.g., a boy buying a Barbie doll), it can be accounted for by categories as well (Raymond, 2019). This paper contributes to this line of research by investigating Japanese interactions where participants account for assessments by invoking social categories.

Using conversation analysis as the analytic method, this paper analyzes mundane Japanese conversation data from the Corpus of Everyday Japanese Conversation (Koiso et al., 2022). Focusing on instances where assessments are made based on the social categories of the assessed party, this paper examines how common-sense knowledge invoked about the members of the category can be used as a resource to accomplish assessments. While disagreements in Japanese conversation can be accomplished through providing accounts that address limitations, expectations, or disregarded perspectives that hinder providing agreement, which by itself may accomplish the disagreeing action without producing the disagreement component (Mori, 1999), the analysis shows that categorial accounts may be used and received as sufficiently projecting the assessment and, furthermore, a shared stance by virtue of the common-sense knowledge about the members of the category invoked. The paper further discusses how interactant(s) may respond to such assessments.

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Preliminaries to accounts in offering pragmatic treatment recommendations in web-based medical consultations

Panel contribution

Ying Jin¹, Dennis Tay²

1. The Hong Kong Polytechnic University, 2. Nanyang Technological University

This conversation analytical study reports a recurrent practice of pre-accounts in the delivery of pragmatic treatment proposals (Stivers et al., 2018). The focal practice is “here is the thing” (HITT). Data are drawn from web-based medical consultations across multiple clinical specialties collected from a widely-used online health provider in China. A typical environment in which accounts are given is a dispreferred context where actions such as rejection of an invitation or declination of an offer are provided (Robinson, 2016). One such environment is the delivery of pragmatic treatment proposals, an action that, whilst offering the patient the most viable option available, requires them to make a compromise. The base sequence of the proposal consists of the patient’s report of a dilemma as the first action, followed by the doctor’s proposal on making a necessary compromise. The doctor’s response displays their understanding of the patient’s report as a request for a solution. The proposal consists of three parts: HITT, an account based upon which the recommendation is given, and the proposal. As a pre-account, HITT accomplishes at least two actions. First, it displays the doctor’s epistemic priority (Heritage, 2012) over the matter under discussion and invites the patient to hear the account as a construction of intelligibility. Second, as the first action in a series of actions aimed at proposing a treatment proposal, it demonstrates the doctor’s awareness of the proposal’s delicacy and complexity, showing their understanding of the patient’s emotional stance (i.e., the dilemma). This formulation allows the doctor to justify a pragmatic treatment proposal that, to some extent, does not fully resolve the patient’s dilemma.

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**Global health in a local
context (organized by
Marcel Burger, Richard
Fitzgerald, Xiaoping Wu)**

COVID-19 vaccines as a game-changing tool? A corpus-based study of vaccine communication in China and the US

Panel contribution

Changpeng Huan¹

1. Shanghai Jiao Tong University

The global discourse on COVID-19 has shifted from a broad discussion of the pandemic to a focus on the vaccine. However, how COVID-19 vaccines have been discursively constructed and communicated in mainstream newspapers has received insufficient scientific attention, particularly given that research indicates the news media is a more reliable source of vaccine information than social media platforms. Considering the significance and potential consequences of the fierce strategic rivalry between the U.S. and China, this study integrates corpus linguistics and critical discourse analysis to examine the discursive construction of COVID-19 vaccines in two leading newspapers from both countries: People's Daily and The New York Times. Our findings reveal similarities and differences in vaccine communication strategies employed by the two publications and the dynamics between discursive practices, social-political contexts, and underlying ideologies. While The New York Times focuses primarily on addressing domestic vaccine hesitancy, People's Daily aims to secure wider international recognition for Chinese vaccines and highlight China's contribution to global health efforts. This study suggests that both newspapers should adopt a more collaborative mindset to effectively combat public pandemic and enhance health communication strategies.

Enregisterment of healthy eating on social media communities in Taiwan

Panel contribution

*Chi-hua Hsiao*¹

1. Tunghai University

This study investigates enregisterment of healthy eating in Taiwan-based health communities on social media. It specifically explores what social meanings are constructed for the eating method, The Healthy Eating Plate, and what ‘characterological figures’ (Agha 2003, 2007) are developed to represent people having a healthy diet. In recent years, an increasing number of people in Taiwan have become interested in adopting healthy dietary practices in pursuit of healthy living, a trend that has developed in the wake of the COVID-19 pandemic to ensure food safety, counterbalance aging, and serve as protection against future possible health crises. Healthy living is practiced widely and diversely (Espinosa et al. 2020). The Healthy Eating Plate, proposed by researchers at Harvard University, is an eating method which suggests that an ideal meal comprises vegetables, protein, and carbohydrates in a ratio of 2:1:1. It recommends specific foods to choose from each of the three nutrition categories. For instance, adherents rotate different varieties of green and colorful vegetables; fish and chicken are preferable to processed meat for protein; whole grains such as quinoa and barley are recommended carbohydrates. Such is the popularity of these balanced eating guidelines that many Taiwanese have adopted them—in tandem with physical activity—as ways to achieve a healthy life. To explicate the enregisterment process of The Healthy Eating Plate, this study draws from enregisterment (Agha 2003, 2007) and sociolinguistic scales (Blommaert 2007, 2010) to examine how it is semiotized for distinctive social meanings and personality types. This study analyzes three types of discourse on temporal-spatial scales (Blommaert 2021): a physician’s epistemic discourses concerning the introduction of The Healthy Eating Plate and its main principles, Facebook Sugar Rehab members’ narratives on their progress in, and frustration with, maintaining a healthy diet, and group members’ responses to another member’s self-reflection narrative. Three research questions are addressed:

- What social meanings are constructed in the enregisterment of The Healthy Eating Plate on different scales of discourse?
- What features of narrative contribute to any representational type of persona adopting healthy dietary practices?
- What theoretical implications are derived in the enregisterment process of The Healthy Eating Plate on social media?

As the analysis shows, semiotic resources of verbal, textual, and multimodal modes are deployed to construct indexical meanings of The Healthy Eating Plate and a characterological figure which I call ‘a better me.’ The meaning-making processes in the three types of discourse not only reveal ideologies of healthy eating in Taiwan, but also portray a typical person who tries to improve her/himself. This study adds to the ongoing discussion on enregisterment by highlighting how healthy eating is subject to “metasemiotic scrutiny” (Agha 2003:238). It also illuminates how multifaced versions of self are constructed from narratives in digital contexts.

Localizing numbers in public health communication: From COVID-19 to food poisoning

Panel contribution

*Sheng-hsun Lee*¹

1. The University of Queensland

The relationship between global health and local contexts has been central to public health communication. For example, discourse analytical research on the HIV/AIDS epidemic shows that while local discussions and global biomedical discourses about prevention may be in discord, the dissonance can be eased if local beliefs and practices are acknowledged rather than dismissed (Drescher 2007) and if international aid can collaborate with local community to positively reframe HIV/AIDS' association with the foreign in South Africa (Black 2013). In this presentation, I draw on two examples of global-local relationships—i.e., international vs. national discourses and central vs. local governors—to understand the advantages and challenges encountered by Taiwanese public health officials when they localized numbers through multimodal communication. In times of a public health emergency, numbers are critical to shaping public perceptions of the emergency. From daily confirmed cases to a death toll, numbers help the public understand the emergency by representing it (Lawson 2023). However, numbers may be discursively manipulated (Billig 2021), thereby leading to the accusations that some public health assumptions are based on incorrect numbers (Wallace-Wells 2023).

The data of the study comes from two projects on the language of public health emergencies in Taiwan. The two projects are based on the collection of video recordings of 2020-2023 COVID-19 press conferences (631 hours) and 2024 food-poisoning press conferences (46 hours). I triangulate transcribed sequences of conference interaction between health officials and journalists, material artifacts used by the officials to present numbers, and comments left by public online viewers. I adopt a multimodal discourse analytic approach (Norris 2004) to study how linguistic and semiotic signs, such as gestures and graphs, constitute performative acts (Austin 1962) that can effect an imagined community.

The analysis uncovers two distinctive but related experiences of localizing numbers. In the first example, Taiwanese health officials localized the presentation of daily COVID-19 case numbers through the creative use of local produce, which underscored Taiwan's successful control of the COVID-19 pandemic and contrasted with the global situation of repetitive lockdowns and reopenings in 2020. However, the numerical performativity had an unintended consequence in 2021 when there was a large outbreak in Taiwan, and the pandemic statistics could not catch up with the outbreak. The second example focuses on a mass food poisoning incident that caused casualties in post-pandemic Taiwan. Initially, as local health officials scrambled to trace affected individuals, they disputed with central health officials over numbers such as the dates of restaurant inspections. Furthermore, local officials' numerical presentation was fraught with inconsistencies, thereby resulting in journalists' challenge to the officials' numerical performativity. Nevertheless, over time, local officials regained their performative control by skillfully interweaving speech with histograms and flowcharts, which effectively spoke to criticisms.

The two examples illustrate that numbers are not simply representative of cold logicity that can be readily extracted from and inserted into a context. Instead, numbers in public health communication must be localized by infusing quantity with quality and performing them in relation to spatial and temporal scales.

Representing public interest among local communities: a multimodal and cross-cultural analysis of covid-19 vaccine promotion campaigns

Panel contribution

Marcel Burger¹

1. University of Lausanne

The context of the pandemic (2020-2022) impacted dramatically all communities. While the virus represents everywhere a decisive threat for the health of individuals, one could observe everywhere at the same time a lack of knowledge about the virus, the same constraining social measures (social distancing, lockdown, wearing a mask etc.) and the need for governments to engage with the public to inform, explain, justify, legitimize etc. why, when, how to take action.

Through a variety of public health messages by governments, this paper analyses how a global poly-crisis is redesigned and represented to target local audiences. The focus is on data taken from video clips to promote the covid-19 vaccine in France, Israël and the People's Republic of China.

A cross-cultural and social semiotic multimodal analysis shows interesting contrasts in the way a) the threat is represented (or not represented), b) how the targeted audience is semiotized (who is addressed?), and c) how the solution (i.e. the vaccine) is positively characterized as the contribution of individuals to the 'common good' or 'public interest'.

The habermassian research in the field of sociology of communication and discourse analysis is a relevant resource to characterize in details such 'public messages': representing public vs. private concerns of individuals behaving in accessible and visible social environments designed to benefit to everyone.

Keywords: COVID 19, health communication, common good, public interest, personal commitment, vaccine promotion campaign, cross-cultural multimodal discourse analysis

The Global is Local at all Points: Government Social Media Health Memes for a Local Community during a Global Pandemic

Panel contribution

Xiaoping Wu¹, Richard Fitzgerald²

1. BNU-HKBU United International College, 2. University of Macau

Government social media accounts played an important role in promoting government services, public participation, and communication and engagement with the public during crises. During the COVID-19, Chinese local health authorities creatively incorporated local culture and regional characteristics to disseminate and promote health messages. This study examines the use of internet memes as a creative form of government health crisis communication by drawing upon a case study of 1867 internet memes produced and circulated by the Shenzhen Municipal Health Commission in China on its WeChat Public Account during a citywide Covid-19 lockdown in early 2022. Adopting a social semiotic multimodal discourse approach, this study identifies three key localization strategies in the memes: adapting national policies for local audiences, embedding resilience in local culture and ethos, and constructing a localized narrative of optimism. The analysis highlights how these memes transformed national health policies and directives into humorous and culturally resonant narratives through mobilizing multimodal and local cultural symbols. It also underscores the government-constructed memetic discourse of optimism, public compliance, and community solidarity in a playful manner. This study contributes to the growing literature of government crisis communication by underscoring internet memes as an innovative tool for health messaging and public engagement.

**Identities in action
(organized by Arisa Koba,
Mugiho Kojima)**

Changing identities and language use concerning race and nationality: A case study of interaction among female Japanese students with studying abroad experience

Panel contribution

Satsuki Inaba¹

1. Osaka University

This study aims to examine how individuals negotiate and accommodate their identity development through encounters with others who hold different values during study abroad experiences, and how they perform their identities in conversation.

Globalization has encouraged people to move all over the world and exchange information instantaneously. Blommaert (2010) pointed out that globalization is a complex process, and it is necessary to examine “the local environments in which they occur (p.22)”. According to Miyake (2021: 5), this globalized situation spreading around the world will eventually change the landscape of cities and have various effects on people’s communication and language. As individuals relocate and engage with different cultures, it is inevitable that the ways in which they express and enact their identities will also evolve. Studying abroad is one of the examples of encountering new adventures in a foreign country, and, significantly, various identities transform with experiences.

This presentation focuses on the identities of three Japanese female university students studying abroad in the United States, with particular emphasis on their perspectives on language use, specifically with regard to race and nationality. All data were collected via Zoom, and the conversations were transcribed in detail, including nonverbal behaviors. The study adheres to the methodological framework of Interactional Sociolinguistics, wherein social and cultural contexts—such as background knowledge, conventions, and belief systems—shape the analysis of discourse.

The data reveal that the participants were negotiating the use of color terms to represent race. They expressed discomfort with the application of the terms “black” and “yellow,” yet experienced confusion in relation to their “black” friends in the United States, who employed these terms. Furthermore, the participants’ families in Japan, who had not participated in study abroad programs, also commented on race, which they found to be an uncomfortable subject. Although they acknowledged the prevalence of racial prejudice in Japan, they collectively discussed the view that referring to individuals by nationality, rather than by race, would be more appropriate. This perspective also influenced their use of emojis on social media, particularly in their selection of skin tones.

This study demonstrates that the participants actively negotiate their evolving values and identities, reflecting on their experiences of studying abroad. They reconsidered not only their views on race and nationality but also their internal conflicts surrounding the use of color terms to describe skin tones, an issue that emerged through their study abroad experiences. Consequently, their daily language practices, including the selection of emojis, were influenced by these experiences. The participants’ identities and language use developed gradually and continuously throughout the conversations. This research contributes to a deeper understanding of the fluidity of identity among individuals who have navigated multiple cultural contexts within a globalized world.

Identity Construction and Relationship Formation among Individuals with Mental Disabilities: A Discourse Analysis of Interview Narratives

Panel contribution

Bingzhu Zhou¹

1. Osaka University

This study employs a sociolinguistic perspective to explore the intricate identities and social norms encountered by individuals with mental health conditions in their daily lives. The discourse data analyzed were collected through 16 interview sessions with 13 individuals residing in Japan, each diagnosed with conditions such as schizophrenia, depression, or bipolar disorder. Conducted both in-person and via Zoom between November 2019 and November 2022, these interviews offer insights into how participants navigate interpersonal relationships, construct their identities, and experience behavioral norms within both disability communities and the broader neurotypical society.

The study is guided by three primary research questions: (1) What types of language use are involved in constructing identity? (2) What kinds of identities and relationships are formed? (3) What social norms surrounding mental disability are present, and how are they reproduced or transformed?

The findings are as follows.

RQ1 addresses language use in identity construction. Marked expressions such as “able-bodied individuals,” “boundary,” “ambitious,” and “sick—weak—incompetent” reflect diverse perspectives on identity within these narratives. Additionally, adverbs with discourse functions, such as “after all,” carry implicit assumptions, and small stories like interactions between non-disabled and disabled individuals reveal varying levels of mutual understanding, especially regarding invisible disabilities. Voices, including internalized perspectives and constructed dialogues, further illustrate nuanced layers of identity formation.

RQ2 examines the identities and relationships shaped by these interactions. At the narrative level, participants describe themselves as active members of the disabled community, frequent visitors to hospitals, or educated individuals resisting intellectual disability stereotypes. Others identify as bridge-builders, striving for understanding from “able-bodied” individuals and advocating for mental health awareness while facing less comprehension than those with visible disabilities. In interactive settings, roles such as pioneers and peer supporters emerge, as participants work to forge new paths for others. Socio-cultural identities reflect a complex view of disability, where solidarity often stems from shared experiences.

RQ3 investigates social norms related to mental disability, with a focus on their reproduction or transformation. Despite assumed mutual understanding within the disability community, a hierarchy emerges based on factors like disability type, education, and social values. The pursuit of “normalcy” is a widespread standard, influencing both disability and mainstream communities. Moreover, the visibility of disabilities significantly affects societal perception. Polanyi (2003) suggests that visible aids, such as a cane, integrate with the body, a feature absent in invisible mental disabilities. Iino (2021) further argues that this invisibility can disadvantage individuals perceived as having a “normal” appearance, as societal understanding largely depends on visible disabilities, complicating the perception of those with invisible conditions.

Identity Portrayals in Japanese Local Government Multicultural Coexistence Policies: An Examination via Critical Discourse Studies

Panel contribution

Kaihuan Chen¹

1. Osaka University

In recent years, global migration has led many countries to confront new social challenges. Japan, facing labor shortages, has increased its acceptance of foreign workers, which has made “multicultural coexistence” an urgent issue. In response, the Ministry of Internal Affairs and Communications introduced the “Promotion Plan for Multicultural Coexistence in Local Communities” in 2006, with a revised edition in 2020 to accommodate evolving socioeconomic conditions. Under this framework, local governments across Japan have formulated policies to suit their specific regional contexts.

In sociolinguistics, scholars have critically examined the term “multicultural coexistence” in the Japanese context. Hatano (2011) highlights how the concept can obscure underlying inequalities between majority and minority groups. Similarly, Chen (2024) analyzes the “Promotion Plan for Multicultural Coexistence in Local Communities (Revised)” (Ministry of Internal Affairs and Communications, 2020; hereafter, the “Promotion Plan”) from a critical discourse studies perspective, identifying both positive elements, such as attention to human rights and the agency of foreign residents, and aspects that reveal unequal relationships between foreign and Japanese residents.

Amid social changes arising from the challenges of multicultural coexistence, this study builds on previous discussions and uses a critical discourse studies approach to investigate two questions: how Japanese local governments implement multicultural coexistence policies in response to national policy directives, and how they portray the identities of majority and minority groups within these policies. In Japan, local governments vary widely; however, this study focuses on Aichi Prefecture as a representative example. The analysis centers on Aichi Prefecture’s “Fourth Aichi Multicultural Coexistence Promotion Plan” (hereafter referred to as the “Aichi Plan”). Through this analysis, this study examines how language in political discourse shapes portrayals of majority and minority groups, providing insights into the realization of multicultural coexistence in Japan.

The analysis has shown that the Aichi Plan, in comparison to the Promotion Plan, offers a more specific portrayal of the minority group “foreigners.” For instance, whereas the Promotion Plan employs the term “foreign residents” without providing a specific definition, the Aichi Plan uses the term “foreign prefectural residents.” This designation is inclusive of not only foreign nationals residing within the prefecture but also individuals who have acquired Japanese nationality and children born from international marriages, as well as those with foreign roots. Additionally, by employing media elements such as illustrations and colors, the plan communicates the cultural diversity of foreigners. Through these depictions, the identity of “foreigners” is portrayed with a broader definition that goes beyond nationality, emphasizing cultural characteristics and roots. Furthermore, distinctive support measures for foreigners in the Aichi Plan, as compared to the Promotion Plan, include specific assistance spanning from infancy to old age, covering areas from pregnancy and child-rearing information to elderly care. This comprehensive support is seen as significantly beneficial for the life support of foreigners; however, it simultaneously reveals an implicit assumption about childbearing within the portrayal of foreigners, suggesting an ideology that implicitly encourages following a predetermined lifecycle with specific expectations by certain ages.

Migration and Identity Shifts in Neocolonial Europe

Panel contribution

Samira Ibnelkaid¹

1. University of Oulu

The process of migration fundamentally reshapes the social, linguistic, and cultural landscapes for those who traverse borders, particularly for racialized migrants. People on the move encounter both visible and nuanced shifts in how they are perceived, categorized, and expected to perform identities within their new environments. This presentation examines the co-construction of identity through everyday sociabilities, where racialized migrants are constantly negotiating their self-concepts and the perceptions of others within interactional spaces defined by neocolonial undercurrents. The dynamics of these sociabilities are both reflective of personal identity changes and of systemic, structural power that subtly and overtly defines migrants' interactions in their host societies.

Employing a methodology I term Critical Phenomenology of Interaction (CPI), my research integrates insights from decolonial visual ethnography, multimodal interaction analysis, and critical phenomenology. Through qualitative video-based research, I collected 30 hours of video-recorded social interactions between high-skilled racialized migrants in Finland and 20 hours of semi-structured interviews. The study involved 50 participants from 15 countries. The CPI framework facilitates an in-depth exploration of both macro- and micro-coloniality — highlighting how neocolonial power is deeply ingrained in structural systems yet also manifests in the minutiae of daily interactions. This dual approach reveals how colonial hierarchies and stereotypes are re-enacted in subtle, routine encounters that shape migrant identities and experiences.

In this study, I focus particularly on instances of self- and other-initiated identification within interactions, observing how these dynamics contribute to the categorization of migrants in mundane settings. This situationally shifting identification offers insights into the broader societal mechanisms that sustain neocolonial hierarchies. For instance, an illustrative sequence from my video data, the “Dumpling Girls” interaction, captures a group of migrant friends preparing and sharing a homemade meal. In this sequence, a white male participant photographs three racialized female participants making dumplings, verbally commenting “the dumpling girls” as he takes the picture. This interaction exemplifies how racialized migrant women can be infantilized and exoticized within a Western context as they become subjected to the white androcentric gaze. While seemingly genuine, the act of a white man taking a picture of racialized women making dumplings is reminiscent of historical practices where Western observers and colonial “ethnographers” documented the so-called “exotic” practices of other-than-Western cultures, often through photography and other forms of visual representation (Said 1978). These practices were not neutral; they were deeply embedded in the power dynamics of colonialism, where the Western gaze positioned itself as the pseudo-neutral observer, recorder, and interpreter of “other” cultures. The subjects of these images—often racialized and gendered individuals—were frequently reduced to mere objects of curiosity, stripped of their full humanity and agency. Such exchanges underscore how the migrant identity is often reified through stereotypical, objectifying, and reductive frames that undermine personal autonomy and self-expression.

Through this contribution, I argue that the intersection of systemic and interactional coloniality provides a lens to understand the challenges faced by migrants in re-negotiating identity through change and under conditions of persistent neocolonial power. This framework also highlights the agency of migrants in resisting imposed identities.

Navigating Anti-Asian Sentiments: A Case Study of an Asian Temporary Resident's Experiences of Discrimination During the Pandemic in the United States

Panel contribution

*Yingqian Zhang*¹

1. *Osaka University*

Since the outbreak of the COVID-19 pandemic, the United States has witnessed a significant increase in discrimination and xenophobia directed toward individuals of Asian ethnicity. This includes not only face-to-face verbal and physical assaults (Jeung & Nham, 2020) but also hate speech on social media (He et al., 2022). While sufficient research has demonstrated that anti-Asian sentiments have posed enormous challenges to Asian individuals, few studies have probed this topic from a micro and qualitative perspective. This research, as a case study, explores how an Asian individual narrates her experiences of moving from Japan to the United States during the pandemic and encountering anti-Asian hate, thereby revealing how she confronts these sentiments. I conducted a series of semi-structured interviews to investigate Japanese citizens' experiences during the COVID-19 pandemic in 2021. The data for this research consists of several episodes excerpted from one interview with a Japanese housewife who moved from Japan to New York City amid the pandemic. Applying Bamberg's (1997) positioning theory and Bamberg & Georgakopoulou's (2004) concept of small stories as the framework, I formulated three research questions to analyze the data: 1) What happens in the interviewee's stories? 2) How does the interviewee narrate the story? 3) What kinds of identities does the interviewee construct in her narratives? By addressing these questions, this research reveals how she positions herself against others and her understanding of the anti-Asian sentiments prevailing in the United States.

In her narratives, the interviewee first presents habituation and desensitization to daily anti-Asian discrimination while positioning herself as a "minor victim," noting that she has not experienced physical attacks and has partly healed from the goodwill she received from some of her neighbors, such as their attempts to greet her in Asian languages. Secondly, she characterizes Asian haters as being unable to distinguish between different Asian ethnicities, indicating a lack of overt resistance to being mistaken for other Asian identities. Notably, she emphasizes the contingency of her not encountering any severe violence and refuses to define her situation as "not so bad," acknowledging that many other Asians face much more severe discrimination. Satoh (2020) conducted interviews with individuals who have or have not experienced the Great Hanshin Awaji Earthquake and found that those who did not experience the disaster demonstrate empathy for the victims by constructing hypothetical narratives in which they imagine having experienced the earthquake. In the current research, by backgrounding the differences among Asian ethnicities and victims with varying levels of experience while foregrounding the differences with the haters, the interviewee demonstrates empathy and cohesion among victims of anti-Asian sentiments.

Pre- and Post-Pandemic Experiences in Narratives of Change

Panel contribution

Arisa Koba¹

1. Nagoya Bunri University

This study analyzes interviews conducted by the author from January to March 2024 via Zoom to explore how interviewees' narratives of "change/discontinuity" during the COVID-19 pandemic reflect underlying racial discourse and experiences of racism. Interviews were held with 25 ethnic minorities who experienced the pandemic in the U.S. or Japan.

As Bamberg (2010) suggests, narration helps organize the "discontinuous chaos" caused by significant events. During COVID-19, many individuals experienced a shift in self-perception due to racial targeting. A key example follows:

[Example 1]

K: like I mentioned growing up like I never really felt like my: like me being Asian was ever: gonna be something I could be targeted for

K, a Chinese American, grew up among many Asians and "never felt" his ethnicity would make him a target. However, not all experiences were perceived as clear "change/discontinuity." For instance, N describes two incidents of unfair treatment by Japanese coworkers and medical staff. First, she felt isolated at work because her fluency in Japanese led to less support compared to her less-fluent foreign colleagues, whom Japanese coworkers tended to "pamper." Second, during the pandemic, when she called a hospital with a high fever, she was simply advised to manage on her own at home. In both cases, N feels her Japanese fluency only has negative effects.

[Example 2: translated by author]

N: yeah: yeah maybe that too um (.) I'm going to talk about race now *hh*

A: ah:

N: first of all I sp- I can speak Japanese to some extent so:

(ten turns later)

N: well my ability to speak Japanese

(.)

A: yeah:

N: it: well only works (.) very negatively *hh*

[Example 3: translated by author]

N: um: so: then speaking of: (.) minority: () aga:in

A: [hm:

N: [my ability to speak Japanese got in the way:

(14 turns later)

N: so: well (.) it only works negatively *hh*

A parallel appears in N's footing (Goffman, 1981), as she clearly frames both examples around race and minority status. Goffman argues that changes in footing indicate shifts in alignment, which here clarify her position as an ethnic minority in Japan. Interestingly, N's stance and evaluation remain consistent across events both before and during the pandemic, suggesting a continuity in her experience of neglect and unfair treatment from Japanese professionals toward immigrants.

Through discourse analysis, this study examines how pandemic-related experiences are narrated, highlighting how narratives of "change/discontinuity" in fact reflect persistent racism that connects pre- and post-pandemic experiences.

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Women's shifting identities through marriage and childbirth: Longitudinal studies on narratives of remote working experience

Panel contribution

*Mugiho Kojima*¹

1. Mie University

This study aims to examine how the narration of work-life balance changed over time by analyzing Japanese women's conversations that were collected longitudinally through their mid-20s to their early 30s while they experienced the COVID-19 pandemic, marriage, and childbirth. As Bamberg (2011) explains that we diachronically navigate through shifting identity with narratives, this study attempts to capture how the participants negotiate and display their identities in conversation while they experience those events. Remote working has been suggested to improve work-life balance even before the COVID-19 outbreak (Takeishi, 2007) and spread widely during the pandemic. However, Takami (2022), who surveys people's remote working experience in Japan during and after the pandemic, reports that when remote working, people and especially women spend more time on house chores and childcare. Takami found that some people work long hours because work invades the domain of personal life. Considering this, it is significant to examine the actual voice of women whose perspectives on remote working changed over time. This study has objectives as below. 1) How do the participants' narratives of their remote working experience change over time when they experience marriage and childbirth? 2) How do they display their identities in those narratives? By investigating these questions, I will discuss how remote working will influence the way women balance work and their personal life.

This study employs a narrative analysis approach (Bamberg, 1997) and positioning theory (Bamberg, 2004). Narrative analysis defines narratives as interactive practices, while positioning theory is an analytical framework to investigate the participants position and identify themselves through interactions. The data were collected as parts of the researcher's longitudinal study on Japanese women's natural occurring conversations, which has been ongoing since 2018. The study targets about 30 women in total and this presentation will focus on two participants who continuously joined the study while they experienced marriage and childbirth.

The analysis shows that as the participants experience marriage and childbirth, the reason why they do or do not prefer working remotely changed. Their narratives present that what the two women value at work shifted from their personal preference (such as working in motivative environments or having more free time) to balancing between work and family. Moreover, one of the participants who is working remotely after childbirth says that working from home makes her feel like her life "moves forward", but at the same time, she feels "less guilty" to be apart from her baby. How they pose their identities shifted from individual single women to wives and mothers who have a responsibility to maintain their family. Through the narration of remote working experience, they navigate their identity dilemmas between individual selves (continuous selves) and new identities as wives/mothers. Therefore, when the participants work remotely, blurring the boundary between work and personal life, they could flexibly create their own balance depending on the stage of their life. In sum, this study was able to capture the actual voice of women longitudinally to examine the identity shifts through COVID-19, marriage, and childbirth.

**Keeping it civil online
(organized by
Sanna-Kaisa Tanskanen,
Ylva Biri)**

“Chill out, just get it sorted.”: The role of metapragmatic comments in fostering civility on social media

Panel contribution

*Jialiang Chen*¹, *Ping Liu*¹

1. Guangdong University of Foreign Studies

Abstract: This study explores how *metapragmatic comments* (MPCs) contribute to fostering civility in the context of consumer complaints on social media. Drawing on interactions between netizens and automotive brands on X (formerly *Twitter*), this research examines how MPCs facilitate civil discourse amidst the conflicts that often arise during these exchanges. MPCs, indicative of reflexive awareness (Hübler & Bublitz, 2007; Verschueren, 2000), can be used to facilitate metapragmatic discussions that showcase societal perceptions, emotional expressions, and public opinion dynamics in digital contexts (Bi & Ren, 2023; Tanskanen, 2021). By examining different types of MPCs, including directive, judgemental, and affective MPCs, the study identifies three interaction patterns that contribute to civility: articulating shared identity, negotiating community norms, and constructing brand narratives. These patterns elucidate the role of MPCs in shaping attitudes towards acceptance or rejection (Biri, 2023) and in either facilitating or impeding these online interactions. Discussions disclose that MPCs in these patterns also illuminate the intentionality behind messages, the construction of identity, and interpersonal interactions (Tanskanen *et al.*, 2024). The findings provide valuable insights into metapragmatic awareness and civility in digital environments, offering actionable strategies for businesses to foster civility and effectively manage public perceptions on social media.

Keywords: online business complaint responses, civility, metapragmatic comments, digital communities, social media

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“Limao Natu (Snag the pic, but with class)”: Participants’ perspective towards the norms of civility at Xiaohongshu

Panel contribution

Ying Tong¹, Chaoqun Xie²

1. Nanjing Xiaozhuang University, 2. Zhejiang International Studies University

Formulaic expressions can serve as helpful shorthands for communication in various circumstances. They convey certain expectations of norm compliance and streamline social interactions. Emergent formulaic expressions (EFE hereafter), furthermore, can function as identity markers that index one’s knowledge of community rituals as well as one’s intention of affiliation and alignment. However, the flip side of EFEs is that these expressions’ very in-group nature may turn them into the target of moral ordering in a wider context, mobilizing a spectrum of meta-pragmatic acts pertaining to the negotiation of norms of civility. This explicit awareness reflects community members’ shared knowledge of multimodal practices and their concerns over the communicative ecology, apart from their respectful orientation toward open discussion. By zooming in on a semi-structured net talk on the social media of *Xiaohongshu*, this paper aims to show how users’ recruitment of multimodal affordances of the digital platform works in tandem with their formulation of civility discourse, i.e., their assessment surrounding the decent act of making a request in this particular case. As shown in the discussion, engaging in such open metapragmatic discussions facilitates their multilayered communicative intentions. Data are in Chinese and are approached following the paradigm of grounded theory.

“OK, I quit. Bye.”: The interplay of stance-taking and power dynamics in adversarial WeChat interactions

Panel contribution

Xinru Ding¹, Chaoqun Xie¹

1. Zhejiang International Studies University

This study investigates the dynamics of conflict within an online community of practice, specifically focusing on a WeChat group chat for alumni of a higher education institution. All participants in the group have graduated from the same program and joined this online community of practice voluntarily. While members often post and share job advertisements, which are generally well-received, these civil interactions can be disrupted by adversarial exchanges arising from conflicts of interest or differing perspectives. This study conducts a micro-analysis of a specific adversarial interaction, examining 148 threads of group chat following a want ad for part-time translators posted by an alumnus. This post incited an immediate hostile response from another member, leading to a heated exchange involving 24 alumni. These participants engaged in stance-taking through barbed remarks and interventions, with the exchanges characterized by frequent instances of impoliteness. Drawing on Culpeper's (2011) impoliteness framework and Goffman's (1959) dramaturgical theory, we analyze how community members express their stances and explore the interplay between stance-taking and power dynamics through acts of impoliteness. Our findings reveal how fluid relational power dynamics is subtly negotiated through the expressions of alignment and disalignment among participants and how the interplay influences the maintenance of civility within the digital community.

Keywords: stance-taking, power dynamics, adversarial online interactions, civility, impoliteness

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“Responses must contribute meaningfully”: r/UnpopularOpinion and r/ChangeMyView users as (re)inforcers of civil discourse

Panel contribution

*Ylva Biri*¹

1. University of Helsinki

This paper explores the negotiation of civility norms in two Reddit communities, r/UnpopularOpinion and r/ChangeMyView, where users enter a conversation with people with an opposing view. Both subreddits are guided set of explicit community guidelines, but r/ChangeMyView’s rules are particularly detailed to uphold the community’s dedication to meaningful contributions. Previous research on civil deliberation has largely focused on moderators and platform design (Friess and Eilders 2015), yet perceived breaches of rules or norms may also cause the discussants themselves to intervene. Analysis of linguistically explicit interventions (Tanskanen 2021) sheds light on the users’ own perceptions and judgements of (un)desirable communicative behaviour. This paper seeks to understand r/UnpopularOpinion and r/ChangeMyView users’ reflexive metapragmatic awareness (e.g. Caffi 2009) of what it means to argue and of situational appropriateness in the two distinct settings of online discussion.

The dataset of discussions from the subreddits are analysed through corpus-assisted methods used to automatically search for metapragmatic labels, which are then analysed more qualitatively in context. The paper focuses on the metapragmatic labels *stop arguing* is used to intervene in conflicts (see Tanskanen 2021), as well as collocations of *arguing*, which reflect perceived wrongdoers (e.g. *you are arguing*, *people are arguing*) and justifications for interventions (e.g. *against the rules*).

The metapragmatic labels and their motivations reinforce the community’s perception of civil discourse, although the attempts to enforce the rules may be contested by the alleged rule breaker or others, leading to negotiations. The metapragmatic labels studied are used to target contributions that users interpret as being in “bad faith” or back-and-forths unlikely to lead to closure. On r/UnpopularOpinion, metapragmatic discussions about arguing may rely on humour at the expense of the opposing side. Meanwhile, r/ChangeMyView contributors chiefly enforce the explicit and lengthy community guidelines. Both subreddits appear to recognize that whenever deliberation and constructive conversation are main goals, incivil communication includes straying off-topic and the failure to engage with other people’s contributions in favour of simply broadcasting one’s own opinions (Roos et al. 2024). However, even users seeking to boost civil discourse in the sense of deliberation may breach civility in the sense of politeness by resorting to face-threatening acts such as insults towards the perceived norm breachers.

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Softblocking: Disconnective Practices, Community Norms and Reciprocity on Twitter

Panel contribution

Caitlin Hogan¹

1. Queen Mary University of London

This study examines how norms of behaviour are negotiated around breaking connections with other users on social media via the phenomenon of softblocking. This imagined affordance (Nagy and Neff 2015) is a modified use of the block feature wherein users block and immediately unblock another user, causing both to unfollow each other. The emergence of softblocking reveals that Twitter users innovate affordances when those provided by the platform are not sufficient to carry out necessary social work, illustrating that civility on social media extends to who they connect/disconnect with, and in what manner these acts are carried out. Discourse around softblocking thus serve as a site for negotiating what proper behaviour when conducting disconnective practice (Light and Cassidy 2014) looks like. Discourse around softblocking is therefore a productive site to examine how users perceive norms of around unfollowing others, particularly when users want to break a mutual following connection.

Through a Corpus-Assisted Discourse Analysis of 96,541 tweets about softblocking posted between 2007 and 2020, this study explores how community norms amongst some Twitter users are negotiated and communicated through posts announcing a softblock, advising a softblock, and requesting a softblock from another user. Softblocking is constructed as both distinct from, and a more polite alternative to, unfollowing, particularly when users are in a mutual follower relationship. Thus, tweets requesting other users to softblock rather than unfollow are frequent. Such posts are characterised by impersonalisation strategies (Vásquez 2021) such as indirectness, assisted by a number of emergent neologisms referring to one's followers and mutual followers, as moot and oomf (one of my followers). These terms allow for face saving (Brown and Levinson 2016) when users express objections to others' disconnective behaviour in a sufficiently indirect manner to maintain civility. The preference of softblocking over unfollowing in mutual following situations suggest that users covet reciprocal connections, despite previous assertions that Twitter users seldom concerned with mutuality (e.g., Gruz, Wellman, and Takhteyev 2011). This study finds that civility is negotiated and enforced with regard to following and unfollowing behaviour, through the use of broadcast tweets employing pragmatic strategies that assert community norms while avoiding any direct adversity.

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**Linguistic
democratization and
sociocultural changes
(organized by Kazuko
Tanabe, Yuko Iwata)**

Crossing language and gender: Gender-queer personality on Japanese TV programs

Panel contribution

Yuko Iwata¹

1. Meiji University

The term ‘language crossing’ (or ‘code-crossing’) refers to “the use of a language which isn’t generally thought to ‘belong’ to the speaker” (Rampton, 2019, p. 287). “Language crossing involves code alternation by people who are not accepted members of the group associated with the second language that they are using (code-switching into varieties that are not generally thought to belong to them)” (Rampton, 1995, p. 485). For example, London teenagers from families who came to England from Pakistan or Jamaica speak Panjabi or Jamaican Creole in addition to various varieties of English. They use all these codes in various ways within multiethnic social networks to index various stances and identities (Rampton, 1995).

Compared to teenagers in big cities in Europe, language crossing is yet to be a common phenomenon in Japan, except for those who have grown up using two or multiple languages since the number of immigrants the Japanese government legally accepts is notoriously tiny. However, there exist people who ‘cross’ language and gender using *onee kotoba*, hiper-feminine language, or non-normative gendered speech in Japanese. They are gender-queer personalities on Japanese TV programs. *Onee kotoba* is translated as ‘big sister’s speech/language’ (Maree, 2013) or defined as effeminate speech variety (Maynard, 2016). The image of the trans-gendered *onee* has become a central character in variety television programs and print media since the turn of this century.

This study investigates how Matsuko Delux, one of the gender-queer personalities on Japanese TV programs, ‘cross’ language and gender by using *onee kotoba* to index their identities and stances. Matsuko is famous as the figure of transformative non-normative gender, in other words, as *onee-kyara-kotoba* (queen-personality-talk). Conversational data from Matsuko’s talk was collected from Japanese variety television programs and analyzed using the framework of interactive sociolinguistics.

At first sight, using *onee kotoba*, hyper-feminine language, positions Matsuko as an outsider to Japanese society. However, a detailed analysis reveals that Matsuko differentiates their Japanese depending on the addressee and the topic. For example, Matsuko uses honorific forms to the guest’s parents, which indexes deference. Matsuko speaks harshly to guests using *onee kotoba* and *otoko-kotoba* (men’s language), which makes the audience laugh but also employs Japanese honorific forms when asking questions to a guest. Honorific forms position Matsuko as a mature and considerate person, related to appropriateness as an MC in the program. This indicates that Matsuko possesses the relevant social and cultural capital to be considered worthy of public Japanese variety television jobs. Matsuko utilizes various semiotic resources, including linguistic resources and semiotic media such as careful make-up, hair styling, and dress. Matsuko performs as an MC in the TV program, switching back and forth between standard Japanese, which includes honorific and plain forms, and *otoko-kotoba* (men’s language) and *onee-kotoba* (a parody of stereotypical women’s language). Matsuko crosses language and gender and constructs identities as an MC in a Japanese variety television show and *onee-kyara* (queen personalities). Their performance indicates linguistic democratization and sociocultural changes in Japanese society.

Gender and marital status in Japanese advertising for cosmetics: A comparison of two time periods

Panel contribution

*Aya Yamamoto*¹

1. Toyo University

Advertising for cosmetic products has been observed to reflect and shape sociocultural norms and stereotypes of beauty, as well as gender roles. In Japan, there have been notable changes in makeup and grooming practices. Young and middle-aged men are showing a positive attitude toward using makeup and skincare products for themselves (Shiseido, 2021), with gender fluidity becoming one of the key concepts in the cosmetics industry's marketing strategies. Workplaces that have long enforced specific makeup requirements exclusively for female employees are facing criticism, as their uniform standards of beauty are viewed as an unfair burden on women. To empirically examine how these evolving views are reflected in language use, this study analyzes advertisements for makeup and skincare products in a Japanese magazine primarily targeting married women. 255 advertising samples were collected from 90 issues of the *Misesu* [Mrs.] magazine published during 1962–1973 and 2010–2021 for quantitative and qualitative analyses of the texts. The analysis focused on the honorific/beautification prefix *o-* (e.g., *o-hada* [skin]), sentence endings (e.g., ellipsis), and address terms used for intended users (e.g., *okusama* [married lady]).

The comparison of the two periods suggested a chronological decline in the use of the prefix *o-*, which is often associated with femininity (Ide, 1982, *inter alia*). The ellipsis marker “...” was found less common in the later period. It also became rare to address users with the Miss-Mrs. dichotomy, while the first-person pronoun *watashi* [I] became more prominent. Overall, the advertising language for cosmetics in Japan has become more informal with less femininity, plainer with less stylistic embellishment, and more inclusive of customers regardless of marital status. These observed diachronic changes align with the processes of linguistic democratization (Hiltunen & Loureiro-Porto, 2020).

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Linguistic Democratisation in the Discourse of a Social Media Influencer

Panel contribution

***Khadijah Omar*¹, *Siti Nurnadilla Mohamad Jamil*²**

1. Kyushu University, 2. International Islamic University Malaysia

Fatin Pauzi is a Malaysian entrepreneur who has built up a digital presence on several different platforms. She positions herself as a counsellor for married Muslim couples through her public persona as a young and attractive hijab-clad influencer, juxtaposed with her status as a twice-married woman who is not afraid of straight talk regarding sex and intimacy. This has been a fairly successful strategy to get women to purchase energy drinks for virile health for their husbands, and slimming pills and breast augmentation lotions for themselves; her business model as well as rags-to-riches background even merited a couple of newspaper articles in 2021. Two years later, the media focus on Fatin was for an entirely different reason: multiple reports had been filed against her at the Malaysian Communications and Multimedia Commission (MCMC) regarding sexually-explicit messages in the Telegram groups that she administered. She was quick to delete these channels and tone down her messaging, but soon relaunched her Telegram groups. This time, she made the decision to impose a fee on applicants for the private, women-only group, while the public group remained open.

This preliminary study explores Fatin's discourse in her public Telegram account through a corpus pragmatics approach, where posts are extracted and coded in NVivo. Initial analysis suggests that the way Fatin uses everyday language to discuss traditional roles makes her messages more accessible and relatable; a form of democratising the discourse around gender. Unlike authoritative figures like doctors and teachers, she uses her relatability, personal experiences, and social media presence to legitimise her views, making her influence more democratic and peer-like rather than top-down. The use of less formal language indicates a stylistic levelling, where the discourse becomes less about instructing from a position of authority and more about engaging in a conversation among equals, reflecting broader societal shifts toward more egalitarian communication. Further analysis may provide proof regarding how language reflects and reinforces changing sociocultural norms around gender roles.

Linguistic Democratization: An Analysis of Familial Terms, Titles, and Colloquial and Informal Language in Postwar Japanese Imperial Family Newspaper Coverage

Panel contribution

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1. Kalamazoo College

Research on linguistic democratization has been conducted based on the understanding that democratization denotes a reduction of “markers of distance, respect, superiority, and inferiority” and is a “discourse-pragmatic process that reflects, linguistically, ‘changing norms in personal relations’” (Leech 2009: 259-263). Past research focused on the linguistic markers that explicitly encode social inequalities, such as those based on gender, class, ethnicity, or authority. Recent research on textual/stylistic democratization in large-scale corpus linguistic studies of English, however, has explored language use beyond this narrow sense on linguistic democratisation. For example, the increased use of colloquial and informal features, evidenced by words like “though,” has contributed to language leveling, which has been associated with democratisation (Schützler 2020). Tanabe & Iwata (2024) also discuss recent linguistic democratization in Japanese, noting the preference for personal names over intra-familial titles when younger siblings refer to elder siblings. They argue that egalitarianism, the core principle of democratization, is the driving force behind the shift away from hierarchical family terms.

What is now needed is to integrate the relationship between democratization and language use in both narrow and broader senses. Democratization progressed globally after World War II. In Japan, the phenomenon of “*ichioku sōchūryū*” (the entire population becoming middle class), accompanied by economic growth, brought democratization in various fields to the foreground. However, a widening wealth gap has since emerged also in Japan. Therefore, sociolinguistic research of linguistic democratization involving the privileged also should be conducted.

This presentation examines the evolving use of titles and intra-familial terms for and by Japanese imperial family members and other colloquial and informal elements in imperial family-related articles, including annual articles marking the emperor’s birthday in national newspapers like *The (Tokyo) Asahi* from 1945 to 2025. For periods marked by dramatic democratization shifts following World War II, additional articles related to imperial family members in other daily newspapers are also analyzed for comparison. A notable gender disparity in imperial titles was observed: titles for male imperial family members were more consistently maintained in newspapers than those for female members in the postwar period than before. The groundbreaking use of the familial term *anigimi* [honorific-elder brother], rather than *tenno heika* [His Majesty the Emperor], by Emperor Showa’s younger brother, Prince Takamatsu, in *The Asahi* in 1946 marked a significant shift. Interviews and memoirs of those involved in the decisions in this term of reference suggest that the desire to ensure the survival of the imperial family drove these choices. Based on the past studies (i.e. Satoh 2001), the newspaper coverage of the emperor’s first press conference in December 1945 and beyond will also be reanalyzed paying attention to the theories of colloquialization and informalization (Schützler 2020). The study, triangulating the imperial family, media, and the audience (newspaper readers), will deepen the understanding of linguistic democratization.

The democratization of the use of the Japanese family terms

Panel contribution

Kazuko Tanabe¹

1. Japan Women's University

The aim of this study is to analyse the actual democratization of language in the context of changes in the use of appellations in the Japanese family, with the theme of changes in the use of appellations. As a specific method, the analysis was based on the results of a questionnaire conducted in June 2024 among approximately 114 university students in Tokyo. The questionnaire dealt with both direct invocation and the designation of the person as a topic of conversation. Suzuki (1973) states that 'Japanese family names can be invoked from the position of the youngest member of the family, using the kinship name by which the person is viewed.'

In practice, there are a small number of instances where this is not the case. The first example where Suzuki's theory does not apply is where more than 60% of the children call their 'elder brother/sister' by their first name instead of using the family name 'onii-chan/onee-chan'. When the grandmother, the father's mother, talked about her daughter-in-law (the mother to her grandchildren) to her grandchildren, about 31% used 'name + polite form' (name + san), while 37% used 'okaasan' or 'mama' (family name), showing that the two were very close. On the other hand, when the mother's mother, the grandmother, talked about her daughter to her grandchildren, 25% called her using her name, while the family name 'mama' or 'mum' was used by almost half, at 52%. This use of 'mother-in-law' and 'real mother' designations was found to be significantly different. The mother-in-law also made more effort to respect her daughter-in-law as an individual, rather than the biological mother, highlighting a situation where the daughter-in-law is more likely to fit her daughter into the 'family' order of the family she has married into.

In conclusion, while the modern Japanese family is rapidly democratising, it was also found that feelings of preservation of traditional values exist among people.

The motivation for changes in Japanese honorifics: Social transition or language-internal tendencies?

Panel contribution

*Nerida Jarkey*¹, *Yoko Yonezawa*¹

1. The University of Sydney

Historical changes in the primary function of Japanese honorifics have long been recognized as related to modernization in Japanese society, particularly since the Meiji Period (1868-1912). These changes involve the reorientation of the honorific system from a focus on hierarchical relations to one in which greater attention is paid to relations involving social distance. This reorientation has inevitably been associated with an increase in the symmetrical use (or non-use) of honorifics between speech participants. It thus clearly conforms to Fairclough's definition of the democratization of discourse: "... the removal of inequalities and asymmetries in the discursive and linguistic rights, obligations and prestige of groups of people" (1992, p. 201).

This paper questions whether further changes in the honorific system, involving form rather than function, should also be attributed to linguistic democratization. It focuses on changes involving regularization and colloquialization in the forms of addressee honorifics, particularly the expansion of the use of *desu* and its variants in place of the more conservative *-masu* form. This expansion is occurring both through the extension of the *-nai desu* form across the negative paradigm and through the rise of the (s)*su* contracted form of *desu*.

This is a theoretical rather than empirically based analysis. It examines the expansion of the use of *desu* and its variants from an alternative perspective from that of democratization: that of the preferred order of grammatical categories in the layered structure of the clause. As noted by Narrog (2009), this layering has been independently observed by native Japanese linguists (e.g. Minami 1974 *inter alia*) as well as proposed as a universal tendency (e.g. Van Valin & La Polla 1997).

The paper observes that historical processes of grammaticalization by which the *-masu* form arose resulted in a dispreferred order of grammatical categories (e.g. *shi-mas-en deshita* (do-POLITE-NEGATIVE PAST) 'did not do'). It goes on to argue that this was a major motivation for the emergence and spread of the *-nai desu* form, which does conform to the preferred order (e.g. *shi-na-katta desu* (do-NEGATIVE-PAST POLITE) 'did not do') and, likewise, of the (s)*su* contraction (e.g. *shi-na-katta (s)su* (do-NEGATIVE-PAST POLITE) 'did not do').

Even though related changes in the *function* of the honorific system can clearly be attributed to historical transition in Japanese society, this paper cautions against assuming that these changes in *form* can be associated exclusively with societal changes. It argues that, even where linguistic democratization is doubtless relevant, we must consider the extent to which motivation for change in language form might be "understood as internal to the language system" (Schützler 2020, p. 1).

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**Making “experts’ inner
sense” accessible to
learners (organized by
Seiji Nashio, Ikuyo
Morimoto, Yasuharu Den)**

“Inner” senses as interactional perceptual processes: from the perspective of action-perception coupling

Panel contribution

Atsushi Yamamoto¹

1. Waseda University

In my presentation, I will respond to the purpose of this panel by extending Goodwin’s (2017/2018) “sensorium” concept from the perspective of the inseparability of motor action and perception (Gibson, 1979/1986). As a result of this extension, it will be possible to view the process of multimodal interaction that organizes instructions not only as “the process by which an individual’s inner senses are made accessible” but also as “the process by which individuals’ inner senses are jointly and collectively generated”.

“Sensorium” is a concept for recapturing the individual perceptions in interaction (e.g., professional vision) as a public cognitive process that extends across individuals (Goodwin, 2017/2018; p. 354). The core idea of the concept is that the perception of a shared object in the physical environment can be coordinated through the joint manipulation of the object in an interaction about the perception.

However, this is only possible if the perceptual processes of the object (e.g., seeing the shape of the object) are the same between the instructor and the learner. The situation is different when the “object” of perception are their bodies themselves that perform the motor action. In such a perception, the process of motor action itself generates new perceptions, and the perceptions generated guide the motor action, making perception and motor action inseparable (Gibson, 1979/1986). In other words, the “inner” senses that have to be accessible in instruction includes not only the “inner” processing (e.g., the brain activity), but also the physical body that performs the action in the process of its occurrence. Therefore, the perceptual processes itself are different between a learner who cannot perform the action with their body and an instructor who can.

To consider the relationship between “inner” senses and language, it is necessary to extend the perspective from perception to action-perception coupling. The scope of the “sensorium” concept may thereby go beyond the interactional coordination of perception between individuals to the process of interactional creation of collective perception. This will be examined by a case analysis of the instruction of expression in piano lessons.

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Embodied Correction in Japanese Calligraphy Lessons

Panel contribution

Yusuke Arano¹

1. Gunma Prefectural Women's University

This presentation explores the data from Japanese calligraphy lessons between a calligraphy grandmaster and calligraphy students of varying skill levels, from the beginner to the master. Drawing on conversation analysis (Heritage, 1984), I focus on *embodied correction* — correcting the embodied action of the self or another — and *embodied correction initiation* — an embodied action or an utterance making embodied correction of the self or another relevant. The embodied correction sequences in this presentation are occasioned by the teacher's embodied correction initiation of the students' calligraphic techniques, and the students produce embodied self-corrections of their techniques. Based on the analysis, the findings suggest the following. First, the teacher's initiation of correction serves as a form of instruction for the students on how to draw correctly. Second, the initiations of correction are occasioned to deal with the emergent problem while the student draws. In this sense, the instructions in the guise of other-initiated corrections are ad hoc—meaning that embodied correction initiations are not necessarily institutionally programmed (cf. Arano, 2024). Third, the emergent problem encompasses pre-drawing aspects (such as the way of holding the brush, the selection of a drawing technique, the employment of a technique, and the like) and in- and post-drawing elements (such as the amount of ink, the direction of the brush tip, the width of the drawn line, the angle of the drawn curved line, the size of the drawn character). Importantly, regardless of the timing and targets of the correction, the teacher ultimately treats the students' embodied technique as the primary trouble source (cf. Nishizaka, 2020). Fourth, the instructions through both an embodied correction and an embodied correction initiation make the attempt to follow the instruction relevant. The selection of a relevant action is contingent upon the timing of the correction, the characteristics of the emergent problem, and the students' level of drawing (cf. Arano, 2020). Fifth, in that the embodied corrections are provided during the calligraphy lessons, other-initiated embodied correction is “one vehicle for socialization” in the calligraphic world for “the not-yet-competent” (Schegloff et al., 1977, p. 381). Finally, I argue that the embodied corrections instruct how to use the relevant technique to draw the focal line and how to see the calligraphic practice for selecting the appropriate technique.

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Figurative expressions and descriptors: Teachers' practices to make the experts' inner sense accessible to learners

Panel contribution

Yasuharu Den¹

1. Chiba University

In this presentation, I examine how a Jiu-Jitsu instructor in Japan teaches techniques to learners in a way that he can convey an expert's inner sense concerning a technique to learners. The instructor frequently employs figurative expressions, likening technical movements to familiar daily actions, to evoke sensations in learners that mirror those experienced by experts. Additionally, the instructor utilizes concise descriptors summarizing key aspects of techniques. I illustrate these instructional practices through a multimodal analysis of video-recorded classes.

Instruction of physical skills has attracted growing attention, with numerous studies analyzing instruction via bodily demonstration based on video-recorded lessons and classes (e.g., Keevallik, 2013, 2014, 2018, 2020; Råman and Haddington, 2018; Råman, 2019). Within this line of research, I have explored instruction–learning interactions in Japanese martial arts (Jiu-Jitsu) to understand how teachers effectively transmit complex physical skills through bodily demonstrations.

The current study focuses on two instructional practices that make the expert's inner sense accessible to learners: *figurative expressions* and *descriptors*. For example, consider a scenario where a standing fighter (A) is being pulled down by a lying fighter (B) gripping A's sleeve and/or collar. Rather than relying solely on upper-body strength to resist, A should step forward, lower the hips, and then lift the body using leg strength. Learners may struggle to grasp why this movement is preferable. The instructor clarifies by using a figurative expression: "When lifting a heavy object from the floor, you lower your hips and use your legs." By drawing a connection between a Jiu-Jitsu technique and a familiar daily action, the instructor helps learners develop the necessary embodied understanding.

The instructor also employs succinct descriptors to summarize key technical elements. In the example above, the instructor utilizes a descriptor such as "legs, hips, head", which highlights the order of movement. Such a descriptor reinforces understanding of not only the specific technique but also broader principles—such as the importance of whole-body coordination rather than focusing solely on the attacking or defending body part.

In this presentation, I will provide illustrative excerpts of the instructor's teaching process in a Jiu-Jitsu class. Additionally, I will present comparable examples from a distinct domain—preparation work for a traditional festival—to discuss the broader significance of figurative expressions and descriptors in instruction–learning interactions.

Growing Students into Kanji Writers: Interaction in Online Japanese Lessons for Japanese as a Second Language (JSL) Children

Panel contribution

Haruka Sakai¹

1. Hiroshima University

Kanji (漢字) is one of the character systems in Japanese and among the most challenging aspects of learning Japanese. Developing kanji proficiency involves not only memorizing how to read and write characters, but also acquiring a bodily sense of their shape and stroke order. This study examines how instructors navigate teaching kanji in online interactions, where bodily resources are limited, such as pointing and the field of view (Fin, 1997), using video data from online lessons for Japanese as a Second Language (JSL) children. It highlights how interactional organization reflects the practice of developing students into kanji writers, beyond simply teaching kanji.

The data comes from, is drawn from the Global Support Project, in which university students teach the Japanese language online as part of a university course led by the University of Tsukuba and the Board of Education in Ibaraki Prefecture. The project began in 2020 in response to the increasing need for Japanese language support for children in school. Through online lessons, students receive Japanese language education remotely, even though they are physically separated from instructors. The aims of the analysis, following Sunakawa (2014), are to illustrate (1) how participants perceive what should be shown on the webcam and (2) how they use their bodies and handy whiteboards as teaching tools during lessons.

The analysis reveals two main observations. First, after adjusting their appearance by looking at the computer screen, the instructors display not only the whiteboard but also their hands and heads on the webcam while demonstrating how to write kanji. This conveys that “a certain person is currently writing kanji” rather than focusing solely on kanji itself. Second, keeping their heads visible on the webcam allows them to maintain interactions with their students. Additionally, this visibility facilitates the transition between the interactive role of a Japanese language instructor, who encourages student engagement in the lesson, and that of a senior kanji writer, who demonstrates bodily kanji writing. These findings deepen our understanding of language knowledge, particularly by elucidating kanji writing as a bodily practice, and contribute to exploring the potential for transmitting traditional arts through online communication.

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How to learn to make sense of bodily sensations: Teaching rehearsals in Pilates training

Panel contribution

Heike Ortner¹

1. University of Innsbruck

Instructors in Pilates classes use all multimodal expressive resources to convey the program to their clients. In Pilates, addressing the sensual experience associated with the exercises is crucial. To do so, professional trainers refer to the aspired bodily sensations through verbal means like explicit instructions on where and what to feel during a movement, metaphors, and physical interventions (cf. Mondada, 2021, for a framework of analyzing sensing moments in interaction).

Becoming a Pilates trainer requires extensive knowledge, professional experience, and the continuous development of didactic skills in effective instruction. Therefore, it is critical to acquire linguistic model solutions for precise verbal instructions and to command the spatial-temporal gist of Pilates exercises.

In a Pilates instructor training course, teaching rehearsals provide a framework for approaching the role of an instructor. This talk presents the results of an analysis of videotaped teaching samples in two Pilates Mat-work training courses. Multimodal interaction analysis integrates the physical action of interactants in space and time into a comprehensive understanding of language based on detailed studies of natural interactions (cf. Mondada, 2019). The recorded teaching samples took place at two different points in time. The analysis focuses on the intrapersonal comparison of verbal and physical instructional actions throughout the training: How do the trainees refer to the sensual experiences associated with the exercises? How do they explain an exercise's kinesthetic 'feel' and support the clients' experience of these inner sensations (e.g., by touch)? The article compares the findings to a prior study on trainers' instructions with several years of experience (cf. Ortner, 2023). Overall, the analysis covers 400 minutes of video-recorded interactions.

The results show significant developments in knowledge, spatial-temporal organization, and management of multimodal interactional resources. Yet, there are still considerable insecurities regarding communicating instructions and body awareness.

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Instructing Handwriting : Facilitating Motor Anticipation in Classroom Practices

Panel contribution

Motoko Igarashi¹

1. Hokkai-Gakuen University

Background and Purpose

Letter formation instruction begins early in first grade, but motor anticipation in writing—planning movements in advance—continues to develop in six-year-olds (Kandel & Perret, 2014). Mastering transitions, like curves and directional shifts, is challenging due to young learners’ developing fine motor skills and spatial awareness. This study examines how instructional methods, particularly teacher-student interactions, can support students in managing these transitions.

Data and Method

Fieldwork was conducted in a first-grade classroom in Japan over approximately three weeks at the beginning of the school year, yielding over 50 hours of classroom video data. From this data, cases where the teacher instructed students on how to write numbers and hiragana characters were selected. From them, instances were chosen for detailed analysis based on observable shifts in writing movements, such as flicking or bending strokes. The study focused on interactional resources that contribute to students’ ability to anticipate subsequent movements, analyzing these resources through multimodal conversational analysis.

Our instances of demonstrative instructions exhibit three key characteristics. First, these instructions consist of sequential organization, tied to the embodied activity and unfolding step-by-step (Lindwall & Mondada, 2025). Second, they are closely linked to ongoing visual movements, incorporating the formulation (Garfinkel & Sacks, 1970) of embodied tasks. Third, as these instructions are directed toward the whole class, they are not intended for immediate replication but for students to reproduce in their actions after the instruction.

Results

The following teaching methods were observed in these demonstrations: At the place where movement transitions occurred, the teacher pauses their writing and sometimes urges students to observe key transition points. The teacher also stops formulating using “Designedly Incomplete Utterances” (Koshik, 2002) with conjunctive particles or particles that mark the object of action to indicate the subsequent action. Sometimes, while pausing, the teacher shows their reciprocity to students’ utterances, gazing at the students (St. John & Cromdal, 2016; Waring & Carpenter, 2019). When students’ spontaneous statements are available, the teacher assesses their verbalized anticipations or directly embeds them into subsequent instructions to formulate the following movements.

The teacher’s anticipatory prompts and students’ verbalized anticipations are carried out with visual demonstrations. Consequently, when students write afterward, these demonstrative instructions may encourage them to anticipate and adjust their motions using verbalized movements as cues.

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Instruction and Co-constructed Practice in a Japanese Noh Performance Workshop: Focusing on the Adjustments and Corrections of Bodily Movements in Noh Dance

Panel contribution

Song-Ya Lee¹

1. Nagasaki University

This study investigates how co-constructed practices are facilitated through the instructing and learning interactions of a long-term Japanese *noh* performance workshop for teenagers and adults. The study aims to clarify the features of the instructor's instructions and demonstrations, as well as learners' bodily movements, to demonstrate their comprehension in adjustment and correction sequences, with a particular focus on the teacher's instructions regarding bodily movements (called *kata* in Japanese) and physical posture (called *kamae*). The data for this study comes from 39 hours of video-recorded lessons from a Japanese *noh* performance workshop collected in western Japan. Japanese *noh* is one of Japan's traditional performing arts, combining music, dance, and acting to tell stories, often related to classical literature or historical events. In this regularly held workshop, learners practice how to sing, dance, and play *taiko* (Japanese drum) under the instruction of two instructors who also work as professional *noh* performers. The workshop generally consists of an explanation session, rehearsal session, and correction and feedback session. However, since most of the participants in this workshop have been practicing *noh* for many years, in some instances, the instructors skip the explanation session and start from the rehearsal session. In this study, I use multimodal conversation analysis to examine video-recorded data, with a particular focus on dance practice.

First, results show that the dance instructor starts each sequence by using assessment, directions, deixis, or questions to identify problems with the learner's practice. Corrections related to bodily movements have been analyzed in various settings, including dance classes (Keevallik, 2010). In the workshop, it is also observed that the instructor mimics learners' bodily movements with exaggeration and laughter to address issues in their movements.

Second, the instructor uses figurative expressions (e.g., "You straighten your back like there's a thread pulling you up from the top of your head"), concrete instructions, or Japanese onomatopoeia (cf. Yasui, 2023) to guide learners on how to manipulate their bodies. In some cases, the instructor manipulates the learner's body while providing directions to help them grasp the nuances of posture and the narrative space of the virtual *noh* performance. The instructor also makes the learners aware of the presence of the audience by using gestures.

Third, the learners addressed directly by the instructor show their understanding by imitating the instructor's movements simultaneously with or after the instructor's demonstration, and they receive assessment or feedback from the instructor. On the other hand, the instructor checks understanding if learners show no reaction to the instructions. Furthermore, in many cases, other unaddressed participants also indicate their comprehension of the instructions by imitating the instructor's demonstration. The learners' nonverbal reactions help co-construct the dance practice. In this manner, learners have the opportunity to learn how to express the narratives of Japanese *noh* performances.

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Synchronizing kata in a Budo practice: Methods for students' access to an expert's inner sense in a Budo lesson

Panel contribution

*Ikuyo Morimoto*¹

1. Kwansei Gakuin University

This study aims to explore how Budo students acquire the embodied skills of *kata*, structured patterns or forms, in a Budo lesson. The focus extends beyond the correctness of the movements of *kata* to examine the deeper, internalized sense that experts experience in conducting the *kata* movements. The analysis investigates the intercorporeal dynamics among participants in instructing and learning *kata*, specifically, examining the ways in which a teacher and students synchronize their *kata* movements in a lesson.

Recently, instructing and learning embodied skills have been gaining attention from researchers (De Stefani & Gazin 2014; Keevallik 2020, among others). In line with this research trend, this study contributes to the understanding of how such skills are transmitted to learners. Instructing *kata* in Budo is typically structured in the following three steps: 1) teacher's instruction and demonstration, 2) each student individually imitates the movement, and then 3) they all practice the *kata* in unison following the teacher's command. As this structure suggests, this collective synchronization of *kata* is viewed as the final step of the practice before moving on to *kumite*, sparring or fighting practice.

Previous studies have highlighted the multimodal resources the participants use to achieve synchronization of their conduct. Keevallik (2020) demonstrated how a teacher's verbal and nonverbal cues are used to synchronize all the students' movements in a Pilates class. Her analysis showed that not only the students but also the teacher are all oriented to achieving synchronization. In contrast to Pilates, in Budo, it is the students who are more oriented to synchronizing their *kata* movements. Students conduct their movements along with a vocalization in response to the teacher's cues/commands. This means that the delay in vocalizing and conducting the movements is noticeable to all the participants, especially the teacher. Thus, synchronization enables the teacher to observe which students need to be corrected, and students can get individual instruction from the teacher to correct their movements. In addition, they can gain a sense of the expert's inner sense of conducting the movements, because they are forced to keep up with the speed of the movements of their teacher and other skilled participants.

Based on the analysis, this study argues that the synchronization of *kata* in a Budo lesson functions as a unique pedagogical method. It enables students to attune to the expert's embodied sense of conducting the movements and to gain mastery of the skill through the collective practice.

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Teaching musicality through counting: A study in professional ballet lessons

Panel contribution

Chihiro Kusaba¹, Ryoko Suzuki¹

1. Keio University

By focusing on the multimodal dynamics of ballet teaching, this presentation adds to the panel's discussion on how experts' "inner sense" is communicated to learners. This presentation will specifically analyze how ballet is taught in professional English-speaking ballet companies through video-recorded lessons on YouTube. It will look at how ballet teachers lead learners by using embodied techniques and verbal expressions.

This presentation builds on earlier studies that looked at embodied instruction (Keevallik 2010; Keevallik 2020; Lee 2023). It will show how language and body language are connected to help students understand complex movements. In ballet, as in other performing arts, teaching is more than just demonstrating the way to perform: it also involves guiding learners to focus on the rhythmic and temporal aspects of movement through counting, aspects which are often connected to the dancer's inner sense of time and musicality.

When teachers instruct ballet, they employ specific counting patterns and rhythmic cues to guide learners through complicated routines. One instance is the "count-in" (Keevallik 2020) as shown in the extract below. Prior to this extract, the teacher corrected the learners' dance movements, and here, she instructs them to try the routine again without music.

01 just um try once, we've got five, six, seven, eight and-a one-a two da three da four
going five it softens
02 da da
03 and-a front, cha
04 and-a front, cha
05 and five and soft and soft

The count-in appears in line 01 with "five, six, seven, eight and-a" and the learners begin dancing at "one," demonstrating their mutual understanding of when to start, even without the music. Furthermore, the extract shows the use of rhythmic cues like "and-a" to maintain rhythm. Interestingly, prosodically marked words like "da" and "cha" were employed within the counting rhythm as onomatopoeias. The role of onomatopoeias here suggests that the teacher wants the students to emphasize a specific movement or adjust its timing slightly faster than the regular rhythm. Although ballet is typically performed with music, dancers' perceptions of musicality and their ability to connect with rhythm can vary. Thus, the teacher uses these linguistic devices, along with bodily demonstrations, to convey the teacher's inner sense of musicality and flow, making it accessible to the learner.

The role of onomatopoeias in ballet instruction is further analyzed, as these verbal cues are often used to convey the quality of a movement or the dynamics of a step. Onomatopoeias as well as expressions such as 'and' or 'and-a', though linguistic in form, serve a multimodal function: they connect the gap between verbal explanation and the embodied experience of movement.

Through the analysis of ballet instruction, we demonstrate how multimodal resources—including language, prosody, body movement, and rhythm—convey the teacher's inner sense to learners. These elements allow learners to understand the temporal and embodied aspects of ballet better, which leads to an improved awareness of both the technical and emotional parts of the art.

Verbal instructions promoting learners' sensuous explorations of practical bodily skills: Multimodal analysis of a child-oriented karate training session

Panel contribution

*Seiji Nashio*¹

1. Hiroshima university

This study focuses on verbal instructions that activate learners' inner sense and experiences that are useful for learning practical bodily skills. In martial arts training sessions, instructions typically rely on embodied method because instructions backed by bodily demonstrations can specify the required movements and demonstrate how to practice them; this facilitates compliance with the instructions in a straightforward manner (cf. Craven and Potter, 2010). This method tends to be employed especially when training children or novices. However, young and novice learners often struggle to imitate the instructors' movements based only on observation given the significant differences between them and the instructors in terms of bodies, experiences, and awareness. In that case, how do the instructors compensate for the differences? This study aims to reveal, through a multimodal analysis of a child-oriented *karate* training session, that instructors' verbal instructions promote learners' sensuous explorations, helping them master good practice and gain insight into the situation and the instructor's approach.

Karate is a modern form of Japanese martial art, and its primary purpose is to defeat an opponent. However, karate training involves not only sparring practices but also repetitive drills of basic movements, as well as the practice of *kata* (forms). In the training session for children, a considerable amount of time was spent on practicing basic movements and *kata* with no opponents, with careful attention paid to safety. However, in this case, the movements, which are originally intended to strike an opponent or defend against an attack, are practiced without an actual opponent. Therefore, to refine these movements into truly practical techniques, learners must always remain conscious of an opponent, and the instructor verbally motivates the learners to evoke their awareness of an opponent even when practicing without one. In contrast, in sparring, where practitioners are up against an opponent, it is crucial to assess the overall situation, including how the opponent moves, adapt to it accordingly, and decide how to respond with their own movements. However, accurately assessing the situation largely depends on the practitioner's extensive experience, and novices might find it challenging. Therefore, the instructor verbally explains how to perceive and utilize the small occurrences that arise during an encounter with an opponent to decide the next movements effectively.

These verbal instructions are usually accompanied by the instructor's bodily demonstrations or cues. Verbal instructions express an instructor's inner sense, which is regarded as an individual attribute and difficult to embody. The verbal and bodily instructions work together to activate both internal and external modes approaching to global-synthetic skills (cf. McNeill, 1992). This study especially focuses on this internal mode and demonstrates what and how the instructor actually conveys to promote the learners' sensuous exploration of bodily skills and improve their practices.

Craven, A. and Potter, J. (2010). Directives: Entitlement and Contingency in Action. *Discourse Studies*, 12(4), 419-442.

McNeill, D. (1992). *Hand and Mind: What Gestures Reveal about Thought*. Chicago: University of Chicago Press.

When Other's Words Make Sense: Analyzing the Experiences of a Swimming Novice

Panel contribution

Mika Enomoto¹

1. Tokyo University of Technology

In this presentation, I elucidate the process by which a swimming novice (myself) internalizes the meanings embedded in the coach's instructions through interactions between my body and the physical world.

For instance, consider the instruction to "relax your muscles." While exerting force is necessary to pull and kick through the water, a tense body tends to sink. This paradoxical movement is challenging for beginners to grasp. To convey this concept, metaphors are employed, such as "feeling the water adhere to the palm," "embracing the mass of water as though it were a balance ball," and "lifting one's body onto this imaginary ball."

However, a novice cannot achieve bodily sensation through metaphors alone. To make the "water adhere" to the palm, one must practice sculling to move the water in a figure-eight motion across the entire surface of the palm. If the palm is tense, the water will slip through. To "embrace the balance ball with the arms," the water force obtained through sculling must flow from the palm to the upper arm and elbow. Again, if the arms are moved with excessive force, the water will slip past the sides of the arms. To "lift the body onto the balance ball," one must stretch the body (relaxing the muscles) and move as though crawling in the direction of the head. If there is tension in the lower body, it pulls the body downward instead of upward.

This study analyzes specific examples that the author has learned from starting swimming as a complete novice in 2018 to participating in competitions as a swimmer today. It aims to clarify the process by which a learner grasps the techniques conveyed by the coach, expressed as bodily sensations, through interactions with the water.

This study is not merely confined to the acquisition of physical techniques. Rather, it explores a philosophy of language that suggests that, in any context, comprehending the words of another requires experiencing the same perceptual and cognitive world as that individual. Recently, a well-known comedian illustrated this idea with the following anecdote:

"When I offer advice to a junior colleague, they only come back to me, saying, 'I finally understood that you were right,' about six months or a year later. It's not that they immediately internalized my words. Rather, they encountered an experience that resonated with what I had said, triggering a memory of my advice."

This paper examines the notion that, whether in relation to physical skills or life experiences, genuine understanding of another's words necessitates a form of re-experiencing the speaker's perspective.

**Media and language in
emergency situations
(organized by Kaori Hata,
Akira Satoh)**

A diachronic multimodal discourse analysis of ‘Antifa’ news stories on FoxNews.com from 2017-2020

Panel contribution

Mark Visonà¹, Katherine Arnold-Murray²

1. Hofstra University, 2. University of Colorado Boulder

Examining how a Left-leaning social movement in the United States is multimodally sensationalized over time by a Right-wing media outlet, the present study addresses the following questions: How can the media frame a social movement as a violent terrorist organization of political concern? What power do media representations have to shape what constitutes a sociopolitical emergency? Through a diachronic analysis of newsbites (hyper-linked headlines accompanied by ledes or images) (Belmonte & Porto, 2020), this study adopts a critical discourse analytic framework using the Appraisal system (Martin & White, 2005) to identify how interpersonal meanings are communicated in 240 thumbnails, headlines, and ledes from FoxNews.com organized under the topic “Antifa.” We combine this with a social semiotic approach (Kress & van Leeuwen, 1996, 2001) to demonstrate how multimodal features in thumbnail images create meanings and construct sociopolitical ideologies. We find that the images and texts of newsbites gradually introduce meanings that increasingly emphasize overall negative evaluation of Antifa-aligned individuals and their behavior. Furthermore, we show how these newsbites consistently portray victims of violence linked to Antifa sympathetically through graduated meanings ‘turning up the volume’ of reported events, thus promoting sensationalized descriptions of news events and individuals in the form of scalar judgements (Carr & Lempert, 2016) that seem objective yet reinforce powerful unmarked social categories (Hill, 1999). For example, in newsbites from 2017, Antifa is multimodally situated by FoxNews.com as a protest group on university campuses, yet from 2018-2020, it is framed as a lawless terror group dominating major cities in the U.S. Northwest – thus, a cause for political concern and action. Importantly, Antifa’s actions did not necessarily change or evolve in more harmful ways during this time (cf., Copsey & Merrill, 2020), but such reporting likely persuaded Conservative audiences to fear the group (cf., Ngo, 2021). Multimodal analysis of newsbites shows that in 2017, more ‘pro-Antifa’ individuals (academics or members of the group) appeared in images relating to protests, with few Right-leaning politicians appearing in newsbites describing the problem. Over time, both Liberal and Conservative politicians began to increasingly appear in images (especially leading up to the presidential election of 2020), thus adding to the construction of legitimacy or ‘realness’ of Antifa for the website’s audience. Such images were often accompanied by linguistic resources evaluating people negatively, with the most frequent Judgment resources including ‘Conservative/violence’ for 2017 (in 18% of headlines), ‘violence’ in 2018 (in 26% of headlines), ‘attack’ in 2019 (in 25% of headlines), and ‘riot’ in 2020 (in 17% of headlines). By identifying how linguistic features and images work in tandem in newsbites, this study builds on existing research on how linguistic features are used by media to attract audiences (Smith & Montgomery, 1989), perform pragmatic functions (Isani, 2011), and construct ideologies (Montejo & Adriano, 2018). While research has also shown how specific linguistic features can contribute to sensationalism in headlines (e.g., Molek-Kozakowska, 2013), this study demonstrates the affordances of multimodal features in the media’s construction of national emergencies like that of the U.S. in 2020.

A discourse study of leaders' speeches and their reports during the invasion of Ukraine: The case of Japan

Panel contribution

Akira Satoh¹

1. Osaka University

This research studies what leaders said in what way during global emergencies, and how the media reported it. More specifically, I examine not only speeches and responses at press conferences by the leaders of Ukraine and Russia, as well as Japan and the United States, but also reports by each country's media, regarding Russia's invasion of Ukraine, which began on February 24, 2022. By analyzing the political and media discourse regarding the invasion, this research aims to shed light on the rhetoric used by the leaders and how each media portrays it. This research is unique in that it compares and contrasts discourses between Russia, Japan, and the United States, and in that it conducts multimodal analysis.

Through the analysis, I clarify what kinds of rhetoric/discourses leaders used to justify their ideologies and actions to the masses, and which ones the media reported and not reported. By doing so, I would like to investigate how leaders and the media construct each narrative, "the best and only way to influence the minds of others," and explore the possibility of suppressing one function of narrative, "sowing the seeds of division, mistrust, and hatred" and advancing another function, "promoting empathy, understanding, charity, and peace."

In this presentation, I concentrate on the rhetoric in the opening statements at the press conferences by the then Prime Minister of Japan, Fumio Kishida and their reports by major Japanese newspapers. For example, in the opening statement at the press conference on February 25, 2022, he uses a variety of intensifiers such as "blatant," "absolutely," "it in the strongest terms," "significantly," and "strongly." He also repeats key phrases such as "unilaterally change the status quo by force" and "undermine the very foundation of the international order." Further, he uses similar phrases such as "take measures" and "implement measures," and "do everything in our power" and "do everything we can." The use of these words and phrases shows he wants to make himself look like he is seriously and legitimately tackling the problem. On the other hand, while Japanese major newspapers more or less quote these words and phrases, which are mostly relevant to political issues, they rather focus on economic issues such as fuel prices hike, which are only a fraction of Kishida's statement. Considering the media's agenda-setting (gatekeeping) effect, these media reports can turn out to trivialize the seriousness of the issues.

A social semiotic study of the multimodal engagement strategies in Chinese preflight safety videos

Panel contribution

***Yixin Chen*¹, *Enhua Guo*², *Mei Li*¹**

1. Shanghai International Studies University, 2. Ocean University of China

Flight safety is paramount for the aviation industry. Effective preflight safety videos are critical in preparing passengers for emergencies, thereby enhancing survivability (Wilson et al., 2004). Traditional safety videos, however, are often perceived as monotonous (Parker, 2006) and passengers may overlook them due to their overconfidence in safety knowledge or anxiety about flying (Winter et al., 2021). In recent years, airlines worldwide have sought to make safety videos more engaging by incorporating innovative multimodal resources. Given China's indispensable role in global civil aviation, this study investigates the multimodal engagement strategies in Chinese preflight safety videos in enhancing cabin safety education. Through the lens of social semiotics (Kress and Van Leeuwen, 2006), we analyze 14 preflight safety videos brought into play between 2019 and 2024 by 10 major Chinese airlines. This study addresses two major objectives: 1) how flight safety information is effectively conveyed, and 2) how multimodal resources are orchestrated to engage passengers and shape their safety awareness. Our findings identify three main strategic multimodal engagement configurations that engage viewers onboard by fostering closer social relationships between viewers and safety information: 1) close-up shots on safety operation and instruction; 2) interaction between gazes and gestures; and 3) pop-up visual aids. These features help passengers to overcome language barriers and manage vulnerabilities during potential emergencies. Our analysis also reveals that the safety concept is metaphorically constructed in various Chinese sociocultural scenarios that it transcends the cabin to mitigate passengers' anxiety and enhance safety communication. This study contributes to the understanding of flight safety discourse, offering valuable insights for enhancing safety education across diverse audiences.

Keywords: social semiotics; multimodality; preflight safety videos; engagement; Chinese airlines

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Constructing threats: News Values Analysis of recent COVID-19 newspaper reports in South Korea and Japan

Panel contribution

***Krisda Chaemsaithong*¹**

1. Hanyang

At the time of starting this project (August 2024), the COVID-19 situation is still described as “deadly (threat),” “alarming (increase),” “public’s woes,” “whammy,” and “(Japan) battling 10th wave & 11th COVID wave,” “highly contagious new variant,” “number of COVID-19...cases remain[ing] high in Japan,” in various articles by *The Korea Herald* and *The Japan Times*, the largest English-language daily newspapers in South Korea and Japan, respectively. This practice raises important questions for pragmatics working on the language of the media for a number of reasons. First, in comparison to the time when the pathogen first emerged, its newsworthiness is not obvious at the current time. Nor is the impact of the pathogen more debilitating or lethal in comparison to the previous years. What is more, granted that the COVID-19 disease is seasonal, it follows a predictable pattern, common among other respiratory diseases. What then is newsworthy about the disease?

Underpinned by the social constructivist view that threats and securities issues must be framed as such, rather than existing as givens (Jarvis and Holland 2015, Peoples and Vaughan-Williams 2021), this study applies the concept of Discursive News Values Analysis (Bednarek and Caple 2017) to a corpus of COVID-19 news reports in *The Korea Herald* and *The Japan Times* from 2023 to 2024 (and ongoing until 2025 for currency of data), focusing on the language of the headlines and sub-headlines—the most prominent features of a news article serving to create a context to interpret the issue being reported (Dor 2003). The findings reveal that Negativity/Positivity, Timeliness and Superlativeness, are emphasized in *The Korea Herald*, while Unexpectedness, Impact, and Proximity are emphasized in *The Japan Times*. Despite these differences, we have identified common lexico-grammatical choices in the two newspapers that serve to create a never-ending narrative of a threatening pathogen in the coverage. It is argued that the reports provide no helpful information for the reader to reduce health risks and potentially distort the risk perceptions of the virus.

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Contemporary media representations of US-PRC relations: Ideological and intertextual aspects of ‘dialogue’ in US and PRC media

Panel contribution

*Cedric Deschrijver*¹

1. Ming Chuan University

Amid deteriorating relations between the United States (US) and the People’s Republic of China (PRC), international media has increasingly reported on both countries’ management of their relationship through crises, highlighting the role of diplomacy in preventing, or potentially leading to, conflict. In this reporting, the term ‘dialogue’ has become a common shorthand, serving as an umbrella term for country-to-country relations and exchanges (or the absence thereof). Yet this seemingly straightforward concept occludes its significant role in the framing of geopolitical affairs: besides shaping representations of the ‘Other’ (as a real or imagined adversary), it may also establish dominant (language-)ideological viewpoints.

The current study analyzes how English-language media of the US and PRC employed ‘dialogue’ to represent diplomatic relations during a recent critical period. The corpus comprises 440 news texts from both countries, published from 2020 to 2024. This period was marked by mutually suspicious US-PRC relations and a relative scarcity of publicly visible diplomatic exchanges, followed in 2023 by a tentative shift towards rapprochement. Through a mixed-method linguistic-pragmatic discourse analysis, the study investigates how ‘dialogue’ is implicated in each countries’ media strategies, and seeks to explore the implicit socio-political assumptions underlying the term’s usage.

The comparative analysis reveals a significant discrepancy in US versus PRC media discourse. In PRC media, several discursive features related to ‘dialogue’ highlight the term’s densely intertextual functioning. As corroborated by corpus-linguistic results, the term frequently occurs in collocations, which in turn establish strong intertextual links to PRC political discourse. This imbues ‘dialogue’ with political and tactical significance. Its use in various forms of represented speech further strengthens these links, and positions ‘dialogue’ in alignment with state rhetoric. In contrast, US media usage of ‘dialogue’ lacks this intertextual depth, with metapragmatic indicators of political significance being largely absent. Instead, the concept is more frequently used (merely) metonymically to refer to meetings or diplomatic efforts between the two countries. Consequently, although US media adopts a similar framing of diplomacy through the notion of ‘dialogue’, it overlooks a key political dimension inherent in PRC discourse. The paper concludes with reflections on the role of media discourse in shaping perceptions of international diplomacy and crisis, while considering potential challenges in linguistic representations across political contexts.

Disasters and Visual Media

Panel contribution

Noriko Okamoto¹

1. Tokyo International University

“Yasashii Nihongo (Easy Japanese)” was devised in the wake of the Great Hanshin Earthquake of 1995 by Professor Hiroyuki Sato of Hirosaki University. In Japan, an earthquake-prone country with a declining birthrate and an ageing population, the importance of “Yasashii Nihongo” has been explored not only for providing information to foreigners in times of disaster, but also for language security not only for native speakers of Japanese, including the elderly, but also for disabled people and language minorities. The Government’s ‘Measures for Accepting Foreigners’ includes ‘further promotion of easy Japanese’ from the perspective of ‘strengthening information dissemination to foreigners and consultation systems for foreigners’. However, it has been pointed out that visual information that is culturally understandable to native speakers of Japanese, such as illustrations accompanying “Yasashii Nihongo” or symbols on shelter notice boards, may lead to misunderstanding or fail to reach those who need the information.

The aim of this study is to identify these problems through a multimodal analysis of “Yasashii Nihongo” as a disaster information medium, and to propose solutions and possible future developments.

“Yasashii Nihongo” was developed with the aim of providing disaster information to foreigners as quickly as possible. Dissemination of “Yasashii Nihongo” by local authorities has increased as a result of the publicity given to the need for it by Professor Iori and his colleagues.

However, in a 2019 public opinion survey on Japanese language for all ages, about 70% of all respondents said they did not know “Yasashii Nihongo”.

In the medical field, which is under pressure to respond to disasters, awareness has been raised among medical personnel through the YouTube distribution created by Professor Takeda, Iwata and others, which is held several times a year. At present, YouTube videos in the medical field are being paraphrased on “Yasashii Nihongo”. As a result, it has been reported that when various types of instructions are given to foreign patients, the success rate is 11% in ordinary Japanese, but 95% in “Yasashii Nihongo”. Thus, in addition to the dissemination of disaster information by local authorities, “Yasashii Nihongo” is becoming more widespread in the medical field.

In March 2022, the Immigration Bureau and the Agency for Cultural Affairs published a guideline listing six practical points for “Yasashii Nihongo”. However, even there, only the last item mentions the need to utilise non-verbal elements such as photographs and diagrams.

From these measures and surveys, the following two issues have emerged: first, there is still a bias towards English in both local government websites and the medical field; second, even in “Yasashii Nihongo” displays, the focus is on the Japanese language itself, and there is a delay in analysing and addressing the issue of understanding multi-modal information, including visual elements.

Through a multimodal analysis of “Yasashii Nihongo” displays as visual disaster information medium, I would like to present the problems and proposed solutions for building a safe and secure multicultural society.

How to Win the Final Rose? Neoliberalism and Gender Ideology in Japanese Konkatsu Reality Shows

Panel contribution

***Hengcong Li*¹, *Kaihuan Chen*¹**

1. Osaka University

Since the “1.57 Shock” of 1990, low birth rates in Japan have been described as a national “crisis”. The initial *Shoshika Shakai Taisaku Hakusho* (*White Paper on Declining Birthrate Measures*) identified delayed marriage and non-marriage as major contributors to this decline. Against this sociocultural backdrop, marriage—a traditionally private affair—has become a subject of public concern. In 2008, family sociologist Yamada Masahiro and journalist Shirakawa Toko introduced the term *konkatsu* (marriage-seeking activities) in their work *Konkatsu jidai* (*The Era of Marriage-Partner Hunting*), which became one of the ‘best new words and buzzwords’ of 2008 (Dalton & Dales, 2016, 2). “Rather than just describing a social phenomenon, this book helped to produce a new one that equates the search for a life partner to the standardized and often excruciating process of finding an employer” (Fassbender, 2022, 5).

As the *konkatsu* trend gained nationwide popularity, numerous publications and television programs have been produced and broadcast. Among these, scholars have shown great interest in how these television programs construct perspectives on romance and marriage, as well as representations of women. Although most prior studies grounded in the theory of culture and representation do not focus specifically on the domain of *konkatsu*, Freedman and Iwata-Weickgenannt (2011) and Qiao (2024) analyzed relevant scenes in such programs, highlighting an ideology presented by *konkatsu* agencies in these dramas: a woman’s value in marriage markets is often centered on her childbearing potential.

In the current context, where supporting *konkatsu* has been positioned as part of national countermeasures against declining birth rates, critically examining the role of media in this issue is crucial. Therefore, this study poses two research questions: (1) How are the pathways to marriage articulated in television programs about *konkatsu*? (2) What underlying ideologies are conveyed within these *konkatsu* discourses? Given the complex gender dynamics inherent in *konkatsu*, we utilize feminist critical discourse analysis, “a framework that combines insights from critical discourse analysis and feminist studies” (Nartey, 2024, 419). This study focuses on *The Bachelor Japan* and *The Bachelorette Japan* as research subjects, both of which position themselves as *konkatsu* reality shows. These shows aim to portray the process of a man (or woman) selecting a marriage partner from among numerous candidates and the candidates’ efforts to secure a path to marriage.

The results suggest that neoliberalism and traditional gender norms are deeply embedded in contemporary Japanese *konkatsu* discourse. Within this ideological framework, *konkatsu* is constructed as a domain governed by efficiency and competition, in which individuals seeking marriage must engage in self-presentation, evaluation, selection, or elimination, akin to the process of individual job-seeking. Although this process ostensibly offers freedom of choice and a range of diverse options, the active pursuit of marriage, in fact, frequently entails heightened self-surveillance and a more efficient internalization of traditional gender norms.

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Legitimation of COVID-19 Replicon Vaccine Discrimination in Japan: A Multimodal Discourse Analysis of Posts on X

Panel contribution

Tsukiho Kishida¹

1. Osaka University

This presentation discusses the result of a discourse analysis of posts on X about the COVID-19 replicon vaccine in terms of legitimation. The replicon vaccine is a self-amplifying next-generation mRNA vaccine. In Japan, it was approved in October 2024 as a COVID-19 vaccine for regular vaccination programs targeting elderly individuals aged 65 and older, despite not being approved in other countries. In Japan, discriminatory actions such as the refusal of entry to hospitals and stores, as well as harassment on social media, are being directed at individuals vaccinated with the replicon vaccine. Similar issues arose in Japan between 2020 and 2021, when COVID-19 spread globally. During that time, harassment and unfair treatment of unvaccinated individuals on social media were criticized and labeled as “vaccine discrimination.” Therefore, the refusal of entry and harassment on social media directed at individuals vaccinated with the replicon vaccine can also be considered a form of “replicon vaccine discrimination.” Today, posts on X (formerly Twitter) have emerged legitimating the refusal of entry to individuals vaccinated with the replicon vaccine.

This study aims to reveal 1) How the replicon vaccine and individuals vaccinated with the replicon vaccine are portrayed and subjected to harassment, and 2) How replicon vaccine discrimination is being legitimated. To investigate these questions, I collected posts in Japanese containing the term “Replicon” on X from October 1, when began regular vaccination programs in Japan, to October 5, 2024. The collected data is 427 posts. A multimodal discourse analysis was then conducted on the collected data. To reveal how replicon vaccine discrimination is legitimated, I examine the collected data in terms of legitimation strategies (Han, 2018; Cmeciu, 2023).

It was found that emphasis on the dangers of the vaccine and mockery of infected individuals is conveyed through multimodal resources, enforcing strategy vaccine discrimination whilst simultaneously being legitimated. The below comment, posted on May 3rd, shows an example of the praise expressed towards the refusal of entry the store to those vaccinated with the replicon vaccine.

“It’s amusing to see how those who believe in vaccines are perplexed by LAVA’s refusal to allow entry to individuals vaccinated with the replicon vaccine☺. LAVA’s response is only natural and aligns with global standards. It’s being rejected by countries all over the world. Japan is the only country that has approved the replicon vaccine.” (Original written in Japanese, translated by author)

In this post, those who view the vaccine positively are defined as “vaccine believers,” and their confusion over the refusal of entry is mocked as “amusing.” An emoticon of smile (☺) emphasizes the mock. According to Han’s (2018) concept of legitimation strategies, such comments represent a framing of conflict through dichotomization by questioning the attitudes, beliefs, and ideologies of the opposing side. In my presentation, I will show several analyses against posts to clarify the nature of the legitimation of replicon vaccine discrimination.

Media Representation of Childfree Propaganda Ban in Russian Internet News

Panel contribution

Anastasia Semenova¹

1. Osaka University

This study aims to explore how knowledge is produced through Russian media during emergencies and discusses its relation to nationalism. In October 2024, the Russian government passed a bill to ban the child-free movement, labeling it as extremist. In the context of the ongoing Russian invasion of Ukraine, this legislation echoes discursive struggles in defining and shaping the Russian national identity to be ideologically opposed to that of “the collective West.” Drawing from this case, the study explores media communication and (re)production of knowledge under war censorship, which heavily restricts the freedom of the press.

Recent scholarly discussion on propaganda in Russian media in the digital age was mainly focused on the context of the 2014 Crimean crisis and the ongoing war in Ukraine (Oates, 2016; Pavlyuk, 2019; Geissler et al., 2023). The child-free movement and its representation in Russian media discourse, on the other hand, has been largely understudied. This study can contribute to understanding how media discourse constructs a representation of socially significant issues in non-Western cultures and atypical settings, such as the current war censorship in Russia.

To analyze the representation of the ban on child-free propaganda in Russian news media, the study conducted a discourse analysis of a corpus of news articles from February 2022, when the first proposals to ban child-free propaganda were announced to March 2025. The corpus includes pro-government-leaning media outlets such as Russia Today, RIA Novosti, RBC, and oppositional outlets Meduza and Mediazona. The study mainly draws on framing analysis (Kuypers & D’Angelo, 2010) and discourse analysis (Dijk, 2008) approaches to build its analytical framework.

The analysis revealed such key frames used by Russian pro-government news media in reporting on the ban on childfree propaganda as foreign destructive ideology, stigmatization of childfree people parallel to that of LGBT+, and the national duty of citizens to have children. Contrastingly, oppositional media outlets took an educational approach, providing opinions from voluntarily childless people and experts in gender studies. Interestingly, the study found that the data corpus of pro-government-leaning media contains irony in its headlines regarding the bill’s necessity. The findings suggest that media representation of the ban on childfree propaganda reflects the instability of hegemonic discourse and its reliance on Othering as an ideological tool in creating nationalist narratives in Russia.

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Media Representations of Ukrainian President Zelensky -A Multimodal Discourse Analysis of Speeches in Various Countries

Panel contribution

Kaori Hata¹

1. *Osaka University*

On February 24, 2022, Russian President Vladimir Putin invaded Ukraine under the name of “Special Military Operations.” The Russo-Ukrainian War, which began with this Russian military invasion, was primarily a successful strategy (so far) by the Ukrainian side to use sophisticated media strategies to communicate to the world in the most efficient and effective manner as a small country attacked by a major power. In addition, the media strategy was not only used by President Zelensky, but as part of a more grassroots movement, ordinary citizens also posted on social networking sites, enabling them to directly communicate to the world the more realistic misery of the fighting conditions.

In this paper, I will focus on President Zelensky’s speeches in various countries by employing a multimodal discourse analysis, in order to clarify his representation of the speeches as a form of foreign policy. Here, I picked up the examples his speeches in the Japanese Parliament speech, and the Hiroshima speech. In these speeches, I have focusing on the “no mention” strategy, which particularly observed in the speech in these two speeches above.

On March 23, 2022, President Zelensky delivered an online speech at the Japanese Diet. The tone and content of the speech were milder than other speeches. In his speeches outside of Japan, President Zelensky has delivered powerful speeches calling for justice and impunity, but in this speech in Japan, he used the word “peace” 12 times, a word he does not use often in his other speeches, and focused on praising Japanese culture and “asking” for support for “post-war” reconstruction. It can be said that he was aware of Japan’s international positioning and the military restrictions of the Japanese Constitution, and carefully crafted his speech so as not to conflict with them.

Furthermore, a “no mention” strategy was observed here. Whereas in the speeches of other countries, the strategy was to try to have the audience understand Ukraine’s current position by citing historical facts such as the country’s damage and defeat in the war, Japan’s speech to the Diet did not mention Japan’s past defeats and damage in the war. The reason is that touching on Japan’s past would inevitably lead to blaming the U.S., which is Ukraine’s number one supporter. As a result, in his speech in Japan, President Zelensky did not mention World War II (defeat, or the atomic bombing), but focused on “reconstruction,” “anti-war,” and “peace.” Throughout the speech, he appealed for post-war support referring to post-reconstruction. Here, the “no mention” strategy was clearly seen.

Similarly, in his speech in Hiroshima, while exquisitely avoiding the question of “who dropped the atomic bomb on Hiroshima,” he contrasted “we” who survived the accident at the Chornobyl nuclear power plant. Overall, President Zelensky got through his speech without antagonising anyone but Russia by replacing “nuclear threat” with illegal control of nuclear power plants instead of “atomic bomb itself.”

The presentation will show the results of multimodal discourse analysis with specific examples.

What Differentiates Disaster Dialogues from First-Time Meetings? : Examining the Role of Delayed Comments in Fostering Empathy

Panel contribution

*Etsuko Yoshida*¹

1. University of Shiga Prefecture

This study investigates the promotion of empathy and mutual understanding between two college students who are meeting online for the first time through the discussion of extraordinary events such as the COVID-19 pandemic. We present the following research question: What distinguishes disaster dialogues from a typical first-time meeting conversation? Specifically, this study examines the co-construction of intersubjectivity and stance adjustment as participants share personal or unique experiences and how these narratives facilitate the emergence of empathy.

While the majority of prior studies focus on disaster narratives as reflections on past events (e.g., Iwasaki, 1997), the current study explores real-time exchanges about novel and impactful experiences. In these interactions, *empathic moments* (Heritage, 2011) are generated through recipients' empathetic responses, building solidarity with the storyteller. The study uses various interactional resources, such as "parallel assessments, subjunctive assessments, observer responses, and response cries" (Heritage, 2011), to explore the development of empathy in the context of Japanese first-time meetings conducted remotely. This study hypothesizes that empathic moments (Heritage, 2011) are co-constructed through intersubjective alignment (De Bois, 2007) and style-shifting patterns that emerge as speakers engage with one another's narratives. Delayed comments, which serve as the key focus of this analysis, function as evaluations that affirm the significance of a story, enhancing empathy through additional exchanges that amplify shared understanding.

The data for this study consist of dialogues between seven pairs of Japanese college students (mixed gender, aged 18–26 years) who engaged in 20-minute online conversations to discuss the impact of the pandemic on their daily lives. Analysis reveals that empathic moments frequently occur in three contexts, namely, acceptance of the atypical personal experiences of the speaker (e.g., growing a mustache), acknowledgment of the unfamiliar events experienced by others (e.g., children wearing masks in summer), and a mutual discomfort regarding the unusual behavior of others (e.g., a friend disregarding public health guidelines). These three dialogues include delayed comments, used as a strategic tool in negotiations to make the other party more eager or uncertain. Thus, delays in dialogue are powerful and can significantly impact the tone and interpretation of a conversation, making it essential to understand how and when to use them effectively.

In conclusion, delayed comments and mixed-style shifts foster closeness and empathy between participants, which are co-constructed through polite forms (*desu/masu*), reactive tokens (Clancy et al., 1996), and particles (*ka*, *ne*, *yo*, and *yone*). The analysis identifies three key stance-taking patterns, namely, mitigations (e.g., *omou*, *kanji*, and *mitaina*), reactive tokens (e.g., *sō desu* and *wakaru*), and final particles (*ne/yone*), which reveals how these interactions promote relational intersubjectivity and empathy in first-time disaster dialogues. Therefore, delayed comments are not merely a repair strategy but cues that shape the flow, structure, and relational dynamics of interactions, highlighting the co-construction of conversations in sensitive scenarios.

**Multilevel and
multimodal approaches
to norm negotiation in
Japanese styling practice
(organized by Momoko
Nakamura, Haruko Cook)**

Clapbacks and Roasting Trolls: Challenging ideological norms on Japanese TikTok

Panel contribution

Gavin Furukawa¹

1. Sophia University

One of the challenges in researching mediatized data is the ever changing nature of new media forms and the impact that these changes to the technoscape have to communicative acts and their associated genres. Similarly, how these genres and acts relate to the norms of different speech communities can lead to deeper understandings regarding the spread of ideologies and resistance to ideologies in post modernity. To aid in this endeavor, this presentation examines the discourse of clapbacks on Japanese TikTok by focusing on a particular content creator who confronts online trolls that question her Japanese-ness due to her mixed heritage and her critiques of Japanese society. The clapback as a genre has its roots in hip hop culture as a type of cutting verbal response to negative commentary. The discourse in this data of Japanese clapbacks leads to interesting questions regarding ideologies of racial purity and national identity in contemporary Japan and the role of social media in negotiating long held norms of identity. Despite the increasing popularity of TikTok among young people in Japan, with 70 percent of teenagers and over 50 percent of people in their 20s actively using the platform, research on this area of the technoscape remains scarce. The data is also particularly interesting in that the speaker uses extremely sarcastic commentary which is often perceived by lay people as being in contrast with norms of Japanese society.

Using both a Bakhtinian and Interactional Sociolinguistics informed approach, this study analyzes the short form videos from this creator's channel in terms of contextualization cues, framing techniques (Goffman, 1986), double-voicing, and indexicality. Although the content creator is bilingual in both English and Japanese, this analysis focuses specifically on the Japanese language clapbacks leading to a nuanced understanding of how she engages with online trolls while at the same time addressing the Japanese audience but still connecting with her English language followers as well through the use of the multimodal aspects of TikTok. The findings reveal that the content creator uses abduction (Bateson, 1979) to make her critics aligned with historical images associated with extreme nationalism and racial purists, while at a different level, excessive politeness strategies are used to create rude responses that challenge these ideological perspectives, creating countering formulations of what it means to be Japanese. The format she uses not only engages with the online troll but also creates a public space to challenge the norms of racial and national identity. While the implications of this presentation help to guide us to a broader understanding of audience design and the workings of digital discourse, it still has limitations. The importance of future research on other bilinguals as well as Japanese monolingual content creators will be discussed to help further our understandings of race and identity discourse in Japanese TikTok.

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Designing Urgency: A Social Semiotic Perspective on Japanese Disaster Warnings

Panel contribution

*Amy Takebe*¹

1. Otaru University of Commerce

Following the 2011 Great East Japan Earthquake and Tsunami disaster, *Nippon Hōsō Kyōkai* ('Japan Broadcasting Corporation,' hereafter NHK) has taken the lead in changing the styling of directives in emergency broadcasts. During the emergency broadcast of the 2024 Noto Peninsula Earthquake, Verb-*koto* construction, along with an honorific request construction, Verb-*te kudasai*, was used by an NHK announcer while urging people in the at-risk area to take protective actions against a tsunami threat.

According to Nakamaru and Nakayama (2024), Verb-*koto* construction was used in the 2024 Noto Peninsula Earthquake emergency broadcast for the first time to "imply a command without using the imperative form." They further note that the use of Verb-*koto* construction in an emergency broadcast was decided prior to the 2024 Noto Peninsula Earthquake in response to the need to create warnings that would signal more urgency. From the point of view of Brown and Levinson's (1987) politeness theory, no face redress is necessary in urgent situations (pp.95–96, 98). However, the NHK announcer's choice of using Verb-*koto* construction and Verb-*te kudasai* construction, rather than a bald imperative form of a verb, seem to indicate a more complex process of producing a disaster warning. That is, NHK announcers facing sociolinguistic constraints of trying to maintain the institutional identity and the public reputation of "an arbiter and maintainer of language standards" (Carroll, 1995, p. 288) while trying to save lives during extreme events on live broadcast.

Much of the previous studies that examined Japanese disaster warnings within the framework of pragmatics focused on the effectiveness of the delivery method and the verbal message (e.g., Arai, 2013; Yamori, 2016). However, the NHK announcer's choice of using Verb *koto*-construction in a tsunami warning seems to indicate the critical role that social contexts play in producing disaster warnings.

Additionally, while language inevitably plays an important role in heightening the general public's risk perception, we can not ignore the fact that people communicate with multiple semiotic resources along with language (Jewitt, 2014; Kress & van Leeuwen; 2001; Mchin, 2013). For instance, Takebe (2024) presents a moment-by-moment construction of a televised tsunami warning broadcast on NHK from 2016 which used chimes, maps, captions, live footage, and other non-linguistic meaning-making resources along with spoken texts (e.g., honorifics).

Taking the social semiotic approach (Jewitt, 2017; Kress, 2010), this study attempts to illustrate how we can better conceptualize disaster warning as a multimodal social process. The current study examines how the discourse of disaster warning is articulated through the interplay of multiple semiotic resources and the sign-makers. In particular, the current study contributes to the panel by providing illustrative examples of how the styling of directives has been negotiated in the specific context of Japanese public service media over the years.

How to deviate from the norm while keeping it: A multi-party research interview in Japanese

Panel contribution

Haruko Cook¹

1. *University of Hawaii*

This paper discusses how multi-party research interview participants mobilize linguistic and other semiotic resources to deviate from the norm of an interview while they simultaneously maintain it.

In social interaction, participants do not always conform to the social norm of a given activity based on language ideology but deviate from the norm from time to time (e.g., Coupland 2007; Agha 2003; Okamoto & Morimoto 2023). In studying gender norms and styling in Japanese, Okamoto & Morimoto (2023) assert that a multi-level analysis is needed as speakers employ both normative and non-normative forms in the same speech context. In Japanese the addressee honorifics are associated with formal or institutional contexts as they index the speaker's "on-stage" presentational stance (Cook 2008). However, by studying a wide range of formal contexts, scholars found that the participants shift between the addressee honorifics and the plain form (e.g., Cook 2006; Enyo 2015; Geyer 2008, 2013). For example, Geyer (2008) reports that in teachers' meetings in Japanese secondary schools, the addressee honorifics tend to be used in planned and official talk while the plain form, in spontaneous and unofficial talk such as a joke accompanied by laughter. This implies that in a situated practice, the norm and its deviations are indexed by multiple semiotic resources, not just by single forms (honorifics and plain forms). To better understand a complex and dynamic process of situated practice, this paper uses a multi-level analysis. Suzuki (2023), whose multi-level analysis of dyadic research interviews, demonstrated that the interviewer and interviewee were emotionally bonded by the interviewee's use of linguistic, paralinguistic, and extralinguistic resources while maintaining the norm of research interview by means of addressee honorifics. As a multi-party research interview is much more complex (Cook 2023), this paper investigates the following questions by using a multi-level analysis.

- What linguistic and paralinguistic resources are used to deviate from the interview norm?
- What linguistic and paralinguistic resources are used to maintain the interview norm?
- What is interactionally accomplished by deviating from the norm?

The data come from a multi-party research interview, in which the interviewer interviews three Japanese women about workplace culture differences between Japan and Hawaii. The entire interview was conducted in Japanese. The data are quantitatively and qualitatively analyzed. The study finds that to deviate from the norm, the interviewees shift the normative turn-taking system of an interview to the locally managed turn-taking system (Sacks, Schegloff & Jefferson 1974) of ordinary conversation among the interviewees. Even the interviewer occasionally joins the interviewees' ordinary conversation. This move enables the interviewees to agree with each other and to repeat each other with great frequency. The norm of an interview was observed by the use of the addressee honorifics and by the interviewer's occasional display of her official role as an interviewer. In sum, the participants' deviation from the norm of an interview is an effective way to produce vivid descriptions, construct their identity as Japanese and share strong emotions among themselves.

Navigating norms and relational dynamics: Male workers' use of *watashi* in business interactions

Panel contribution

*Junko Saito*¹

1. Temple University, Japan Campus

This study explores male workers' utilization of the formal first-person pronoun *watashi* in conjunction with various co-occurring linguistic elements, including speech styles (i.e., the addressee honorific *desu/masu* forms and the non-honorific plain forms), in the context of enacting speech acts at work. It also considers the intricate interplay between different levels of norms in relation to variations in linguistic usage.

First- (and second-) person pronouns are traditionally understood as gendered, and thus they are among the primary linguistic variables that have drawn significant attention in the scholarship on Japanese language and gender. Indeed, the usage of first-person pronouns *boku* and *ore*, which are traditionally construed as male-speaker-associated, has been extensively examined (e.g., Miyazaki 2023; SturtzSreetharan 2009; Yee & Wong 2021). In contrast, the first-person pronoun *watashi* is relatively understudied, partly because its use is normative for both men and women in certain contexts (Onishi 1994). While it is ideologically associated with female speakers, it is also a normative index of formality and/or (negative) politeness for speakers of any gender (Lee & Yonezawa 2008). Furthermore, as Japanese is a pro-drop language, the use of any pronoun is, in a way, marked (Shibamoto Smith 2004). This suggests that the role of the pronoun *watashi* may extend beyond the conveyance of normative indices. This study addresses the following questions: (1) Given my preliminary data observations that the combination of *watashi* and co-occurring speech styles deviates from institutional norms, in what ways does male workers' use of these combinations function in their discourse? and (2) how does their use of *watashi* discursively contribute to the success of their speech acts?

The data come from two sources: audio-recorded meetings at the Tokyo office of a global IT corporation, and video-recordings of a business manners training camp. The analysis illustrates (1) how male workers, through the negotiation of multilayered norms in local interactions, attempt to perform speech acts in a manner that is relatively acceptable at the meso level of communities of practice, (2) how *watashi* discursively serves not only to shape context, but also to perform relational work, and (3) how *watashi* contributes to navigating linguistic politeness and impoliteness.

The study reveals that when participants shift away from institutional norms by using speech styles with or without affective elements, they attempt to maintain an overall speech context that aligns with the relevant institutional norms through the use of *watashi*. The analysis of *watashi* along with speech styles thus allows us to observe the complex interrelationship between multilayered norms and variations in language use. This study suggests the importance of examining multileveled semiotic resources in order to fully understand what speakers are actually doing with language, as well as the need to consider linguistic resources that have received less attention.

Negotiating Patriarchal Ideologies: A Feminist Multimodal Critical Discourse Analysis on Gender Norms in Conversations Among Japanese Female Comedians

Panel contribution

*Airi Kawakami*¹

1. Sophia University

Gender inequality has long been a huge issue in Japanese society. The ill-balance in gender is also deeply rooted in the comedy industry; men dominate both in numbers and influence, whereas women are largely relegated to supportive roles, serving as the source of laughter or appearing as the “lone woman” among men. Even with the recent remarkable success of Japanese female comedians, there is still a persistent sexist tendency for them to be forced to shed their femininity (*onna o suteru*) or accept unpopular roles; to be funny, Japanese female comedians cannot be feminine. It is crucial to study the comedy industry because gendered ideologies in the domain are likely to prevail through media such as SNS and television programs and can be influential on people’s attitudes and communication. Given the situation, this presentation discusses patriarchal ideologies and gendered norms in Japanese comedy and explores how they are related to linguistic practices by the participants of the entertainment genre. This research examines following research questions: (1) Is patriarchal ideology reproduced or negotiated through the conversation among Japanese female comedians? (2) How is masculinity/femininity constituted in this discourse?

The research analyzes backstage interactions among Japanese female comedians through the framework of sociocultural linguistics, using feminist critical discourse analysis (Lazar, 2007). As an analytical tool, Membership Categorization Analysis (MCA) is used, mainly focusing on category and predicate. This study examines a 31-minute YouTube video of a Japanese female comedy group *Borujuku*. Meso-level multimodal analysis is used to investigate how linguistic, nonlinguistic, and semiotic resources reflect gender ideologies and norms. While Okamoto & Morimoto (2023) examines linguistic gender norms in general conversations by multilevel analysis, this study aims to provide deeper insights into the negotiation of gender norms by focusing on comedic contexts, where gender norm dynamics and challenges to patriarchal ideologies are observable. This study reveals that patriarchal ideology is continuously negotiated and highlights the usage of masculinity or femininity indexes in their conversations. Notably, one member adopts traditionally masculine norms, such as assertiveness and aggression, while others perform more normatively feminine behaviors, such as performing overly cuteness (including gestures). Also, the study indicates that the interpretation on some concepts differs depending on whether one chooses masculine or feminine style. For example, ‘*moteru*’ (being popular) is interpreted by a “masculine” member through a heteronormative lens (popularity with opposite gender), while “feminine” members see it as general popularity regardless of gender. This might reflect broader societal struggles around gender norms. Ultimately, the study shows that despite the progressive attempts by female comedians to challenge traditional roles, patriarchal ideologies continue to dominate Japanese comedy. However, the negotiation and conflict within groups like *Borujuku* offer potential for change and redefinition of comedic roles for women in a traditionally male-dominated domain in Japan.

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Negotiating with conflicting norms: Multilingual Japanese broadcast of breaking event at the 2024 Paris Olympics

Panel contribution

Momoko Nakamura¹

1. Kanto Gakuin University

This paper explores the ways the speakers accomplish interaction when two conflicting norms are simultaneously imposed upon the interaction by examining the Japanese live TV broadcast of breaking event at the 2024 Paris Olympics. The broadcast is an example of glocal performance in delivering the global breaking competition to the audience in Japan in Japanese language (Pennycook 2007), in which the interaction between the commentator and the announcer framed in the exciting breaking competition is embedded within the larger frame of the formal live Olympic broadcast on the official station, NHK (Japan Broadcasting Corporation) (Goffman 1981; Furukawa 2014). As a result, the commentator and the announcer were required to negotiate with the norms of both frames which call for quite different interactions.

The normative Japanese live TV Olympic broadcasts requests both a commentator and an announcer to conduct the interaction in the standard forms and avoid vernacular (Miyake 1997; Tatara 2015). Furthermore, a commentator is expected to give technical information and to make evaluations of the player's performance. An announcer is to educate the audience about competition format, to allocate speaking rights to the commentator by asking questions, and to give background information. In contrast, three major roles of MC at a global breaking competition are: to hype up the crowd, to educate the audience about competition format, and to keep the timing, schedule and the flow of the event correctly. In the Japanese broadcast, however, the voice of the MCs was inaudible.

The multilevel analysis reveals that the commentator complies with the norm of the MC at a global breaking competition, whereas the announcer conforms to the norm of the formal Olympic broadcast. The commentator predominantly focuses on hyping up the viewers in Japan by establishing intertextual links to global breaking battles. The commentator's performance includes: (1) English phrases that are emblematic of breaking, such as *let's go*, *wow*, and *yeah*, (2) Japanese translation of longer emblematic English expressions such as, "Give it up for XX," (3) a youth vernacular *ssu* which has been ideologically associated with hip hop culture in Japan (Nakamura forthcoming), and (4) references to the history of breaking. The announcer, on the other hand, never uses English, the Japanese translation of emblematic English calls, nor the youth vernacular, and delivers the whole broadcast in the standard form, and instead focuses on delivering information about competition format and the background information of players. As a result, the broadcast emerges as the novel hybrid form of interaction, conveying the excitement of global breaking battles within the formal structure of Japanese Olympic broadcast.

The finding implies that one way the participants deal with the conflicting norms imposed upon interaction is to have each speaker follow a distinctive normative frame. This implies that the speakers may interactionally deal with the linguistic norms imposed upon the situated interaction.

Route instruction and perspectival styling: A socio-cognitive account

Panel contribution

Kuniyoshi Kataoka¹

1. Aichi University

The relationship between stylization and genre has not only been actively discussed in literary criticism (Bakhtin 1981), but stylistic variation has also been a major topic of debate since the establishment of sociolinguistics (Labov 1972, Bell 1984, Giles, Coupland, and Coupland 1991). In particular, since Rampton's (1995) analysis of stylized Asian English, there has been a vast accumulation of research on language and identity in late modernity (e.g., Coupland 2001, 2010, Rampton 2009, Higgins 2014, 2015). In these studies, by focusing mainly on linguistic phenomena such as pronunciation, lexical choice, and code-switching linked to specific ethnicities, styling/stylization has been described as a phenomenon that can be attributed to social characteristics and motivations, or as a strategy for identity representation/construction, ambiguation, insult, parody, rejection, affirmation, etc.: see Higgins 2014). Attempts have also been made to expound this phenomenon through the concepts of performance, authenticity, and indexicality (Bauman 1992, De Fina 2007, Eckert 2008).

In this presentation, I will limit the range of style to intra-ethnic but multi-channel representations that compose a certain socio-cognitive style—the “perspectival style,” embodied in describing events unfolding in the “here and now.” Specifically, the route-instruction/wayfinding activity is replete with such practice and typically represents a negotiation process for solving emerging problems, rather than simply transmitting route information from speaker to listener. The reason why this phenomenon is labeled “style” here is because perspective-taking is neither haphazard nor free variation, but is socialized and normalized according to a perceptual scene and “frames of reference” (Levinson 2003) employed, at the same time manifesting itself as a contextually manipulated strategy. Here, I will generally, but not exclusively, categorize perspectival styles into *internal* (Character-Viewpoint-like and actor-intrinsic) and *external* (Observer-Viewpoint-like and relative) styles (cf. McNeill 1992, Levinson 2003), and analyze how these styles are (consciously or unconsciously) distributed, transformed, and integrated in the practice of route-instruction.

For this analysis, I extend “styling” to modalities other than language, and consider it as multi-voiced practice achieved by language, the body, and the environment, that is optimized to navigate the external world. In this context, it is essential to consider not only the participants (speaker and listener) but also their spatial arrangements and materials available therein. In addition, the *origo* in time and space is not simply singular or linearly transposed but could be abruptly shifted and/or merged through the “co-eval” voicing (Silverstein 2005) of multiple modalities. With those linguistic, bodily, and environmental affordances, the route-instruction activity is shown to be a holistic and dialectic practice consisting of systematic yet dynamic perspectival styles.

The interplay of styling and discourse framing: A comparative analysis

Panel contribution

Michiko Kaneyasu¹

1. University of California, Los Angeles

This study employs multimodal discourse analysis to investigate the interrelationships between styling practices, or ways of speaking and being (Coupland, 2007; Eckert, 2008), and social contexts. As demonstrated by Okamoto (2014), social meanings indexed by linguistic and other semiotic resources are context-dependent and ambiguous. For example, regional variants may index such meanings as regional identity, social intimacy, private speech, or relaxed attitude, depending on salient discourse frames at the time of the utterance.

The present study analyzes video recordings of three two-party dialogues between strangers to seek an emic perspective in the moment-by-moment development of their social encounters. The dialogues were also controlled for medium (Zoom), topic (Covid-19), and duration (20 minutes). The two interlocutors in each dialogue shared demographic characteristics: both were male university students of the same age, with one residing in the metropolitan Tokyo area, and the other in the Kansai region of western Japan. The controlled variables enabled a focused examination of individual differences in participants' understanding of and approaches to the 20-minute encounters, as well as their interactions with their counterparts.

The analysis revealed varied discursive practices and interactional moves through which the participants framed the unfolding discourse at socio-cultural, genre, and interpersonal levels (see Coupland 2007: 111-121). With respect to genre, some participants showed orientation to the ongoing encounter as conversational, while others treated it as a structured discussion. Their orientation was evidenced by the content of their utterances, interactional moves (e.g., second stories), and nonverbal cues such as eye gaze. At the interpersonal level, most participants maintained social distance with one another using polite speech, but there were inter-group differences in how they negotiated and shifted their styles over the course of their interaction. Socio-cultural frames were not made salient in two of the dialogues. However, in the third dialogue, the participants' attributes (i.e., university and regional affiliations) were made relevant, as both the respective speaker's social identity and the topic of conversation.

In addition to the significant impact of the participants' discursive framing on the potential social meanings indexed by certain variants, the study also shows that the interpretation of the particular use of a variant is relative to the speaker's general speech style and affective stance. For example, although all three speakers from the Western region used regional variants during the encounters, they projected vastly different social meanings. In one case, a speaker consistently used a regional speech style, and in conjunction with the socio-cultural framing mentioned above, the most salient meaning projected was that of regional identity. On the other hand, in another dialogue, a speaker used the common Japanese variant earlier in the discourse (i.e., *hijoo-ni* 'very; really'), and only towards the end, used a regional variant (i.e., *honma-ni* 'very; really') in expressing a strong empathy and shared experience with the interlocutor. This is likely interpreted as indexing a relaxed attitude and affective intimacy. The findings suggest that styling practices are dynamic and interactive phenomena that are best understood within their local discursive context.

The relevance of masculinity norms in the use of multi-level linguistic and paralinguistic resources for styling in Japanese conversation

Panel contribution

*Shigeko Okamoto*¹, *Maho Morimoto*²

1. University of California, Santa Cruz, 2. Chuo University

It is often reported in the media that gender differences among young speakers of Japanese have decreased over the years, and that women's speech has become less feminine and men's speech less masculine. Previous studies have shown a wide diversity in Japanese women's speech, including common usage of masculine speech forms. These studies have tended to focus on one or two linguistic features, especially sentence-final forms and personal pronouns. However, as pointed out by Okamoto and Morimoto (2022), it is important to examine the use of multiple semiotic resources, rather than a few, in order to better understand how speakers use gender-related forms to construct their personae and relationships under the constraints of context-specific gender and sexuality norms. The present study explores this issue, focusing on young men's speech, a topic understudied compared to young women's speech. The data are drawn from a corpus of informal dyadic conversations of college students. We analyze the conversations of a male student (referred to as 'Speaker M') interacting with other individuals in different social situations. We examine Speaker M's use of multi-level semiotic resources that are normatively associated with gender, including the following:

Linguistic features

- Morphological variables: sentence-final forms; sentence-medial particles (*ne*, *sa*); the polite prefix *o* for nouns
- Lexical variables: 1st and 2nd person pronouns; hedges (e.g., *nanka* 'somehow,' *toka* 'and the like,' *mitaina* 'like'); content words (e.g., *dekai-ōkii*; *chiisai-chicchai*); slang words
- Speech acts: ways of giving directives (e.g., asking to wait: *mate/mate yo* /*matte/matte yo*/*mattechoōdai*); ways of asking a question (e.g., asking if you are going: *iku no ka/iku?/iku no?*)
- Speech activities (e.g. joking, talking about serious matters)
- Turn-taking: backchannels; co-constructions
- Phonological variables: contraction of the diphthongs [oi] and [ai] to [ē]

Paralinguistic features

- Voice pitch
- Lengthening of phrase/clause final syllable (e.g., *sore de::* 'then')
- Laughter

Our analyses show that overall, Speaker M's speech is quite neutral or moderately masculine, a tendency also observed in previous studies of young women's use of sentence-final forms. However, such a broad summary does not do justice to how the speaker communicates in conversation. A close analysis shows constant fine-tuning dependent on Speaker M's relationship with the interlocutor and on changing contextual features. For example, even though his overall use of strongly masculine forms is infrequent, Speaker M used strongly masculine forms (e.g., certain lexical items; pronunciations; request forms) relatively more frequently when speaking with another male speaker than when speaking with a female speaker; he also used strongly masculine forms when engaging in a certain speech activity (e.g., joking or protesting). In sum, such complex use of multiple and multi-level semiotic resources suggests that the speaker is far from conforming to gender and sexuality norms,

but rather, he negotiates them according to various aspects of the changing discourse context (e.g., speech activity/acts, intimacy, emotions) and uses multiple and multi-level styling resources.

**Multimodal and
multilingual storytelling
practices in early
childhood (organized by
Josephine Mijin Lee, Aya
Watanabe)**

“Enacting K-” to Establish Conjoined Participation in Language Classrooms for Young Learners

Panel contribution

*Aya Watanabe*¹, *Mika Ishino*²

1. Fukui Prefectural University, 2. Doshisha University

In this presentation, we will illustrate language classroom teachers’ particular elicitation practice that prompts young learners’ immediate response during multilingual story-telling activities. Specifically, we will focus on the teacher’s “enactment of K- status” regarding the specific item of the story-telling (=specific knowledge) that is previously shared in the classroom. For example, when the teacher asks the students for confirmation with incorrect information, the students often quickly correct the teacher, mostly in a choral response manner (Lerner, 1995). Previous studies on such practice often refer to Sacks’s (1989; 1992) “correction-invitation device,” as the device enables the interlocutor to elicit the recipients’ responding action. Recent studies reported that classroom teachers deploy such practice to elicit students’ responses at points of interactional delay (e.g., Amar et al. 2022). In line with those studies, we will argue that this practice is particularly relevant to the young language learners’ classroom as the students’ correction is achieved based on their’ epistemic primacy over the focal topic. When the teacher embeds their K- status on the focal correction invitation topic, which is in the students’ real-life territory, the students quickly show their K+ status by correcting the incorrect information that is brought by the teacher. The data comes from video recordings of young children aged 4-5 years old learning English at an after-school English classroom in Japan. Drawing on multimodal conversation analysis (e.g., Mondada, 2018), we will illustrate three variations of this practice, namely: a) doing being false (i.e., miscalling a story-teller, student’s name in the classroom), b) doing being forgetful (i.e., forgetting the story information that the student previously provides to the class), c) doing being silly (i.e., showing an inappropriate/inaccurate understanding on the story topic). In all cases, the teacher carefully enacts those K- statuses through the use of multimodal resources (i.e., hand gestures, facial expressions, and marked shifts in prosody or voice quality). These multimodal resources play significant roles in leading the young learners to understand that the teacher is ‘enacting’ their K- status. The practice prompts the students’ conjoined participation during a whole classroom story-telling activity by each student. In doing so, the teacher effectively and economically invites the rest of the students to participate in co-constructing their peer’s telling activity. By illustrating the systematic organization of teachers’ enacting K- practices, this study aims to add an empirical finding of the teachers’ pedagogical practices in multilingual story-telling activities.

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Prayer routines in a bilingual Christian kindergarten classroom

Panel contribution

*Josephine Lee*¹

1. Ewha Womans University

This study examines how children construct their prayer requests while interacting with two homeroom teachers – American and Korean – in a bilingual Christian kindergarten classroom. Just as “saying grace” signals the beginning of a meal (Greer, 2018), morning prayer routines in Christian educational settings often mark the communal start of the school day. While religious rituals as such provide unique contexts for analysis, previous research has largely focused on informal, “everyday rituals” (Burdelski, 2010; Enfield, 2009). The interactional details of religious practices, especially in early childhood settings, remain underexplored (Endo, 2020). In this study, we will thereby show how teachers and children collaboratively construct prayer requests, revealing how prayer routines become a rich source for not only storytelling but also language learning and socialization into religious discourse.

The data involves videorecordings of bilingual kindergarten classes in South Korea where children first discuss recent personal experiences in pairs or groups, and then share them as prayer requests with the entire class. The American teacher then leads the prayer routine in English while the Korean teacher provides linguistic and cultural support. Using multimodal conversation analysis, we demonstrate how children’s collaborative re-tellings often become accountable by the teachers, as they lack clarity as prayer requests. Children and teachers work to establish mutual understanding of the initial telling, and it is through this interaction that children become instructed with expectations of the religious ritual, but also new linguistic structures and moral lessons. Furthermore, our analysis shows that these prayer requests encourage additional storytelling and even disclosure of sensitive family matters. This layered interaction reveals prayer routines as a multifaceted pedagogical practice that blends multiple objectives: language learning, moral instruction, religious socialization, and intimate storytelling. Thus, this study highlights how religious routines support language and moral development, foster religious expression, and build communal rapport among children in bilingual educational contexts.

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Right to Talk: Socializing Young Children's Epistemic Autonomy to Talk about Themselves

Panel contribution

*Ruey-Ying Liu*¹

1. National Chengchi University

Parent-child interactions are fundamentally shaped by norms that assume, establish, and reinforce asymmetries in conversational rights and obligations (Sacks, 1992). A growing body of research in conversation analysis has highlighted how parents position their children as having restricted rights to talk (Butler & Wilkinson, 2013; Forrester, 2010; O'Reilly, 2006), even when communicating their own thoughts, sensations, and experiences — matters that, based on norms of adult interaction, would be unequivocally recognized as belonging to their epistemic domain (Liu, 2023). However, parents also bear primary responsibility for socializing their children into becoming competent participants in interaction (Filipi, 2009; Goodwin & Cekaite, 2013; Keel, 2016). This dual role raises important questions about how parents navigate the balance between asserting their parental authority and fostering their children's epistemic autonomy — the ability to communicate independently about what they know.

Drawing on naturally occurring parent-child interactional data, this study explores how parents work to engage young children to talk about themselves within the asymmetrical structure of parent-child interaction. Focusing on speaker selection in question-answer sequences involving young children, I analyze the ways parents uphold and reinforce their children's rights and obligations as next speakers (Sacks et al., 1974). Key parental practices include 1) implicitly affirming children's rights to talk and 2) explicitly enforcing children's obligation to talk. These interactional practices position children as autonomous epistemic agents — individuals who are both entitled and obligated to articulate their thoughts and experiences. By examining how epistemic autonomy is cultivated in early childhood, this study provides insight into how children learn to participate in conversations as autonomous social actors, a skill that is foundational to their broader social and cognitive development.

Stance-Taking Practices as a Third Party or a Direct Party: Teacher's Improvised Questions in Storytelling Activities in an EFL Classroom

Panel contribution

Haruka Kikuchi¹

1. Osaka University

In children's English as a Foreign Language (EFL) classrooms, shared book reading has been implemented as an interactive pedagogical activity. Recognized as a fundamental drive of children's literacy and emotional development, various pedagogical strategies have been proposed for second language (L2) educators to elicit active and verbal contributions from students, with the practice of posing story-related questions being the most prevalent (Mourão, 2015; Wasik & Bond, 2001). However, there is a limited understanding of how teachers improvise questions locally and encourage different story understanding of the children. The present study analyzed a total of approximately 60 minutes of video recordings that captured interactions between teachers and preschoolers aged 3-6 during shared book reading activities in an EFL classroom in Japan. The analysis identified two types of teacher questions that invited children's understanding displays regarding the stories being read: 1) polar questions that target the social desirability of the troubles within the story and 2) selective questions that ask the children's subjective opinions. The first type of question was recurrently posed in the "Is X okay?" formulation after the children did not respond to the teacher's identification of story troubles. The "Is X okay?" questions were thus employed as a response pursuit, retrospectively characterizing that affiliative responses with the teacher were relevant yet missing in response to the trouble identification. These questions were reversed polarity questions (Koshik, 2002) that routinely invited denials from the children. As a result, the question formulation invited the children's objective-side assessment of "It's not okay" (Potter & Edward, 2017), which encouraged the children to take a third-party stance and assess the trouble as socially undesirable. Conversely, the second type of question was implemented both as response pursuit or elaboration question about a certain storyline. These were initially posed as polar questions but routinely followed by another polar question or repaired into selective questions, with the item asked later expecting a yes-answer from the children more strongly. They often targeted the children's subjective emotionality (e.g., Are you happy/scared?) and facilitated their responses as a hypothetical character or observer of the story. This study showcases that these two types of questioning of the teacher are implemented to achieve contrasting pedagogical goals. The first type of questioning helps the children detect a particular trouble and report its social undesirability in their second language as a member of society, irrespective of their preferences or of the teachers or the characters. On the other hand, the second type of question is employed as an empathy exercise in the second language with the character. This study illuminates how ostensibly similar questioning practices of the teacher achieve contrasting pedagogical results, and how mere yes/no responses of the children are in fact a result of these different perspective learning in their second language.

Storytelling of Conflict: Morality and Socialization in Parent-child Interaction

Panel contribution

Mia Chen¹

1. Henan Agriculture University

Research on conflict in the early years has predominantly focused on children's crying and conflict management within educational settings. This study aims to broaden our knowledge of conflict in the early years by examining underreported storytelling of conflict at home. Drawing on Ethnomethodology and Conversation Analysis (EMCA), this study uses 50 hours of self-recorded videos collected from ten families in China, involving parents and children aged between 3 years and six months and 6 years old. The study explores (a) how co-participants attribute moral relevance to storytelling of conflict, (b) how different moral stances are presented and negotiated, and (c) how socialization takes place and is accomplished within storytelling and post-storytelling sequences. The findings reveal that negotiating the culprit-victim status and the relevant moral responsibilities is pivotal for storytelling of conflict and for generating morally appropriate understandings of conflict. The study highlights that storytelling of conflict creates a past-present-future nexus by connecting past incidents with future actions. In addition, it sheds light on unique parental styles and children's actions in (re)establishing moral order. It provides valuable insights into the moral dimensions of parent-child interaction and their impact on children's understanding of interpersonal conflict, contributing to broader issues such as family discourse and socialization.

**Multimodality in digital
discourse (organized by
Carolin Schneider, Irene
Cenni)**

“From Disruption to Dialogue: Children’s Role in Multimodal Digital Discourse during Remote Meetings”

Panel contribution

Hiromichi Hosoma¹

1. Waseda University

Since the onset of the COVID-19 pandemic, online meetings have become increasingly common tools for professional communication. In these virtual environments, it is not uncommon for children to enter the workspace, creating instances where work and caregiving demands overlap. In such situations, a question arises: how can children engage in communication practices of adults?

This study examines this question through an analysis of an online interview on BBC News in July 2020, where the interviewer’s child interrupted the conversation between the interviewer and the presenter. The incident was covered by The Guardian, with the headline: “‘Mum, what’s this person’s name?’ Expert’s daughter invades BBC interview.”

In the article, the presenter’s engagement with the child—encouraging the interviewee to share her daughter’s name and directly addressing the child, alongside the interviewee’s patient response to her daughter’s behavior—was commended for its inclusivity. However, the child’s actions, such as moving around the room and asking, “Mum, what is this person’s name?” were described as an intrusion, framing the child as an unexpected disruptor within the interview context.

To explore the validity of this characterization, this study conducted a multimodal analysis of the interaction between the child and adults in the interview, examining all speech, gaze shifts, bodily movements, and spatial orientation throughout the 5-minute, 35-second exchange. Findings indicated that while the child initially took care to avoid speaking over her mother, she frequently overlapped in speech with the presenter on the screen. However, after the presenter directly addressed her, she began to take conversational turns appropriately, even asking her mother, “Mum, what is this person’s name?” Subsequently, using the presenter’s name, she asked for guidance on where to place a picture in her hands, thus demonstrating an intentional engagement with the presenter.

These interactions suggest that the child’s questions and utterances were not intended to disrupt the interview, as implied by the media portrayal. Rather, her behaviors aligned with the adult communication model observed—first requesting a third-party name, then using that name in subsequent address—reflecting her adaptation to the conversational structure set by the interviewer and the presenter. Thus, instead of merely intruding, the child actively participated in the conversation by modeling adult interactional forms and utilizing the available limited cues within the virtual communication setting.

The findings highlight that, contrary to media representations, children can exhibit an understanding of adult interactional norms and make intentional efforts to participate in professional communication contexts. This study underscores that the challenges of balancing work and domestic responsibilities in a shared space are not exclusive to adults; children also navigate these dynamics, adapting their communicative strategies to establish meaningful interactions within the complex, shared space of remote work.

“I Watched This Movie so You Don’t Have to”: Emotionalization in Rant Film Reviews from a Multimodal Perspective

Panel contribution

Ana Piroh¹

1. University of Duisburg-Essen

Digital genres offer a variety of affordances for the display of emotion – immediate public access, complete anonymity, and liberty of form. However, with the addition of audiovisual modes, video-sharing platforms do not only draw on verbal language, but diverse paralinguistic, graphic and cinematic modes, thus further enriching the repertoire of construing emotion. Rant videos serve the purpose of expressing intense negative emotions towards an idea or a person, and are expected to grant a cathartic end result for the ranter (Werner, 2012).

My case study explores the range of audiovisual devices employed to express emotions in a small corpus of rant film reviews shared on YouTube, most typically that of frustration. The study combines Bednarek’s (2008) framework of emotion and emotional talk with the Appraisal Theory developed by Martin & White (2005), in order to examine the semiotic resources which construe negative emotional reactions in film reviews on YouTube. This multimodal investigation applies O’Halloran, Tan & Wignell’s (2019) approach of systemic functional multimodal discourse analysis (SF-MDA) in order to determine the ways in which linguistic and other semiotic resources are combined to construe the intended meaning, drawing on various multimodal emotive strategies. My case study furthermore addresses the interactive forms of involvement created with the help of the strategies in question. The analysis thus seeks to contribute to a broader understanding of multimodal resources of emotionalization in digital genres.

Keywords: rant review; YouTube film review; semiotic resources; multimodal analysis; emotion(al) talk

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A Multimodal Pragmatic Analysis of Persuasive Discourse in TikTok Live Streaming

Panel contribution

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This study seeks to investigate the persuasive discourse in cosmetics live streaming sales, focusing on the multimodal resources and their pragmatic functions. An analysis of 35 five-minute videos from TikTok cosmetics sales reveals that professional streamers strategically employ speech, kinesthetic, and visual modalities to construct persuasive discourses. The interplay among these different modalities is instrumental in fulfilling pragmatic functions such as describing products, highlighting selling points, initiating interaction, fostering affinity, and stimulating purchase behavior. This research contributes to a deeper understanding of the role of verbal and nonverbal symbolic information in the construction of persuasive discourse, offering insights that are beneficial to both streamers and consumers in the context of online live streaming.

Appealing for a pass in finals: Memes in Chinese requests on social media WeChat groups

Panel contribution

Yuqi Wang¹, Mengru Du¹, Bin Tang¹

1. Beihang University

Memes, comprising a collection of pictorial or animated graphics accessible on various digital platforms and applications (Sampietro, 2019), have emerged as innovative means to enhance online communication, garnering significant interest (Zhu and Ren, 2022; Dynel, 2024; Kirner-Ludwig 2020; Yus, 2021; Attardo 2022). Despite its burgeoning popularity, there remains a paucity of pragmatic research that specifically focuses on memes. This study delves into the lesser-explored multimodal memes in requests within Chinese WeChat groups, particularly examining the pragmatic function of students appealing for a pass in their finals. The dataset encompassed spontaneously generated comments that expressed such requests.

Data were gathered from WeChat groups where undergraduates and their course teacher can interact, specifically during the period immediately following the conclusion of final exams at a Chinese university. The selection criteria for the posts were twofold: first, there was an abundance of requests for a pass from their English teachers, making them readily accessible; second, requests were directed at the same course teacher, mitigating the potential influence of course or exam type on the use of memes in online requests among student-teacher interaction.

It is noteworthy that memes can serve multiple functions. While some memes may operate solely as requests without texts, we collected memes that were accompanied by textual captions to fulfill the request-conveying function. All posts within the WeChat group were relatively private, accessible only to students and the course teacher. Nonetheless, we anonymized the data to ensure ethical considerations, although we obtained research consent from the students whose request comments were included and the course teacher. This was achieved by utilizing their memes while removing any identifying terms or names mentioned within them.

We conducted a systematic scan of the comments across four WeChat groups. The dataset ultimately consisted of 400 memes, spanning two semesters of final exams from December 29, 2023, to June 30, 2024. Memes were categorized into two groups based on whether they mentioned the course teacher: those that did and those that did not. For memes that included the teacher's name as the request target, 193 were picture-text combinations, with a smaller subset of 7 memes consisting solely of text. In contrast, for memes that did not include the addressing term, there were 67 (motion) pictures, 119 picture-text combinations, and 14 memes with only text. Building upon the coding schemes of requests (Blum-Kulka et al., 1989), we initially examined the directness of memes, distinguishing between directness and indirectness. For indirectness, we further categorized them into subcategorical pragmatic strategies, such as sadness, self-deprecation, flattery, self-encouragement, among others. Lastly, we manifested the distribution of rhetorical devices embedded into memes, including metaphor, reduplication, repetition, and more.

Drawing from Spencer-Oatey's (2000, 2005) rapport management framework, we analyzed pragmatic memes across different domains within the dataset. This study also reveals certain practices related to the utilization of memes may be influenced by Chinese cultural norms. This study could make substantial advancement in facilitating multimodal pragmatic strategies of memes and shaping online pragmatic competence with the affordances of Chinese digital social media.

Audience address strategies in online announcements in New Zealand Sign Language

Panel contribution

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1. Victoria University of Wellington Te Herenga Waka, 2. AUT

The way we address interlocutors is important in regulating social distance and rapport, and the choice of form is sensitive to context and to particular communities of practice (Norrby & Wide, 2015). In Deaf sign language communities forms of address have unique pragmatic aspects, as mutual eyegaze is essential and sufficient to signal, “I’m addressing you”, and reciprocally, “I’m attending to you”. Lexical signs have a lesser role; second person reference usually entails pointing towards an addressee. Spoken language address forms such as the use of name, title, or ‘tu/vous’ pronouns to index relative status or social distance rarely occur in signed languages, for sociocultural and pragmatic reasons. In New Zealand Sign Language (NZSL) for example, interaction traditionally occurred among networks of familiar Deaf people of very similar social status, in situations that did not naturally give rise to conventionalised register distinctions.

However, new social and technological conditions for interaction prompt new language practices, especially in minority languages (Warschauer, 1998). The adoption of digital media tools and the normalisation of signing in public spaces, including the internet, have afforded a new mode of remote, asynchronous communication in NZSL - notably, online sharing of informative video texts and announcements by Deaf individuals and organisations. We have been investigating variable features associated with this emerging genre of online public announcements in NZSL.

This paper will explore innovative pragmatic strategies used by signers to address and engage an imagined audience in this mediated form of information-sharing. Based on a corpus of online posts (in contrast with face-to-face NZSL texts), we identify features associated with audience address in this context. These include hyper-articulated (hand-doubled) greetings and closings, an open-handed ‘you-plural’ variant as an alternative to conventional index finger pointing, and the use of manual discourse markers and rhetorical questions to promote audience involvement. To understand the social import of these emerging practices, our analysis is enriched by metapragmatic insights from Deaf NZSL users collected through focus groups.

The study contributes to understanding how signing communities innovate ways of negotiating relational dimensions of interaction as contexts and modalities for communication change.

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Contrastive indexical meanings of the Star of David in a queer ban of the Jewish pride flag

Panel contribution

Katherine Arnold-Murray¹

1. University of Colorado Boulder

In 2019, the Washington, DC Dyke March banned the Jewish pride flag from its queer protest, claiming the flag is reminiscent of the Israeli flag and thus a symbol of “violent nationalism”. This prompted outcry from queer (and) Jewish communities in the US, as many claimed the ban was anti-Semitic. The Dyke March primarily communicated with the public about the ban through its Facebook page. This study involves a qualitative multimodal analysis of two Facebook posts published in June 2019 by the DC Dyke March related to its ban of the Jewish pride flag and ten Facebook comment interactions drawn from a corpus of 301 Facebook comments responding to the posts. I carry out a multimodal digital discourse analysis of how Facebook users construct indexical meanings for and stances related to a contested sign: the Star of David.

This paper conceptualizes the controversy as a case of what Barrett and Hall (2024) call indexical misrecognition, a type of semiotic practice arising from a circumstance in which groups assign different social meanings to the same sign (cf. Calder, 2021). I also approach the Jewish pride flag and Israeli national flag as instances of bricolage (Eckert, 1996, 2004, 2005; King & Calder, 2024; Zimman, 2017) which each contain the Star of David as a meaningful component. My analysis first examines the ways in which the DC Dyke March constructs its meaning of the Jewish pride flag as evoking nationalism, imperialism, and violence toward Palestinians through two posts on its public Facebook page. I then analyze how Facebook commenters respond to the two posts taking (dis)aligning stances to evaluate the ban of the Jewish pride flag as anti-Semitic, with some contesting that the sign does not index Israel but rather Judaism and others supporting an indexical connection between the sign and Israel. My analysis of Facebook discussion surrounding this controversy uncovers how commenters take up different moral-political stances (Zentz, 2021) by aligning and disaligning with contrastive sets of indexical meaning.

Following Nakassis (2023), this study considers how the “being” of images is political by examining the semiotic work that goes into the sharing of images on Facebook. The paper thus contributes to growing literature on how social media users co-construct stances (e.g., Barton & Lee, 2013; Georgalou, 2017; Zentz, 2021) and employ multimodal strategies to combat racism and address political grievances online (e.g., Al Zidjaly, 2017; Kliger-Vilenchik & Thorson, 2016; Ross & Rivers, 2019). While this study examines a particular 2019 controversy, similar contestations over the social meaning of Jewish symbols are even more prominent today, as the Israeli-Palestinian conflict has intensified and grown more mediatized. By analyzing how language users try to resist indexical meanings for the Star of David they perceive as harmful, I examine how political conflict can arise through discourses surrounding contrastive meanings for the same sign.

Creating Content with Tourette's – a Multimodal Analysis of Reading Bedtime Stories on YouTube

Panel contribution

***Carolyn Schneider*¹, *Irene Cenni*²**

1. University of Duisburg-Essen, 2. Ghent University

Among content creators, there has been a growing movement of rising awareness for health conditions while at the same time creating content about their everyday life, displaying leisure activities or routines (e.g. Garcés-Conejos Blitvich and Georgakopoulou 2024). Some accounts, however, dedicate their entire media presence to their cause. Both can be found in the case of Tourette's syndrome, a neurological disorder characterized by repetitive, involuntary movements and vocalizations known as tics (cf. Fremer et al 2024).

This paper focuses on 5 children's bedtime stories read by the content creator Evie Meg (@ThisTippyHippie) from her playlist *Reading a story with Tourette's series* published on the social media platform YouTube.

Drawing on multimodal frameworks (Kress and Leeuwen 2001; Norris 2019), this study investigates how multimodal actions either support or disrupt the reading activity on the one hand but supports or disrupts the reaching of the content creator's communicative goal, on the other. Further, we shed light on how multimodal actions are taken up in metapragmatically (Caffi 2026, Bubkitz and Hübler 2007) to manage rapport with the audience (Spencer-Oatey 2008).

The expected findings are a great variety of multimodal actions types related to the reading activity (e.g. facial expressions, illustrative gestures, eye movements, and vocal modulation) and related to Tourette's syndrome (e.g. palilalia, coprolalia, echolalia, and copropraxia, headshakes, and whistle). This variety is expected to both support and disrupt the reading activity but at the same time fully support the communicative goal as indicated in the video description and fosters the relationship with her audience.

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Multimodality at Play: Qualitative and Quantitative Approach to Gameplay Interaction in League of Legends

Panel contribution

***Hiloko Kato*¹, *Elena Gavagnin*²**

1. University of Zurich, 2. ZHAW Zurich University of Applied Sciences

Playing digital games has become an everyday activity for people of all ages. The general establishment over the last decades is reflected in many fields besides the thriving gaming culture. At the 2021 Tokyo Olympics, for example, Esports was displayed for the first time in the premises of the main event, declaring its growing economic importance for the sports sector in general. *League of Legends* is a striking example of Esports' popularity. It is one of the most played online games, with a player base of more than 150 million players. It is estimated that more than 2 million players are active at this very moment. *League of Legends* is also a unique example of digital games' impact on popular culture. For example, the *League of Legends* World Championship 2024 Anthem *Heavy is the Crown* also marked the return of *Linkin Park*, one of the most successful bands of the 2000s. The Netflix animated series *Arcane* (USA, 2022/2024) showcases *League of Legends*' most impactful transmedia influences, which create "affinity spaces" (Gee 2017) and foster "communities of practice" (Lave & Wenger 1991).

Against this background, this contribution examines the fundamental interaction in *League of Legends*. As a multiplayer online battle arena, the player's primary goal is to team up with four, often strangers, to defeat the opposing team of five. While the game provides an in-game voice chat option, most players opt to rely on the multimodal communication tools offered by the game itself: Classic text chat, pings that give visual and auditory cues and UI elements that appear as translated to verbal information in the chat. Skilled players effectively utilise these multimodal affordances (Gibson, 1979) to coordinate their actions and achieve victory.

Our approach to analysing the video gameplay dataset of everyday players combines qualitative and quantitative methods to provide a comprehensive understanding of this complex subject. The qualitative approach not only follows methods of multimodality (Kress/Leeuwen 2010; Wildfeuer/Stamenkovic 2020) but also draws on the method of *sequential* analysis as it is conducted in the field of Conversation Analysis (Sacks 1995; Sidnell/Stivers 2013). We focus on analysing the unfolding of interactional "jobs" (Hausendorf 2013) that players undertake to achieve their goals, interpreting them as technological, ludic, and social practices (Kato, in print). This approach allows for a comprehensive exploration of the multimodal characteristics of gamers' interactions. We complement our qualitative approach with a quantitative investigation using machine learning to extract multimodal player interactions and behavioural patterns. By quantifying specific events during the gameplay, we can validate insights from our qualitative analysis and correlate interactional sequences with possible deviant behaviour. This allows us to analyse how multimodal toxic communication manifests in actual gameplay, a well-documented issue in *League of Legends* (Kou 2020; Donaldson 2017; LeJacq 2015).

Questions in TED talks : a pragmatic approach to multimodal communication

Panel contribution

Agnès Celle¹, Manon Lelandais¹

1. Université Paris Cité

This paper examines questions and their gestural correlates in spoken monologic discourse, as observed in a corpus of 18 English TED talks (6 hours and 4 minutes, 1110 questions across 17 speakers). TED (Technology, Entertainment, and Design) talks are reported to be a hybrid and emerging genre ((Caliendo & Compagnone 2014); (Ludewig 2017)) that both relates to and differs from academic discourse and political speech. They are intended to be short, informational, and entertaining. TED Talks are web-mediated and widely shared to mass audiences. They are a digital medium (Belcher 2023) which belongs to the New Oratory as defined by Rossette-Crake (2019; 2022)). They are characterised by an asymmetrical relationship between a single speaker and a two-tier audience – both in person and remote.

Although backchannel and gestural responses (such as hand-raising) may be invited, the common ground cannot be explicitly updated by an addressee. This contextual constraint has consequences on the grounding process (Clark & Brennan 1991) and on the gestures associated with questions (Shattuck-Hufnagel & Ren 2018).

Questions are assumed to be produced by an ignorant speaker seeking information (Farkas, 2022) and are generally analysed as turn-taking triggers (Stivers et al., 2009). However, when questions cannot contribute to dialogue moves due to contextual constraints, their function is less clear. Interactive alignment is weaker than in conversation, coordination and synchronization with the audience being hindered by the non-interactive context (Pickering & Garrod 2004). In addition, questions are not homogeneous in terms of communicative function. The speaker may speak in their own name or reflect a generic vox populi (Celle 2009). The goal of this paper is to define the role of direct questions depending on the nature of the interlocutive relation and the gestures they are associated with.

In order to carry out this study, all questions were segmented and annotated for syntactic, discursive and gestural parameters (hand gestures; head and eyebrow movement) using ELAN (Sloetjes & Wittenburg 2008). Questions appear to be mostly used for discourse-structuring and emphatic purposes, as strategies to attract the audience's attention and simulate interaction ((Cardo & Celle 2024; Cardo & Celle forthcoming)). They are an essential tool to steer the discourse to a speaker-controlled knowledge state. We hypothesize that the various functions of questions can be better captured by investigating their interlocutive properties, the nature of their answers (no answer, immediate or delayed answer by the speaker, answer by the audience or a specific addressee) and their gestural correlates. More specifically, we expect the emphatic and interactive functions of questions to be reflected in the gestures they co-occur with (Lelandais forthcoming). Our preliminary results indicate that verbless questions are associated with large hand gestures while declarative tag questions tend to be associated with two-handed gestures. As for wh-questions, they are significantly marked with hand beats. It remains to be determined if the presence of an answer affects these gestural correlates.

The Medium Guy and the Faithful Sentinel. A Multimodal Pragmatic Analysis of YouTube Health Gurus

Panel contribution

Cecilia Lazzeretti¹

1. Free University of Bolzano-Bozen

The dissemination of pseudo-medical information on social media poses new challenges, particularly regarding deceptive health claims (Garrett et al., 2018). Individuals presenting themselves as advocates of alternative medicine often use these platforms for financial gain or social recognition (Lavorgna & Di Ronco, 2017). While some may genuinely support the treatments they advocate, others may be misleading, making it difficult to distinguish between genuine belief and deliberate misinformation.

This paper investigates the strategies used by alternative medicine gurus on YouTube to establish credibility through multimodal communication. It focuses on two videos featuring popular alternative medicine promoters whose theories have been thoroughly scrutinised by scientists (Hall, 2017, 2019). The first video features Anthony Williams, also known as the Medical Medium, linking the Epstein-Barr virus to several undiagnosed diseases. The second video features Barbara O'Neill, a former nurse and naturopath, discussing dehydration and recommending water to treat various conditions.

Using multimodal discourse analysis (Kress & van Leeuwen, 2006), the study explores how verbal, visual, and aural modes combine to create meaning. The videos' spoken content is transcribed, and other communicative modes are annotated for analysis.

The two health gurus establish their identities through various meaning-making resources, starting with their physical appearance, gestures and posture. Their performances take place in a staged setting and involve the use of props, such as chalk pens and a blackboard to stage a pseudo-academic environment, or anatomical models and other realia to visually support explanations. Embodied practices align with language: health gurus rely on catchphrases - 'the medium guy' and 'the faithful sentinel' - that emphasise their distinctiveness while revealing the source of their knowledge as spiritually or divinely inspired. They also adopt specific strategies of engagement. While William consistently addresses the audience directly - "you guys" - and uses hyperbole and climax to emphasise his arguments, O'Neill uses question tags to reinforce rhetorical questions and personification to support the view that the body heals itself.

This analysis extends existing research on deceptive health communication and contributes to our understanding of the multimodal strategies used by alternative medicine figures to construct persuasive online personas. By situating these findings within the framework of multimodal pragmatics, this paper highlights the role of digital platforms in shaping contemporary health discourse and the implications for digital literacy and public health.

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**Navigating media
discourse (organized by
Pauline Madella, Ryoko
Sasamoto, Julia Langkau)**

Author Intention and Affective Imagining in Response to Fiction

Panel contribution

*Julia Langkau*¹

1. University of Geneva

Usually, we have no trouble imagining what a fictional text invites us to imagine: we can imagine animals that speak, teleportation, and life in an ideal society. However, philosophers have observed a resistance to imagining certain fictional facts—for instance, that an act we judge to be morally bad is, within the fiction, actually good. In such cases of imaginative resistance, the author loses their authority to determine what is true within the fiction. This phenomenon has been called the *puzzle of imaginative resistance* (Gendler 2006, Weatherson 2004). In a recent paper, Uku Tooming (2018) has defended the idea that our inability to imagine certain fictional truths stems from a mismatch between what we imagine at the propositional level and the mental images that accompany it. Tooming argues that “when we imagine the truth of a proposition (...), we also imagine a fine-grained sensory array or various arrays that are meant to correspond to how the state of affairs represented by the proposition would appear to us” (Tooming 2018: 691). Tooming introduces a technical term, “MATCHING”, to express the idea that image-formation has to “respect the truth of the supposed proposition” (Tooming 2018: 692).

This idea implies that if the mental image doesn’t represent anything that would perceptually be the case if the proposition was true, it doesn’t MATCH the proposition. The source of this constraint are paradigmatic perceptual situations: perceptual scenarios that are too distant from paradigmatic scenarios do not MATCH. A perceptual scenario is too distant from a paradigmatic scenario if it is more similar to the opposite paradigmatic scenario (Tooming 2018: 697). Assuming that Tooming is correct, this paper applies the main idea to affective responses to fiction: affective imaginings that are too distant from paradigmatic affective imaginings do not MATCH.

The following questions will be addressed: 1. Should we assume that it is part of an author’s communicative intention that we imagine whatever is true in the fiction such that it MATCHes our affective imaginings? 2. How are we to understand “paradigmatic” emotional situations? 3. Is imaginative resistance a communicative failure?

The thesis is that there indeed is such an intention that our imaginings MATCH (1.), but that “paradigmatic” emotional situations have to be interpreted as relative to the subject (2.), which leaves some freedom to our imaginings. Imaginative resistance may in many cases be what is intended by the author and may thus itself be part of what is communicated (3.).

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Cognitive Effects and Popularity of Food Terrorism/Food Porn: A Relevance-Theoretic Analysis

Panel contribution

Ryoko Sasamoto¹

1. *Nara Women's University*

This study explores the so-called 'Food Terrorism' (or Food Porn in English) on social media through the lens of relevance theory (Sperber and Wilson, 1986/1995). In Japanese, 'food terrorism' refers to the act of posting images of food on social media to stimulate appetite. While this practice is often considered offensive because it stimulates hunger by looking at pictures of food posted by other users when they cannot eat (or when it is not desirable for them to eat, like midnight), it still enjoys considerable popularity online. The motivation for users to post images of their meals is clear: they seek validation through likes and comments. What is not clear, however, is what cognitive effects do the viewers experience?

In this study, I will argue that image posting represents a form of visual storytelling. Drawing on the relevance-theoretic concept of showing (Sperber and Wilson, 1986/1995; Wharton, 2009) and Scott's (2024) ideas about showing and storytelling, I will argue that food terrorism involves 'a higher level of showing' (Wilson, 2018: 19), where the communicator presents 'an example of what is possible or conceivable' (ibid.) as a means of encouraging users to search for further assumptions relating to the posted image.

Upon encountering an image of a meal, viewers' imagination may be triggered to imagine different aspects of the food and the poster's life even, imagining what their house is like, where they shop, how they cook, who they eat with and so on. In this sense, food-terrorism is a case of showing which serves as a narrative device that shares personal experience as a result of conveying an array of weak implicatures.

In so doing, food-terrorism invites the viewer to let their imagination run wild, eliciting a range of emotions amongst users, such as envy, disgust, and appreciation, to name but a few. Emotional engagement can go further as users interact with fellow users through comments on these posts. This way, food terrorism illustrates how even seemingly unpleasant acts create cognitive effects that reward the viewer's processing effort, shedding light on its popularity. (344 words)

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Decoding Manipulative Advertising: Pragma-Cognitive Tools in Regulating Online Deceptive Commercial Tactics

Panel contribution

Giorgia Mannaioli¹, Alessio Sardo¹, Giulia Anselmo²

1. University of Genova, 2. Università degli Studi di Siena

Advertising is, essentially, an attempt of manipulation, trying to modify consumers' beliefs and behavior. As digital advertising evolves — through AI, influencer marketing, and platform-based promotion—traditional regulatory frameworks struggle to maintain fair practices and transparency. Online commercial techniques increasingly exploit cognitive biases, particularly impacting vulnerable consumers with limited digital literacy. The challenge lies in assessing “unfair” practices within a legal context, especially where affective-experiential elements (e.g., in charitable or financial products via “finfluencers”) obscure intent.

This paper offers a pragma-cognitive analysis of three recent cases of deceptive influencer marketing in Italy, the US, and France. We examine how influencers leveraged heuristics (e.g., availability, halo effect, imitation bias) and emotional cues through affective-experiential meaning, in order to manipulate consumer decision-making. Our interdisciplinary approach uses a Gricean framework and context-sensitive reasonable speaker test (notably used in US First Amendment cases) to reveal the implicit, oftentimes ambiguous elements that contribute to manipulation and plausible deniability [1, 2, 3, 4].

Through our interdisciplinary approach, we aim to show that the application of the directives and the regulatory framework requires a context-sensitive pragmatic analysis of the particular case, considering different levels of meaning, including co(n)textual clues, social meaning, implicit levels of meaning [5, 6].

The relationship between *what is said* and *what is meant* is highly problematic for any human rights system that allows for limitations on freedom of expression. There is arguably a significant and not fully addressed tension between the fact that communication importantly occurs in an inferential way [7], and the widely held intuition that we should hold speakers accountable (at least in official settings, like legal ones) for *what they say*, and not for *the communicative intentions we ascribe to them by uncertain inferences* (see the problematic notion of plausible deniability).

Yet, clearly enough persuasive texts like advertising can be manipulative also (and mainly) based on inexplicit contents that are left for the addressees to integrate. Through an interdisciplinary approach, it emerges that to legally assess whether someone engaged in misleading advertising, the full situational and communicative context of the exchange must be carefully considered, and thus a pragmatic and cognitive analysis of the biases at play is needed. Therefore, we point out the relevance of a formalization of pragma-cognitive criteria to support the legal interpretation of the communicative components of potentially deceptive advertising, notably in rapidly evolving online scenario, which - concerningly enough - no legal framework can currently fully keep pace with.

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On the descriptive ineffability of sarcasm à la Chandler Bing: where cognitive sciences and interactional pragmatics meet

Panel contribution

Pauline Madella¹

1. University of Bedfordshire

This paper demonstrates how complementary cognitive sciences and interactional pragmatics can be when it comes to understanding the production and comprehension of verbal sarcasm in interpersonal communication. In this paper, I analyse the pragmatics of sarcastic irony in the voice of TV sitcom *Friends*'s iconic Chandler Bing, the so-called 'king of sarcasm'. In this context, the challenge of pragmatics is to account for how Chandler's intentions are communicated and understood as sarcastic, and to explain what makes particular expressions sarcastic. It is also to uncover the otherwise 'descriptively ineffable' nature of sarcasm and put one's finger on what 'just being sarcastic' actually means. Using echoic mention and pretence accounts of verbal irony, along with rhetorical figures (hyperbole, understatement), I demonstrate how a variety of prosodic cues, including contrastive stress, the parodic, overenthusiastic tone, as well as the traditional sarcastic voice, all play an integral part in projecting sarcastic intentions as an act of 'jocular mockery'. Chandler's sarcasm is indeed characterised by a unique mix of intonation patterns, cadences and mannerisms featuring deadpan jocular irony, verbal and non-verbal imitation and impersonation as well as self-deprecating humour. It is also found that in the social-affective context of friendship, just as in situational comedy, the ever-evolving relationship(s) of the *Friends*, and their (live) audience, sharing history, play a major role in how Chandler's sarcastic jokes are received. This subjectivity constitutes an integral part of a socio-cognitive approach to capturing the indeterminate nature of sarcasm.

**Navigating sensory
worlds together
(organized by Shimako
Iwasaki, Yasusuke
Minami)**

How do Orientation and Mobility specialists refer to sensorial experiences of persons with visual impairments?

Panel contribution

***Yasusuke Minami*¹, *Mitsuhiro Okada*¹, *Hiro Yuki Nisisawa*², *Rui Sakaida*³**

1. Seijo University, 2. Seijo University/ National Institute for Japanese Language and Linguistics, 3. Future University Hakodate

Sensorial asymmetry exists between persons with visual impairments (hereafter, PVI) and sighted people. In the context of walking training for the PVI, Orientation and Mobility specialists (hereafter, OMS) assume this sensorial asymmetry. Regarding the sensory experience of the PVI, OMS provide information based on visual input. When the PVI recognize environmental features through touch, the OMS first provide the feature's name. Then, the PVI make contact and achieve recognition, which we call "projected recognition." The PVI make contact first, and then the OMS provide the name, and the PVI achieve recognition, which we call "retrospective recognition." In addition, there is also "unmediated recognition," where naming is not provided, such as in the case of car noises. Some PVI have a high level of echolocation. Sighted OMS do not consciously utilize this. When it is presumed that the PVI have achieved recognition of environmental features through echolocation and others, the OMS use sensory verbs to refer to the recognition activities of the PVI. Then, in what situations is the noun form of the sensory verb "feeling" used? That is the research question of this study. In this study, we will examine cases of the word "feeling (kanji in Japanese)" using multimodal interaction analysis. The data is from route familiarization sessions for PVI with extensive experience walking alone. We used two video cameras to record from the front and back. We observed some cases where OMS indicated the walking trajectory using "feeling." We found cases where the use of proximal deictics (ko-series demonstratives) was understood to indicate a mobile sensory experience shared by the PVI and the OMS.

Seeing Movement: Multisensory observation in Medical Massage and Acupuncture

Panel contribution

Eri Sakai¹

1. Otomon Gakuin University

Making observations is a practical accomplishment in multisensory situation. Drawing on ethnomethodology and conversation analysis, I examine home visit sessions for medical massage and acupuncture, focusing on how practitioners make observations through the shared perceptual field between therapists and patients. These treatment settings are inherently asymmetrical; practitioners cannot directly experience the patient's pain or lack of sensation. As a result, medical practitioners must rely on the sensory resources available during treatment.

In my analysis, I collected data extracts revealing that therapists utilize visual and tactile resources to assess improvement in paralyzed body parts. During treatment sessions, they inquire about the patient's inner sensations, encourage attempts to move the affected areas, provide positive evaluations of these movements, and engage in touch to reinforce connection. This finding illustrates the multisensory nature of observation and the significance of "seeing the movement" in treatment contexts.

First, observing movement serves not only as a means of gathering information but also as a collaborative process that enhances the shared perceptual field for making observations. The condition of the paralyzed part, which was subjective when the patient was asked about it, is put on a common perceptual basis by moving and showing it. Second, this observation fosters a common understanding, inviting patients to align with the practitioner's perspective. Patients are asked to agree or disagree based on what they can see. This study offers an analytical perspective that underscores the asymmetry and accountability inherent in our perceptual relationships. Ultimately, seeing is a multimodal achievement, defining who observes and what is observed.

Sensing and being sensed: Reciprocity in sensorially asymmetric interactions with deafblind signers

Panel contribution

Shimako Iwasaki¹, Meredith Bartlett¹, Louisa Willoughby¹

1. Monash University

This paper explores sensorially asymmetric interactions of deafblind signers who have no or limited access to vocal-auditive and visuo-spatial resources, using alternate resources to organize turns, participation frameworks and recipient actions and to accomplish situated activities. As previous studies have shown, conversation is more complex than speakers and recipients simply exchanging turns at talk (e.g., Goodwin, 2018; Goodwin & Goodwin, 2004; Mondada, 2016). During the course of speakership, recipients provide a range of multimodal inputs as feedback informing and shaping the interaction. In interactions with deafblind participants, interlocutors have access to a different range of resources and their hands are engaged as the primary resource. With the recipient's hands placed over the signer's hands to receive the production of signs and very limited access to vocative and visuo-spatial cues, how do recipients participate and negotiate in interaction? Using methods of Conversation Analysis (CA) and multimodal interaction analysis, this study investigates how deafblind signers and their interlocutors act and react to each other through emergent, coordinated sensorial conduct in order to organize conversation. Specifically, it focuses on the way deafblind signers and their interlocutors make use of different forms of touch and body movements to establish copresence with their interlocutors and display reciprocity while negotiating various stances and participation.

Signed languages are visual-gestural languages produced bodily (hands, body and face) and perceived visually. However, since deafblind signers have limited access to multimodal resources, they shift to perceiving visual sign languages through touch. This paper demonstrates deafblind Australian tactile signers' orientation to various sensory resources including a tactile mode of signed language, haptic sensations, peripersonal and proprioceptive senses and other available resources, which constitute and assemble diverse sensory semiotic fields in co-operation with interlocutors. It shows how deafblind signers engage in conversations as active recipients using hand tapping, manual signs and non-manual body movements to co-construct conversations with others, who can strategically create opportunity places for expected recipient inputs. The research illuminates the complex multisensorial participation frameworks crafted by deafblind interlocutors while reinforcing the crucial roles that recipients and their actions play in shaping interactions. While investigations of multimodality and sensoriality from CA perspectives continue to grow and expand our understanding of the complexities of human interaction, this research expands the application of CA frameworks to understand a broader range of interactional strategies and paves the way for future research, expanding multimodality and moving to complex inter-sensoriality.

**Negation and corpus
pragmatics in action
(organized by Malin
Roitman, Bonnie
Fonseca-Greber, Malcah
Yaeger-Dror)**

Graffiti slogans in Greece (2003-2023): Negation patterns in a distinct textual genre

Panel contribution

E. Dimitris Kitis¹

1. Xi'an Jiaotong-Liverpool University

In this presentation, I engage with a distinct type of graffiti, here termed *graffiti slogans*, comprised of anti-authoritarian content, attributed to anarchist youth, which ‘decorates’ specific areas of Greek cities, e.g., university campuses, inner city as opposed to suburb, youth hangouts, etc., often quite densely, and can be thus considered part of urban, transgressive semiotics (Scollon & Scollon 2003). Graffiti slogans tend to emphasize the written over the visual mode, although they are essentially multimodal texts.

The presentation employs a corpus-assisted discourse studies (CADS) approach to: (a) investigate the main concerns/themes highlighted in these messages, and (b) examine the main patterns of negation featured. For this purpose, a specialized Corpus of Graffiti Slogans (henceforth CGS) was compiled, comprising 3,486 unique instances (28,445 tokens) collected between 2003 and 2023. Analysis begins by comparing the CGS with a reference corpus, the Corpus of Greek Texts (CGT) (Goutsos, 2010), to extract a keyword list. Subsequently, keywords were classified into semantic domains by close examination of their concordances and discourse prosody. Fluctuation in semantic domains is viewed chronologically in order to better understand the shifts in ‘aboutness’ or *Discourses*. The keyword list provides insight into the prevalent lexical and grammatical patterns of negation in graffiti slogans. These patterns are then explored further through concordance analysis, revealing specific stylistic choices in how negation is expressed. Additionally, n-gram and collocation searches allow for a deeper investigation into recurring lexico-grammatical patterns in the corpus.

It is argued that graffiti slogans enact a Discourse of opposition or resistance (Fairclough, 2010) or constitute a type of political *anti-language* (Halliday, 1978) with a range of characteristics, such as significantly higher presence of negative particles than standard Modern Greek, preference for the expression of ‘eternal truths’ or certitude, construction of in-group/out-group dichotomy, ideologically and emotionally loaded content words while ‘neutral’ or even words denoting beneficial goods/states have a negative discourse prosody. I propose that the study of graffiti corpora can contribute to studies of language, as well as of politics, social attitudes and history.

Negation in oppositional discourse: a corpus study of negation strategies in Ta-Nehisi Coates's discourse on race

Panel contribution

Yulia Hathaway¹

1. University of Bergen and Volda University College

This paper examines the use of two prototypical expressions of negation in English – affixal negation (e.g. *un-*, *non-*, *de-*, *dis-/dys-*, etc.) and syntactic negation (e.g. *not/n't*, *no*, *never*, *nobody*, etc.) – in an oppositional type of discourse, namely discourse on race in the USA. Such a discourse typically presupposes the articulation of alternative lived experience(s) in contrast with the mainstream narrative. The case study combines corpus linguistic tools and techniques and discourse analysis in examining the use of negation in the *Corpus of the Non-Fictional Writings of Ta-Nehisi Coates* (COCO) (468,899 words; 351 full texts; 1996-2018).

The quantitative analysis revealed that, in COCO, syntactic negation accounts for 71.5% and affixal negation - 28.5%, which is similar to previous studies: 67% and 33%, (Tottie 1991) and 69.3% and 30.7% (Nahajec 2021) respectively. This potentially corroborates the previous findings that the ratio of syntactic vs. affixal negation in written English is 2:1. (In a spoken corpus, Tottie (1991) reports 92% of non-affixal and 8% of affixal negation). However, the results also show that affixal negation in COCO is used by Coates to introduce evaluative clashes in a discourse (Partington 2017) as it disrupts patterns of collocations, fixed expressions and phrases, producing either lexically or semantically deviant instances (e.g. *unflowed*, *unstupid*, *anti-crime wave*, *non-smile*, etc.). Pragmatically, such uses perform various functions: from explicit foregrounding to a subtle critique of societal norms and established institutional order.

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Omission of “ne” in French Negation: A Pragmatic Analysis of 2024 European Election Debates

Panel contribution

***Malin Roitman*¹, *Pascal Amsili*²**

1. Stockholm University, 2. Sorbonne Nouvelle

This study investigates the pragmatic factors surrounding the omission of the negation particle “ne” in French (leaving only the particle *pas*, *rien*, *jamais*, etc.), with a specific focus on political debates during the 2024 European elections. While the omission of “ne” in spoken French is well-documented, occurring in up to 90% of casual speech, its presence or absence in formal and contentious contexts like political debates raises intriguing questions about the role of pragmatics in shaping negation strategies. Drawing on a corpus of debate transcripts, this research will explore whether the retention or omission of “ne” aligns with factors such as formality, syntactic structure, and discourse functions, particularly in contexts of disagreement or with pragmatic emphasis on the negative content of the sentence.

The analysis will categorize instances of French negation *ne...pas* into two groups: main clauses maintaining “ne” and those omitting it, tagging each corpus for contextual variables like pronoun usage, verb frequency, sentence structure, and contrastive markers. Preliminary hypotheses suggest that the omission of “ne” is more likely in informal registers or when negation follows the verb directly, while its retention may serve a pragmatic function of emphasis, reinforcing disagreement or counterargument.

By examining these patterns, this study aims to contribute to the broader understanding of negation in French as a dynamic linguistic and pragmatic tool, offering insights into how negation reflects both linguistic economy and strategic discourse choices in high-stakes communicative settings like political debates.

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The Negative Cycle, Conversational Discourse, and Corpus Pragmatics in Action

Panel contribution

Bonnie Fonseca-Greber¹

1. University of Louisville

Based on ongoing work on the negative cycle in conversational discourse, this contribution explores the variable use and intersections of *ne* 'old not' > 'negative emphatic,' *point* 'an iota, not at all,' *pas* 'not,' and *du tout* '(not) at all,' as speakers ranging in age from their mid-twenties to their mid-sixties co-construct and navigate their negative commentary in their shared conversational experiences. Data come from a corpus of face-to-face conversational European French. Conversational tone is largely supportive, even in the segments where speakers negotiate misunderstandings.

Results show that:

1. *ne*:
 - a. Historically the sole negative marker in French, *ne* never occurs alone in the corpus, although this remains a possibility in writing.
 - b. Residual 'bi-partite' negation (*ne...pas*), (1.a-b), is rarely produced in this corpus by younger or older speakers, and younger speakers use it primarily in a very restricted range of constructions, (1b).
 - c. Through regrammatization, *ne* is taking on a new function as an emphatic, in conjunction with other negators and/or emphatics, (1c).
2. *point*:

An older emphatic accompanying *ne* and once in competition with *pas*, *point* is widely believed to have disappeared from contemporary usage. However, a married couple of older, conservative speakers co-produce a pair of *point*, (2), both co-occurring with *ne*. Conversely, no younger speakers produce *point*.
3. *pas*:

Originally an emphatic to reinforce *ne* (e.g., not a single *step* more), *pas* has become the sole negative marker in 97.5% of negative utterances here, used by younger and older speakers alike, (3).
4. *du tout*:
 - a. Added to *pas* by younger and older speakers to emphasize negative meaning, (4.a-c).
 - b. As such, acquiring negative meaning of its own among younger speakers, (4d). Conversely, the pair of *point* speakers never produce it.

DATA:

(1) *ne*

a. S7, IV-A: je=**ne**=suis pas retourné depuis fort longtemps

b.

i. S14, V-B: je=**ne**=peux pas..

ii. S3, VI-A: je=**ne**=peux plus

c. S2, I-B: si ce=**n**=est pas.du.tout

(2) *point*

a. S8, IV-A: n=oubliez pas que je=ne=suis **point** riche..

S7, IV-A: c'est vrai que je=ne=suis **point** riche..

(3) *pas*

a. S8, IV-A: j-sais **pas** ce que c'est ça

b. S8, IV-A: ils-mettent **pas** d'adresse

c. S8, IV-A: peut-être que ça-existe **pas** là-bas..

d. S9, IV-B: il-avait quelque chose qui-allait **pas** bien

e. S5, III-A: t-as **pas** vu des—des dingos

S6, III-A: non on-a **pas** vu parce qu'ils-font une campagne contre les dingos à cause des kangaroos
j-sais **pas** quoi

f. S5, III-B: t-as **pas** eu l'occasion de manger des—avec des aborigènes et ce qu'ils-mangent
eux?

(4) *du tout*

a. S9, IV-B : ils-ont pas **du tout** raisonné..

b. S3, VI-B: ça-a pas marché **du tout**

c. S5, III-B: t-as pas eu trop de pluie ou..?

S6, III-B: pas..**du tout**.. pas une goutte..

S5, III-B: pas **du tout** hein?

d. S5, III-A: iy-en-avait dans le groupe qui-parlait bien l'anglais ou..

S6, III-A: non **du tout**..non

These findings inform our understanding of the use of negation in conversation and its intersections with language change.

**Negotiating
authenticities (organized
by Colleen Cotter, Judith
Pine)**

“A True Jewish Soul”: Navigating Authenticity in Dutch Narratives of What Comes After Being a Hidden Child in WWII

Panel contribution

Gabriella Modan¹

1. The Ohio State University

When WWII ended, between 4000 and 6000 Jewish children who had spent the war in hiding had survived (Verhey 1991). Children by-and-large went into hiding without their parents, since it was either too difficult or deemed too dangerous for entire families to go into hiding together. Children in hiding were largely integrated into the family life of their foster families and socialized into gentile or Christian Dutch culture; during their time in hiding, many had no knowledge of their Jewish heritage (Wolf 2007). As these children became adults, one of the things that they reckoned with was their identity as Jews who grew up with little or no knowledge of Jewish religion, tradition, or culture, in a postwar society rife with antisemitism that shied away from talking about what Jews had endured during the war (Gans 1994).

In this presentation, I analyze a series of small stories (Georgakopoulou 2007) told by Sjaak, a former hidden child who had been a “pious little Christian kid” and his wife Tamara, who had converted to Judaism after, like Sjaak, having grown up in the Dutch Reformed Church. Sjaak and Tamara make sense of their complicated positionalities through narrative strategies that navigate between multiple past and present identities – church-going Christian, person feeling a hazy, inchoate pull towards things Jewish, and active member of a Jewish community. Through pronoun and place deixis, tense variation, Yiddish and Hebrew words, and themes of danger vs. safety/protection, Sjaak and Tamara frame Jewish identity as a kind of authentic essence inside of themselves that they slowly, over many years, come to discover, understand, and ultimately align with, though it’s not a linear or bump-free journey. As their stories develop, danger and protection become less prominent themes at the individual level, but they nevertheless cast these as key themes in Jewish collective experience with and orientation to the contemporary world, and at points they align with an orientation to living with feelings of uncertainty as a particularly Jewish condition. As Sjaak explains, “I’m content with that uncertainty, that ambiguity. I also can’t do without it.”

Wolf (2007) remarks, “We can only understand the effects of the Shoah by examining wartime and especially postwar contexts.” Sjaak and Tamara’s stories of their journey in making their Jewishness visible to themselves and to others provides a lens through which to understand how people grapple with those effects years later in their daily lives.

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“It’s such a Polish thing”: Multilingual practices, language attitudes, emotion, and identity in Polish immigrant communities

Panel contribution

Dominika Baran¹

1. Duke University

This paper explores the intersections between multilingual practices, metalanguage about the meaning of these in the context of immigration, and claims to ethnic and national belonging, in a small network of six Polish immigrant women and their families. The women met in 1987 in a refugee camp in Italy and reconnected via Facebook after living for years in Anglophone countries. This paper is part of a larger, decade-long project that includes conversations in a private Facebook messenger group shared by the women, as well as recordings and ethnographic notes from in-person visits to the women’s current places of residence, and a few group reunions. The analysis presented here comes from interviews and conversations conducted in Adelaide, Australia in 2022, in Calgary, Canada in 2023, and in Austin, Texas (US) in 2024, with three of the women and their family members. Drawing on work in language and emotion (e.g. Wierzbicka 2008, 2004; Besemeres 2006; Pavlenko 2005; Burck 2004; Besemeres & Wierzbicka 2007), I examine how these immigrants discuss their feelings about Polish and English (and in some cases Italian), about the language choices and practices within their own families (cf. De Fina 2012, Chung 2006, Burck 2005), and about the relationship between language and identity. Using methods of discourse analysis, I explore how this meta-talk about language is complicated – framed, reinforced, contradicted, and reimaged – by the linguistic practices found in the recorded data itself, including moments of language shifts or translanguaging. Crucially, my data shows that the links between language, emotion, and identity do not follow simplistically predictable patterns whereby speaking more Polish might align with a greater sense of connection with Polish culture or Poland as a country. Polishness may at times be performed through the use of the Polish language, but oftentimes it can also be claimed through other cultural practices while speaking English (cf. Zentella 1997). At the same time, speaking Polish, English, or Italian enacts tactics of intersubjectivity (Bucholtz & Hall 2004) that link language to aspects of identity such as education, professional experience, family role, local community membership, generational affiliation, or even a past self as reconstructed in memory re-tellings. Furthermore, the meanings associated with particular languages, often through emotionally encoded cultural scripts (Wierzbicka 2008), shift and change depending on topic, interlocutors, and other aspects of context.

Challenges to authenticity online: Reactions to performances of identity in Chinese gay men's dating profiles

Panel contribution

Chuan Tian¹, Lisa Fairbrother¹

1. Sophia University

One of the complex spaces where identities are commonly performed and negotiated in today's world is the online space. Participants in online spaces may develop networked identities (McEntee-Atalianas & Zappettini, 2014), focusing on the ties and flows between community members across socio-geographical and political borders. On the other hand, there may be unwritten rules governing membership in some online communities and the authenticity of the performance of certain identities, often performed solely through the use of written text and symbols, may be questioned. As Woolard (2016: 22) argues, 'the authentic voice' signals more about "who one is, rather than what one has to say", and indeed, in some online communities, the identities of potential members may be directly challenged, if they are deemed inauthentic in some way. In the case of Chinese gay men who post dating ads online, Zhao, Liu, and Li (2022) found that many posters navigate these identity challenges by strategically revealing character flaws along with their 'ideal' positive traits, in order to craft a nuanced self-representation, thus seeking a balance between personal authenticity and audience expectations. This study focuses on the Chinese online gay community, and in particular, online reactions to the performance of identity in Chinese gay men's dating profiles. We analyzed the discourse in posts on the Chinese website Xiaohongshu (Little Red Book), which react to profiles posted on Blued, the largest gay dating app in China. Our analysis reveals that the authenticity of the identities displayed in the dating profiles were contested in a number of ways, based on the signs deployed by the profile posters. These challenges centered primarily around the authenticity of the posters' queerness, their gender performance, their dating intentions, and more localized concerns relating to the authenticity of posters' academic achievement claims. We argue that members of the Chinese online gay community engage in a nuanced negotiation of authenticity, where identity performances are judged not only on their factual accuracy but also on their effectiveness in establishing desirability. However, challenges to 'inauthentic' identity performances may, in fact, encourage conformity to certain identity displays, despite the community's professed openness to diversity.

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Challenging Racism or Perpetuating It? Mock Vietnamese and the Rise of Neo-Linguistic Minstrelsy in Taiwan

Panel contribution

*Tsung-Lun Alan Wan*¹

1. National Yang Ming Chiao Tung University

Lopez (2018) distinguishes metaparody from traditional linguistic minstrelsy, noting that metaparodic representations typically feature actors from the target community who either affirm or challenge a parody performed by an outsider. While prior research has examined how sociolinguistic diversity is fictionalized to create emblematic characters (Stamou 2018; Lopez 2018), this paper explores the portrayal of a Vietnamese character, Ruan Yuejiao, by Taiwanese content creator A-Han. Unlike previous studies, this case blurs the line between reality and virtuality, as Ruan Yuejiao interacts with real Vietnamese individuals.

My initial analysis reveals that the depiction of Vietnamese female spouses has become enregistered through rapid digital circulation, wherein variation between Mandarin high-level and high-falling tones is strongly associated with the Vietnamese spouse accent. Ruan Yuejiao, portrayed as lazy, risqué, and disobedient, starkly contrasts with the positive image the Vietnamese community has been cultivating in Taiwan. In response to criticism, A-Han and Ruan Yuejiao's fanbase claim that the character reflects Taiwan's multicultural ideals, subverting the imposed positive stereotypes that immigrants often adopt to validate their presence in the host society. While this intention may seem constructive, such mediatization ultimately reinforces a raciolinguistic ideology that links a racialized group to a specific way of speaking (Rosa & Flores 2017; Ito 2022).

This paper specifically examines a talk show episode where Ruan Yuejiao appears alongside two real Vietnamese celebrities, in a program that often features immigrants from various countries and addresses topics like the "real side" of Vietnam. I analyze whether A-Han's portrayal of Ruan Yuejiao qualifies as a metaparodic representation of Mock Vietnamese, potentially transcending the anti-Southeast Asian sentiment that has persisted for two decades, by evaluating interactions among Ruan Yuejiao, the two Vietnamese women, and other Taiwanese hosts and participants. I argue that Ruan Yuejiao does not meet the criteria for a metaparodic representation capable of challenging Vietnamese stereotypes. First, while the Vietnamese immigrants question Ruan Yuejiao, their inquiries focus on factual statements about Vietnamese society rather than on raciolinguistic stereotypes. Second, following Lopez's application of Goffman's participation framework, Ruan Yuejiao serves as the principal for much of her narrative, which limits her ability to distance herself from the stereotypical portrayal of a Vietnamese character. These findings suggest that Ruan Yuejiao's character ultimately reinforces, rather than subverts, negative stereotypes in her interactions with real-world individuals.

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Narrating the past in the present: Memory objects, heritage, and icons of authenticity

Panel contribution

Colleen Cotter¹

1. Queen Mary University of London

In this paper, I look at the intersection of memory, language, and the means by which a small, relatively anonymous rural community in northeastern Wisconsin works to retain its longstanding heritage identity in a complex and changing socio-cultural context, one they have integrated with and developed independently from since 1853, when the first families from Belgium (*Aux Premières Belges*) arrived, attracted by affordable land to the northeast of the city of Green Bay. They were followed eventually by several thousand Belgian immigrants, mostly from the French/Walloon-speaking provinces, settling a stretch of then-forested land in the peninsula adjacent Green Bay.

The same region that 21st-century Belgian-American descendants occupy is now known as an “ethnic island”. The relative isolation of the region initially, and the role of the numerous parishes as central to social life, have helped to maintain its ethnic identity as well as the Walloon language (known locally as “Belgian” and now in decline), although this identity has evolved as the world has changed – a factor of potential loss that is actively discussed in the heritage community, as I discovered during an extended fieldwork period in 2024.

The area where the Belgian Heritage Center (est. 2010) is located, and where I was given a great deal of direction for my research, is in the Namur Historic District, designated a National Landmark and listed on the National Register of Historic Places (an authenticity factor that provides outside prestige). The communities in the region, unincorporated rural towns and villages bearing names of original home-places in Belgium, actively highlight their Belgian backgrounds nowadays through contemporary events such as Belgian Days in Brussels, Wis., and, the longstanding “Kermis” harvest celebrations throughout the area, started by the original settlers.

It is in this context that I show examples of what it means to be “Belgian” in Wisconsin and show what the circulation of signs looks like in the 2020s. In so doing, I notice the extent to which the “authentic” is a factor in the community’s heritage decisions or not – amplifying the “multiple and more complex axes” that signal affiliation and membership (McEntee-Atalianis & Zappetini). Through interviews, fieldnotes, and recordings of conversation, I show the semiotic importance of specific foods, the historical past and how it is presented in conversation and public display, and other indices such as Belgian flag colors and the Wallonia rooster on Belgian Heritage Center (BHC) gift items, as well as the role of names: when introduced people will specify their lineage to the region, e.g., “I’m a [Piroux]”, or, depending on the interlocutor, “I’m [Hector’s] granddaughter”.

The Belgian-American case study argues for expanding Woolard’s (2016) insight about the “logic of authenticity,” and what constitutes authenticity in a given speech community, into multiple *logics* of authenticity, highlighting this speech community’s metapragmatic awareness of the features that secure what is real and “Belgian”. This community case provides a rich range of facets that are interlinked, allowing insight into what can constitute “groupness” (Hodges 2018) and affinity through time and context.

Negotiating Transborder Identities: stance and being Thai-Isan in Singapore

Panel contribution

*Judith Pine*¹

1. Western Washington University

In his 2006 essay, *Village Transnationalism: Transborder Identities among Thai-Isan Migrant Workers*, the late ethnographer Pattana Kitiarsa argues that the Thai-Isan migrant workers whose lives he explored through ethnographic research should be “resituated and reconceptualized within the framework of ‘village-based transnationalism’”. Khon Isan transnational migrant workers are described by Keyes (2014) as “cosmopolitan villagers”, and the transnational element of their identities is significant. Recognizing that linguistic stance is “a crucial point of entry in analyses that focus on the complex ways in which speakers manage multiple identities (or multiple aspects of identity)” (Jaffe 2009) and understanding the linguistic through a semiotic lens which encompasses multimodal rhematized or rhematizable indexical signs, this paper explores the semiotic production of variously recognizable or legible stance by Thai-Isan migrant workers as they attend to the scalar nature of legible authenticity as migrant workers from Thailand in Singapore, performing both “Thai migrant worker” and “khon Isan”.

Khon Isan (Isan people) is a marked category distinct from the unmarked “Thai”. The Isan identity, associated with the Lao-Isan dialect which is significantly different from Thai, an Isan accent in spoken Thai, distinctive dress, dance, music and ritual practice forms a complexly rhematized identity which must also become “Thai” when migrant workers join the community of working class Thai Isan in metropolises such as Singapore. The complexity of regional and ethnic identity, class, political and economic history, and patterns of labor migration within Thailand are obscured from view in a transnational context as khon Isan workers become Thai migrant workers, acquiring a cosmopolitan identity which itself is obscured from view in Bangkok, where khon Isan are stereotyped as country bumpkins ignorant of the wider world.

This project traces the indexing of complex stance through participation in activities sponsored by the Chomrom Samakkee Thai Klai Baan (United Overseas Thai Society in Singapore), an organization associated with the Thai Buddhist temple Wat Ananda Metyarama and which replaced the Thai Embassy supported Friends of Thai Workers organization. It explores the significance of the lyrics of lukthung-molam traditional Isan music which Kitiarsa (2009) describes as “the musical soundscape of emerging transnational life realities”. The project, which builds upon Kitiarsa’s ethnographic work as well as ongoing work by the author, considers the multimodal transnational semiotic landscape within which Thai-Isan workers make meaningful lives.

Toughening up English: Gendered perceptions of English use among young Bahrainis

Panel contribution

*Wafa Al-Alawi*¹

1. Utrecht University

Whereas adhering to language standardness is typically associated with status, it can lead to lower perceptions of solidarity and authenticity on the ground (Trudgill 1972; Lawson 2014; cf. Yip & Catedral 2021). These ideals may be more expected of men in certain contexts due to stronger links between manhood and nationhood—i.e., authenticity. This paper discusses an interesting case where the ‘cultural capital’ (Bourdieu 1991) of English may be diminished when faced with (gendered) sociolinguistic ideologies in the margins, as English is judged as ‘emasculating’. Namely, I investigate the discourse around an arguably intentional Arabic-accenting of English, a *de facto* language in the former British protectorate of Bahrain. Such stylizations allow access to a sense of locality, that is, covert prestige (Labov 1966), while speaking a ‘foreign’ language.

The twenty hours of metacommentaries from English-dominant young Bahrainis show how participants try to acclimate their English practices to common local ideologies that view English as foreign and ‘effeminate’. To approach gender and locality as nuanced and context-sensitive, I use a scalar-chronotopic framework (Karimzad & Catedral 2021) and a discourse-theoretic analysis (Wortham & Reyes 2020) to analyze the discourse surrounding such localized Englishes.

The analysis shows that Bahraini English-educated men’s Englishes are a cross between *unintentional* accents and *intentional* stylizations, which serve to harmonize the cultural stigma with an English-dominant repertoire. It also highlights how other factors besides gender may be implicated, such as the educational background of speakers (English-medium private schools vs. Arabic-medium state schools). For example, Arabic-educated women often regard themselves as less ‘bratty’ and more authentic than private school English-educated men. Therefore, I argue that while research on the spread of English is dedicated to social class and (in)access to standardness (Tupas 2015), it should not lose sight of the role of other cultural and ideological factors and pressures that play significant roles in the stratification of Englishes, such as gender roles. This study has further implications for research at the intersection of language, prestige, and gender.

Virgencita Plis: Kiut (Cute) Affect, Catholicism, and the Bilingual Marketing of Devotion in Mexican Children's Toys

Panel contribution

***Norma Mendoza-Denton*¹**

1. University of California, Los Angeles

This paper considers state and non-state actors' collective investment in the control of authenticity in religious marketing. I explore a case study from Mexico to understand *cute* and its emerging analog in Mexico, *kiut*. The case of *Virgencita Plis* sheds light on the relationship between affective categories, nation branding, authenticity, and soft power, as well as the relationship between religion and its investment in the control of reproduction and sexuality. Special attention is paid to semiotic resources (advertising/branding and toys) for the production of religiosity and girlhood.

Virgencita Plis is a kiut adaptation of a famous image of the Virgen de Guadalupe, patron saint of Mexico, created by the entrepreneur Amparín Serrano. In its mediatization, *Virgencita Plis* exists on scapularies, cushions, backpacks, watches, notebooks, keychains, socks (but not shoes, out of respect), and even as a perfume. The reworked religious image and its associated swag are especially popular gifts for baptisms, first communions, and other religious celebrations. Just as in other international contexts where English usage in ads and products is thought to connote something fun and modern, the graphic sequence PLIS (written phonetically in Spanish but pronounced in English as "please") was added to the name "Virgencita" to result in *Virgencita Plis*, recalling the way that one might start a prayer in Spanish to the Virgen de Guadalupe (*Virgencita, por favor ayúdame . . .*; lit. Beloved Virgin, please help me . . .). In addition to incorporating sayings in English to effect some kind of gendered, globally youthful, "cool" factor, *Virgencita Plis* products incorporate Mexican Spanish youth slang as well.

The *Virgencita Plis* franchise has been a phenomenal case study of marketing success in Mexico, Latin America, Spain, and the United States. The Mexican Catholic Church, rather than strictly banning the kiut-ification of the religious figure which is thought to be representative of all Mexican Catholics, has, more or less, welcomed the popularity of the franchise among youth. *Virgencita Plis* has been displayed inside the Basílica de Guadalupe and has been invited to participate in the annual festival in honor of the Virgin, where its participation has been in the form of giant statues placed along Reforma Avenue in Mexico City. Like the Berlin Bears or Hello Kitty, tourists and believers alike can now take selfies, even in shorts, with one of the major religious symbols of Mexico. In some ways, by making the Virgin into a multicolored icon, the multimedia conglomerate Distroller has universalized it and, to some extent, "deodorized" it. The semiotic erasures (Gal and Irvine 2019) are evident: nowhere in the iconography is it clear that the Virgin is originally supposed to be dark-skinned and Indigenous; what I will call the Mex-Cool™ factor is achieved not through the use of Indigenous languages but through the use of kiut language: a combination of English, Mock English, an anglicization of Spanish, and Mexico City (*chilango*) slang.

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What's (Not) in a Letter? Filipinx, Filipino, and the 'Post'colonial Semiotics of Erasure on Social Media

Panel contribution

*Jennifer Delfino*¹

1. *University of Illinois Urbana-Champaign*

A central concern of the emerging field of postcolonial semiotics is to analyze how everyday linguistic and other sign processes reanimate colonial hierarchies of difference in present-day social and political projects such as identity-making (Reyes 2023). Erasure, defined as the elimination of signs and sign relationships from contrastive models of difference (Gal and Irvine 2019), is central to how colonialism can be reconstituted in the present day even as postcolonial projects attempt to legitimate themselves as anti-colonial. Using semiotic discourse analysis, this article examines how social media stances against the demonym *Filipinx* recursively construct the legitimacy of Spanish colonialism as authentically Filipino against inauthentic U.S. imperialism. Claims that *Filipinx* constitutes a colonial imposition on the 'already gender-neutral' Filipino language are scaled up via qualia to contrastively figure *Filipinx*-identifying diasporans against homeland Filipinos as embodiments of empire. In examining language's role in reconstituting colonial hierarchies, this article argues that erasure, not contrast, is central to the construction of postcolonial elite identities.

**On being uncooperative
in responsive position
(organized by Oleksandra
Gubina, Alexandra Groß)**

On Disaffiliating Response Packages in German as a Second Language

Panel contribution

Tabea Stolte¹, Kathrin Weber¹

1. Friedrich-Schiller-Universität Jena

Resistance is a basic element of human sociality and – from an ethnomethodological perspective – routinely organized in sequences of actions in interaction (Humă, Joyce & Raymond 2023). In particular, the production of typeconforming disagreeing, disaffiliating, or disaligning actions is accomplished through verbal, paralinguistic, and multimodal resources (Bröker & Zima 2023). These vary across languages. Focusing on the German interaction, only a few studies examined linguistic resources of indexing resistance interaction so far (e.g., Szczepek Reed 2015). Moreover, little work has been done on uncooperative behavior from a multimodal perspective (Schumann & Oswald 2024). In second language acquisition research, Pekarek Doehler & Pochon-Berger (2011) showed that the use of disagreement markers change due to the language competence level. To date, there have been no studies on disaffiliating indexes in the field of German as a second language research. Using a CA-SLA approach (Pekarek Doehler 2020), the talk presents some first results on disaffiliating response packages (Kärkkäinen & Thompson 2018) in German second language acquisition by Arabic L1 speakers. Methodologically, the project follows a cross-sectional design and focuses on a learner corpus of native Syrian Arabic speakers aged 18-40 at B2/C1 German proficiency levels. In addition, we pursue a mixed-methods design of sequential analysis and quantitative statistics. The study analyzes conventionalized verbal (e.g., ‘no’-response tokens), paralinguistic (e.g., click sounds) and multimodal resources (gaze shifts, head and body movements, gestures, and object manipulation) both in disaffiliating packages of German and Arabic native speakers as well as in learner interactions of Arabic speakers acquiring German as a second language. The talk will show that German and Arabic disaffiliating response packages differ in their verbal and multimodal composition and that disaffiliating Arabic response packages have an impact on packages that Arabic learners use in conversations with German native speakers. In sum, the study contributes to our understanding of disaffiliating actions from a language comparative perspective.

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Humă, Bogdana; Joyce, Jack B.; Raymond, Geoffrey (2023): What Does “Resistance” Actually Look Like? The Respecification of Resistance as an Interactional Accomplishment. In: *Journal of Language and Social Psychology* 42 (5-6), 1-26.

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Schumann, Jennifer; Oswald, Steve (2024): Pragmatic Perspectives on Disagreement. In: *Journal of Language Aggression and Conflict* 12 (1), 1-16.

Szczepek Reed, Beatrice (2015): Managing the Boundary Between “Yes” and “But”: Two Ways of Disaffiliating With German ja aber and jaber. In: *Research on Language and Social Interaction* 48 (1), 32–57.

Pushing back against expectations and exposing one's own refusal. Responses with *nö* in German interaction

Panel contribution

*Alexandra Groß*¹, *Oleksandra Gubina*²

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One of the core principles of social interaction to which participants orient while accomplishing actions is cooperation (Enfield & Levinson, 2006), i.e., “collaborating with the agenda being pursued by the prior speaker” (Clayman, 2002: 231). Nonetheless, social interaction regularly features uncooperative behavior: interlocutors may halt the progression of the launched course of action and resist the prior speaker’s agenda (Levinson, 2013) or the normative order in a particular environment. So far, different ways in which participants misalign or disaffiliate with the prior speaker’s action (see Steensig, 2013; Steensig & Drew, 2008; Stivers et al., 2011) have been examined, i.e., responses that push back against the terms or presuppositions of the initial action, or that implement a dispreferred move (e.g., Betz & Deppermann, 2018; Groß, 2023; Heritage & Raymond, 2012; Raymond, 2003; C.W. Raymond 2017, 2023; Stivers, 2011, 2022, among many others).

The topic of our talk is a particle-based responsive practice in German that implements disaffiliative or disaligning moves in response to yes-/no-initiating actions (Raymond 2010), i.e. answers that feature the response particle *nö*. These responses will be viewed in comparison with interactional functions of answers involving phonologically similar response particles in German (especially *nee* and *nein*) which have partly been described in prior research (Imo 2017). Our focus will be on two prominent disaffirming functions of the responsive *nö*: We will show that *nö*-responses can, first, push back against the initiating action in that they problematize wrong presuppositions or (face-threatening) implications or treat the former as redundant. By uttering a *nö*-response respondents can, second, expose their own refusal to a normatively expected path of action while conveying a stance of emotional indifference. By combining disaffirmation with the absence of formal dispreference-marking, such *nö*-responses therefore feature a “double-rejection” to the normatively expected orientation to social cooperation when formulating responsive turns at talk. Responses with *nö* represent a rich example for the multi-layeredness of disaffiliational/disaligning responsive actions as well as for the division of labor (Sorjonen 2001) between response particles in particle rich languages such as German.

**Online impoliteness in
social media (organized
by Yongping Ran, Ping
Liu)**

A Pragmatic Analysis of Implicit Offensive Language on Chinese Social Media

Panel contribution

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Offensive language refers to disrespectful or derogatory expressions toward individuals or groups based on attributes such as race, gender, or religion (Jay & Janschewitz, 2008; Davidson et al., 2019). With the rapid expansion of social media, offensive language has become a critical issue, adversely affecting individuals' physical and mental well-being and disrupting community harmony online. Most research has focused on the detection, causes, and public attitudes toward offensive language; however, few studies distinguish between explicit and implicit forms, despite implicit forms being dominant in cyberbullying (Zhong et al., 2022), leading to ineffective detection, especially in non-English contexts.

To address this gap, this study introduces a novel pragmatic framework for analyzing implicit offensive language on Chinese social media platforms, focusing on linguistic and functional characteristics. A mixed-method approach was employed, combining quantitative corpus analysis of lexical and grammatical realizations of implicit offensive language with qualitative study of how these features align with speech act types (Searle, 1976). Using Python, we collected authentic comments from Douyin (Chinese TikTok) and WeChat forums focused on the "Yang Li Incident". After NLP sentiment analysis and manual screening, 500 relevant comments were selected. Based on the implicitness model (Lewandowska-Tomaszczyk et al., 2023) and indirectness theory (Searle, 1976), we classified implicit offenses into six types: irony, metaphor, simile, overstatement, understatement, and indirectness.

The quantitative findings reveal that implicit offensive language is primarily conveyed through context-sensitive and indirect expressions, utilizing specific linguistic features such as varied address forms, collective self-references, implicit content, and strategic use of comparisons, discourse markers, and emojis in comments. The qualitative results further demonstrate that implicitness aligns functionally with expressive speech acts (insult, discredit, hate) and commissive acts (threat), exhibiting varying degrees of intensity across these acts, forming a cline from the most intensive (threat) to less intensive forms (hatred, insult, discredit). These findings highlight the complexity and the need for pragmatic analysis in identifying and addressing implicit offensive language.

This study advances the classification and understanding of implicit offensive language by introducing a pragmatic framework tailored to non-English social media contexts. The results provide actionable insights for platform moderators, enabling the development of more nuanced detection tools to curb cyberbullying and foster healthier online discourse.

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A Pragmatic Study of Heart Repairing in Parent-Child Interaction

Panel contribution

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Caixin (操心 attentiveness) refers to showing concern and making arrangement for children. In this study, heart refers to parental love (亲情 *qinqing*) principle of tolerance (包容心 *baorongxin*) and patience (耐心 *naixin*). Previous pragmatic studies have investigated heart in institutional context, while heartwork in intimate relationship and family context needs further exploration. To fill this gap, drawing on the data from interactions in *Douyin* videos on the topic of marriage urging and adopting a discursive approach, this study takes an emic perspective on heartwork in Chinese parents' attentiveness (*caoxin*) to their adult children's unmarried status. Specifically, this paper aims to explore these two research questions: 1) What triggers parents' heart repairing to their adult children in marriage urging? 2) How do Chinese parents repair the heart of their adult children? The analysis shows that heart-repairing action mainly triggered by parents' heart-threatening actions which violate the tolerance principle and patience principle. The former mainly includes conducting enforced management, doing excessive intervention and restriction, disclosure of disliking and dissatisfaction, displaying disagreement and denial. The latter mainly consists of disclosure of excessive anxiety, being inconsiderate, imposing pressure by criticizing and threatening. Parents repair their adult children's heart mainly by displaying tolerance and showing patience. The former mainly consists of respecting autonomy right, sacrificing with obedience, showing acceptance and disclosure of favouritism. The latter mainly includes displaying trust and encouragement, relieving stress by comforting, persuading by education and compliment, directing by offering suggestion and preaching, showing understanding and being considerate. Previous studies only focus on the interpersonal disharmony caused by insufficient attentiveness, while this study reveals that excessive attentiveness can also lead to interpersonal conflict, which fills the deficiencies of the current interpersonal emotion studies.

Functions of Impoliteness in South Slavic Social Media Interactions

Panel contribution

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Impoliteness is defined as face-threatening behavior intended to demean the target's identity (Culpeper 2005; Knoblock 2020) and is often associated with (cyber)bullying and conflict on social media (Whittaker and Kowalski 2015; Xie and Yus 2018). Paradoxically, these platforms were originally designed to foster social interaction and long-distance connections. While impoliteness is often linked to online conflict, it remains a multifaceted phenomenon with diverse functions in specific contexts (Culpeper 2011). For example, creative impoliteness on social media has been described as a form of social competence (Andersson 2024), used to achieve distinction within a reference group and often leading to the exclusion of others. In a subset of the South Slavic discourse samples we examined, some users engage in humorous insults or witty put-downs as a form of social entertainment, which can sometimes diffuse tension or add levity to otherwise contentious interactions.

In a previous analysis, we identified a specific form of impoliteness in online discussions—chained expletives and swear words—and argued that it contributes to bonding and community building (Stanojević and Šarić, forthcoming). In this study, we analyze selected Reddit threads to investigate this function, along with other functions of potentially impolite phenomena, including entertaining, othering, self-positioning, negative evaluation, emotional venting, and resistance. Focusing on two under-researched Slavic languages, Croatian and Macedonian, we hypothesize that these functions are linked to certain local phenomena (e.g., personas, symbols, proverbs) and language-specific features, including creative language use. Moreover, the discussion topic (or the lack thereof) significantly influences the functions of impoliteness, along with the features of social media platforms. To explore platform influence, we analyze selected discussions from X and Facebook, in addition to Reddit.

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Gender and (im)politeness on Facebook posts

Panel contribution

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Digital media and technological developments have allowed producers and consumers to share their views which are worthy of scrutiny from a discursive-pragmatic perspective particularly when users take stances on privacy and identity matters on social media. Studies on the complexities of sharing practices on social media by Park et al. (2016), Khoshabak & Southcott (2019), and Farooq, Khan & Alphonse (2024), for instance, offer the starting point of the case study of exploratory and reflective nature selected for this paper. The methodology adopted is based on a qualitative and exploratory approach, integrating theoretical and empirical analysis of data collected (19 – 25 October 2024) from CMTV posts by female and male users on Facebook (i.e., a popular TV channel https://www.facebook.com/search/top/?q=cmtv&locale=pt_PT) on celebrities' news stories (private affairs) in the Portuguese context. Digital ethnography contributed to observing interactions without direct intervention by the researcher. To account for the way users and communities interact and construct identities, this study started with a critical review of key concepts on politeness and civility issues in the line of Lakoff (1975) and Brown and Levinson (1987). The descriptive analysis of users' turn-takings is intended to account for discursive-pragmatic choices revealing incivility, impoliteness, marked language and attributes which seem to offer evidence of unexpected negative politeness strategies both by female users and male respondents. These are likely to be related to sensitive topics in news stories (such as dating, male - female relationships) and stereotypical gender roles disseminated by CMTV. Also, this medium seems to engage diverse groups of users, including celebrity fans, who disseminate posts in everyday conversational style in Portuguese in the net-based public sphere.

Ha as a mockery (im)polite marker and emotional expressiveness in Chinese online comments: Multifunctionality and development

Panel contribution

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The pragmatic usage of *ha* 哈 in Mandarin has attracted some attention within the scholar field, with most looking into F2F dyadic discourse either in public or private space with the result of invariably summerizing it as a positive interpersonal marker. By focusing on its performance in online comments, we found that *ha* in online comments does not only fulfil the positive interpersonal functions within the scope of mock (im)politeness, e.g., jocular mockery, but also works to accomplish or co-construct humourous insult. In addition, by comparing the comments from WeChat channels and xiaohongshu (also called as Little red book), we found the users in xiaohongshu being more likely to use *ha* simply to express emotions. By considering the features of xiaohongshu where people under 34 compose 77% of the total users, it is not only suggested a successful shift of *ha* from onomatopoeia of marking a laughter to a widely accepted linguistic recourse for the internet users to manage interpersonal relationship but also a development of it being used to express an emotive stance. The expanding usage of *ha* underscores the technological platforms in prompting the creation and transformation of oral linguistic forms.

The discursive construction of digital social policing: A study of online comments on offline customer service conflicts

Panel contribution

Ping Liu¹, Linlin Yang¹

1. Guangdong University of Foreign Studies

Abstract: In an era characterized by the off/online nexus, offline conflictual incidents are frequently video-taped and shared on social media platforms, triggering extensive online discussions where netizens collectively regulate public behaviors. This study investigates the phenomenon of digital social policing, wherein netizens negotiate, enforce, and reshape social norms in response to perceived conflicts and transgressions in public spaces. Drawing on 13,410 comments from two Chinese social media platforms (i.e., Bilibili and WeChat Video) regarding three viral videos of customer-employee conflicts in a coffee shop, this study examines how commenters discursively construct digital social policing and its underlying sociopragmatic motivations. Through qualitative discourse analysis, we identify three main types of social policing practices: evaluative policing (realized through empathetic and condemnatory evaluations), normative reasoning (through responsibility attribution and prescriptive acts), and public advocacy (through advisory and appeal statements). The analysis reveals that these practices operate along a continuum of directness and intensity, ranging from subtle emotional appeals to explicit moral judgments and collective calls for a change. These practices are characterized by distinctive digital discourse features, including specific rhetorical strategies, metapragmatic and translingual practices. Our findings also demonstrate that digital social policing is driven by three primary sociopragmatic motivations: fulfilling psychological needs for public engagement, negotiating social norms, and diagnosing underlying social issues in the post-pandemic era. Theoretically, this study illuminates how digital social policing, facilitated by the interplay between digital affordances and offline dynamics, functions as a mechanism for collective moral reasoning, shaping social norms and addressing social issues. Practically, it offers insights into managing service conflicts and fostering civil interactions in both digital and physical environments.

The Metapragmatics of Impoliteness and Offence on Chinese Social Networking Sites

Panel contribution

Xu Huang¹

1. Guangdong University of Foreign Studies

Offence-taking, is generally perceived as an outgrowth of impolite, improper or immoral behaviors. Prior studies have pointed out that offence lies at the heart of impoliteness evaluations, yet their interrelationship is far more complicated than what it seemed at first sight. Given the scarce scholarly attention it has received to date, this study reports an examination of the metapragmatic use of OFFENCE and IMPOLITENESS in Mandarin Chinese by drawing on two datasets of microblogs from Weibo, in an attempt to disentangle their interconnection. After manually coding all the valid data, we tease out different metapragmatic uses of offence and impoliteness respectively, and analyze the frequency and percentage of each usage. It is found that whereas offence is more closely related to morality issues such as disrespect, indecency and immorality, impoliteness is predominantly connected with less serious, more innocuous formality issues such as disregard (in terms of messages received and read), unfollowing and message-bombing. Also, the metapragmatic impoliteness evaluation is increasingly seen to convey humorous and jocular implications rather than offensive or even aggressive evaluations that prevail in the existing impoliteness literature. Therefore, this study will add to our understanding of the nuanced differences between offence and impoliteness in Chinese culture from a metapragmatic perspective.

Tit for tat: The netizens' negotiation of the "appropriateness" of impoliteness in online denunciation based on the Principle of Impoliteness Reciprocity

Panel contribution

Siwei Yue¹

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Drawing on the Principle of (Im)politeness Reciprocity, this study explores how netizens adopt metacommentaries to negotiate the appropriateness of impoliteness payment made by the accuser in the online denouncing. It consists of two sub-studies. The first one unravels whether the offender's attitude changes when facing different levels of impoliteness from the netizens' online denunciation and which type of impoliteness (mis)matching triggers whether the offender acknowledges, redresses, or denies the denounced behavior. The second one depicts the dynamics of how netizens adopt metacommentaries to regulate the denouncing act within the boundary of tit for tat rather than excessive impoliteness. Based on one case of wrong car parking online denunciation on Douyin (Chinese version of TikTok), this study found that when the offender's impoliteness payment is equal to the netizens' impoliteness payment, the offender would like to accept the denouncing and be willing to apologize and take corrective action. But when the impoliteness exerted on him/her escalates to a deficit level where his/her initial impoliteness payment is far less than the netizens' derived from denouncing, such as being "ambushed" by nasty and rude voices, he may choose to quit from the online interaction. Some netizens as on-lookers would intervene and adopt metacommentaries to negotiate the appropriateness of impoliteness payment made in the denouncing. This study identifies 6 strategies realized by netizens' metacommentaries to negotiate the appropriateness of impoliteness payment in denouncing. The findings extend the knowledge of the mechanism of how online on-lookers intervene in the accuser's online denunciation. It also tests the applicability of the Principle of (Im)politeness Reciprocity in the context of online denunciation. The implications inform the social media companies of the necessity to involve AI bots in responding to online denouncing comments to regulate the accusers' denouncing act within the boundary of tit for tat rather than excessive impoliteness.

Who's at fault? Online public shaming and the contestation of moral culpability

Panel contribution

***Wei-Lin Melody Chang*¹, *Michael Haugh*², *Hsi-Yao Su*³**

1. University of Queensland, St. Lucia, 2. The University of Queensland, 3. NTNU

While public shaming and public denunciation rituals have a long history in maintaining moral order in many societies around the world (Garfinkel 1956; Braithwaite 1989), incidents of online public shaming are increasingly a site for ideological contestation of moral culpability for allegedly impolite, offensive, or otherwise deviant behaviour. Incidents of online public shaming commonly start when conduct in face-to-face or mediated settings that is perceived as transgressive is recorded by either one of the parties to that interaction or a third party observer, and then posted to an online platform, followed by viral amplification of that post through sharing by others within and across social media platforms. Much of the focus in research on online public shaming of individuals to date has examined the ways in which the moral transgression(s) of the target are exposed online and become the focus of online “pile-ons” (Cheong and Gong 2010; Garcés-Conejos Blitvich 2021, 2022, 2024; Haugh 2022; Nelson 2018). However, a feature of online public shaming that has arguably received less attention is the way in which the moral culpability of not only the target of online public shaming, but also other persons involved in the incident in question, may be contested by online commentators. In this presentation, we examine the ways in which the moral culpability of different parties involved in incidents of online public shaming is evaluated and debated by online commentators. Our analysis builds on systematic coding of the targets and valence of assessments by online commentators across 25 cases in which private citizens in Taiwan are the target of online public shaming for allegedly impolite, offensive, or otherwise deviant conduct. Through a corpus-based metapragmatic analysis of the coded assessments, and the rationales provided for them, it emerges that moral culpability can become a significant point of ideological contestation in cases of online public shaming involving ordinary citizens. We conclude that greater attention should be paid to examining the ways in which online public shaming is not only practised, but how the moral grounds for online public shaming may themselves also be contested across different social contexts.

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**Pragmatic synthesis:
Exploring a single dataset
through multifaceted
approaches (organized by
Andrew Barke, Todd
Allen, Momoyo Shimazu)**

A Joyful Atmosphere in Izakaya: An Ethnography of Speaking

Panel contribution

Toshiyo Nabei¹

1. Kansai University

In this presentation, I analyze interactions in a Japanese pub (izakaya) among six patrons and the owner, all familiar with one another and in their mid-30s to early 40s. Using a framework of “ethnography of speaking” and “language socialization” (e.g., Hymes, 1962), I examine how these individuals co-construct dialogues in a culturally intimate space. The data reveal that they employ several shared communication strategies, such as physical movements and references to shared knowledge, which facilitate joyful group cohesion within the pub setting. Some strategies are gender-specific; for example, physical movements were more evident among female members. Other strategies are expansive, as shared knowledge is further developed through the use of smartphones.

My approach to this dataset highlights that communicative practices in informal settings like izakayas often serve as powerful tools for reinforcing social bonds and fostering generational and gender-specific connections. Conversations in such settings are not always driven by information exchange; instead, creating a joyful and united atmosphere can be a central purpose of the interaction.

A Pragmatic Analysis of Interactional Data using ChatGPT: Exploring Mixed-Talk in a Neighbourhood Bar in Japan

Panel contribution

*Atsushi Mizumoto*¹, *Todd Allen*¹, *Xiangdong Liu*²

1. Kansai University, 2. Western Sydney University

Recently, educators and researchers have turned their attention to AI as a tool for enhancing teaching practices, streamlining administrative tasks, and exploring new avenues for language learning, academic writing development, and data analysis (e.g., Mizumoto & Eguchi, 2023; Allen & Mizumoto, 2024). While researchers have begun to investigate how AI is used to enhance L2 pragmatic learning (Chen et al., 2024; Lee & Cook, 2024), limited research has focused on how it might be used to analyse L1 pragmatic data.

Simultaneously, scholars studying the social dynamics of small hospitality establishments have mainly focused on routine activities like ordering, emphasising the progression of these interactions (Allen & Liu, 2024). However, these studies tend to overlook additional meaningful social activities that occur in these settings (Allen & Liu, 2024).

Thus, we used ChatGPT (4.0) to pragmatically analyse instances of talk from three video clips captured at a neighbourhood bar in Japan (98 minutes in total). First, we prompted ChatGPT to identify sociopragmatic elements of talk across the three video files. ChatGPT identified politeness expressions (e.g., *sumimasen* 'excuse me'), dialect use, speech acts and implicature, humour, and turn-taking. We then asked ChatGPT to provide examples of these elements, which provided limited but insightful examples, with some overlap between categories, and more specific examples were required. Lastly, we asked ChatGPT to quantify the data by providing a summary of the results across the pragmatic themes, in which it provided the total number and the portion (percentage) across the entire conversation. ChatGPT was also able to provide an interpretation summary of the analysis.

In this presentation, we share the initial results of ChatGPT's pragmatic analysis and compare them with those from traditional manual analysis. We highlight subtle differences in how the data were categorised and the frequency of elements, which prompted closer examination. While ChatGPT has limited capacity at this stage, it does provide quick analyses, insights, and suggestions for structuring and analysing data, making it a valuable tool for initial exploration and hypothesis generation. Lastly, we stress the importance of prompt engineering and how it influences the outcomes of AI-based analysis, as discussed in recent pragmatics-related AI studies (Lee & Cook, 2024).

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Conversations in a “Third Place”: focusing on the interactive practices of regular customers and a shop owner in a neighborhood dining bar in Japan

Panel contribution

Kazuyo Murata¹

1. Ryukoku University

The “third place” refers to the social environment that is separate from the two usual social environments of home (“first place”) and the workplace (“second place”) and provides a space for feeling relaxed and building relationships (Oldenburg 1989). Characteristics of the third place include neutral ground, leveler (an inclusive place), conversation-focused, accessibility, having regular customers, the playful atmosphere, and a home from home. Bars and pubs are considered as typical examples.

There is little empirical research on the interactions of bars/pubs. Liu and Allen (2022) and Allen and Liu (2024) are rare and valuable empirical studies. From a sociopragmatic perspective, they investigated a Japanese drama series depicting an izakaya in Tokyo. They analyzed interactions in the drama and showed how initial service encounters are progressed. The results of the analysis revealed the importance of interpersonal talks in which the izakaya’s owner played an important role in establishing rapport with regular customers.

The present study examines characteristics of the linguistic behavior of regular customers and that of the Mama-san (female co-owner) by analyzing approximately 100 minutes of naturally occurring interactions in a neighborhood dining bar in Japan. The analytical framework I employ is interactional sociolinguistics, which particularly focuses on the ways in which relationships are seen to be negotiated and maintained through conversational interactions (Holmes 2008).

The key findings of the analysis are that (1) regular customers talk to the Mama-san when she is at the counter, (2) regular customers and the Mama-san construct humorous sequences collaboratively and “polyphonically” (Coates, 1996), (3) the Mama-san often uses active listening strategies including back-channeling, agreeing with regular customers, repeating the previous utterance, etc.), (4) asking questions to develop conversations, and (5) assigning turns to those who do not speak. The results of the analysis show that the Mama-san plays an important role as a facilitator (a discussion manager as well as a relationship manager) (Murata 2013), and this leads to the creation of a team centered around the Mama-san.

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Yappa nattan ya na; hottokenain ya ne: The dynamic deployment of dialect forms in a Kansai izakaya

Panel contribution

Andrew Barke¹, Momoyo Shimazu¹

1. Kansai University

Compared to standard forms, the use of dialect is often associated with informality, spontaneity, and being closer to one's heart and to tradition (de Fina 2007), so shifts involving dialect forms can index a change of persona and the expression of affect. Such variations in social meanings of standard and dialect forms allows speakers to selectively deploy such forms for a variety of effects to achieve particular interactional goals such as the construction of identities of self and others as part of the dynamic, socio-cultural process of persona management (Barke, 2018).

Much previous research on Japanese dialects has tended to treat dialect speakers as a homogenous group. However, as Kobayashi et al. (2007) point out, individual speakers vary in the extent to which they employ dialect forms and standard forms in a given context due to personal stylistic preferences and differences in their ability to modify their language use depending on the social context at hand. Furthermore, the boundaries between dialect and standard language are often fuzzy as dialect speakers tend to use a mixture of forms in differing proportions depending on the type of interaction (Okamoto 2008).

This study assumes a social constructivist approach as it attempts to answer the question: In what contexts and for what interactional purposes are Kansai dialect and standard Japanese forms employed by both customers and staff in the Izakaya interactional data that is the focus of the analyses presented in this panel? Initial findings of the study indicate that differences not only exist between members of this Community of Practice in the extent to which they make use of dialect and standard forms in their interactions with others, individual speakers were found to be constantly adjusting and adapting their use of forms depending on the relational intentions they had toward other interactants, and their interactional goals at specific points within their conversations with others. The study focuses in particular on variation in the use of sentence-final-particles *na* vs *ne*, as both are employed frequently in combination with both standard and dialect forms.

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**Pragmatics across the
lifespan (organized by
Deyu Zhou, Lihe Huang)**

How to Do Things with Words and Gestures in Dementia Discourse: A Multimodal Pragmatic Study

Panel contribution

*Lihe Huang*¹

1. *Tongji University*

The intensification of population aging has precipitated a rise in the prevalence of cognitive disorders, especially Alzheimer's Disease (AD), which impairs the older adults' semantic memory and emotional experience, leading to atypical daily behaviours that undermine both communicative abilities and overall quality of life. Notwithstanding the adverse effects of AD on language, systematic explorations into language changes associated with senescence, and particularly pragmatic competence, have been scant. A focused analysis of pragmatic attributes of AD patients can potentially enhance the sensitivity of early dementia diagnosis. Therefore, the primary goal of our study was to perform a comparative study and to investigate different harmful illocutionary forces expressed by older adults with and without AD.

The study utilized a self-built corpus, Multimodal Corpus of Gerontic Discourse (MCGD), to examine the role of emotions, gestures, prosody and bodily movement in situated discourse (Huang, 2022; Zhou, 2024). To reveal the overall characteristics of the decline in pragmatic competence in older adults with AD, this study was based on the principle that speech acts are essential for determining pragmatic impairment and assessing pragmatic competence. It established a language decline index system with speech acts as the basic unit, built an analytical framework for studying the pragmatic impairment in older adults with AD, and examined the illocutionary forces expressed by them.

Combining quantitative analysis and case studies, this study summarized the identified pragmatic impairments in older adults with AD, including problems in essential content, interdependency and intentional state, emotional expression, phonetic and prosodic features, multimodal concordance, vague referent and pragmatic ambivalence, speaker and hearer role confusion, speech act duplication, and calculation and time-space expression. From the perspective of performing speech acts and expressing illocutionary forces, these pragmatic disorders largely correspond to various clinical behavioral disorders in older adults with AD, including impaired semantic memory, working memory and retrieval memory, verbal disorders such as word-finding difficulty and blurred articulation, impaired reasoning or judgment, visual-spatial orientation disorders, impaired calculation ability, emotional disorder, and agnosia and blurred or even loss of self-consciousness. Meanwhile, pragmatic impairment will lead older adults with AD to adopt various compensation strategies to promote communication, including inter- and intra- personal compensation, compensation across different linguistic levels and compensation across semiotic systems and modalities.

This study reveals the regularity of the pragmatic disorders and pragmatic competence decline of older adults with different levels of cognitive impairment. Meanwhile, one of the significant outcomes of this study is the completion of the Multimodal Corpus of Gerontic Discourse (MCGD) with clear cohorts, relatively comprehensive coverage of different ages, and complete annotations. Compared with corpora of the same type worldwide, MCGD has the advantages of a novel perspective, diverse types of linguistic data, and multimodality. With high development potential and applicability, it can support future studies of older adults' language problems from various perspectives and dimensions with high-quality data.

Performance and Mechanism of Multimodal Compensation in Pragmatic Impairment: An Emperical Study in Chinese Context

Panel contribution

Deyu Zhou¹, Lihe Huang²

1. East China University of Science and Techology, 2. Tongji University

Compensatory adaptation emerges when individuals encounter pragmatic impairment. Though researches are plentiful in pragmatic impairments, discussions about multimodal compensation remain further explored in its performance and mechanism. To fill the gap, this study first explores the phenomenon of multimodal compensation in language disorders and its corresponding pragmatic functions. It then distinguishes three types of performances in multimodal compensation: compensation from inter- and intra- personal perspectives, compensation across language levels, and compensation across semiotic systems and modalities. These performances are on account of interconnection among multiple sensory organs and their neural networks. To further illustrate that, two types of interpretive mechanisms are proposed, i.e., the compensation mechanism spans multiple linguistic levels, and the multimodal compensation as the result of the mutual compensation among different sensory modalities and their neural systems in the brain. The study of pragmatic disorders should uphold a holistic view, which can expand the theoretical dimension of pragmatics.

Tangentiality as nonconformity: Responses of participants with right hemisphere damage to questions in clinical interactions

Panel contribution

Xinfang Li¹, Yongping Ran¹, Qiang Guo²

1. Guangdong University of Foreign Studies, 2. Guangdong Sanjiu Brain Hospital

Background: Individuals with right hemisphere damage (RHD) are frequently noted for their production of tangential or irrelevant speech, which may stem from their challenges in conversation, particularly in providing relevant responses to questions. Clinical settings, where RHD patients often engage and are expected to respond to clinicians' questions, are a significant communicative context. However, there is limited understanding of how RHD patients manage question-response sequences in these institutional interactions.

Aims: This research explores the question-response dynamics between RHD patients and clinicians, focusing on the potential tangential speech of the former following clinicians' questions and its impact on their responses. The study aims to identify the issues arising from such utterances and the strategies clinicians employ to address them.

Methods & Procedures: Utilizing purposive sampling, the study analyzed four recorded interactions between clinicians and RHD patients. The conversations were transcribed and examined through the lens of conversation analysis, with a focus on sequences where RHD patients produced tangential responses to clinicians' questions.

Outcomes & Results: RHD patients' tangential utterances were found to either constitute nonconforming answers to questions or to follow type-conforming answers as nonconforming extensions. Clinicians often perceived these nonconforming answers as problematic and employed various practices to elicit appropriate responses.

Conclusions and Implications: The study offers a novel perspective on tangential speech related to RHD, viewing it as nonconforming answers within question-response sequences. It details the management techniques used by clinicians to handle such speech. The findings enhance our understanding of the communication patterns of RHD patients, especially in goal-directed interactions, and may inform the assessment and intervention for their difficulties in question-response sequences. The research also indicates that the assessment of conversational behaviors in clinical populations should be contextualized within broader sequences and specific communicative activities.

**Pragmatics and conflict
in multicultural settings
(organized by Gratien
Atindogbe)**

A comparative study of impression management in disagreement expressions: Insights from interviews with US and Chinese corporate leaders

Panel contribution

Xue Yao¹, Wei Ren¹, Xinyue Tian¹

1. Beihang University

Organizational impression management (OIM) is an activity purposefully formulated and implemented to influence an audience's view of the organization (Elsbach, Sutton, & Principe, 1998). Additionally, CEOs play a crucial role in the OIM of their companies as they are most likely the ones who will speak on behalf of the firm. Therefore, it is of great significance to investigate how corporate leaders manage OIM through their discourse. Disagreement is pervasive for entrepreneurs to express opinions and respond to controversial issues. However, little research has examined disagreements in CEO discourse. This study undertakes a comparative analysis of the use of disagreement in the CEO discourse of Mainland Chinese and U.S. entrepreneurs to explore how CEOs manage OIM through their discourse.

The main research questions of this study are as follows: (1) What are allopracts of pragmeme disagreement used in Chinese and U.S. entrepreneur interviews? (2) To what extent do similarities and differences exist in the usage of the pragmeme disagreement? (3) What impressions are created in the CEO discourse of Chinese and U.S. entrepreneurs?

The study collected 50 videos of Chinese entrepreneurs' interviews and 50 videos of American entrepreneurs' interviews from 2017 to 2024 and transcribed them into texts. We examined both similarities and differences in the uses of linguistic markers (LMs) and accompanying nonverbal behaviors (NVBs) associated with disagreements between U.S. and Chinese entrepreneurs. The LMs were coded based on the classifications in Lopez-Ozieblo (2018) and Ree-Miller (2000), and the NVBs were coded based on Kendon (1995) and Ergül (2021), with the help of the software NVivo 20.

The findings included: both groups favoured mitigated linguistic strategies, particularly prefacing. US CEOs used bold on record and negative mitigated linguistic strategies more frequently than Chinese CEOs, who, in contrast, employed more aggravated intensifiers and positive mitigated linguistic strategies. With respect to NVBs, Chinese CEOs primarily used smiling and PUOH (Palm Up Open Hand) to mitigate disagreements, whereas US CEOs tended to use head shakes and shrugging. These differences constructed a polite, humble image for Chinese CEOs and a direct, assertive image for US CEOs. The cultural context explains these differences: collectivistic, high-context Chinese culture versus individualistic, low-context US culture. This study has implications for teaching and learning business writing and communication, highlighting the importance of cultural awareness in effective business communication.

Keywords: disagreement, pragmeme, CEO discourse, organizational impression management

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An Ethnopragmatic Analysis of Apology Strategies in Ngemba

Panel contribution

***Divine Ndimofor*¹**

1. University of Buea

A good number of studies have been conducted on the speech act of apology in the last three decades. However, no study has been done on apology in Ngemba. This study investigates the speech act of apology in Ngemba spoken in the North West Region of Cameroon. It aims to identify apology strategies used by native speakers of Ngemba. The study equally seeks to know how the degree of familiarity between the interlocutors, the severity of the offense as well as the age of the offended person influence the strategy used. Data was elicited from 60 native speakers of Ngemba (NS-N) using a discourse completion test (DCT) questionnaire made up of 10 situations (adapted from Tajeddin and Pirhoseinloo, 2012) in which three contextual factors, comprising age, social distance and the severity of the situation were embedded. A Scaled-Response Questionnaire (SRQ) was equally used to obtain the participants' perception in terms degree of offence and likelihood of the expectation of apology. The data was analysed and categorised according to the apology taxonomy proposed by Wolfson & Judd (1983:22), Owen (1983:53), Blum-Kulka & Olshtain (1984:206), Trosborg (1985:377-390) and Cohen (1999:79) to show the strategies used and the frequencies of their use. The results of the SRQ show that both cultural groups under study generated the same tendency, that is, the greater the pain the participant felt s/he has caused the interlocutor, the more apologetic s/he felt and the more likely s/he thought the offended would expect receiving expressions of apology.

Exploring Discourse Resonance and Common Ground in Multicultural Interactions

Panel contribution

Yang Pang¹, Jing Gao¹

1. Donghua University

Discourse resonance is not only an important indicator of active negotiation in conversational interactions but also plays a crucial role in the process of common ground building. Using Informal Talks as the corpus, this study explores the phenomenon of discourse resonance in multicultural interaction contexts, highlighting its significant role in common ground construction. The study identifies five types of discourse resonance: complete reuse, conventional reuse, contextual reuse, temporary structural reuse, and innovative reuse. From the perspective of the socio-cognitive approach to pragmatics, this research develops a model for constructing emergent common ground in multicultural interactions, and proposes that discourse resonance serves as an effective means to achieve such emergent common ground. The findings also reveal that interlocutors, leveraging their analogical abstraction abilities, employ bottom-up semantic reasoning to attain a shared understanding of knowledge, thereby constructing emergent common ground. This study expands the scope of discourse resonance research and provides empirical support for exploring common ground building in multicultural interactions.

Metaphor, emotional language and culture in advice-giving (and taking) in a few Niger-Congo languages

Panel contribution

Gratien Atindogbe¹

1. University of Buea

This paper proposes a cross-cultural content analysis of ordinary and formulaic languages in advice-giving episodes in selected African languages from the Niger-Congo language subfamily. Thanks to primary and secondary data collected from the field as well as monographs on proverbs from various authors who worked on proverbs from other scientific perspectives, I examined the structure of advice-giving and taking to unveil the socio-pragmatic assets that confer a socio-cultural identity to the speech act of advice in order to make some (socio-)linguistically significant generalisations. Metaphors, emotion and culture intertwine to produce a functional frame and helpful language to give and take advice. Indeed, the stakeholders' visceral will to succeed in the advice-giving interaction in a face-saving manner requires a controlled start to the episode. As a smooth mixture of deep feelings and intellect is necessary for the success of the interaction between the advice-giver and receiver, the social act of procuring advice, which requires careful selection of words, is reserved for adults, the holders and guarantors of wisdom and widespread knowledge. Thanks to their life experience, they possess the social language skills leading to caring relationships, peace and social cohesion.

**Pragmatics in action:
Language as a catalyst for
societal change
(organized by Ruth
Karachi Benson Oji,
Herbert Rostand Ngouo)**

“I have not finished!” Interruptions and responses in political news interviews

Panel contribution

*Yingnian Tao*¹

1. Lancaster University

The perception that Western media are heavily biased against China is prevalent on Chinese social media. Headlines on interviews with Chinese politicians in Western media often highlight hosts' repeated interruptions, interpreted as signs of bias. In response, this article investigates whether such interruptions (Tao, 2022) by the interviewer, as noted by online audiences, reveal bias. Specifically, it examines the interviewer doing interruption and the interviewees' responses to these interruptions. The analysis focuses on two BBC HARDtalk interviews, each approximately 22 minutes long, featuring prominent political figures Nathan Law and Ronny Tong, who hold opposing political views on issues related to Mainland China and Hong Kong. Praat software was used to identify instances of interruption, and interactional pragmatics provided the analytical framework (Haugh & Culpeper, 2018).

Findings reveal that the interviewer interrupts both interviewees equally often to ask follow-up questions and challenge interviewees' statements, reflecting the adversarial nature of accountability interviews (Montgomery, 2011). However, the interviewer initiates more interruptions in the Tong interview, using additional interruptions to urge Tong to stay on topic and defend his own way of questioning. Tong resists these interruptions fervently, orienting to interruptions as violations of his speaking rights, challenging questioning skills, and escalating to personal attacks. Contrarily, Law generally conforms to Western interview norms, displaying deference when interrupted. These findings suggest that the interviewer's probing through interruptions, alongside interviewees' counter-interruption resistance, may reinforce perceptions of media bias among the netizens. The prevailing adversarial format of Anglo-American interviews seems to foster confrontational dynamics, fuelling public debate on media bias.

This paper aligns with the scope of this panel by exploring the intersection of pragmatics and political speech, particularly analysing how media participants utilise linguistic strategies (interruptions and responses to interruptions) to negotiate their institutional roles and manage interactional dynamics.

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A Pragmatic Study of Hate Speeches in Selected Nigerian Political Discourses

Panel contribution

***Abiola Kalejaiye*¹**

1. Babcock University

Abstract

Hate speech (HS) as a social practice has become a malicious weapon for attacking political leaders and their supporters whose ideological leaning is perceived to be at variance with that of hate speech exponents. Although a lot of studies from cognate fields of study such as sociology, political science, psychology and linguistics have explored different dimensions of social practice, there have not been adequate studies in the field of pragmatics which investigate political hate speeches in the Nigerian world. Therefore, this research engages a comparative pragmatic study of two hate-laden political discourses on Nigeria's former president, Muhammad Buhari, and incumbent president, Bola Ahmed Tinubu, whose administrations have suffered scathing and vehement criticisms. Text one is a political interview titled *Why Nigerians will Die if Buhari Wins the Election*- an interview purposively selected from the homepage of the *Daily Post* on February 5, 2019. Text two, titled 'Understanding Bad Governance' published on August 4, 2024, was extracted from the homepage of *Punch* newspaper. Thirty-five purposively selected sentences in the two texts formed the study's sample size. Mixed Research Methods and Martin and White's (2005) Appraisal Theory were employed. Findings showed that the interviewee, Evangelist Eliot employed attitude, judgement and extreme monoglossic engagements (M) that signal unmitigated abhorrence for President Buhari due to pervasive tribalism, bloodshed, and gross insecurity that allegedly typified his administration. For the second text, Mr. Sonala Olumhense's directed his negative attitudes, judgements and extreme monoglossic engagements (ME) toward the fact that Tinubu's administrative style was insensitive to protesters' deaths during the #EndBadGovernance protest. The study observed that Appraisal Theory is apt for HS analysis and concluded that to engender peace in Nigeria and any political terrain, criticisms should be directed at governance style instead of propagating HS against political figures and their ethnicity and/or religious leanings.

Key Words: Appraisal, Hate speech, Media, Political Discourse, Pragmatics

Digital Protests and Argumentative Discourse: A Pragma-Dialectical Analysis of #RejectFinanceBill2024 and #EndBadGovernance Movements

Panel contribution

Ruth Karachi Benson Oji¹

1. Pan-Atlantic University

In Africa, social media platforms have become crucial spaces for political resistance, and complex social-political dynamics are revealed via argumentation patterns in discourse. This study is motivated by van Eemeren and Grootendorst's pragma-dialectical theory in its analysis of how digital protesters in Kenya's #RejectFinanceBill2024 and Nigeria's #EndBadGovernance movements construct and defend their standpoints in a quest to bring about social change.

More specifically, the study employs pragma-dialectics to highlight how protesters navigate four critical discussion stages: confrontation, opening, argumentation, and concluding. Analysis of social media discourse reveals distinct argumentative patterns. Preliminary findings show that protesters construct arguments around three main standpoints: economic hardship as a catalyst for protest ("hunger and poverty could lead a protest"), political legitimacy ("the seat is too hot for Tinubu because it is not his"), and the tension between religious faith and pragmatic action ("They have prayed for a hundred years while leaders grow rich through corruption"). Data from Twitter and Facebook demonstrates how protesters employ strategic maneuvering through various linguistic devices, from Nigerian Pidgin to biblical rhetoric, to enhance argumentative effectiveness. The analysis reveals complex interaction patterns where religious fatalism often conflicts with calls for direct action, while ethnic fragmentation is a notable hindrance to unified argumentation. Notably, hyperbolic expressions serve as powerful tools for emphasising the urgency of change, specifically in discussions about leadership accountability and electoral integrity.

This research contributes to understanding how argumentation theory illuminates digital protest discourse in African contexts, particularly how protesters balance emotional appeal with logical argumentation while traversing cultural, religious, and ethnic issues. The findings suggest that effective protest argumentation in African digital spaces requires high-level management of multiple discourse levels - from pragmatic action to spiritual appeals, from ethnic loyalty to national unity.

Keywords: African Political Discourse; Argumentation Theory; Digital Protests; Pragma-dialectics; Strategic Maneuvering

Face Threatening Acts in Mixed-Gender (Vice-) Presidential Debates in the US

Panel contribution

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1. Paderborn University

Debates, especially during presidential elections, are an integral part of the US political landscape. In (vice-) presidential debates, the candidates not only discuss critical and current political topics, but they thereby also address and threaten each other's face. The inherent purpose of these debates is to convince the audience that the debater's opponent "is unelectable and the worst available candidate for the job" (Minow 2012: 90).

This study explores how candidates in mixed-gender (vice-) presidential debates in the US make use of different types of Face Threatening Acts (FTAs), how FTAs are used to threaten opponents with respect to specific political agendas, and in how far differences in FTA use can be attributed to gender. Previous research (e.g. Brown 2006; Holmes 1995; Mills 2003) has explored how women and men differ in their language use when it comes to disagreeing and arguing. Holmes, for instance, has found that "[men] are more likely than [women] to challenge and disagree with the speaker" (1995: 67), indicating that men potentially use FTAs more frequently.

The data set of this study consists of all US American (vice-) presidential debates that include a female and male speaker, i.e. one debate for Biden/Palin (2008), three debates for Clinton/Trump (2016), one debate for Harris/Pence (2020), and one debate for Harris/Trump (2024). For each debate, the FTAs are annotated in ELAN and afterwards analysed according to Brown and Levinson's (1987) politeness framework.

Preliminary results of the first five debates show that a total of 725 FTAs are uttered, with 305 FTAs produced by the female candidates and 420 FTAs by the male candidates. The additional analysis of a current Harris/Trump debate for the 2024 elections is used to corroborate the results of the earlier analyses. This study highlights the importance of pragmatic analyses of political debates while paying close attention to specific techniques, in this case FTAs, and their role in political debates.

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Promises, Complaints, and Cultural Apologies in Online Travel Reviews

Panel contribution

***Ayodele Akinola*¹, *Sunday Adegbenro*², *Felix Oke*³**

1. Michigan Technological University, 2. University of Kansas, 3. Loyola University Chicago

In this study, we examine how travelers from different cultures express satisfaction, disappointment, and reconciliation, with a focus on Eko Hotel in Lagos, Nigeria. Due to its status as one of the flagship hotels in West Africa, the hotel is frequented by international and local guests from a large diversity of cultures, which makes it an ideal case for examining how cultural expectations affect the linguistic behavior about promises, complaints, and apologies in online reviews.

Grounded in Miriam Locher and Richard Watts' Relational Work Theory, the study foregrounds how language in online reviews is used to manage interpersonal relationships between the hotel and its guests. This offers a coherent theoretical base for exploring how guests balance the imperatives of politeness, deference, and criticism when complaining or commending their experience stay. Corpus from TripAdvisor was collected using Python and WebHarvy, while QDA Miner and WordStat were utilized for sentiment analysis, and patterns visualization in the reviews to reveal cultural distinctions in how feedback is articulated.

Preliminary findings indicate that Western reviews tend to prioritize clarity and directness, while Nigerian and African reviews often emphasize maintaining face and social harmony, even in virtual spaces. Both approaches engage with relational work by negotiating social relationships, albeit through different linguistic strategies, whether direct confrontation or mitigated disagreement.

Cultural dynamics shape guest feedback by impacting how promises, complaints, and apologies are framed. It reveals communication patterns that reflect the role of pragmatics in cross-cultural interactions within global tourism contexts.

Redefining and Renegotiating Diplomatic Relations in Diplomatic Communications by the New African Leaders of the Sahel in Africa

Panel contribution

Herbert Rostand Ngouo Tchio¹

1. University of Maroua

Pragmatics provides an analytical framework for investigating how ‘People use language to achieve goals (Wittgenstein, 1953; Austin, 1962; Searle, 1969), producing effects on other people and the world’. Amongst other domains, pragmatic theories have been applied in the analysis of political discourse (Fetzer 2003; Ilie, 2018), highlighting the centrality of discourse in politics and social transformation (Chilton and Schäffner, 2002; Fetzer, 2013; Fairclough, 1989). Closely related to political discourse is diplomatic communication, another arena of power negotiation, that provides a ground for the deployment of pragmatic analysis. The recent geopolitical development in three countries (Mali, Burkina Faso, and Niger) of the Sahel in Africa provides a scene for the study of language in action in the redefinition and the negotiation of power structures in diplomatic relations. This paper analyses the power of language in official diplomatic communication and highlights how language is used to trigger change in diplomatic relations and redefine bilateral and multilateral foreign policy. The textual data to be analysed were mined from some official joint communiqués issued by the new leaders of the Sahel, and read over the television. The analysis focuses on the performative verbs to highlight their illocutionary forces. The findings show that through assertive statements, performative declarations, and mobilizing directives, the leaders aim to assert their autonomy and sovereignty and negotiate more equitable relationships with neighbouring countries and France.

Social media activism rhetoric as a catalyst for social (re)orientation among Nigerian youths: A discourse engagement of #ENDSARS protest

Panel contribution

*Ayo Osisanwo*¹

1. University of Ibadan

#EndSARS protest was championed by a cross-section of Nigerian youths in 2020 to challenge the Nigerian State and its policies. During the protest, many Nigerian youths assume activism status in both the physical and virtual spaces, deploying different rhetorical techniques to resist the Nigerian government's stances that offend Nigerians' sensibilities. Existing studies on #EndSARS protest have only examined the strategies deployed, neglecting the success, failure or aftermath of the online rhetoric and the diverse roles of rhetoric. How have the #EndSARS protesters deployed linguistic techniques and discourse strategies to bring about a (re)orientation in social reality among Nigerians? This study applies a critical discourse approach to examine the linguistic techniques and discourse strategies deployed to aid online activism on #EndSARS protests corpus to establish the role of social media activism.

This study retrieves millions of texts and representative images which focus on #EndSARS in Nigeria from tweets on X, and posts on Facebook and Instagram. First, the content analysis determines the prevailing linguistic techniques, discourse and representational strategies in the retrieved posts. Second, a descriptive statistical analysis reveals the frequency of occurrence of the discourse and representational strategies and patterns. This is achieved with the deployment of the *Sketch Engine* and *Wmatrix* corpus tools, focusing on the keyword slant and semantic domains to unearth the thematic focus. Third a synthesis of insights from different theories, mainly the discourse approach to critical discourse analysis and the multimodal framework is deployed to identify discourses through which resistance discourses are represented, and the post-EndSARS posts were examined to track the success or otherwise of the protest. This study reveals potential implications of discourse production and reproduction in online activism on the selected protest corpus and unveils a (re)orientation in social reality among Nigerians and the Nigerian State.

Keywords: #EndSARS, resistance narratives, social media posts, digital humanities, critical discourse analysis

**Pragmatics of health
communication in
non-English languages
and cultures (organized
by Ahmad Izadi, Eniola
Boluwaduro, Akin
Odebunmi)**

“Como que me pierdo” – Spanish Expressions of Perceiving Self and Expressing Memory Loss in the Context of Bilinguals Living with Dementia

Panel contribution

***Besa Qalaj*¹, *Carolyn Schneider*¹**

1. University of Duisburg-Essen

The intersection of language and dementia has seen significant growth of scholarly interest in the recent years reflecting a growing recognition of how linguistic factors shape and are shaped by cognitive changes (see e.g. Huang and Davis 2024, Schneider 2023). Yet, despite these advancements, much of the existing research centers either on monolingual speakers or on clinical contexts, leaving the experiences of bilingual individuals in everyday settings largely underexplored and underrepresented in the academic sphere (with a few exceptions, see e.g. Plejert, Lindholm and Schrauf 2017).

Drawing on a qualitative analysis of narrative interviews held with people living with dementia speaking English and Spanish, this study investigates particularly the Spanish expressions about their own memory loss, and considers the interplay of perception of memory loss with linguistic dementia symptoms (Ferris/Farlow 2013) in discursive production of self (Sabat/Harre 1992). From a pragmatic angle, claims about self are conceptualized in the broader framework of identity work (Bucholtz/Hall 2005) in verbal interaction (Davis 2016), thus, shedding light on expressions of Self or *Selves* (Sabat 2001) by those experiencing memory loss.

The results indicate that those Spanish expressions not only reflect the cognitive changes associated with dementia but also play a critical role in identity negotiation, showcasing efforts to reconcile shifting perceptions of self within the constraints of linguistic symptoms. These insights underscore the importance of culturally and linguistically sensitive approaches to understanding the lived experiences of bilingual individuals living with dementia and fostering supportive communicative practices.

In sum, this study investigates the pragmatic triangulation of self-perception of dementia, emotional state and identity construction in order to raise awareness for conscious and active communicative interaction in the face of dementia.

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“If you continue your drugs diligently, it will keep improving”: Advice in Nigerian Clinical Encounters

Panel contribution

***Eniola Boluwaduro*¹**

1. Radboud Universiteit Nijmegen

Advice-giving often occurs in social and interactional contexts, wherein an adviser wants an advisee to accomplish tasks beneficial to the advisee, thus positioning the adviser as more knowledgeable and powerful. In non-institutional contexts, offering advice might also create a sense of intimacy between speakers. In Searle's (1969) classical contribution to “speech acts”, an advice-giver is referred to as someone who “tells you what is best for you” (p.67). Similarly, Heritage and Sefi (1992) describe advice as “something which describes, recommends or otherwise forwards a preferred course of future action”. Advice, therefore, produces an asymmetry of knowledge (epistemic asymmetry) and power (deontic asymmetry) between the advice giver and the advice recipient in social and interactional contexts (Heritage and Lindstrom, 1992; cf. Heritage and Sefi, 1992). These studies have concretely extended the research on advice by exploring the connections between advice-giving and the management of tension, conflict, and affiliation, among other inherent features of interpersonal communication. This paper contributes to the existing research on advice-giving by exploring the interactional contingencies of offering advice in an African medical institutional context. The paper adopts the methodology of conversation analysis in examining the delivery and reception of advice in the interactions between doctors and patients in Southwestern Nigeria. I argue that advice takes on various forms of interactional actions that highlight the benefits and consequences of accepting and refusing advice. Patients' responses to benefit- or consequence-focused advice have implications for our understanding of how doctors and patients manage this phase of medical consultation in the Nigerian medical and healthcare contexts.

Achieving communicative goals in designing leprosy awareness campaign materials for the Penan indigenous communities in Upper Baram, Borneo

Panel contribution

*Charity Lee*¹

1. *Universiti Malaya*

The Penan are one of the poorest indigenous communities in the Borneo state of Sarawak, Malaysia, and have in recent years been plagued by an outbreak of leprosy in the villages along the Upper Baram River in Borneo. Awareness on how to recognise and prevent the spread of leprosy remains low and leprosy treatment is a significant economic burden to the impoverished Penan communities. For the government, treatment of leprosy incurs significant costs for detection, contact tracing, case investigation, diagnosis, treatment regime delivery involving monthly medication supply, and patient monitoring after treatment all of which are multiplied in hard-to-access areas. This paper presents the results of a community-based education campaign to design and deliver a leprosy symptom awareness campaign in the Penan language that leveraged on contextualised posters and community participation. The project was initiated by researchers from Peninsula Malaysia, building on previous work among the Penan that found that leprosy cases were detected late and that villagers were unable to recognise early symptoms of leprosy, often confusing it with other skin diseases (Utap et al. 2024). The collaborative process of designing the materials were based on workshops with health clinic staff following the EPIS (exploration, preparation, implementation, sustainment) process, and meetings with key village stakeholders to review and finetune the materials following the ACME model (Audience – demographic details of the target audience, Channel - the medium of delivery, Message - the content and revisions needed for low literacy settings, and Evaluation/ Effectiveness - monitoring and community continuation of the campaign after the research team has left). The finalised materials were also informed by and analysed using the Visual Discourses of Disability framework (Ang & Knox 2023). This was to ascertain the social interpretations, effectiveness of health-related messages and extent of inclusivity as well as promotion of dignity of people affected by leprosy through the campaign material design. Insights from the intercultural collaborative process between the research team and the relevant stakeholders will also be presented that revealed the necessity of aligning the ‘voice of medicine’ and the ‘voice of the lifeworld’ (Mischler 1984) to achieve the communicative goals of the awareness campaign.

Discursive practices and ideology in drug abuse patient-caregivers therapeutic interactions in Northern Nigeria

Panel contribution

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The menace of drug abuse in Nigeria has been a major healthcare and social issue in recent years so much so that agencies concerned with the prevention and management of drug administration in Nigeria have described drug abuse as having reached epidemic proportion requiring a state of emergency being declared on the menace. The problem of drug abuse has been looked at from all sectors of the Nigerian society and has even been considered a national security concern. Multilateral agencies such as the World Health Organisation (WHO), United Nations Children Education Funds (UNICEF) as well as international media concerns such as the British Broadcasting Corporation (BBC) have focused on the wide spread and socio-cultural, psychological and other far reaching implications of drug and substance abuse especially in Northern Nigeria. A BBC documentary of 30 April, 2019 particularly showed the pervasiveness of the phenomenon among the youth especially in Kano metropolis. As revealed by the BBC, substances that are commonly abused are Codeine, Tramadol, Indian Hemp and even lavatory waste all of which pose grave dangers to the mental and medical wellbeing of the abusers. In many cases, the drug abusers end up at different facilities set up to provide support and care for the treatment of the drug abuse patients. These therapeutic facilities offer a rich platform for obtaining authentic data on the discursive interactions between the caregivers and the drug abuse patients. The goal is to, through discursive analysis gain access to the ideological and psychological properties of the verbal outputs of the patients in the course of their interaction with their caregivers in the selected medical facilities. This access is expected to provide unique insight into the psychological and ideological motivations for the drug abuse patients. There have been various studies from diverse disciplines including medicine, sociology and other sundry disciplinary perspectives on the menace of drug abuse, prevention and therapy. However, these studies have hardly taken cognisance of the value of linguistic input into the understanding of the ideological and mental motivation for drug and substance abuse. Yet, language has been known to be a gateway to the working of the minds of language users such that an analysis of the linguistic input of language users could provide access to the intricate pattern of their thoughts. This study therefore seeks to obtain authentic data on the interaction between drug abuse patients and their caregivers with the aim to access the ideological motivation for drug and substance abuse. Insights provided by medical discourse analysis, such that this research seeks to provide, will open up an alternative perspective to the understanding of drug and substance abuse by Nigerian youths and provide possibilities of remedies from a linguistic perspective.

Narrative Structure to Build Trust and Enhance Patient Satisfaction: A Pragmatic Perspective on Hospital Reviews in Indonesia

Panel contribution

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1. Universitas Padjadjaran

This preliminary study explores how narrative structures in hospital reviews shape trust and patient satisfaction within Indonesia's health communication context. The data includes 1.016 Google reviews, totaling 27.753 words, from a private hospital in Bandung, West Java, Indonesia. Using a corpus pragmatics framework grounded in Brookes and Collins (2023), the study examines how patients or their families narrate their healthcare experiences at that hospital and how pragmatic strategies contribute to fostering trust in this institution. In Indonesia, where cultural sensitivities play a vital role in health communication, narrative reviews provide valuable insights into patient satisfaction and dissatisfaction. The consideration of cultural context in health communication is based on Hiltunen and Taavitsainen (2022). A mixed-methods approach is employed: qualitative analysis reveals how the narrative structures in the reviews influence the perceived trustworthiness of hospital, while quantitative corpus analysis identifies recurring linguistic patterns. By analyzing key elements such as praise, critique, and suggestions for improvement, the study highlights how specific linguistic and pragmatic features shape both positive and negative patient perceptions, as highlighted by **Pounds (2018)**. This research expands our understanding of patient reviews as a form of health communication in non-English-speaking contexts, offering practical insights for healthcare providers seeking to improve patient satisfaction. The study contributes to the broader field of health communication by providing a pragmatic lens through which the relationship between narrative structures and patient perceptions in an Indonesian context can be better understood. Ultimately, the findings suggest that narrative reviews can play a crucial role in building trust between healthcare providers and patients.

Keywords: narrative structure, trust, patient satisfaction, hospital reviews, corpus pragmatics

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Navigating Self-Presentation through Medical Argot in Japanese Healthcare Settings

Panel contribution

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According to the concept of self-presentation (Goffman, 1959), all individuals present a desirable self-image and perform “roles” in their interactions by controlling their language and actions to align with societal expectations. The medical language includes informal expressions, such as argot. Argot is not merely a linguistic tool; it also helps maintain interpersonal relationships by shaping professional identity and fostering a sense of belonging among practitioners (Eto et al., 2002). Therefore, the strategic use of argot might enable healthcare professionals to navigate their self-image, providing a valuable research perspective on the pragmatics of healthcare communication in non-English languages, particularly in Japanese.

This study aims to investigate the role of medical argot in interpersonal communication among Japanese medical professionals through the lens of self-presentation. In this study, we adopt a metapragmatic approach (Eelen, 2001) that focuses on how individuals reflect on their language use when navigating interpersonal relationships. Specifically, this study examines nurses’ narratives regarding their use of argot and investigates how medical professionals utilize it to present themselves to others. For the analysis, we used semi-structured interview data collected from 20 nurses across the Kansai region in Japan. The interviews were transcribed, and text segments relevant to our research aim were put into categories that shared a commonality.

The results of the study reveal that nurses perform several roles by adjusting their use of argot based on the audience and their position within the hierarchy—junior, peer, and senior. Particularly, two main strategies were employed: 1) promoting argot use and 2) refraining from it. For instance, nurses actively use argot with junior colleagues to “teach” them argotic expressions, thereby reinforcing their role as mentors and demonstrating their authority. Conversely, nurses expressed resistance to using argot with senior colleagues, fearing it would make them appear as “equal experts” to those higher up in the hierarchy. This can be interpreted as a form of “self-humbleness,” as nurses intentionally concealed their knowledge of argot to maintain their “junior” status, reflecting Japanese cultural values of humility in hierarchical relationships.

The analysis shows that in a setting with numerous participants, including healthcare professionals, patients, and their families, nurses adapt their roles and performances based on the audience. Particularly, when a patient is present, nurses prioritize patients’ needs and adjust their use of argot accordingly. In this case, they may even use argot with senior colleagues to obscure potentially stressful information for the patient. The findings of this research demonstrate the multifaceted functionality of medical argot and its vital role in managing social dynamics within the healthcare environment, while also showcasing its manifestation of cultural values in Japan.

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Problem exploration in doctor-patient interaction in Iran: a conversation analytic study of joint orientation to actions as medical problems

Panel contribution

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In case of visits for medical consultation over acute illnesses, the first task-oriented activity after the opening is problem exploration, which includes problem elicitation by the doctors and problem presentation by the patients. The persistent observation of problem exploration as an integral part of medical consultation provides important evidence for its efficacy in the treatment process. Problem exploration is also a significant activity from patient participation perspective, as it provides a unique opportunity to the patients to maximize their participation. Despite a growing number of studies on problem exploration in the west, there are no studies that concentrate on this activity in Iranian doctor-patient interactions. Drawing upon conversation analysis (CA) as the method and approach, this study shows how doctors initiate their problem elicitation turns and proceed to design them for their recipients, and how patients present their problems. This study subscribes to the view that problem elicitation and presentation are socially organized activities 'the ordering and functions of which are jointly and interdependently understood by physicians and patients (Robinson and Heritage 2005, p. 482). The data for this study come from larger corpus and comprise 40 consultation visits which are audio-recorded and transcribed according to the CA transcription conventions (Jefferson 2004). Out of the 40 visits, 19 marked simply referring to symptoms, while 21 visits featured a narrative that offered a candidate diagnosis either implicitly or explicitly. 'Only symptom' and 'only diagnosis' problem presentations were relatively shorter (avg. 10s) than diagnosis-included or diagnosis-implied presentations (avg. 30s). The detailed conversation analyses of excerpts from the data address the question of what constitutes the normative organization of problem exploration as a socio-medical activity (Robinson and Heritage 2005) in Iranian DPI and offers contribution to pragmatics of healthcare communication in non-Western languages and cultures.

Keywords: problem exploration, doctor-patient interaction, conversation analysis, Persian

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**Reassessing
subjectification and
intersubjectification
(organized by Minju Kim)**

(Inter)subjectification and manipulated concessivity: A case in Korean

Panel contribution

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Subjectification is the semantic change of a linguistic form, whereby objective, external meanings become subjective, internal meanings, and intersubjectification is the semantic change, whereby meanings become interactional reflecting the speaker's attention to the hearers' diverse needs. (Inter)subjectification is ubiquitous across languages, and in recent research tradition, it has drawn considerable attention because it constitutes the major mechanism or concomitant of emergence of grammatical forms, including discourse markers (DMs). In contemporary Korean, *kuleci anhato* [do.so-not-CONC] 'even if (you) don't do so' and its formal-semantic relative *kulehci anhato* [be.so-not-CONC] 'even if (it) isn't so' (CONC-DMs, henceforth) are among the most nuanced DMs. Among diverse functions, signaling that the speaker, in response to the interlocutor's prior utterance or action, was in fact coincidentally contemplating the kindred utterance (often suggestions) or action (often contact by phone or writing). For instance, when A calls her friend B, B's prefatory remarks are likely to be marked by a CONC-DM, as illustrated in the following constructed example (INTN: intentional; RETR: retrospective; PROX: proximative; END: sentence-ender):

(1) A: Hello, B!

B: Hello, A!

kulehci anhato cenhwaha-lye-te-n.cham.i-ya

DM call-INTN-RETR-PROX-END

'What a coincidence! I was about to call you, too.'

(lit. Even if it wasn't so [= even if you hadn't called me], I was...)

The earliest attestations are found in the early 20th century literature, either as *kuleci anhato* or *kulehci anhato* (or their variants), both involving the concessive (CONC) *-to* as their final element. Concessives are inherently subjective in that the notion of concession presupposes evaluation of incongruity between the proposition made explicit and the proposition either explicit or implicit in the context. At the initial stage of the development of the CONC-DMs, their source constructions were VP-adverbials (thus clause-internal) signaling opportune coincidence (i.e., 'taking the advantage of this', 'making things worse/better'), or signaling dismissive attitudes toward the proposition as inconsequential (i.e., 'regardless', 'no matter what').

An important turn of event occurred when the source forms became DMs, signaling affiliative coincidence ('that is exactly what I was thinking of doing') with respect to the addressee's prior utterance of action, occurring at the left-periphery, as shown in (1), above, an exemplar of intersubjectification, whereby solidarity is forged. Its formulaicity is such that it is often used even when the speaker was not contemplating the action. The CONC-DMs are structurally clausal (though subject-less), but a peculiarity is that even *kuleci anhato* (lit. 'even if (you) don't do so') does not exhibit honorification agreement (hence, **kule-si-ci anhato* or **kuleci anh-usi-eto*; note that *-si-* is the subject-honorific). Possibly due to the implication of the addressee, *kuleci anhato* (lit. 'even if (you) don't do so') significantly declined over time, giving way to the more neutral *kulehci anhato* (lit. even if (it) isn't so'). The more recently innovated CONC-DM *an kulayto* (lit. 'even if (it) isn't so') around the turn of the 21st century is by far the most frequent.

Drawing upon historical and contemporary corpus data, this paper analyzes the development of the CONC-DMs and discusses issues of theoretical import with respect to (inter)subjectification.

Do intersubjectified adverbials always gain textual functions in later stages of development? With an example of Chinese *nǐshuō* and others

Panel contribution

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The literature generally assumes a hypothetical pathway of (subjectification) > intersubjectification > text/discourse orientation for the development of (inter)subjective adverbials; illustrated with *in fact* in the following:

- (1) But it is evident **in fact** and experience that there is no such universal Judge, appointed by God over the whole World, to decide all Cases of temporal Right. (Sermons Tillotson. p. 445 [HC]; Traugott 1995: 9–10; 1671)
- (2) Whence comes it then, that, **in fact**, the utmost a wise magistrate can propose with regard to popular religions, is, as far as possible, to make a saving game of it ...? (Hume Dial. Nat. Relig. Pt.12, p. 223; Traugott 1995: 10; publ. 1779)

- (3) I should not have used the expression. **In fact**, it does not concern you — it concerns only myself. (Austen, Emma, Vol. 3, Chap. 10, p. 393; Traugott 1995: 10; 1815)

Traugott (2022: 198) argues that “textualization, subjectification, and intersubjectification occur simultaneously” in the development of (inter)subjective adverbials. Our question is, do intersubjectified adverbials (e.g., *in fact* in (2)) always acquire textual functions (e.g., *in fact* in (3)) in later stages of development?

This study utilizes data from the Media Language Corpus (MLC) of the Communication University of China (<https://ling.cuc.edu.cn/RawPub/>) to examine different changes in Chinese *nǐshuō* ‘you say (it)’. The basic meaning of *nǐshuō* is to draw the hearer’s attention and seek response (see (4)). Through intersubjectification, it has developed into an intersubjective adverbial indicating the speaker’s disapproval (see (5)).

- (4) *Nǐshuō zánmen shìbùshì děi guǎnguǎn tā ya?* ([MLC])

‘You say (it), should we restrain him a little?’

- (5) *Nǐshuō dōushì xiǎoniánqīng’er de, wǒ gēn rén zuòbúdào yìkuài’er.* ([MLC])

‘You say (it), they are all young people. I can’t sit with them together.’

The disapproving *nǐshuō* has further developed into an adverbial indicating the speaker’s subjective attitude of sympathy (see (6)) or regret (see (7)).

- (6) *Pádào 15 mǐ gāo de shíhòu, zhēn dǎzhe nà diànxian le, “dāng jī” jiùbèi gāoyā diàn diànde diào dìxià sǐle, nǐshuō.* ([MLC])

‘When she climbed to a height of 15 meters, she really touched the power line, and with a “bang”, she was electrocuted and fell to the ground dead, you say.’

- (7) *Wǒ dàojuédé nǐshuō wǒ niánqīng de shíhòu, wǒ zhēn juédé wǒ shāhūhū de.* ([MLC])

‘I actually think that when you say I was young, I really felt that I was quite foolish.’

By studying the changes of *nǐshuō* and other Chinese constructions, this study builds upon Traugott (2022) and argues that if intersubjectified adverbials occur in contexts of low textuality, they may undergo changes of subjectification, and develop various subjective usages.

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From Inquiry to Interaction: (Inter)subjectification of Korean Question Words

Panel contribution

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Using diachronic (5.1 million words) and synchronic (376,000 words) corpus data, this study examines the emergence of the stance-marking functions of Korean question words, *mwe* ('what'), *mwe-l* ('what'-accusative (*ul*)), and *mwusun* ('what', 'what type of'), all of which indicate the speaker's disapproving or challenging stance (1).

(1) A: I think Mina will win the competition.

B: *mwe-l* (also *mwe* or *mwusun* 'no way')

In Present Day Korean, the stance marking functions of *mye* are much more diverse than those of *mwe-l* and *mwusun*, as it can encode not only a disapproving stance but also a dismissive or even the very opposite — an accommodating stance. Its frequency is also highest among the three. The data show, however, that of the three, *mwe-l* grammaticalized first, before the 1900s; *mwe* next, around the 1900s; and *mwusun* last, in the 1930s. Textual evidence indicates that *mwe-l* and *mwusun* grammaticalized in a similar manner from rhetorical questions that contain the topic marker *nun* and repetition of trouble sources (2), while *mwe* seems to have emerged through the reduction of the accusative *ul* from *mwe-l*.

(2) *phal-ki-nun mwe-l phal-e* 'As for selling, what will you sell?'

sell- nomz-top **what-acc** sell-ie

At first, the frequency of the stance marker *mwe-l* was higher than that of *mwe*, but from the 1930s, *mwe* started to outnumber *mwe-l* while also extending its functions. Around the same period, the appearance of *mwe* in the sentence-final position began to increase, frequently collocating with the committal marker *ci* (a marker of epistemic certainty, 'you know', 'right?'): 63% of sentence-final *mwe* occurred with *ci* in the 1920s-40s and 79% in Present Day Korean. This study proposes that the stance marking function of *mwe* extended from a) disapproving/challenging to b) nonchalant/dismissive and then to c) resigned/accommodating, and that *ci* played a crucial role in these functional extensions.

While challenging the interlocutor's earlier utterance, the speaker presents their own proposition or solution with *ci* ('you know') and dismisses the earlier utterance (3). Through frequent use in this context, *mwe* acquires a dismissive and nonchalant sense.

(3) A: Why are you making Joe's meal when he hasn't come home yet?

B: *mant-unun-tongan o-keyss-ci mwe*.

'While I am making, he will come-**ci mwe**.' (dismissing A's complaint; nonchalant)

By extension, *mwe* comes to convey the speaker's willingness to accommodate the addressee because the speaker is dismissive of the situation and indifferent to the outcome (4).

(4) A: You promised to buy me a jacket.

B: *s-acwu-ci-mwe*

'I will buy it for you-**ci mwe**.' (accommodating)

In a further extension, *mwe* can also encode the speaker's resigned or submissive attitude toward a situation they have no control over (5).

(5) My co-worker couldn't finish her part.

kulayse kital-yess-ci mwe

'So, I had to wait around-**ci mwe**.' (resigned)

Lastly, this study proposes that the developments of *mwe*, *mwe-l*, and *mwusun* are instances of both subjectification and intersubjectification, where their subjective and intersubjective uses are intertwined in conversations.

Subject of Consciousness and subjectivity: A cognitive semantic approach to the Korean “reconstructive” causal connective *-(u)nnameci*

Panel contribution

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1. Hankuk University of Foreign Studies

This paper revisits functional idiosyncrasies of the Korean causal connective *-(u)nnameci*, arguing that they epitomize a specific type of causal connective construction with the narrator’s viewpoint as its subject of consciousness (Sanders et al., 2009), which cues subjectivity as a significant factor that motivates *-(u)nnameci*’s functions. Korean has various causal connectives including not only the prototypical subordinator *-ese*, but also grammaticalized ones that consist of grammatical and lexical elements such as *-(u)nnameci* [pfv.rltvzr-remainder. In (1), both function as a causal connective (CC). *-(u)nnameci* is noteworthy in that it tends to invoke the cognizer’s excessive degree of the subjective judgment (e.g., counter-expectation) of the resulting main clause situation (Jeon, 2023), let alone to convey the iconic temporal causal relation between the two conjuncts: In (2), where the main clause does not invoke counter-expectation, *-(u)nnameci* thus does not seem to be licensed.

However, what matters to the CC’s distribution is rather its viewpoint configuration, which requires that there be conceptual distance between the narrator and the focal situations that are being causally related: the utterance in (2) becomes licensed when it is pouched and distanced by another conceptual layer where the narrator quotes the utterance to the addressee as shown in (2’). In fact, a usage-based approach (the National Institute of the Korean Language Spoken Corpus version 1.2, NLTK 2021) reveals that the distanced utterances are the only pattern attested in the data (280 tokens), illustrated by (3)-(4).

Based on this observation, this paper argues that the *-(u)nnameci* CC indicates not just the relationship of the focal situations but the narrator’s assessment of the focal situations. In other words, *-(u)n nameci* indicates that the speaker positions herself at a conceptual distance when reviewing focal situations that have already occurred and/or been processed, and narrates them by connecting them causally. Moreover, different degrees of subjectivity affect *-(u)n nameci*’s functional extension, which relies on whether the causal relation is construed via the perspective of the grammatical subject or that of the narrator. It further discusses that the notion of subjectivity in Cognitive Linguistics is congruent with that in the field of grammaticalization as both are eventually concerned with varying degrees of conceptual distance between cognizers and the focal situations.

(1) *kamkiey simhakey kelli-ese/nnameci pyengwen-ey kal himcocha epsessta*

‘There was not even a bit of energy to go to hospital, because I caught a bad cold’ (Jeon, 2023:14).

(2) *kangi kiph-ese/*unnameci aika kennekinun elyepsta*

‘It is difficult for children to cross as the river is deep’ (Jeon, 2023:12).

(2’) *kangi kiph-unnameci ai-ka kennekinun elyepstako hayssta*

‘I was told that it would be difficult for children to cross as the river is deep.’

(3) *i eyiaika nemwu ttwuyenannnameci sasilsang keuy salamin keyeyo*

‘This A.I. is almost like a human being, as it does so excellent a job.’

(4) *ceyka anun etten pwunun nemwu pwucilenha-nnameci kwu kaywol ceney ywulep yehayngul yeyyakhasyesstayyo*

‘A guy that I know was so diligent that he reserved a trip to Europe nine months ago.’

**Reference as
interactional practices
(organized by Di Fang)**

A Comparative Study of Referential Problems in Chinese and Japanese Conversation

Panel contribution

Suhong Hu¹, Mei Fang²

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In naturally-occurring conversations, it is not uncommon that participants encounter situations where they have difficulty in identifying the referent(s). Languages differ in their strategies to solve such referential problems. For example, Hayashi (2005) discusses how elements of Japanese grammar, such as postpositional particles and demonstrative pronouns, are utilized in establishing the mutual understanding of the referents. Largely inspired by Hayashi's study, this study investigates the strategies occurring in Chinese Japanese conversations in terms of vocabulary and syntax.

In line with the approach of Hayashi (2005), and drawing on 43 hours of video/audio recordings of Chinese and Japanese conversations respectively, this study identifies specific syntactic patterns and conversational cues like nod and gestures that speakers in both Chinese and Japanese conversations use to solve referential problems. Specifically, this study aims to highlight key differences in the methods in terms of vocabulary and syntax between the speaker and the recipient. The findings suggest that while both Chinese and Japanese speakers display a considerable level of tolerance for temporary ambiguity, they use distinct strategies for resolving it. For example, in Chinese, if a person has been clearly mentioned earlier, pronouns like “他” (he) or “她” (she) can be used afterward to maintain coherence. However, in Japanese, pronouns like “彼” (he) or “彼女” (she) are rarely used, speakers tend to use specific references, such as names. Moreover, Japanese “NP_{TOP} は NP_{SUB} が ~” construction can help the recipient clearly identify the referents, while Chinese depends more on word order and context without such markers. Furthermore, in Japanese, the recipient frequently uses final particles like “ね”(ne) to confirm or clarify referents, while in Chinese, the recipient may use tag questions or intonation for this purpose.

It is hoped that this study could help us gain a better understanding of how referential problems are negotiated in different languages and cultural contexts and motivate future research on interactional linguistics.

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A Comparative Study of the Order of Referential Expression Types in Different Mandarin Genres

Panel contribution

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Reference is a hot topic in linguistic research. Most of the traditional research is concentrated on written data, and focuses on anaphora resolution or referential factors, including grammatical role, thematic role, semantic features of verbs, order of mention, discourse topic, relational coherence and Backward-looking Center status (Halliday&Hasan 1976, Givón 1983/2010, Li&Thompson 1979, Gordon, Grosz&Gilliom 1993, Henk Pander&Ted Sanders 2009, Liang Tao 1996, etc), but less attention has been paid to the Order of referential expression types in different genres (Fox Barbara 1996, Fang Mei 2019, Fang Di 2022, etc).

This study compared the Orders of the third-person expression types (zero, pronoun, or NP) in written data (newspaper corpus) and conversations (mainly in interviews in MLC corpus), and found the following **similarities**: (1)“NP-pronoun-zero” is the most frequent expression type sequence in both written data and conversations. Because it conforms to the order of people’s cognition. From an entity entering the discourse to gradually becoming known, it follows this process.(2) “NP-zero-pronoun” is the second most common Order. This may due to the fact that there is a correspondence between different discourse levels and different referential expression types in Mandarin discourse. (3)Chinese speakers tend to start a topic with an NP, followed by a pronoun. When switching topics, they also tend to use an NP, followed by a pronoun. The phenomenon of starting a topic or switching to a new topic with a zero is very rare.

The **difference** between the sequence of the third-person expression types in written discourse and conversations lies in the fact that “NP-pronoun-pronoun” is less frequent in written discourse, but is quite common in conversations, especially when the discourse mainly revolves around one person, and speakers tend to use “he/she” to keep referring to the leading character repeatedly, with pronouns playing an important role in establishing topic continuity. Pronouns have a tendency to refer to the leading character rather than the supporting character. In addition, people can process a larger amount of information at once while reading, such as skimming through a text, while the reception of information in conversations is mainly linear.

There are six **reasons** for those differences: (1) flexibility of pronouns usages in conversations, such as using “*tamen(they)*” to refer to one person; (2) differences in the way information is transmitted.“Ta(he)” and “ta(she)” have the same phonological form but different written forms in Mandarin, so this may cause ambiguity in conversations rather than in written discourse; (3) the influence of rhetorical devices, i.e.,“*ta*”is visualized and refer to nothing but only means “mass” in subjective mass construction “*V ta ge VP*”; (4) repair occurs more in conventions while it almost never appears in written discourse; (5) there are more repetitions in conversations rather than in written discourse. Last but no the least, the relationship between the speaker and the hearer and the shared knowledge also play an important part in conventions while fewer functions in written discourse.

Exploring Interactional Functions of Zero Anaphora in Mandarin Conversation

Panel contribution

*Shuangshuang Chen*¹, *Xiaoran Chen*¹

1. Fudan University

Zero anaphora, a common referential option in Mandarin, has been primarily studied in written language, with limited research on naturally occurring social interactions (e.g., Liu & Chen 2011). However, everyday conversational interaction (“talk-in-interaction”) represents the fundamental mode of language use, and the dynamic utilization of zero anaphora in authentic daily communication merits closer attention (Ono & Thompson 2019). This study aims to fill this gap by analyzing the interactional functions and motivations behind zero anaphora in Mandarin conversation, using data from the Chinese Telephone Conversations Corpus (CallFriend) (Canavan & Zipperlen, 1996). The dataset comprises 5 hours of dialogue from native Chinese speakers in mainland China, totaling approximately 80,000 words.

Employing conversation analysis, the findings reveal that Mandarin speakers systematically use zero anaphora to achieve specific interactional functions: (i) marking the current turn constructional unit (TCU) as a second saying to align with the recipient, (ii) displaying the ongoing TCU as a supplementary or secondary action to make the intended referent recognizable to the recipient, (iii) resuming the prior TCU after a parenthetical insert to signal the speaker’s intent to continue the discussion, (iv) marking maximum topic continuity or cohesion, and (v) avoiding a choice among alternative reference forms and the stance the speaker would take with that selection.

The use of zero anaphora is closely tied to epistemic status, interactional principles, and pragmatic principles. Speakers tend to use zero anaphora when implying equality of epistemic access to the referent situation (Heritage 2012). The use of zero anaphora is also influenced by the concurrence of the preferences for minimization and recipient design (Sacks & Schegloff 1979). Lastly, speakers opt for an informationally poorer and often more minimal referential form-zero anaphor-in line with the I[nformativeness]-principle (Huang, Y 1991). These motivations are interdependent, collectively shaping the dynamics of communication. This study highlights the role of zero anaphora in structuring conversational interaction among Mandarin speakers.

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Making Inferences about a Speaker's "Friend": Person Reference with the Use of Membership Category Terms

Panel contribution

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Person reference in interaction has been one of the main topics in conversation analysis (e.g., Sacks & Schegloff, 1979; Whitehead & Lerner, 2009). Conversation analysts have often emphasized that person reference should be distinguished from membership categorization as the former can be achieved without mentioning category terms (Schegloff, 2007). Researchers working on membership categorization practices have also suggested that membership categorization is not limited to person reference because it can be achieved by mentioning category-bound activities without referring to persons (Stokoe, 2012). The intersection of person reference and membership categorization is thus still underexplored. Against this backdrop, this paper investigates how person reference accomplished by explicitly mentioning membership category terms invokes knowledge of the category, contributes to speakers' action formation, and allows hearers to make inferences about the person referred to. By doing so, this study contributes to empirical studies of the intersection of person reference and membership categorization and methodological discussion of their relationships.

Video data were taken from the "Corpus of Everyday Japanese Conversation (CEJC)." I collected conversational sequences in which participants explicitly mentioned the category term "friend(s)" (*tomodachi* or *yujin* in Japanese). Using the methods of conversation analysis and membership categorization analysis, this paper examines positions and composition of turns in which participants refer to persons by explicitly mentioning the category term "friend(s)" and analyzes speakers' actions and hearers' inference-making made possible by such person reference practices.

The analysis demonstrates that referring to a person by mentioning the category term "friend(s)" invokes close relationships between a speaker and the person referred to, thereby contributing to accomplishing various actions and activities, such as accounts provision and storytelling. Furthermore, those practices imply what other membership categories the person referred to belongs to or not, thereby allowing a hearer to make inferences about the person. For instance, the hearer infers that the speaker and the "friend" belong to the same category collected in the "age" or "family" membership categorization device (e.g., they are almost the same age, or they are both mothers rearing infants) or the "friend" is not a "(formal) customer" of the speaker's retail shop. Notably, such hearers' inferences and understandings shown in their turns are not always confirmed but often corrected by the speakers in the subsequent turn. The findings suggest that a conversational sequence where person reference is conducted by explicitly mentioning membership category terms provides participants with opportunities to update their knowledge about the membership category itself as well as the specific person referred to.

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Managing social categories and participation frameworks through personal reference in self-introductions in an initial workplace meeting

Panel contribution

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Personal reference, a fundamental practice in social interaction, reveals participants' real-time management of participation frameworks (Ford & Fox, 1996), social categories (Whitehead & Lerner, 2022) and stances (Mayers & Tao, 2019), contributing to action formation (Whitehead & Lerner, 2020). Research on social interactions in Chinese has primarily focused on the selection and interchange of personal pronouns (Hsiao, 2011; Kuo, 2002; Tao, 2024). Xue and Zhang (2019) expanded this scope by demonstrating the use of noun phrases (NP) and address terms in foregrounding or constructing identities. However, relying on decontextualized corpus instances, they failed to account for the sequential interactions that motivate each instance's use and co-participants' understanding of the constructed identity.

To address these gaps, this study examines how participants employ personal references in self-introductions during initial workplace meetings. Self-introduction is important for relationship establishment (Pillet-Shore, 2011), potentially consequential for future workplace interactions. The data was drawn from a Chinese reality show set in a law firm in Shanghai, 2020. Recent conversation analytic research has recognized reality shows as valid sites for investigating interactional practices, as these practices are natural and recognizable in real life (Sinkeviciute, 2019), and provide access to settings otherwise difficult to observe, such as workplace interactions (Angouri & Locher, 2017).

In the first meeting of the show, four supervisors and eight interns took turns introducing themselves. Our study focuses on the supervisors' self-introductions, as they exhibited a dual orientation towards interactions with interns as well as peer lawyers. Adopting multimodal conversation analysis and membership categorization analysis, we investigated (1) the role of personal references in invoking and negotiating membership categorization devices (MCD) and categories; and (2) the actions through which these references accomplish.

The findings demonstrate that self-introductions are interactionally and multimodally achieved, rather than via unidirectional monologues. The round of introductions builds upon the meeting chair's selection and welcome of the next speakers, as well as previous speakers' introductions and their associate responses. Various MCDs and categories, including types of lawyers, senioritis, meeting participants, are made relevant through personal pronouns, categorial labels (e.g. 'non-litigation lawyer') and NPs indicating category-bound predicates (e.g. 'people who haven't entered courthouse').

As for the interactional functions of these personal references and constructed categories, they facilitate maintaining or shifting participation frameworks and interactional sequences (e.g., transitions from self-presentations to storytelling to advice-giving through pronoun shifts). Simultaneously, they serve as crucial resources for speakers to achieve various social purposes, such as inspiring interns (e.g., constructing self-identity and drawing from experience as a former intern through NP referencing) and managing the face of the lawyers present (e.g., reframing MCDs from experience to age in compliment responses), which index socio-cultural norms in Chinese workplaces and society at large. These functions are accomplished through participants' coordination of personal references and multimodal resources (e.g., gaze, body position, gestures, nods). This study deepens our understanding of the function of personal references in workplace interactions, particularly in self-introductions, by revealing their roles in interaction organization, relationship management, and navigation of complex social hierarchies in Chinese professional contexts.

On references to the present time in French: reconsidering tenses and temporal adverbials as resources for actions

Panel contribution

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Within the study of “reference in conversation” (Enfield, 2013), the domain of reference to time is the one which has received the least attention from scholars. While references to person and space have been extensively studied, highlighting both the preference principles that regulate the choice of a particular referential expression over another and the cross-linguistic variations that occur with regards to the structures used to implement such types of reference (Sacks & Schegloff, 1979 and Enfield & Stivers, 2007 for person reference; Schegloff, 1972 and Levinson, 2003 for space reference), there has been no similar studies concerning time reference. More precisely, the scarce research that have been led in this direction (Raymond & White, 2017, 2022) have only worked with English data and have restricted their scope to the study of temporal adverbials and subordinate clauses, thus ignoring the role of tenses in the production of time references.

Working with video recordings of ordinary conversations (ca. 24h) between French speakers – a language with a complex tense system (e.g., Gosselin, 1996, 2017) –, the present contribution aims at presenting an analytical framework that encompasses tenses within the study of time references. While highlighting the distinct ways tenses, adverbials and subordinate clauses do refer to time, the study will first demonstrate how the temporal information conveyed by these markers interacts within an utterance to give rise to a complex overall temporal meaning. It will then focus more specifically on references to the present time, using the distinction made by Schegloff (1996) between “unmarked” and “marked references”: while unmarked references only involve the use of the present tense (e.g., *je bois un café* [I’m drinking a coffee]), marked references involve both a present tense and a time adverbial referring to the present moment (e.g., *maintenant je bois un café* [Now I’m drinking a coffee]). The sequential analysis of these phenomena will highlight that beyond an apparent semantic redundancy, marked references are interactionally motivated as resources for action. More specifically, it will show i) that participants do orient to unmarked references as producing indeed reference, since they systematically distinguish them from marked references and ii) that marked references are systematically used to accomplish not only reference but also social actions such as topic and sequence organization as well as argumentative positioning.

More generally, this work intends to open interesting avenues for interactional cross-linguistic research, since languages may vary considerably with regards to their use of a grammatical apparatus to refer to time, ranging from complex systems with nine tenses to languages with no tense at all, as has been shown by general linguistic studies (cf. Comrie, 1985). The integration of this contribution within the panel will therefore be an opportunity to consider how the analytic framework proposed can be applied to different types of languages as well as to what extent the structural organization of languages affects the linguistic possibilities for referring to time.

Reference formulation and beyond: Interactional motivations for NP with a relative clause in Mandarin conversation

Panel contribution

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The use of reference forms in actual discourse has long been of great interest to linguists in functional approaches. Studies from conversation analytic and interactional approach have illuminated the social-interactional factors influencing the selection of reference forms - a full noun phrase (hereafter NP), a pronoun, or a zero anaphora - and have shown that reference formulation is an interactional achievement, responsive to and constitutive of the sequential structure, social identity and relations among interactants, and participation framework within unfolding talk and action (Fox 1987; Fox and Thompson 1990; Schegloff 1996; Ford and Fox 1996).

Building on this approach and addressing the theme of this panel and conference, this study investigates the use of noun phrases with relative clauses (NP-RCs) over other type of NPs (e.g. bare nouns, NPs with demonstrative-classifier or adjective modifiers) in Mandarin conversation.

Recent studies have made strides in understanding reference as emergent and interactively-built within specific actions or activities (Yue 2017), viewing the selection of reference forms as recipient-oriented practices pertaining to topic management, stance adjustment and action formation (Tao 1999; M. Fang 2002; D. Fang 2022). However, while prior studies primarily focus on the alteration among general types (NP, pronouns, zero forms), more nuanced distinctions within NP forms remain largely unexplored, with the exception of analysis in Tao (2002). Drawing upon 20 hours of video-recorded conversations, this study seeks to shed light on the gap by asking why participants use NP-RCs as opposed to other NP types.

It is found that NP-RCs in conversation exhibit notable formal variations. In addition to the canonical form (VP *de* + N), two lesser-reported types emerge, both of which have RCs less embedded and more extendable. 1) The head noun denoting a category is anaphorically referred to with a non-specific use of third-person pronoun in a post-positioned RC (M.Fang 2004). 2) The head noun preceded by a RC is implicit or unspecified, marked by recognition use of demonstratives (*nage/nazhong* 'the one/the kind'). Consistent with the findings of Fang and Song (2004), the primary function of canonical RCs in conversation is referent naming. Further analyses suggest that RCs, as opposed to other modifiers, can be a practice that contributes to the ongoing action and relation negotiation. Specifically speaking, the VP in RCs help to formulate the referent in relation to the situation/event being talked about or presenting in the scene, and thus contribute to topic shifts, construction of extraordinary informing, stance implication, and/or membership categorization. Non-canonical NP-RCs, on the other hand, are mainly used for complex description of situations, attributes, or emotions in extended tellings, where the referent itself is largely "backgrounded" for intersubjective recognition.

These findings underscores how structures like RC-NP are shaped by the contingencies that constantly confront participants in interaction, and thus can serve as a practice for complex task of reference formulation and beyond. This study also suggests that an interactional perspective is needed for a more in-depth understanding of commonalities and differences across languages and contexts.

**Relevance and
interpretation of
multimodal figurative
language in animated
cartoons (organized by
Diana Popa)**

Autistic traits and visual language proficiency interact in comprehending visual narratives

Panel contribution

Emily Coderre¹, Del Rosner¹, Kristina Fantoni¹, Neil Cohn², Emily Zane³, Diana Popa¹

1. University of Vermont, 2. Tilburg University, 3. James Madison University

Pictures are often assumed to be “easier” for autistic individuals to understand compared to verbal stimuli. This assumption underlies the common practice of using of picture stories to support language. However, just like verbal language, understanding picture stories (hereafter “visual narratives”) requires proficiency and relies on numerous cognitive skills (e.g., theory of mind, inference generation) that vary between individuals. Thus, visual narrative comprehension may not necessarily be “easier” for autistic individuals. If visual narrative comprehension is susceptible to individual differences, this necessitates a way of measuring comprehension abilities, just as we measure reading comprehension. However, no standardized comprehension assessments of visual narrative comprehension have been developed. This project aims to develop such an assessment and explore whether scores are modulated by visual language fluency and/or autistic traits.

Autistic and non-autistic adults ($n=46$; mean age 23, range 18-63) completed the Autism Quotient (AQ; $M=23$, range 5-43), a self-report measure of autistic traits, and the Visual Language Fluency Index (VLFI; $M=9.4$, range 2-33), a self-report questionnaire assessing experience with visual narratives. Stimuli were comics in three difficulty levels, with 5 comics per level: 1) Easy: Garfield (3 left-to-right panels; simple, concrete narrative events); 2) Medium: Peanuts (5-6 panels; narratively complex storylines); 3) Difficult: Calvin & Hobbes (C&H; complex layouts; storylines based on imagination and fantasy). For each comic, participants: 1) arranged scrambled panels into a coherent story (coded as whether they arranged panels in the same order as the original comic and how often they identified the same two sequential panels as in the original); 2) narrated their story (coded as how well they represented the main idea of the original comic); and 3) completed 8 comprehension questions by selecting one of two pictures that best answered a written question (coded correct/incorrect). Multilevel models included total score on each comic as an outcome measure, VLFI and AQ as fixed effects, and subject and item as random effects.

For overall comprehension scores, higher VLFI was marginally predictive of higher comprehension ($t=1.92$, $p=0.06$), which provides preliminary evidence for our measure’s validity. When analyzing each difficulty level individually, effects of fluency and autistic traits

occurred in C&H comics only, where AQ and VLFI interacted ($t=-2.58$, $p<0.05$): increasing fluency was associated with better comprehension for participants with lower AQ ($r=0.57$, $p<0.01$) but not higher AQ ($r=-0.06$, $p=0.77$). According to Relevance Theory, communicative interpretation is guided by maximizing relevance and minimizing cognitive effort. This process draws heavily on the top-down use of context: a processing style which autistic individuals may use to a lesser extent (e.g., weak central coherence theory). If fluency with visual language provides some of the top-down information needed for relevance, and if autistic participants are less sensitive to this contextual information (or use it differently), this could explain why fluency exerts a lesser impact for those with higher autistic traits.

These results suggest that proficiency is highly relevant for visual narrative comprehension and is modulated by autistic traits. Thus, any use of visual narratives with autistic individuals must also consider visual narrative proficiency.

Cultural Metaphors, Cultural Identity, and Relevance in Elemental: A Mixed Methods Approach Using Relevance Theory

Panel contribution

Diana Popa¹

1. *University of Vermont*

This study examines how cultural metaphors are embedded in the animated movie *Elemental* and how Relevance Theory provides a framework to understand the intercultural aspects of the narrative, particularly in relation to cultural identity (Sperber & Wilson, 1986). In *Elemental*, elemental forces are used as metaphors to represent cultural diversity and identity, aligning with studies on the power of metaphor in enhancing intercultural understanding (Lakoff & Johnson, 1980; Kövecses, 2005). This study aims to analyze how these cultural metaphors are constructed and how they shape the portrayal of cultural identity.

The study employs a mixed methods approach, combining qualitative and quantitative methodologies. The qualitative component involves content analysis of selected scenes, focusing on the use of elemental forces—fire, water, earth, and air—as metaphors for cultural traits, values, and challenges. This analysis uses key concepts from Relevance Theory, such as ostensive-inferential communication, to explore how these metaphors are designed to maximize relevance for viewers. Scenes are examined to determine how visual, verbal, and narrative elements work together to convey cultural diversity, cultural identity, and the challenges of intercultural interaction.

The qualitative analysis is conducted by a single researcher, with findings cross-referenced against existing literature on cultural metaphors in media to ensure reliability (Kövecses, 2010; Hofstede, 2001).

The quantitative component involves analyzing the presence and impact of cultural metaphors throughout the movie. This analysis measures the frequency of metaphorical representations of cultural elements, the contexts in which they are used, and their narrative roles. Coding methods classify instances of cultural metaphors, and statistical techniques explore how these metaphors correlate with narrative engagement. This approach is informed by quantitative studies on metaphor in narrative engagement, highlighting the importance of cultural symbols in maintaining audience interest (Forceville, 2006; Gibbs, 1994).

In conclusion, this study contributes to the discourse on intercultural communication, metaphor theory, and Relevance Theory by providing empirical insights into how animation conveys cultural diversity through metaphors. *Elemental* serves as a compelling case study for examining how cultural metaphors enhance cognitive accessibility, foster intercultural understanding, and highlight cultural identity. By exploring how Relevance Theory informs the construction of these metaphors, the study aims to show the potential of animation for promoting intercultural competence and appreciation of cultural identity.

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Exploring Multimodal Metaphors in Animated Cartoons: Enhancing Children's Understanding of Taxation

Panel contribution

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In an era where animated cartoons are increasingly used as educational tools, understanding how they convey complex concepts is crucial. This study analyzes a video produced by Japan's National Tax Agency, designed to teach children aged eleven to twelve about taxation through an engaging narrative and accessible visual metaphors. Using Relevance Theory and a pragma-semiotic framework, the study investigates: "What multimodal metaphors are present in the video, and how do they contribute to children's understanding of taxation?" The video's story revolves around a mysterious box in a forest, symbolizing taxation. As animals contribute food to this box, the forest transforms into a thriving town, illustrating the reciprocal nature of taxes as a form of mutual benefit. Key metaphors, such as "TAX IS A MYSTERIOUS BOX" and "THE FOREST IS A SOCIETY," are identified using Lakoff's conceptual metaphor theory (Lakoff & Johnson, 1980). These metaphors simplify complex ideas, making them easier for children to comprehend. Through multimodal metaphor analysis (Forceville, 2009), this study explores how visual metaphors and character dialogues interact to enhance the narrative and fulfill the cognitive and communicative objectives set by the National Tax Agency. Visual metaphors minimize cognitive load, enabling children to grasp abstract concepts such as taxation without unnecessary complexity. Character dialogues further contextualize these metaphors, bridging abstract ideas with practical, real-world implications. The narrative positions taxation as a social contract, or やくそく (promise), fostering a sense of community responsibility by the video's conclusion. The video also employs communicative strategies aligned with Relevance Theory, which posits that communication should achieve maximum relevance with minimal cognitive effort (Sperber & Wilson, 1995). By using relatable keywords such as みんな (everyone) and 協力 (cooperation), the video reinforces the idea of taxation as a communal responsibility. This study addresses a gap in the literature regarding the role of multimodal metaphors in educational animations, particularly in shaping children's understanding of societal concepts like taxation. By analyzing the communicative strategies employed in this video, the research demonstrates the effectiveness of multimodal metaphors within a relevance-driven framework for conveying complex messages to young audiences. One limitation of this study is its focus on a single video, which may not capture the full diversity of multimodal techniques or cognitive responses across different age groups and cultural contexts. Future research involving varied media and sample groups could provide broader insights into the impact of educational animations on children's understanding of abstract concepts. References:

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Linguistic and multimodal humour strategies in Nigerian newspaper political cartoons

Panel contribution

Lekan Atoloye¹, Ayo Osisanwo¹

1. University of Ibadan

Newspaper political cartoons, characterised by satirical motives, employ linguistic and multimodal strategies to humorously comment on or criticise political leaders and events. Extant studies on Nigerian newspaper political cartoons have focused on ideological issues and discourse frames, paying little attention to the linguistic and multimodal strategies of humour in the cartoons. This study, therefore, investigated the linguistic and multimodal strategies of humour in selected Nigerian newspaper political cartoons. Salvatore Attardo and Victor Raskin's General Theory of Verbal Humour (GTVH), complemented by Gunther Kress and Theo van Leeuwen's Multimodality Theory, served as the theoretical framework. The descriptive research design was adopted. For data, three Nigerian newspapers – *Punch*, *The Guardian*, and *Daily Trust* – were purposively selected for their regular publication of cartoons criticising Nigeria's political situation and a total of 15 political cartoons were selected from these newspapers for their humorous depiction of Nigeria's politics. The cartoons were subjected to linguistic and multimodal analysis. Six linguistic strategies were identified – exaggeration, humorous metaphor, distortion of formulaic expressions, neologism, innovative collocation, and sarcasm. The linguistic strategies were realised through script oppositions and language knowledge resource, which were responsible for the cartoons' texts and visuals. Five multimodal strategies were deployed – expressive gestures, facial expressions, gaze, and the colour and size of cartoon figures. The multimodal strategies were projected through representational, interactive, and compositional metafunctions. The linguistic and multimodal strategies were used interactively to satirise Nigeria's politics, reflecting discourse issues such as misgovernance, corruption, and insecurity. The Nigerian government and politicians should, therefore, pay attention to the issues raised in Nigerian newspaper political cartoons.

Keywords: Humour strategies, Multimodality, GTVH, Political cartoons, Nigerian newspapers

Recontextualization in multimodal humorous texts on social media

Panel contribution

***Mohamed Mifdal*¹**

1. Chouaib Doukkali University

Social media have made public communication more participatory, interactive, and decentralized, lowering access barriers for all opinions to be heard. Partial publics resort at times to humor, as a reflexive distancing, to show their understanding of everyday issues and react critically toward them. This process takes the form of a replication ritual where stretches of the target discourses are remediated, entextualized and recontextualized to serve the critical intent of the social media user, in accordance with the norms, and practices of like-minded users.

Social media users recontextualize borrowed forms and contents, by refashioning and repurposing them, and create new artifacts with new meanings distributed through an intertextual chain. Humor is used to communicate, share representations, and practices to serve different sociopragmatic functions. Users draw on prior context and common ground to produce content in multimodal forms and recontextualize it by providing a relevant aspect of context, which is responsible for the interpretation of the text in its particular locus of occurrence.

Conceptualizing the humorous multimodal text as a social practice, organized into an activity type with specific expectations and sociopragmatic functions, this paper argues that the interpretation of the recontextualized forms and contents can achieve relevance due to mutually manifest assumptions, made available by relational networks, convergence culture and prior experiences of joint fictionalization.

The present research used netnography to collect data (from 3 Facebook Moroccan communal pages with a total of 337 posts, from April 2020 to December 2023), and classify data into coded categories. Social semiotics and sociopragmatics were used to analyze the coded categories with a view to assessing the different semiotic configurations and the process of recontextualization in dual constructions like metaphor, irony and parody.

The analysis of the selected posts shows that the different semiotic configurations (text/image) can be best apprehended when categorized in terms of framing as 1-segregation 2- overlap and 3- integration, and also in terms of information link which can be classified according to the role each semiotic mode plays in the combination to create new relevant meanings, viz. recontextualized elaboration (restatement of the same meaning via different modes with a critical intent and function: metaphors), extension by contrast or intertextual divergence (meaning is augmented, enhanced or distributed by one of the modes from a divergent perspective: irony, parody).

The results also show that while the image, being more salient, provides, in most cases, the set-up of the humorous communication, providing an initial representation and some indexical basic information of the context of situation, the text, as a stance-making indexical (including implicit stance-markers like tone and mood, to convey attitude, emotions and perspectives), plays the evaluative role of the commentary, recontextualizing the image by highlighting a relevant aspect of context and background knowledge, using a local logic to resolve the emergent incongruity and achieve optimal relevance in accordance with the user's intention and the desired effects of the humorous communication. The sociopragmatic implications and cultural resonance of the multimodal humor are also investigated.

Keywords: social media, multimodality, recontextualization, humor, relevance, dual constructions

**Social interaction in East
Asian hospitality
establishments
(organized by Todd Allen,
Andrew Barke, Momoyo
Shimazu)**

Beyond Expectations: Advice-Giving and Humour in a First Encounter at a Japanese Neighbourhood Bar

Panel contribution

Todd Allen¹, Xiangdong Liu²

1. Kansai University, 2. Western Sydney University

Small hospitality establishments play a significant cultural, social, and economic role in Japan (Allen & Liu, 2024). Specifically, these establishments foster social connections and a sense of community and provide a space for informal communication and relaxation (Liu & Allen, 2022). While these spaces are ubiquitous in Japan, the social activities that take place in them are still not well understood (Allen & Liu, 2024). Recent research has examined the various social activities, such as the progressivity of ordering food and beverages and how customers enter and leave the establishment (i.e., Allen & Liu, 2024). However, further research is needed, particularly on interactions that extend beyond routine service exchanges and small talk.

Thus, we examine the conversations between a newcomer and regular customers after a first encounter in a Japanese neighbourhood bar using a sociopragmatic framework (Haugh et al., 2021). A sociopragmatic framework deals with the relationship between social context and language use, examining how cultural norms, social roles, power dynamics, and interpersonal relationships influence the interpretation and production of meaning in communication (Haugh et al., 2021). We analysed approximately 100 minutes of interactional data from micro, meso, and macro perspectives.

The results show that topics of talk range from the expected to the unexpected. Specifically, conversations during and after the first encounter revolve around hobbies and interests and progress to exchanges involving teasing (e.g., age differences in the newcomer's relationship) and self-deprecation (e.g., underplaying experiences). The interactions also include advice-giving in discussions about potential future activities together (e.g., advice on how and where to get a diving license). These linguistic choices are unexpected, as prior research indicates that people generally prefer safe topics in high-stakes social situations (Elden, 2023), achieved through strategically varying casual and polite linguistic forms based on interlocutors and topics (Liu & Allen, 2022). Overall, these elements serve as social strategies to build rapport quickly, ensuring that the newcomer feels comfortable and included. The group's humour reflects a soft invitation to participate, with playful advice signalling interest and support.

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Co-constructing Narratives in Negotiating Relational Identities through Social Interactions at a Japanese Izakaya

Panel contribution

*Momoyo Shimazu*¹, *Andrew Barke*¹

1. Kansai University

Over the past decades, narrative research has examined the functions of storytelling that occurs during conversation. In particular, there has been a growing body of research that focuses on how participants in conversation negotiate their roles, identities, and relationships (e.g., Mandelbaum, 2003). Furthermore, the scope of narrative research has broadened as a result of the focus on small stories (Bamberg and Georgakopoulou, 2008), which are constructed in a fragmented and multilayered way and can be found in everyday conversations, rather than narratives that follow a linear timeline of a certain length.

In this study, we investigate social interactions between Japanese people to identify how their construction of narratives through these interactions connects and contributes to understanding one another's stances toward their particular community of practice (Wenger, 1998). The data used in the study consists of audio and video recordings of conversations between customers and staff in an *izakaya* located in the Kansai area of Japan. An *izakaya* is a drinking bar that serves local cuisine and various types of alcohol to customers and plays a key role in providing "a sense of locality and community" (Allen & Liu, 2022, p.30).

Drawing on the notion of "narrative-in-interaction," or so-called "small stories" (Georgakopoulou, 2007), we analyze the data and show, among the multiple functions of narrative in interaction, how Japanese people co-construct narratives in their conversations at an *izakaya*. In addition, we consider how customers help each other understand what should be said and in what way through their mutual use of favored phrases or expressions to demonstrate their membership within the community of practice. The narratives, here, function as a way for the customers to attempt to reach a mutual understanding of their relational identities within the context of the *izakaya*, and to negotiate those relational identities through their interactions. Regardless of their roles and identities outside of the *izakaya*, customers' relational identities are built within this local community of practice. Based on these findings, the presentation will suggest some sociopragmatic implications for interactions, especially when dealing with interactions between Japanese people, to further understand the co-construction process of small stories.

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Recruitment during table-cooked meals: Foregrounding and backgrounding offers and acts of assistance

Panel contribution

Tim Greer¹

1. Kobe University

One oft-cited feature of Japanese culture is the ability to pay attention to others and anticipate their needs. This practice can be seen in the sort of communal cooking and eating that occurs at a yakiniku barbeque restaurant, where offers of food are timed and delivered to fit seamlessly into the surrounding interaction. Drawing on multimodal conversation analysis, this study focuses on sequences of *lingua franca* English talk between three Japanese people and their French guest in one such restaurant setting. The analysis explores how food-related talk and action are interactionally backgrounded in deference to primary talk about other topics. The immediate demands of the cooking activity occasionally give rise to peripheral shifts and schisms in which one or more participants deal with the food while the others continue talking. The non-cooking party may continue topical talk even at moments when the cooking-related talk appears more interactionally salient, therefore working to maintain its primacy. When the meat is ready, the cook times their offers to gaps and lapses in the primary talk, sometimes aborting and restarting the offer in order to insert it at a sequentially favorable juncture in the topic progression. At other times, offers and their acceptances are backgrounded to the point that they are neither spoken nor acknowledged by the recipient and occur concurrently with other non-related interaction as a sort of multiple involvement (Raymond & Lerner, 2014). By way of contrast, elements of the cooking talk can also be abruptly foregrounded, such as when warnings like “Fire!” become immediately salient due to shifting environmental conditions beyond the interaction. In such cases, the preference for backgrounded cooking talk is inverted. The study provides insight into the integrated roles of temporality, embodiment, materiality and participation in the mundane yet finely coordinated accomplishment of attentiveness to the needs of others during table-cooked meals. It advances our understanding of attentiveness and coordination in this setting by examining the precise multimodal timing of recruitments (Kendrick & Drew, 2016) to topical talk.

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Regulars and Irregulars: Establishing ingroup membership in service encounters

Panel contribution

Janet Holmes¹, Meredith Marra², Bernadette Vine¹

1. Victoria University of Wellington - Te Herenga Waka, 2. University of Canterbury

Recently the Language in the Workplace team has actively sought out research sites representing the changing face of work; permanent bricks and mortar locations are no longer seen as a prerequisite for working lives. Food trucks offered an opportunity for new data collection methods, new ethical considerations for recording, and access to a style of working which has frequently been omitted from core studies. Researching in collaboration with a food truck owner and her staff, cameras captured their everyday workplace interactions as they moved from location to location. Despite this lack of permanence, the data suggests that customers and staff alike found ways to establish solidarity: The identity of ‘regular’ was co-constructed even in the short interactions that occurred when people ordered and received their food.

The claiming and ratifying of ingroup membership suggests shared pragmatic norms. Those who successfully held this status demonstrated familiarity with routines, familiarity with discourses, and familiarity with the impact of membership. This served both parties, encouraging sales, encouraging good service, and facilitating belonging. In this paper we demonstrate the ways in which in-group (‘regular’) status was co-constructed, and by contrast times when out-group (‘irregular’) status was on display. The argument thus extends our earlier discussions of the place of practice and norms in established vs ad hoc groups (Marra et al 2022), revisiting differences between the theoretical lens offered by Wenger’s (1998) Community of Practice framework used widely in the area of workplace discourse analysis, and the value of Scollon’s (2001) concept of the nexus of practice.

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**Social justice in the
linguistic landscape
(organized by Patricia
Gubitosi, Michelle Ramos
Pellicia)**

‘Spanglish’ in Philly: Capitalizing on Symbolic Production

Panel contribution

***Gabriela Diaz-Davalos*¹**

1. California State University, East Bay

Among other things, Spanglish represents a linguistic conversational strategy for the alternation between English and Spanish that stands against the centrality of the hegemonic dichotomy. As such, Spanglish incorporates race and social stratification into its discourses, embodying the economic inequalities and power dynamics embedded in this dichotomy (Moreno-Fernández, 2020; Rosa, 2019; Urciuoli, 2001). Describing U.S. Hispanic/Latinx communities (Krogstad, & Gonzales-Barrera, 2015), scholars have analyzed the semantic fields of Spanglish as a ‘language’, as a ‘way of using a language’ and as an ‘identity marker’ (Otheguy & Stern, 2010; Zentella, 2017; Stavans, 2003; Pérez Firmat, 1994). Instead of focusing on Spanglish’s intrinsic characteristics and its spatial locus in relation to a ‘standard’, I propose an additional semiotic reading of the bilingual practices subsumed under the label of ‘Spanglish’, and thus, to analyze these realizations in relation to the social, political, and cultural formations in which language reflects and shapes the social order (Foucault, 1972). I also aim to scrutinize the sign maker’s agency and the sign receiver’s reaction, to illuminate the legitimation process in which a sign maker may (or may not) capitalize on a given symbolic production of what is labeled as “Spanglish”. This study analyzes the linguistic landscape (Landry and Bourhis, 1997; Shohamy, 2010; Jaworski, 2015) in South Philadelphia, and it takes a Critical Discourse Analysis approach (Van Dijk, 1980, 1989, 1992) to examine the corpus of bilingual data collected during 2021-2024, comprised of the City of Philadelphia official propaganda, storefront images, menus, billboards, and announcements of businesses within the Philly community. The results point towards a biased vindication of Spanglish through institutionalized and non-institutionalized venues within the local linguistic market. Such displays of embodied hybridity provide evidence of shifting symbolic capital (Bourdieu, 1991) that allows privileged sectors to capitalize on the Spanglish signifier, embracing it as an inclusive – even ‘chic’ aspect – within the ‘local’ culture as an emergent phenomenon against established power dynamics. Thus, cultural ‘otherness’ seems to be negotiated by legitimizing agents and mechanisms enacted through popular culture such as local marketing strategies and/or institutional communication, aimed at Spanish/English-speaking populations. This points towards a process of objectifying Spanglish as a reification of ‘Latinness’ that may be used to attract particular customers. Overall, this research contributes to our understanding of bilingualism, and it illuminates glocal processes and interactions with macrostructures found within academic debates and public opinion, making Spanglish a commodity only for the privileged ones within the mainstream culture.

Landscaping the Linguistic of University Campuses: Raciolinguistics Governance and Soft Linguistic Terrorism. A Linguistic Social Justice Issue

Panel contribution

Michelle Ramos Pellicia¹

1. California State University San Marcos

My talk has several different aims: a) define linguistic landscaping and its applied uses within our discipline, b) establish the connection between linguistic landscaping & raciolinguistics, c) considering the implications of such practices in the linguistic social justice work in a Hispanic Serving Institution.

During this presentation, I will examine various cases of renaming of university campus buildings, the history behind them, processes, and community advocacy.

Then, I will explore past and present impacts of naming practices. In my analysis, I explore how raciolinguistics practices are utilized to name buildings and how these are questioned and reappropriated by racialized bilingual subjects to reclaim their naming practices. I use Mena's framework of soft linguistic terrorism (Anzaldúa 1987, Mena 2024) in which instead of using direct linguistic violence, language is used through indirect remarks to recruit folks to govern themselves using a "deficit model" (Flores and Rosa 2015).

Following these considerations, I will open the floor for a discussion with audience members.

Linguistic Landscape in Lima's Northern Hospital Cayetano Heredia: The Erasure of Bilingualism

Panel contribution

***Susana de Los Heros*¹**

1. University of Rhode Island

Linguistic Landscape in Lima's Northern Hospital Cayetano Heredia

Language landscape studies can illuminate social inequalities and drive social change (Gubitosi & Ramos Pellicia, 2021; Ramos et al., 2024). Hospital signage varies significantly across different countries and communities, with some facilities supporting minority groups by incorporating bilingual elements. For instance, hospitals in Jordan, Israel, and the United States can display bilingual signs, to a lesser or greater degree, to assist patients who speak languages other than the official language (Alomoush, 2023; Keshet & Popper-Giveon, 2019; Martinez, 2014). In contrast, a study by Vilar (2019) in Buenos Aires, Argentina, indicates that public hospitals frequently lack bilingual signage, which marginalizes patients who speak minority languages. This presentation focuses on the linguistic landscape of Hospital Nacional Cayetano Heredia in Lima, Peru. This public hospital, affiliated with the prestigious Universidad Cayetano Heredia, primarily serves patients from San Martín de Porres, a district in northern Lima known for its high immigrant population and lower economic status. Many immigrant patients come from Venezuela, while others are from Andean regions of Peru where Aymara and Quechua are spoken. Despite the hospital's vision statement emphasizing respect for interculturalism, my analysis of its signage reveals that Spanish is the only language used.

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Rescinding the Semiotic Paradox of Street Art and Its Role in Gentrification: A Case Study of San Juan, Puerto Rico

Panel contribution

Rafael J Jimenez¹

1. The University of Texas at Austin

This paper investigates the complex relationship between semiotic processes and urban transformation through the lens of commissioned street art in San Juan, Puerto Rico. Drawing on Gonçalves' (2018) concept of the semiotic paradox of street art—which explores the tension between street art as both a rebellious act and a commodified product—I argue that street art in public spaces serves as a semiotic tool, shaping how both locals and visitors perceive and experience these areas. While street art often originates from countercultural movements as a form of resistance or dissent, it does not always become co-opted by institutional forces as traditionally believed (Gonçalves, 2018; Markusen & Schrock, 2006; Castro Font, 2023). Contrary to popular assumptions, the visibility of street art—described by Markusen and Schrock (2006) as the “artistic dividend”—does not uniformly lead to capital-driven urban development.

Utilizing ArcGIS software and mapping techniques, I demonstrate that in approximately 80% of cases, street art in San Juan drives real estate speculation and the displacement of working-class residents, contributing to gentrification. Areas like Calle Loíza (Castro Font, 2023) and Calle Serra are rebranded as trendy destinations for consumption and leisure, transforming their physical, cultural, linguistic, and semiotic landscapes. However, neighborhoods such as Río Piedras and Barrio Obrero reveal this pattern is not universal.

This study also examines the discursive chains that circulate around these spaces, analyzing their linguistic and semiotic landscapes to explore the values attributed to them. In doing so, I challenge the dominant view that street art functions as a double-edged symbol—both promoting cultural visibility and social equity while simultaneously serving as a commodified tool of gentrification.

By exploring these dynamics, this paper contributes to the ongoing discourse on the role of art and semiotics in urban development, providing critical insights into how the intersection of neoliberal forces and cultural expression continually reshapes urban spaces.

Social Justice in the Linguistic Landscape: Introduction

Panel contribution

***Patricia Gubitosi*¹**

1. University of Massachusetts Amherst

In the extraordinary migration movement of the last few decades, we have witnessed people leaving rural areas to relocate in urban spaces; people migrating from peripheral to central countries. The increased in migration in turn has increased diasporic communities around the globe. As García states, “displacement and movements of people into different spaces characterize the world today”(2017, p.11). The relocation of these people along with their diverse linguistic practices, culture and identities have resulted in different forms of discrimination, including racism and language prejudice (Patiño-Santos & Márquez Reitier, 2023). Public spaces are not always safe for people to express their identities or display their particular use of language.

Language scholars have increasingly directed their attention to the growing inequity and intolerance against minority communities, and how these negative attitudes impact people’s lives and language use. Linguistic Landscape (LL) is an arena where social justice is allowed or denied and, therefore, should be examined through a new lens.

This presentation considers the many ways in which people who are members of minoritized groups are denied their language rights while their access to social justice is denied, and explores how these injustices are reflected on the linguistic landscape of their communities. By examining social justice in the linguistic landscape, this presentation intends to raise awareness about linguistic behavior that must be challenged and changed for us to build better societies.

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**Solitude speech
(organized by Mitsuko
Izutsu, Katsunobu Izutsu)**

Adding or reducing interactional markers: How is solitude speech different from conversation?

Panel contribution

*Mitsuko Izutsu*¹, *Katsunobu Izutsu*²

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

Vygotsky (1934/1986) argues that children internalize part of social speech into inner speech as they grow old and private speech emerges within this process of internalization. He claims that private speech exhibits “syntactic and semantic peculiarities” such as “abbreviation,” “predication,” “agglutination.”

Japanese is one of the agglutinating languages known for its frequent abbreviations/ellipses in sentences (3A Network 2001). The ellipses are even exploited in conversation to show mitigation or speech level shift (Usami 1995, Chin 2000). This prevalence of incomplete utterances raises questions about the nature of solitude speech. If ellipses are commonly observed in Japanese conversation, what are differences between solitude and conversational speech and how does Japanese solitude speech differ from solitude speech in European languages on which Vygotsky's theory is based?

This study investigates these questions by comparing solitude speech utterances with conversation utterances. The analysis is mainly based on corpora containing the two types of speech as well as elicited data. Examples (1)-(5), all from Gennichiken Shokuba Danwa (GSD) corpus (2011), illustrate that Japanese subject and object NPs can be unexpressed in both solitude speech and conversation. However, native Japanese speakers intuitively perceive that (1) was produced as solitude speech but the others were directed to others.

(1) *Ya yada wasure-tyat-ta.* [solitude speech]

oh no forget-PERF-PAST

‘Oh no, (I) forgot (that).’

(2) *Wasure-ta-n-zyanai-no* ↑. [conversation]

forget-PAST-FN-COP.NEG-FP

‘(You) forgot (that), didn't you?’

(3) *Yareba-ii-noni wasure-te-ta-noyo, asa.*

should.do-good-CP forget-CP-PAST-FP morning

‘(I) should do (that), but (I) forgot (about it) this morning.’

(4) *Kesi-wasure-masi-ta.*

delete-forget-POL-PAST

‘(I've) forgot to delete (it).’

(5) *Yoosuruni wasure-tyat-ta-wake-desyo.*

in.short forget-PERF-PAST-FN-right

‘In short, (you) forgot (about it), right?’

(1) has a naked abrupt form (Maynard 1993) ended with the conclusive form of the past auxiliary verb. The others are additionally marked with a final particle (with rising intonation) in (2) and (3), a polite form in (4), and a confirmation expression in (5). Other-directedness is also suggested with the use of first-person pronouns as in (6) (again from GSD corpus). These additional expressions are indicators of the speaker's explicit intention to communicate.

(6) *Hesokuri-ga aru-no wasure-te-ta, atasi.* [conversation]

secret.savings-NOM exist-FN forget-CP-PAST I

‘I forgot having secret savings.’

On the other hand, ellipses are far less common in English, but sometimes observed in solitude speech, as in (7). In such a language, abbreviation/ellipsis can be viewed as a phenomenon largely symptomatic of solitude speech, as Vygotsky observes.

(7) “Forgot my shirt,” she said to herself. (Saad 2013)

This contrast suggests that in languages like English, conversational speech is an unmarked form of language, and “the role of speech is reduced to a minimum” (Vygotsky 1934/1986) in solitude speech. However, in languages like Japanese, where the omission of grammatical constituents is common in conversation, solitude speech is an unmarked form of language, and a speaker’s communicative intention is maximized by adding interactional markers (e.g., addressee-oriented particles/auxiliaries, first/second-person pronouns). Our research provides an empirical support to an oft-cited observation by Japanese researchers (Araki 1994; Ikegami 2000) that Japanese is a monologic language while English is a dialogic language.

From Soliloquy to Discourse Markers: The Case in Thai

Panel contribution

***Kultida Khammee*¹**

1. University of Phayao

Even though utterances are normally other-directed, some utterances are self-directed, i.e., soliloquy. It has been observed that soliloquies are sometimes strategically manipulated so that the utterances, marked as a soliloquy in form, are uttered with sufficient audibility for the discourse participant, a delicate double play manipulating the form (i.e., monologue) and the manner of delivery (i.e., interlocutor-orientation). Thai has a set of interrogative constructions, involving an interrogative pronoun *àray* ‘what’, thus, typically used in dialogues with an intention of posing a question to the addressee, yet have no interrogative illocutionary force by virtue of diverse linguistic and paralinguistic cues. Despite their elaborate discourse functions as specialized discourse constructions, these discourse markers (henceforth, WHAT-DMs) have not yet been researched in earnest to date, hence the rationale of the present paper.

WHAT-DMs in Thai are variable in terms of their formal universion, discourse functions, and pragmatic salience. The WHAT-DM occurring at the highest frequency is *àray-ná* [what-PTCL] ‘what (is it)?’, a full-fledged question sentence in form (note that argument deletion is not only common but also often preferred in Thai). The WHAT-DM *àray-ná* is exemplified in (1) (COMP: complementizer; SG: singular; PTCL: particle):

(1) *sǎw aathít thîi phàan maa chán duu nǎy ... àray ná*
 Saturday Sunday that pass COMP 1SG watch movie ...what PTCL
໓໓! The Glory nǎy kawllī
 Oh! [title] movie Korean

‘Over the weekend, I watched... *àray ná*... ‘The Glory’, the K-drama.’

In (1), the speaker uses the DM *àray-ná*, seemingly a *bona fide* question, to earn time for lexical search of the title, i.e., the filler function. An additional discursive effect is that the DM carries a strong engaging effect on the addressees, despite the fact that they are aware that the question is not intended to solicit an answer from them. The Thai WHAT-DMs are listed in (2):

(2) a. <i>àray-ná</i>	[what-PTCL]	‘what (is it)?’
b. <i>ày àray-à</i>	[it what-PTCL]	‘what (is it)?’
c. <i>rīak wāa àray-ná</i>	[call COMP what-PTCL]	‘what (do you) call (it)?’
d. <i>àray-wá</i>	[what-PTCL]	‘what (is it)?’
e. <i>àray-wāa</i>	[what-PTCL]	‘what!’
f. <i>àray-kan</i>	[what-PTCL]	‘what (is it)?’
g. <i>àray-kan-nā</i>	[what-PTCL-PTCL]	‘what (is it) (really)?’
h. <i>àray-nā</i>	[what-PTCL]	‘what (is it)?’

These WHAT-DMs have certain formal characteristics in common, e.g., they cannot be used with an interactional particle such as *-khá* (for females) and *kháp* (for males), when used self-directed; they carry non-interrogative intonational contour; and they may not accompany paralinguistic gestures (e.g., gaze, etc.) that typically occur with other-directed questions. It is interesting to note that most of them carry the other-engaging effect even when they are used with explicit signal of soliloquy, that they carry emphasis on the utterance, and that some of them carry strong emotional overtones, such as regret and disappointment (2e), extreme discontent (2g), unhappiness and negative surprise (2h), among others (thus, stance-oriented).

Drawing upon corpus data, this paper discusses the grammaticalization of WHAT-DMs in contemporary Thai as well as their functions, and diverse discourse strategies that have motivated their development.

How you speak alone: Linguo-cultural diversity in the lexical and grammatical conceptions of solitude speech

Panel contribution

Katsunobu Izutsu¹, Mitsuko Izutsu²

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

We demonstrate how differently human languages conceptualize **solitude speech** (i.e., an act of speaking alone, not accompanied by or directed to other interlocutors). Our preliminary survey on Ainu, Japanese, Korean, English, French, and German reveals that its nominal and verbal conceptions are more diverse than ordinarily assumed.

Japanese *hitorigoto*, Korean *honjasmal*, French *soliloque*, and German *Selbstgespräch*, can readily refer to an everyday act of solitude speech, whereas Japanese *dokuhaku*, Korean *dogbaeg* French *monologue*, and German *Monolog* primarily indicate a theatrical act of solitude speech (NKD, DSGS, DLPR, DDU). English *monologue* and *soliloquy* both tend to evoke such a theatrical act; a general noun for an everyday act of solitude speech is hard to find. Unlike *whisper*, *mutter* and *mumble* are more suggestive of monologue than dialogue but connote the speaker's dissatisfaction or irritation.

Ainu has two lexical items (used as a noun and verb) that express solitude speech: *yaykoitak* 'speak(ing) to[with] oneself' and *yaykopinupinu* 'speak(ing) to oneself in a low voice' (Kayano 1996; Tamura 1996). Employed with the first/third-person subject, *yaykoitak* refers to a kind of disguised solitude speech, comparable to "displayed monologue" (Spronck 2021). In contrast, *yaykopinupinu* is adopted for the third-person, not the first-person subject's solitude speech.

English *monologue*, French *monologue*, and German *Monolog* can designate "a long, tedious speech by one person during a conversation" (ODE), but Ainu, Japanese, and Korean do not have a noun that represents such a speech.

As verbal expressions for solitude speech, Ainu employs *yaykoitak/yaykopinupinu* as they are, as in (1A), Japanese and Korean adopt the solitude-speech nouns *hitorigoto/honjasmal* as objects to the verbs *iu/hada* 'say' as in (1J, K), and English and French employ other verbs phrases like *talk[speak] to oneself* and *(se) parler tout seul*, as in (1E-F). German can take both of these formulations, as in (1G): *Selbstgespräch* as an object of the verb *führen* 'lead' and the verb phrase *mit sich selbst reden[spreche]* 'talk[speak] with oneself.' These also instantiate different conceptions of solitude-speech event. English and French see the event as speakers talking **to** themselves, German does as speakers talking **with** themselves, as in (1Ga), and Ainu does as either, as in (1A). Japanese and Korean do not as either but view the event as speakers saying what is named 'solitude speech,' which is also possible in German, as in (1Gb).

(1) A. *ku=yaykoitak*.

I=speak.to[with].oneself

J. *watasi-wa yoku hitorigoto-o iu.*

I-top often solitude.speech-acc say

K. *na-neun gaggeum honjasmal-eul handa.*

I-top sometimes solitude.speech-acc say

E. *I often talk[speak] to myself.*

F. *Je (me) parle souvent tout seul.*

I me speak often all alone

Ga. *Ich rede[spreche] oft mit mir selbst.*

I talk[speak] often with me self

Gb. *Ich führe oft Selbstgespräche.*

I lead often solitude.speech

These nouns and verbs imply that the solitude speech each lexicalizes is categorized as a type of speech, and distinguished from other types, in the relevant language and culture. We provide a pilot study on the diversity of solitude-speech conceptions on the basis of corpus-based examples and their translations.

Prefabricated and prepatterned expressions for UNDIRECTED speech marking: A contrastive and micro-typological perspective

Panel contribution

*Takeshi Koguma*¹, *Katsunobu Izutsu*²

1. Kanazawa University, 2. Hokkaido University of Education

This study argues that Japanese differs from English and Korean in that it inherently differentiates undirected and directed speech and has some “prefabricated or prepatterned” expressions (Barlow 2000) unique to undirected speech. For example, upon entering a room alone and noticing a strange smell, a native speaker of Japanese is most likely to say (1a-b) (undirected). (1a) can be uttered by male (but rarely by female) speakers with either a rising or falling intonation on *nanda* ‘what:is,’ while (1b) can only be uttered by both male and female speakers with a rising intonation on *nani* ‘what.’ A falling intonation on *nani* somewhat undermines solitude-speech nature of the utterance, making it sound more like the speaker is asking himself or herself (directed to self).

(1) a. *Nanda kono nioi.*

what:COP this smell

‘What’s that smell?’

b. *Nani kono nioi.*

what this smell

‘What’s that smell?’

In the solitude-speech context, (2a-b) might sound more or less infelicitous or unnatural. If the speaker has someone else in the room, he or she can more readily say (2a-b) directing the utterance to that person (directed to other). In other words, the order of the subject *kono nioi* ‘this smell’ being followed by the predicate *nanda* ‘what:cop’ or *nani* ‘what’ makes it sound more or less like the speaker is asking someone else being around.

(2) a. *Kono nioi nanda.*

this smell what:COP

‘What’s that smell?’

b. *Kono nioi nani.*

this s mell what

‘What’s that smell?’

These reveal that prefabricated phrases like *nanda* or prepatterned constructions, such as predicates followed by subjects (cf. Ono and Suzuki 1992), which contradict the standard subject-predicate order in Japanese, serve to mark utterances as monologic rather than dialogic.

In contrast, neither Korean nor English has comparable expressions to distinguish undirected from directed utterances in the relevant contexts. In Korean as well, (3a) follows a canonical subject-predicate order and (3b) has an inverted structure. However, there is no preference of one over the other regarding undirected and directed speech.

(3) a. *Ike-y mwusun naymsay-ci?*

This-NOM what.of smell-FP

b. *Mwusun naymsay-ci, ike-y?*

what.of smell-FP this-NOM

‘What’s that smell?’

In English, (4a) and (4b) are appropriate in both directed and undirected speech, though (4b) could be uttered only when the speaker is smelling something placed directly in front of their nose.

(4) a. *What's that smell?*

b. *#What's this smell?*

These morpho-syntactic differences in solitude as well as conversational speech observed across the three languages indicate that English and Korean do not grammatically differentiate undirected and directed utterances. In contrast, the presence of Japanese prefabricated or prepatterned expressions reflect the language's distinct, possibly unique, conception of speech events virtually independent of addressees, which is quite comparable to "soliloquy mode" (Hasegawa 2006: 145).

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Soliloquy in grammaticalization: The case in Korean

Panel contribution

*Seongha Rhee*¹

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Korean has a large number of sentence-enders, modulated by the speech act (i.e., sentence types), and the speech level (i.e., politeness and honorification). One subset of sentence-enders specializes in marking soliloquies, also known as ‘the audience-blind forms’ (Rhee and Koo 2017), markers of ‘internal speech’ (Lee 1986). Even though the primary function of these markers is to signal monologual speech types, their extended functions involve diverse specialized grammatical functions that they acquired through grammaticalization. This paper addresses one set of such monologual sentence-enders, i.e., *-ka*, *-na*, *-kka*, and *-ci*, whose initial and primary function is marking a monologual question.

A unique feature of these monologual question sentence-enders is that they can mark a clause that functions as a complement of verbs of location (‘say’), perception (‘see’), and cognition (‘think’ ‘not know’), i.e., marking the clause as the object of saying, seeing, or thinking, as exemplified in part in (1) (NOM: nominative; MQ: monologual question sentence-ender; DEC: declarative):

(1) *ku-ka cengmal cwuk-na siph-ta*

he-NOM really die-MQ think-DEC

‘He seems to be really dying.’

(lit. (I) think, (asking myself,) “Is he really dying?”)

In (1) the entire string preceding the main verb *siph-* ‘think’ is the embedded clausal complement (self-quoted monologual question), and structurally, the sentence has no explicit subject (the semantic subject is the implicit ‘I’, the speaker). Through coalescence of the MQ *-na* and the main verb *siph-* ‘think’, the complementation pattern has become opaque and the string *-na siph-* has grammaticalized as a marker of conjecture. This structural reanalysis triggered an overall syntactic upgrading, whereby the former complement-clause subject became the sentential subject. Exactly parallel processes involving other MQs also created similar modal markers, a process that resulted in the emergence of a new paradigm. These forms further underwent a series of secondary grammaticalizations, whereby diverse functions arose. In addition to conjecture, the forms came to signal epistemic modal meanings (probability, uncertainty, dubitative, apprehensional), boulomaic modal meaning (tentative intention), and subjective stance meaning (emphatic), among others. Since multiple meanings and functions are largely products of pragmatic inferences based on contextualized earlier meanings and functions, they all form an intricate conceptual network.

From a discourse-pragmatic perspective, self-quoted questions characterize a ‘dialogue’ between the ‘speaking self’ and the ‘thinking/hearing self’ (Rhee and Koo 2020). This type of feigned interactivity makes a text more dramatic and vivid as compared to the texts that do not employ such rhetorical devices.

Based on historical and contemporary corpus data, this paper addresses the grammaticalization scenarios of soliloquy markers into diverse modal markers, and the related issues that bear theoretical significance from discourse-pragmatic and cognitive linguistic perspectives.

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**Speakers, hearers, and
their respective
meanings (organized by
Maj-Britt Hansen, Marina
Terkourafi)**

How important is full alignment? An experiment on iconicity

Panel contribution

***Gareth Roberts*¹, *Petros Kaklamanis*¹, *Robert Snider*²**

1. University of Pennsylvania, 2. University of Cambridge

Communication is often framed in terms of alignment and common ground, in which signals are sent with the goal of establishing an aligned or overlapping interpretation between sender and receiver. But how much alignment is in fact necessary?

We investigated this experimentally by considering *iconicity*—signals whose form is motivated by their referents (e.g., onomatopoeiaic words like “buzz”). Iconicity has long been observed to be widespread in newly emerging sign languages (e.g., Al-Sayyid Bedouin Sign Language) and in laboratory experiments involving the emergence of novel communication systems. The usual and obvious inference drawn from such observations is that iconicity aids in establishing novel referring expressions. The typical mechanism assumed is that iconic signals have a transparent relationship with features of the referent held in common ground by the sender and receiver, making it easier for the receiver to identify the intended meaning. For instance, a non-English speaker familiar with bird calls might better guess what bird the iconic word “cuckoo” refers to than the non-iconic word “sparrow”.

However, this audience-based account ignores unrelated benefits for senders: Iconicity might be a useful strategy even if the receiver treats the signal as arbitrary! Coming up with novel arbitrary signals is non-trivial, and iconicity reduces the search space. It also makes it easier to reliably use the same signal on multiple occasions. To our knowledge, however, no work has fully decoupled sender-side iconicity from receiver-side iconicity. We investigated this using an experimental communication game paradigm involving color signals. In the game, a sender moves their finger on a trackpad with an underlying colorspace; different colors appear onscreen corresponding to finger position. The sender selects colors to send to the receiver to communicate different fruits and vegetables (e.g., yellow to communicate “banana”). If the receiver selects the correct referent, the dyad score a point. Sender and receiver remained constant throughout and we manipulated iconicity. In the two-sided iconicity condition, the sender selected colors and the receiver saw these colors. In the low-iconicity condition, neither participant saw colors; the sender simply sent their finger location (represented as a dot in a rectangle) to the receiver. Finally, in the one-sided iconicity condition, the sender sent a color but the receiver instead saw the sender’s finger position. Neither participant was aware the other player had a different experience.

Dyads in two-sided iconicity found the task easy and established signals fast; low-iconicity participants took significantly longer. Most interestingly, dyads in one-sided-iconicity—despite seeing different signals from each other, despite the disruption in common ground from having inaccurate information about each other’s signaling space, and despite the receiver not experiencing the sender’s intended iconicity—had significantly stabler signals and experienced a substantial head start in establishing signs compared with low-iconicity; however, this advantage waned after establishing the first few signs, likely due to memory load.

These results suggest not only that iconicity might benefit senders as well as receivers in establishing communication, but also that alignment on all levels between communicators may be less important than often assumed.

Illocutionary indeterminacy and hearer's meaning: what does it mean for accounts of speech acts?

Panel contribution

*Marina Terkourafi*¹

1. Leiden University

While propositional indeterminacy has been treated extensively in the literature, illocutionary indeterminacy is rarely discussed. Considering speech acts to create commitments between speakers and hearers (Geurts, 2019), in this paper I explore the idea that speakers can undertake only some of these commitments, knowingly leaving it open whether they carried out a particular speech act or not. This happens often when speakers are conflicted between public and private commitments such that they cannot undertake both at the same time. This suggestion is illustrated with two examples from US political discourse, in which there was disagreement among the audience about whether a certain speech act (a threat and an apology, respectively) took place or not, while the speaker's realization of the act in context did not fully measure up to the act in question in each case. My claim is that such "partial" performance may at times be exactly what speakers are aiming at. Partial speech acts are often used to adjust the relational dynamics between interlocutors (e.g., claim power, restore face) without intending to bring about the main illocutionary point of the act.

Rather than treating them as conceptual primes, this analysis breaks speech acts down to their component parts (theorized as commitments) but claims that the utterance may function as a certain kind of act even if only some of these component parts are present. This happens because listeners inevitably contribute to the verbal input produced by the speaker in context from their own perspective and, using information from a number of sources (Mosegaard Hansen & Terkourafi, 2023), flesh it out into a full speech act. In other words, the full speech acts that we 'routinely' encounter in daily discourse are not the product of the speaker's subjectivity alone.

A theoretical consequence of this move is that the full speech act is an idealization, abstracted away from the many partial occurrences of a speech act that actually occur in the real world. Yet idealized full speech acts are necessary because a) they prevent unnecessary proliferation of speech acts every time an act doesn't quite fit the mould b) they keep us from ossifying partial speech acts into (conventionalized) partial performance. Partial speech acts gain their significance precisely by referencing the full speech acts that they resemble.

A philosophical consequence is that speech acts can be performed without an antecedently and independently given subjectivity or intentionality of the speaker (Leezenberg, 2015). Considering that, both developmentally and interactionally, the Self does not emerge without reference to Other, partial speech acts help explicate how that works – at least at the level of the illocution – as others complete what they perceive from us and project it back to us through their behaviour. Thus the selves we perform back to them in turn are only partially constituted by us. The notion of hearer's meaning, understood as what is inferred by the hearer above and beyond what is implicated (intended) by the speaker, plays a central role in that.

Negotiating simultaneous inferences in contestations of offence

Panel contribution

***Chi-He Elder*¹, *Michael Haugh*²**

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

This paper explores the limits of common ground by examining the types of inferences that are simultaneously involved in the negotiation of meaning between speakers and listeners when communicative disputes arise. In this respect, we build on Hansen and Terkourafi's (2023) line of inquiry that views speaker intentions as only one factor among many that hearers make use of when determining what has been communicated. At the same time, we respond to Eckert's (2019) call to incorporate social meanings - those derived from factors such as age, gender, and race - into a comprehensive theory of meaning in communication.

To achieve this, we build on Elder and Haugh's (2024) taxonomy of 'unwanted inferences,' investigating not only the types of inferences that can be disputed, but also the number of inferences that can be contested simultaneously. This involves going beyond the negotiation of 'representational' meaning (i.e. propositional meaning) and viewing the place of 'non-representational' meaning as crucial for factoring in social meanings such as emotions and attitudes.

We conduct this investigation through the lens of offence, a phenomenon notoriously difficult to pin down due to the various ways it is characterised, both theoretically and by participants themselves: speakers can cause offence regardless of their intent, and audiences can take offence regardless of whether they attribute an intention to offend by the speaker. As such, the ways that offence is denied by the speaker and the range of inferences that are subsequently negotiated by all parties highlight it as a phenomenon particularly susceptible to being intended and interpreted differently by speakers and hearers.

Our case study focuses on an incident in the New South Wales Parliament (2023), where former multiculturalism minister Mark Coure made a comment about newly elected MP Tri Vo, who was born in Vietnam, saying, "I thought that bloke worked in catering." Coure apologised, claiming it was a "poor attempt at humour" which was not meant to offend. But despite humour being used as a contextual 'fig leaf' (Saul 2019), there was significant outrage from fellow MPs over the comment's racist and offensive undertones. This study thus illustrates how multiple inferences can be in dispute at the same time, questioning how far these inferences need to overlap for communication to be considered 'successful'.

Non-Gricean Implicatures, Meaning Discrepancies, and Plausible Deniability

Panel contribution

Maciej Witek¹

1. University of Szczecin

This paper introduces the concepts of ‘partially covert implicature’ (PCI) and ‘expressive perlocutionary implicature’ (EPI), arguing that they enhance our understanding of the varieties of indirect communication. PCIs and EPIs influence discourse by conveying specific meanings while simultaneously creating asymmetries between the speaker’s and hearer’s discursive and epistemic situations. Importantly, unlike Gricean conversational implicatures, they are not entirely overt, allowing speakers to maintain plausible deniability regarding indirectly conveyed content.

Each PCI is an instance of partially covert meaning, where the speaker intends their underlying intention to be recognized, yet simultaneously intends for it not to be recognized as being intended to be recognized. Consequently, the contextual update it generates transcends mere shared belief — the speaker believes that the hearer believes that the speaker convey that *p* and the hearer believes that the speaker believes that the speaker conveys that *p* — but it does not trigger further iterations characteristic of the Stalnakerian common ground. The speaker, unlike the hearer, is aware of this situation and can leverage this asymmetry to maintain *psychologically* plausible deniability. For instance, consider an estate agent, who is discussing with a couple interested in purchasing a house in a suburban area and says ‘Perhaps you would feel more comfortable locating in a more ... transitional neighbourhood, like Ashwood?’ (Camp 2018: 43). This suggestion subtly implies that due to their ethnic identity, they might not be welcome in the area. By framing her comment as a considerate suggestion, the agent aims for the couple to fail to recognize not so much the real motive behind it, but its overt nature. Consistently, she can succeed in convincing the couple that she didn’t mean to imply what she subtly conveyed. EPIs are instances of non-overt rather than covert meaning, where the speaker’s underlying intention is not intended to be recognized as intended to be recognized. Each EPI is expressive in the sense outlined by (Green, 2007) and reflects the speaker’s main perlocutionary goal. Communicating an EPI consists of situating one’s utterance within a specific discursive context. Following Mey (1993, 2002), I define this context by characterizing the specific actions that the participants in this situation can afford. Provided they are adequately endowed and competent, the participants are able to arrive at an appropriate subjective construal of the situation (Griffin and Ross, 1991; Lieberman, 2022). For instance, speaker *A* in Grice’s ‘Garage’ scenario (Grice 1989: 32) situates their utterance of ‘I am out of petrol’ in a specific context, thereby expressing the perlocutionary goal behind it — that they want to fill their tank and get their interlocutor to assist them in achieving this goal. Thus, the concept of EPI is essential for explaining what Attardo (1997) refers to as ‘perlocutionary cooperation’. Importantly, EPIs may lead to discrepancies between the construals held by conversing participants, producing asymmetries between the epistemic situations of the speaker and the hearer, and enabling the speaker to maintain what I refer to as *epistemically* plausible deniability.

Speaker and Hearer Perspectives of Approximation in Numerals

Panel contribution

Nicole Katzir¹, Mira Ariel¹

1. Tel Aviv University

The literature on round and sharp numerals often focuses on their different associations with approximate interpretations, debating whether round numerals are approximate or precise by default. We extend this discussion by examining the differences between speakers and hearers regarding rounding. We present three experiments: one focusing on the hearer's perspective and two on the speaker's perspective.

Methods: Participants were native speakers of American English. We examined round and sharp numerals between 20 and 99.

Experiment 1: Utilizing a truth-evaluation task, participants read sentences containing either round or sharp numerals and judged them as true or false based on a state of affairs in one of four conditions: matching (same number), within-range (compatible with approximation, $N \pm 3$), out-of-range ($N \pm 7$), or false ($N \pm 14$).

Experiment 2a: Using the same materials and procedures as Experiment 1, participants answered a different question: "Is the speaker's choice of words a reasonable description of the fact?"

Experiment 2b: This experiment extended Experiment 2a by examining cases where the utterance contained a sharp numeral, and the fact contained a round one. We investigated whether the direction of the divergence (from sharp to round and vice versa) influenced the hearer's willingness to judge the utterance as reasonable.

Results:

Experiment 1: While matching values were almost entirely accepted (>96% acceptance rates), within-range values received very low acceptance rates for both number types (12% for sharp numerals, 17% for round ones), with no significant interaction between number type and condition.

Experiment 2a: Acceptance rates were higher than in Experiment 1 ($\beta = -1.81, p < .001$). A significant interaction was observed between numeral type and experiment ($\chi^2(1) = 4.49, p < .05$). The difference in acceptance rates in Experiment 1 was not significant ($\beta = .31, p = .29$). In Experiment 2a, round numerals led to higher acceptance rates than sharp ones ($\beta = 1.14, p < .001$).

Experiment 2b: The analysis included data from experiments 2a and b. In the within-range condition, round numerals in Experiment 2a received higher acceptance rates than sharp ones ($\beta = 1.63, p < .001$) and those in Experiment 2b ($\beta = 1.03, p < .001$). Additionally, items in Experiment 2b received higher acceptance rates than sharp numerals in Experiment 2a ($\beta = -.6, p < .05$).

Discussion: Our results suggest that while speakers may choose to use round numerals in an approximate manner (due to their increased salience), hearers nonetheless interpret them as precise (Exp. 1). However, when considering the speaker's choice of numerals, participants are more likely to accept the imprecise use of numerals in general, especially round ones (Exps. 2a&b). These findings point towards an apparent asymmetry between speakers and listeners, in which speakers choose to round, while hearers interpret round numerals as precise. We raise two potential sources for this symmetry: a gap between the speaker's intended meaning ('approximately N') and the hearer's interpretation ('exactly N'), or between the state of affairs and the speaker's intended message (accurately interpreted by the hearer).

The (un)faithfulness of human communication

Panel contribution

***Bruno Galantucci*¹, *Gareth Roberts*²**

1. Yeshiva University and Donders Institute, 2. University of Pennsylvania

Common-sense intuition suggests that human communication is by default reliable—that, most of the time, we succeed in faithfully transmitting messages through language. This intuition is not only widely held outside the cognitive sciences, and indeed outside academia, but is also woven into much research in the field, sometimes explicitly. While miscommunication certainly occurs, it is claimed, there is machinery in place to ensure that it is routinely repaired. If someone says something unclear, for example, their audience can ask for clarification. Alongside this, interactive feedback mechanisms (nods, frowns, etc.) help identify points where repair is needed; and interlocutors work collaboratively to fit utterances into a relevant and coherent framework, taking into account context.

While we in no way deny that these processes take place and benefit communication, we here present evidence suggesting that they are not applied in all the cases that they might be, that when they are applied they do not always succeed, and that in some cases they might even serve to mislead, or at least give the impression of communicative success when it is in fact absent. As a result, we suggest that intuitions about communication being by default reliable and miscommunication being occasional may in fact be mistaken. Our evidence for this suggestion consists of both observations from experimental communication games involving unfamiliar communicative tasks (an approach known as Experimental Semiotics) and from experiments involving ordinary natural-language conversation designed to get at this question in particular.

The latter work has involved several experiments in which participants engage in conversation (either by instant messenger or in person), during which we artificially introduce incoherence that the participants might be expected to notice (such as a new conversation partner who thinks to be involved in a different conversation, a statement that contradicts the conversation partner's apparent gender, or a deliberately nonsensical line). In each case, participants have exhibited surprising insensitivity to such incoherence.

In a more recent experiment we investigated to what extent people request clarification in cases of uncertainty. In the experiment, a confederate instructed participants to “pick up the skask” from a tray containing six objects and move it to a specific location. Since “skask” is a non-word invented by us, participants would have to ask for clarification to perform the instruction faithfully. However, 29 of 48 participants tested attempted to follow the instruction without asking for clarification. This surprising behavior occurred more frequently when avoiding the clarification was less consequential, but occurred even when avoiding the clarification was likely to entail clearly noticeable consequences. Other factors such as individual differences and people's perceptions of the social context appear to have played little role in comparison.

Taken together, our various assessments of the extent to which people engage in faithful communication converge on a simple conclusion: Communicating faithfully is a substantially demanding task, and people often fail at it. We argue that human communication—much as human cognition—relies on “good-enough” criteria and that, for this reason, we should expect miscommunication to be common and pervasive.

The literalist mode of interpretation

Panel contribution

Christophe Heintz¹, **Diana Mazzearella**²

1. Central European University, 2. Université de Neuchâtel

People rarely care about the literal meaning of what is said. In most conversations, what matters is the perceived communicative success. Judgements about literal meaning are expressed on rare occasions, typically when interests are not aligned. In such cases, strategic interlocutors may be motivated to monitor each other's commitments to anticipate or challenge potential denials, or to exploit loopholes. Consequently, speakers may rely on judgments of literal meaning to deny hearers' interpreted meaning, while hearers may use these judgments to justify behaviour that circumvents the speaker's intended meaning.

In this talk, we argue that judgments about literal meaning arise from a distinct 'literalist mode of interpretation'. We characterise this mode as a reflective process that involves a specific type of counterfactual thinking, wherein the process of basic interpretation is reiterated by holding the linguistic input constant while varying the contextual assumptions within common ground. Judgments about literal meaning, therefore, target the convergence point of these counterfactual re-interpretations, marked by reduced reliance on uncertain or fragile elements of the common ground.

Building on this proposal, we argue that judgments about literal meaning do not target some propositional content corresponding to a necessary and spontaneous step in interpretation. Rather, we suggest that they result from an optional and ad hoc mode of interpretation activated by specific argumentative concerns. This proposal predicts that what counts as literal meaning could vary according to these concerns, as they shape the application of the literalist mode and constrain the range of contextual assumptions under consideration. Understanding how interlocutors navigate these shifts in meaning offers important insights into how linguistic evidence and common ground are used to negotiate commitments and challenge one another in interaction.

The pragmatics of agnotology: from ignorance to doubt

Panel contribution

Jacques Moeschler¹

1. University of Geneva

The short history of pragmatics, at least in the Gricean tradition, has developed the topic of *mutual understanding* (Sperber & Wilson 1995). According to the Relevance theory paradigm, mutual understanding and successful communication do not require the sharing of mutual knowledge, but at a minimum require the addressee's access to a mutual cognitive environment; that is, a set of perceivable or inferable assumptions that act as premises in the inferential process. However, *understanding*, or *comprehension*, has recently been distinguished from *acceptance*, which requires a truth-conditional assessment. This was described in Moeschler (2024) as being under the responsibility of Kahneman's (2011) System 2, a cognitive system which is slow and lazy, and allows attention to mental activities such as complex computations.

However, little attention has been paid to situations in which the addressee lacks background information and does not share any information presupposed in the common ground. This is the standard situation in which the communicator *knows* or pretends to know, whereas the addressee is totally or partially *ignorant*. This communication will examine certain claims about the consequences of informational ignorance, along with the assumption that *ignorance leads to doubt*.

A new word, *agnotology*, has emerged in the domains of philosophy and sociology of science. It denotes the study of the making of ignorance and its social and political constructions. Proctor & Schiebinger (2008: 3) suggest discussing "ignorance as more than "not yet known" ", which implies "think[ing] about the conscious, unconscious, and structural production of ignorance, its diverse causes and conformations" (p. 3). Whereas recent work in agnotology has advanced the study of how ignorance and doubt are knowingly constructed, pragmatics has not yet approached how a lack of information in the common ground; that is, ignorance, leads to doubt.

My contribution to the panel will be twofold: first, I would like to suggest a correct *definition of ignorance* in the context of communication, and show the way in which not sharing assumptions in the common ground is or is not equal to ignorance. Second, I will focus on the *effect of ignoring assumptions* in the common ground, particularly on the effect of System 2 blocking, the *emergence of doubt*. The main effect of doubting is not the inability of assigning a truth value to an inferred assumption, which should minimally describe speaker meaning, but a chain reaction about old information stored in the addressee's background assumptions. In other words, doubting is not refusing to truth-conditionally assess what should be inferred as a true shared meaning: it is a reassessment of what is generally strongly entertained as true in the background knowledge of the addressee.

Examples of political and scientific discourses will be used to illustrate these claims.

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**Speech acts meet the
common ground
(organized by Paul
Portner, Manfred Krifka)**

Cantonese particle aa3 as a marker of illocutionary distance

Panel contribution

*Jess H.-K. Law*¹, *Pranav Anand*²

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In this study, we investigate the sentence-final particle (SFP) aa3 in Cantonese to better understand how clauses are mapped to speech acts. Aa3 is highly frequent in everyday spoken Cantonese, ubiquitous in its distribution and its discourse functions. It has the highest frequency in the SFP category in the Hong Kong Cantonese Corpus (Luke & Wong 2015), accounting for 27% of SPF tokens in the corpus. It may occur in a variety of clause types, including declaratives, constituent interrogatives, A-not-A interrogatives, imperatives, and exclamatives, to facilitate a variety of speech acts. It is claimed to indicate a multitude of discourse functions, including tone softening (Kwok 1984, Matthews & Yip 1994, Leung 2005, a.o.), politeness (Kwok 1984), reminding and urging (Yau 1965), repetition (Kwok 1984), questioning and asserting (Gao 1990), exclamation (Fang 2003), note-worthiness (Leung 2005), annoyance (Fang 2003, Leung 2005), relevance (Li 2006, Sybesma & Li 2007), addressee attention (Iida 2019), and evaluativity (Lau 2019). Its function also interacts with speech act type, indicating friendliness with many assertions and insistence or threat with imperatives. How aa3 gets to express such a range of conflicting discourse functions is a mystery awaiting a good explanation.

We propose that aa3 is a performative marker indicating short illocutionary distance, which can often be performed nonverbally using forward lean as a co-speech gesture. This interacts with different speech acts to yield very different discourse functions, from friendliness to intimidation. That distance and politeness are negatively correlated is a well known phenomenon in linguistics research (Leech 1983, Brown & Levinson 1987, Arundale 2016). The fact that conceptual distance and sentiment interact to yield different psychological states, while unfamiliar in linguistics, has been investigated in social psychology. For example, Williams & Bargh (2008) show that increased conceptual distance is associated with less psychological investment. Xiao & Bavel (2012) find that out-group members who are threatening are perceived as closer than non-threatening out-group members, a phenomenon termed ‘proximity under threat’.

We formalize our proposal using dynamic pragmatics with a context enriched with a participant structure (Portner et al. 2019). We follow Portner et al. (2019) in assuming that the participant structure not only tracks who the interlocutors are, but also how they are related. We treat aa3 as a speech style particle that marks social relations not to reflect power distance or familiarity, but to reflect illocutionary distance.

The fact that illocutionary distance can be grammaticalized into a SFP mediating between clauses and speech acts provides strong evidence for a de-constructural approach to speech acts.

Common ground and the game of giving and asking for reasons: corpus-based insights into the emergence of speech actions

Panel contribution

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From a perspective of normative pragmatics, common ground (CG) is described with reference to deontological vocabulary, as demonstrated by Robert B. Brandom's game of giving and asking for reasons (e.g. Brandom 1994, Koreň 2021, Peregrin 2014, 2022). In this sense, CG is neither a set of possible worlds (e.g. Stalnaker 1970, 1974) nor can be reduced to beliefs, intentions and other psychological states (e.g. Bach/Harnish 1979, Stalnaker 2014). Rather, communication and CG are to be understood in terms of dynamic normative statuses and attitudes that constitute both speech actions and their inferential content. In this respect, CG is not only a "set of mutual commitments" (Geurts 2019: 17), but also includes a network of entitlements and incompatibility relations. These normative statuses and attitudes of interlocutors not only effect the semantic level of common ground, for example by contributing to or updating the informational structure, but also the pragmatic significance of a linguistic practice, which is evaluated "in terms of its potential to change the normative statuses of the participants in a discursive practice" (Labinaz 2018: 53).

As a supplement to the analysis of syntactic representations and semantic interpretations (e.g. Krifka 2019, 2024), this perspective reveals the implicit norms of the discursive framework of a game of giving and asking for reasons that presupposes speech acts or allow them to emerge in social interaction. The addition of entitlements and incompatibility relations allows a more elaborate socio-normative structure of CG, especially when it comes to deferring, disavowing, querying or challenging propositional content.

Moreover, this discursive framework is not only modeled in terms of socio-normative statuses like commitment, entitlement and incompatibility, which are attributed to individual interlocutors (and can therefore be modeled from a perspective of the speaker and hearer), but also in terms of cooperative and collective normative statuses. These function as higher-order normative statuses that affect their subordinated counterparts, as they present discursive norms that lead to the conceptualization und interpretation of speech acts.

This talk will present some pragmatic functions of higher-order normative statuses that influence the interpretation of speech actions within a methodological framework of pragmatic patterns (e.g. Briese 2024, appears, Harendarski 2021, Harendarski/Briese appears): Based on the assumption that everyday descriptions of speech actions can be used empirically to analyze the pragmatic significance of communication, I present some normative statuses and their inferential significance. It will be shown how the pragmatic significance of speech actions not only depends on the negotiation of utterance form and meaning, but also on an embedded set of discursive practices. Therefore, this talk exemplifies how everyday descriptions of speech actions, especially those involving social-communicative action verbs and intentional verbs, are inferentially structured to trace the pragmatic forces that lead to the emergence of speech actions.

Common Ground Update with TO-marked Imperatives – A view from Hindi and Bangla

Panel contribution

Ojaswee Bhalla¹, Paroma Sanyal¹

1. Indian Institute of Technology Delhi

Imperatives are addressee-directed propositions that a speaker ‘desires’ holds true (Wiltschko 2021). Consequently, the speaker expects a response to the conveyed ‘desire’. So, denotation-wise, imperatives are properties in the addressee’s *To-Do List* (Portner 2004).

The imperatives in the Indo-Aryan (IA) languages, Hindi and Bangla, can carry optional discourse particles TO and NA. The contrast between the bare and TO-/NA-marked clauses is shown in (1) and (2) below.

1. Hindi:

1a. Chai pii lo

Tea drink take.IMP.2p

‘Drink the tea’

1b. Chai pii lo TO

1c. Chai pii lo NA

2. Bangla:

2a. Cha-Ta khe-e na-o

Tea-CL drink-cp take.IMP-2p

‘Drink the tea’

2b. Cha-Ta khe-e na-o TO

2c. Cha-Ta khe-e na-o NA

The TO-particle, however, is not restricted to imperatives and can occur across clause types. Bhalla (2022) describes Hindi-TO as a discourse-prominence lending cue that increases the salience of the TO-marked constituent. In this paper, we propose that in imperatives, TO intensifies the propositional attitude of “desire”. Further, we assert that in contexts where the speaker perceives the possibility of a negative response, the imperative is marked with NA instead of TO.

The unmarked imperatives (a) fulfil Searle’s (1969) felicity conditions by ensuring that the addressee is in a position to carry out and would not have done so if not directed. In contrast, the TO-marked imperatives are felicitous only if the speaker’s mental ground representation contains a belief that the addressee may be unwilling to carry out. This analysis necessitates an interaction model (Wiltschko 2021) that syntacticizes the interlocutor’s mental ground representation as well as Farkas and Bruce’s (2010) idea of a *Table*, where issues requiring a response are stacked. Also following Portner (2004), we propose that the TO-marking of imperatives puts the speaker’s “desire for” at the top of the *List/Table*.

In Hindi and Bangla, both (a) and (b) are felicitous with subtly different use-conditions. While the Bangla (a) is a directive, the Hindi (a) is both a directive and a request. Consequently, in Bangla, TO-marking, (b), becomes the default strategy for request. Both languages use the particle NA, (c), for contexts where the speaker wants to use stronger persuasion. Contrary to Searle’s felicity conditions, in IA languages a felicitous imperative can be uttered even for an unwilling addressee, using NA as a strong intensifier of the desire for.

Through these insights, this paper attempts to introduce the “desire intensification” aspect of imperatives into the syntactico-pragmatic frameworks of discourse interaction.

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Common-ground sustainment by questions

Panel contribution

Bin Wang¹

1. *University of Porto*

This study extends the speech act analysis of questions by introducing a common-ground (Stalnaker, 2002) sustainment condition. While the illocutionary point (Searle, 1979) of questions is to elicit information from the addressee, by performing a question, the hearer is invited to share information to compensate for the speaker's lack of knowledge so that the two can speak from the same common ground (CG). Therefore, the CG is appropriately sustained and organically developed when questions are felicitously performed, as the CG shared between the interlocutors is updated by the addressee with the answer to the asked question. When questions are performed as secondary illocutionary acts (Searle, 1979), such as when a speech act is primarily intended as a suggestion, the CG is not appropriately sustained, as the CG can only be updated after the accommodation (Lewis, 1979) of the new information implied by the speaker, and the illocutionary point is no longer eliciting information from the addressee but introducing new information. Nevertheless, when questions are deceptive, ostensibly, questions remain to be either primary or secondary illocutionary acts, but the actual CG between the speaker and the hearer is maliciously manipulated: while it is expected that the shared CG between the speaker and the hearer perceived from the speaker's and the hearer's points of view ought to correspond to each other (Allan, 2022), deceptive questions take the hearer to an epistemic disadvantage and seriously contaminate the shared CG perceived by the hearer. Hence, the felicitous performance of questions needs the CG to be appropriately sustained and organically developed. The present study shows the value of incorporating CG in speech act analysis, particularly when an interlocutor's epistemic status is at stake. The results also suggest the potentiality of deceptive discourse to provide complementary viewpoints in speech act theories.

Keywords: Question, Speech Act Theory, Common Ground, Deception

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Developing and transcending the notions of Speech Acts and of Common Ground

Panel contribution

***Paul Portner*¹, *Manfred Krifka*²**

1. Georgetown University, 2. Leibniz-Zentrum Allgemeine Sprachwissenschaft (ZAS)

We will start with presenting the motivation for the workshop “Speech Acts meet the Common Ground”, which brings together two approaches to communication that arise from quite different origins. On the one hand, speech acts as linguistic actions that have intended social effects that are present to (at least) the participants of the conversation assume a notion of information that is mutually known to be shared – a common ground. On the other, the notion of common ground assume that there are linguistic (and other) actions that are able to change the common ground – speech acts. We will argue that recognizing an interconnection between the approaches has led to an improved understanding of the different aspects and types of speech acts, of the different dimensions that have to be distinguished in the common ground, and of the morphosyntactic and prosodic forms in which speech acts are realized.

Within more formal work in semantics and pragmatics, there is a tendency to see these interactions as leading to extensions of the common ground model – from a narrow concept of shared factual information, to introducing discourse referents, questions-under-discussion, to-do-lists, rules that guide the common ground modification, and the incorporation of possible continuations of the common ground into the notion of common ground model. That is, scholars in this tradition see these things as developments, not replacements, of the common ground framework. But the focus on known mutually shared information might ultimately be too narrow to capture essential aspects of communication. We will have to represent individual commitments that are not transparent to all interlocutors, the invocation of epistemic sources from outside the the interlocutors, the planning of turn-takings, feedbacks and repairs for maintaining the common ground, the unfolding of larger rhetorical strategies that go beyond individual modification steps, and the construction of the speaker’s and addressee’s personae and the social relations that hold between them. Coming from a tradition within formal semantics and pragmatics, we will talk about the challenges that arise from addressing these concerns.

Exclamations and the common ground

Panel contribution

Xavier Villalba¹

1. Universitat Autònoma de Barcelona

The research on the contribution of exclamations to common ground (CG) has been moving between views taking exclamations as purely expressives (Castroviejo 2008; Unger 2019) and views treating them as assertions with an expressive flavor (Trotzke-Giannakidou 2024). Neither view explains the real contribution of exclamations to the CG.

1. Claiming that we are dealing with a mere ostensive speech act is clearly wrong: the content of exclamations can serve as an informative response, as discussed by (Trotzke-Villalba, 2020).

(1) A: What kind of impression does your new boss make?

B: How mean this guy is!

2. Assuming that exclamations are a subspecies of assertion cannot explain that the former are ill-suited to convey information, unlike the latter:

(2) You know what: My new boss is fucking mean!/#How mean my new boss is!

Moreover, whereas exclamations cannot cancel the extreme degree associated with the emotional state, assertions can:

(3) My new boss is fucking mean, but not too much!/#How mean my new boss is, but not too much!

3. I will pursue a solution based on a commitment-based view of CG (Geurts 2019) and the assumption that exclamations are a complex entity involving *both an expressive and a constative speech act* with their respective commitments (Sadock-Zwicky 1985; Villalba 2024). Moreover, the CG is the set of commitments shared publicly and reflexively by all interlocutors: hence we distinguish the hearer's recognition of a speaker commitment from her's sharing one (and entering thus the CG). So, we can expect a rich set of interactions in exclamations regarding whether the commitment is recognized, shared or rejected. For example, if the exclamation in (4) involves a commitment to the truth of a proposition *p* and to a psychological state of surprise *s*:

(4) Karl: My God! How mean this guy is!

a. Yes, so true! how fucking mean he is! [sharing commitment to *p* and *s*]

b. He's fucking mean, true, but why are you surprised? That's how a boss is supposed to be. [sharing commitment to *p*; recognition of *s*]

c. Come on, you're upset, but he is not mean. [rejection of *p*; recognition of *s*]

d. Come on, you're not surprised at all: you told me he was fucking mean three times last week. [sharing commitment to *p*; rejection of *s*]

This proposal offers a more nuanced account of the contribution of exclamations to the CG, avoiding unclear assumptions about at-issueness, and supports recent proposals disentangling effective communication from sharing knowledge and CG update (Jankovic 2014, Harris 2020;).

Castroviejo. 2008. Deconstructing Exclamations. CatJL 7.

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Trotzke-Giannakidou. 2024. Exclamation, intensity, and emotive assertion. TL (online first).

Trotzke-Villalba. 2020. Exclamatives as responses at the syntax-pragmatics interface. JPrag 168.

Unger. 2019. Exclamatives, exclamations, miratives and speaker's meaning. IRP 11.

Villalba. 2024. Expressive commitments. IRP 16.

Modality and common ground in the dynamics of illocution

Panel contribution

Marina Sbisà¹

1. *Università di Trieste*

In the view of illocution as the production of conventional effects on the participants in the speech situation that I have elaborated in theory and employed in discourse analysis in the past decades (Sbisà 2023), the audience's uptake plays a central role. This is, however, not a special power they are granted, overwhelming anything the speaker may do, but their contribution to the intersubjective agreement of the relevant participants that is required for the illocutionary act to take effect. So, my conception of uptake is closer to the idea of a coordination of the participants as to certain aspects of their relation, than to the idea of speaker intention retrieval. Moreover, the aspects of the relation between the participants that are modified or confirmed thanks to the illocutionary act amount to an update of the speech situation and this is analogous to updating the common ground (especially if the common ground includes such states as commitments as proposed by Geurts 2019). Since I describe the relevant aspects of the relation between the participants by means of modal predicates which I call "deontic" in a broad sense (applying to action verbs and assigned or withdrawn to or from agents on a conventional basis), there are significant overlaps of my work with those trends of formal research on language that take into consideration the deontic effects (sometimes also called "normative") of various kinds of speech acts. These overlaps are worth discussion in the spirit of this panel. In my contribution, I will focus on some of them, with particular regard to (i) the kinds of modality that are relevant to the study of speech acts and (ii) enrichments and limitations of the notion of common ground.

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Sbisà, Marina. 2023. *Essays on speech acts and other topics in pragmatics*. Oxford: Oxford University Press.

Modifying indirect speech acts

Panel contribution

*Jessica Rett*¹

1. University of California, Los Angeles

This paper focuses on **explanatory modifiers** like *because* and *in case* in (1).

(1) a. Peter has gone to Florida, in case you want to know.

b. What's for dinner? because I'm starving.

These modifiers have historically been examined from the lens of Speech Act Theory (Mittwoch, 1977), requiring semanticists to explain how a word can modify something apparently above the proposition level (Searle and Vanderveken, 1985; Krifka, 2014). I follow recent theories in analyzing explanatory modifiers as event-anaphoric; in (1), anaphoric to the previous speech event (Rett 2024). This correctly predicts i) the flexible semantic properties of these modifiers; and ii) the fact that they can occur in indirect speech acts.

Rett (2024) argues that illocutionary content is anaphoric to the present speech event, based on the syntactic proposal in Extepare (1997) and the **start-up update** dynamic model of indexicality proposed in Bittner (2007, 2008), and inspired by Stalnaker's 1978 claim that "when I speak, I presuppose that others know I am speaking". It allows us to model all semantic content as Stalnakerian update: at-issue content is a proposal to update the CG; descriptive not-at-issue content is non-self-referential direct update to the CG (Murray, 2014), and illocutionary content is self-referential update to the CG. This explains its subtle differences from descriptive not-at-issue content; that, for instance, illocutionary content can give rise to Moore's Paradox (Rett, 2021).

In this proposal, explanatory modifiers are analyzed as in (2), presented in CDRT notation (with $x\top$ picking out the most salient x). An explanatory modifier relates the most salient event (in (1), the prior speech event) to its propositional argument p .

(2) [because] = [p | explains(p , $e\top$)]

An event-anaphoric account of explanatory modifiers explains a) why they can have descriptive uses, in which the salient event is a topic event, as in *Peter has gone to Florida in case his parents need help*. And b) why they can associate with other salient events, not just linguistic ones. (Imagine a context in which you watch me steal a bunch of mints from a room service cart, I can felicitously utter *In case we get hungry later!*)

It also has the potential to explain the observation in Asher and Lascarides (2001) that explanatory modifiers can modify direct or indirect speech acts, regardless of their clause type or illocutionary mood.

(3) a. Shut the door, because it's freezing in here.

b. Can/Could/Would you shut the door, because it's freezing in here.

c. I {would like you to/was wondering if you could} shut the door, because it's freezing in here.

The use speech events instead of speech acts allows for the different locutions in (3) to introduce the same sort of speech event – a request – despite the fact that they vary in their clause type and illocutionary mood. In this way the speech event, originally used to model indexicality and illocutionary modification, can be co-opted to model indirect speech acts. I end by extending this approach to biscuit conditionals (Siegel, 2006).

Tenseless, futurates, and assertion

Panel contribution

Haoze Li¹

1. Nanyang Technological University

While linguistic expressions apparently convey time-related information, the temporal dimension has yet to be fully integrated into theories of the common ground and information update. However, this study argues that understanding the temporal interpretations of tenseless sentences necessitates a framework incorporating time-relative updating.

Across tenseless languages such as Guaraní, Washo, Vietnamese, Hausa, Mandarin, etc., it has been consistently observed that tenseless sentences can refer to past or present times, but typically requires a prospective aspectual marker or a future modal to indicate a future event. The future markedness constraint has led to a suggestion that reference to future times should not be inherently available. However, this view is challenged by the fact that, in many languages, demonstrative expressions can indeed refer to future times.

An exception to the future markedness constraint is that a tenseless sentence can express a future event, similar to how English present tense has a ‘futurate’ interpretation, as in (1a).

1. a. The Lakers play the Pacers next week.

b. #The Lakers win the game next week.

While it is uncertain if a future event will happen, a futurate sentence carries a settledness condition requiring the future event to be scheduled at present or be deduced from existing experiences. Hence, (1b) is infelicitous as a winning event cannot be scheduled or deduced in the same way. A futurate sentence is often explained by positing a covert modal to introduce future times. However, the existence of such a covert modal is questionable, as a futurate sentence does not exhibit modal properties like supporting free choice items, modal indefinites, or modal subordination.

This study explains the future markedness constraint and the futurate reading through an update semantics incorporating the branching model proposed by Thomason (1984). Unlike the standard approach, the proposed update semantics considers information as sets of worlds, where each set includes a world and its historical alternatives at a given time. In particular, a sentence ϕ updates the input information by producing an output that contains worlds verifying ϕ along with their historical alternative at the speech time t_0 . These worlds are identical up until t_0 . Consequently, a sentence conveying a past event leads to a certain truth as it is uniformly supported across historical alternatives; whereas, a sentence conveying a future event does not yield such certainty, given the openness of the future. This asymmetry in certainty may underlie the future markedness constraint.

This project further proposes to weaken the definition of assertion in a manner similar to homogeneity: a sentence ϕ is assertable iff its truth is certain enough given evidence at the speech time. This could capture the settledness condition of futurate sentences. Non-maximal certainty effects are also observed in the habitual or generic use of a tenseless/present sentence, which spans present and past events as well as makes predictions on the future. If sufficient certainty is not inferrable at the speech time, a future modal must appear to limit the truth evaluation to the best worlds.

The ‘force’ of utterances is not captured adequately by either common ground or illocutionary analysis.

Panel contribution

*Stephen Levinson*¹

1. Max Planck Institute for Psycholinguistics

The characterization of speech acts in terms of context change and the Austinian concept of illocutionary force have both advanced the study of language use. But there are problems with both. The context change idea seems attractive: e.g. If I threaten to shoot you unless you go, then the common ground has been augmented by my conditional commitment to shoot you. A general problem here is that it seems to confuse the action with a record of the consequences: a meticulous report of a battle isn't a battle. A second problem is that we need commitment states for each participant, otherwise we couldn't disagree or dispute the facts, nor would there be any point in asking questions (Hamblin 1971, Levinson 2000). And we need to allow for commitments being removed (as when I turn down your offer for dinner). It might be hoped that these shortcomings could be remedied by a synthesis with the Austinian concept of illocutions. But that has its own limitations. One of these is that the traditional notion maps utterances (usually in sentence form) onto social actions in an atomistic way. But actual language use is more complex and hierarchical. The sequence in which a turn occurs may determine the force of an utterance (Schegloff 1984), and a single sentence may perform more than one action (Levinson 2013). Just like a reasoned argument like a proof proceeds through premises towards a conclusion which carries the force of the whole, so the force (or point) of an utterance may be distributed and only become clear later in the discourse. Conversational partners may slowly realize that the sequence is building up e.g. to a request and then forestall it in advance (example in Levinson 2013:116); in this way, a request may be adumbrated but never actually delivered. The best model for this seems to be in terms of hierarchical goals or conversational plans, not all of which explicitly surface, rather than in terms of atomic units like speech acts associated with a single sentential or phrasal unit. This may also help to explain how the action can be recognized very early on as an utterance is still being produced (Gisladdottir et al 2015).

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Unconventionalizing Common Ground

Panel contribution

Deniz Rudin¹

1. University of Southern California

Common Ground (CG) is at center of formal theories of speech acts, e.g. Stalnaker's (1978) classic theory of assertion as common ground update, and many subsequent proposals. There is increasing interest in the idea that context-update type meanings are linguistically conventionalized—grammatically encoded as the meanings of linguistic forms, whether they be intonational tunes, discourse particles, evidentials, or even features of clause-typing itself. Putting the previous two sentences together, it's appealing, then, to think of CG-targeting operations like assertion in terms like 'the basic conventional force of utterances of declarative sentences.' That is to say, the current theoretical terrain often proposes Conventional Discourse Effects (CDEs) expressed in terms of CG.

But the centrality of CG to CDEs has faced recent challenges from several corners. In philosophy of language (e.g. Riggle 2022), it has been observed that some norms of conversation, like norms of aesthetic conversation centered around appreciating each other's taste in spite of sustained disagreement, cannot be modeled in terms of CG-targeting update. In psycholinguistics (e.g. Heller & Brown-Schmidt 2023), experimental results are more compatible with an intersubjective model of conversation as representing individual mental states rather than shared CG-style information. Both sources of evidence have been taken to motivate a bestiary of a la carte context update operations, undermining the theory of context updates as grammaticalized meanings of aspects of linguistic form.

I present a counterargument to that ramification, building on work in the parallel tradition of modeling context updates in terms of individual discourse commitments. Contemporary approaches in the neo-Stalnakerian tradition often formalize CG-oriented context update using representations of individual discourse commitments (e.g. Hamblin 1971, Gunlogson 2001, Krifka 2015, Geurts 2018). In one popular model (Farkas & Bruce 2010), context updates are defined in terms of individual discourse commitments, CG, QUDs, and projected possible future CGs. I propose that such models can meet the challenges of the previous paragraph, and preserve the attractive theory of univocal, grammaticalized context update operations, by distinguishing between what is grammatically conventionalized and what is pragmatic. This distinction is conceptually necessary if context update meanings are grammatically conventionalized: human beings, as social animals, will generate inferences about why a context update was carried out that go beyond the grammaticalized update itself.

I propose that CG is a way of articulating the pragmatics of context update, not a way of articulating the grammatically-encoded mechanics of context update. Conventionalized context-update operations target individual discourse commitments, not CG. CG represents the underlying pragmatic assumption that conversations are oriented toward converging on shared knowledge. In contexts where that is not understood to be the norm structuring the conversation, CG will play no role whatsoever in formalizing context update. This allows us to give a univocal account of context updates across a variety of norms, countering the philosophical objection. And it gives formal models of context update expressed entirely in terms of tracking the interlocutors' individual knowledge states, commensurate with the psycholinguistic results.

**Sustainability language,
strategies and stories
(organized by Polly
Szatrowski)**

Food sustainability language and attitudes in Japanese media

Panel contribution

Polly Szatrowski¹

1. University of Minnesota

This research investigates food sustainability language and attitudes in Japanese media addressing the following questions: What words or expressions are used for and associated with food sustainability, and how are attitudes expressed towards food sustainability in Japanese media. The data for this study come from *Daizukai* ‘(Two page) large picture (newspaper) summaries’ regarding the Japanese *syokuryoo zikyuuritu* ‘food self-sufficiency rate’ written from 2017 to 2024, and reports by the *Kooseesyoo* ‘Department of Health and Welfare’, *Daizukai* in *Tookyoo Sinbun* ‘Tokyo Newspaper’, and Instagram posts regarding *identsikumikae* ‘genetic modification’/*genomu hensyuu* ‘gene editing’ from 2018 to 2024. After analyzing the data using text mining word clouds, frequency of word occurrence, frequency correlated with a score that ranks unusual words higher than common ones, I present a multimodal analysis of how attitudes towards sustainability are conveyed differently across the above discourse genres.

In Data Set 1, the words associated with *syokuryoo zikyuuritu* ‘food self-sufficiency rate’, *kyararii beesu* ‘calorie base’, *seesankaku beesu* ‘production base cost’ changed over time. The focus before COVID was on the foods produced in different prefectures in Japan (2017), during COVID on the food production stopped in countries that export food to Japan (2020), after COVID on *siryoo* ‘animal feed’ and *kagaku hiryo* ‘chemical fertilizer’ production in Japan in response to the war in Ukraine, and more recently on the effects of climate change including *koon* ‘high temperature’, *kanbatu* ‘draught’, and *husoku* ‘shortage’.

In Data Set 2 which focused on *identsikumikae* ‘genetic modification’/*genomu hensyuu* ‘gene editing’, the reports were written in a neutral scientific style, but the Q&A at the end asked whether it is safe to eat genetically engineered products, suggesting that there are people worried that it is not. Tokyo Newspaper took the perspective of consumers using pictures of housewives with speech bubbles that quoted their concerns about whether restricting the use of the expression *idensi kumikae de nai* ‘non-GMO’ (that before 2018 was used to identify 0%-5% GMO products) to only 0% GMO products would discourage sellers from spending money and time on IP handling. Instagram posts used *keego* ‘polite language’ and a style aimed to move the reader, e.g., one post began with ... *nan da ka kimoti warui to omou no wa watasi dake?* ‘Am I the only one who is grossed out (by the increase in gene edited products)?’, *Idensi o soosa-suru no wa kowaku nai desu ka*. ‘Isn’t manipulating genes scary?’

This research suggests that the meaning of sustainability vocabulary is best understood using Hayashi’s (2010) mandala model because it cannot be separated from associated words and activities across contexts. Associations are influenced by the continually changing events over time, and attitudes towards sustainability are conveyed directly or indirectly in different media genres. Understanding approaches towards the sustainability of Japan’s unique food culture and attitudes should help diversify perspectives and suggest new ways to approach food sustainability.

Greenspeak in food and beverage positioning

Panel contribution

Jonathon Coltz¹

1. Saarland University

This paper examines the role of “greenspeak” in the marketing of foods and beverages, building on the concept introduced by Harré et al. (1999). Greenspeak refers to a style of communication that emphasizes environmental consciousness, sustainability, and natural qualities to appeal to eco-conscious consumers. In food advertising, greenspeak manifests through a series of complex tensions that span a continuum of personal/connectedness to impersonal/disconnectedness. Key dichotomies on this continuum include local versus global, family versus corporate entity, dialogic versus monologic communication, and handwritten versus printed material. Each of these tensions contributes to an underlying narrative that influences how consumers perceive a product’s authenticity and environmental impact (Harré et al., 1999; Fairclough, 2001).

In practice, greenspeak is expressed through both language and visual design, creating a multimodal communication strategy (Kress & van Leeuwen, 2006). Advertisers often utilize buzzwords like “organic,” “natural,” “locally sourced,” and “sustainable” to suggest that a product is healthier and produced more ethically (Aschemann-Witzel & Zielke, 2017). These terms, while loosely defined, tap into consumers’ desires for responsible consumption (Gössling & Buckley, 2016). Visual cues such as lush fields, greenery, and farm imagery evoke a sense of closeness to nature, reinforcing a local, family-oriented, and artisanal identity, even when the product is part of a larger corporate brand (Johnston & Baumann, 2015). This contrast between family and corporate identity exemplifies greenspeak’s reliance on dichotomies that heighten perceived authenticity.

Furthermore, greenspeak uses eco-friendly packaging claims, such as “recyclable” and “biodegradable,” which encourage consumers to feel they are making environmentally sound choices (Ottman, 2017). Certifications like USDA Organic, Fair Trade, and Rainforest Alliance labels further lend credibility, positioning products as trustworthy within an impersonal, global market context (Hatanaka et al., 2005). Typography and design choices, such as handwritten or rustic fonts, add an additional layer of authenticity by conveying a “handcrafted” quality (Henderson et al., 2003).

This approach extends beyond mere language, encompassing the full spectrum of graphical design cues to present greenspeak as both a spoken and written discourse. By intertwining personal and impersonal elements, local and global appeals, and dialogic and monologic styles, greenspeak functions as a marketing tool that persuades consumers to connect with products on both an emotional and ethical level (Machin & Mayr, 2012). Ultimately, greenspeak in food advertising fosters a feel-good, responsible brand image that resonates with environmentally and socially aware consumers, while strategically navigating the tensions between authenticity and corporate identity.

Selling fish and moral capital: Elite authenticity and generic hybridity in Whole Foods Market's YouTube videos about seafood.

Panel contribution

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Integrating theories and methods from multimodal discourse analysis, interactional sociolinguistics, and critical discourse analysis, we examine four “Behind the Scenes” videos about seafood that were posted on the YouTube channel of the upscale U.S. American grocery store chain Whole Foods Market (cheekily referred to by many as “Whole Paycheck”). Our case study of these “emblematic” (Potter 1996: 161) examples of the grocery chain’s YouTube seafood-related communication illuminates how the videos linguistically and multimodally incorporate various genres – travel series television (Damkjær & Waade 2014), food infotainment television (Matwick & Matwick 2019), food commercials (Strauss 2005), and food packaging (Freedman & Jurafsky 2011). This generic hybridity creates *involvement* (Tannen 2007) with the audience and conveys *elite authenticity* (Mapes 2021), or a discursive achievement that, by evoking unpretentiousness and naturalness, paradoxically encourages consumers to perpetuate “cycles of privilege and inequality” (p. 3). For example, one video, *Sustainable Canned Tuna* (<https://www.youtube.com/watch?v=SISAzKr1SXA>), features above-water panoramas of water and land, under-water scenes of schools of fish, and scenes of fishermen reeling in their lines as dramatic electronica music plays. The visual imagery constructs a sense of place and tradition, celebrating personal labor, and is accompanied by the following text, which appears on screen as the video unfolds:

1 Sustainability & traceability standards for all canned tuna on our shelves.

2 All tuna are pole-and-line caught.

3 One hook, one fish at a time.

4 Virtually no bycatch, so more marine life stays in the sea.

5 Safeguarding our oceans for future generations.

6 Preserving a way of life & a livelihood for fishermen.

7 Moving the seafood industry toward greater sustainability, one fish at a time.

In this superimposed text, *sustainability* is linguistically evoked, not only through the repetition of the word “sustainability” (lines 1 and 7), but also the phrases “virtually no bycatch” (which refers to fish and other marine life caught by accident during commercial fishing, line 4), and “safeguarding our oceans” (line 5). This is reinforced in the video by showing a manta ray swimming freely and not being caught.

Our exploration of the “Behind the Scenes” seafood videos lends insight into how distinction is realized, and subtly downplayed (by being normalized) in the context of a specific food category (seafood), demographic (well-off Americans), and online space (YouTube). We show how, through the integration of onscreen text, visual images, and music, the videos draw on multiple genres to convey pro-environmental narratives of concern and care for fish and other sea life, oceans, human workers, and consumers of seafood. Simultaneously, the videos construct identities grounded in class-based “distinction” (Bourdieu 1984) for Whole Foods and its shoppers, selling not only (sustainable) seafood to its viewers/shoppers, but also social and moral capital (akin to Bourdieu’s 1986 sense of cultural capital). Our study thus reveals how an elite practice – buying seafood at Whole Foods – is linguistically and multimodally constructed by the YouTube videos as being moral, ethical, and in good taste.

**The interface between
rapport building and
information sharing in
clinical interactions
(organized by Francesco
De Toni, Maria R. Dahm)**

“As far as you know”: Downgrading patients’ epistemic duties as a practice to build rapport while collecting information in oncology history taking

Panel contribution

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1. Università di Bologna, 2. Università di Modena e Reggio Emilia

Research has long and extensively demonstrated that effective doctor-patient rapport is positively associated with patient involvement, treatment compliance, and better therapeutic outcomes (Stewart et al., 1979). The history taking phase of consultations is a key moment where such rapport can be built. Characterized by a series of question-answer sequences initiated by the doctor (Boyd and Heritage 2006), this phase is devoted to collecting information on the patient’s medical history, e.g., present and past conditions, family and social background. It is worth noting that, through history taking questions, not only do the physicians get to know the patient, but they also convey their own expectations concerning the patient’s identity and state of knowledge. For example, an apparently simple question like “how old was your father when he died?” presupposes and conveys a series of assumptions about the patient, projecting rights and duties to personal knowledge (Heritage, 2010).

In oncology consultations, doctors gather information about the patient’s lifestyle, overall health, preexisting conditions, and therapies to assess the patient’s state and calibrate treatments. However, unlike in other settings (e.g., general practice), history taking in oncology is often characterized by patients’ uncertainty, as many questions revolve around long past events (e.g., diseases dating back to childhood), which the patient knows secondhand (e.g., family cancer history), or which require a high degree of precision (e.g., allergies, medication doses). The patients’ inability to answer such questions might impact their sense of efficacy, competence, and their ‘being a good patient’, thus threatening doctor-patient rapport. How can physicians manage such uncertainty?

Drawing on a corpus of 106 video-recorded oncology consultations collected in five Italian hospitals, and adopting conversation analysis, the present study illustrates a recurrent practice: while asking history taking questions, the physician downgrades the patient’s epistemic duties. This occurs especially in questions concerning long past events or involving the patient only indirectly, and it is done through phrases such as “as far as you know” or expressions like “approximately”. Through such mitigation devices, classifiable as “hedges” and “bushes” respectively (Caffi, 2006), the physician displays to orient to the significance of the requested information as relative and legitimizes the patient’s difficulty in recalling it. In this way, the patient is constructed as competent despite their often-incomplete knowledge and imprecise answers; the outcome is that doctor-patient rapport is built and preserved throughout history taking.

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Beyond Medicine: Constructing caring images by Chinese female obstetricians in clinical settings

Panel contribution

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Childbirth is a profoundly anxiety-inducing experience, which underscores the importance of obstetricians' role in not only providing medical treatment but also constructing caring images to reassure the patient psychologically. This study adopts a discourse analytic approach to examine how Chinese obstetricians employ various discursive strategies to construct caring images. An analysis of 30 recorded interactions between obstetricians and patients in a local Chinese hospital reveals that these obstetricians frequently construct caring images such as being warm and approachable, comforting and reassuring, authoritative yet concerned, and advisory and guiding. These images are made salient through discursive practices across six domains, including the addressing, illocutionary, discourse, participation, stylistic, and non-verbal domains. By elucidating the discursive strategies employed by Chinese female obstetricians, the research contributes to a deeper understanding of patient-centered care, particularly in the Chinese medical and sociocultural context where the balance between medical authority and humanised care is carefully negotiated.

Doctors touch as a multifunctional resource during patient's crying in medical consultations

Panel contribution

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1. Tampere University

Touch is an important instrument for doctors to examine the patient but also to convey comfort and empathy when necessary (Merlino 2020, Wearn et al. 2019). However, touching the patient always pertains a risk of misunderstanding (Cocksedge et al. 2013) for it is also interpretable as an intimate action, a sign of closeness of the relationship that is socially restricted by various rules and norms. Despite its rare occurrence, it is an integral resource for the healthcare workers to be used in delicate situations such as the patient crying.

Our case study focuses on the situations where the doctor uses touch when the patient begins to cry during a medical consultation. We show when and how the doctor employs touch in the interaction and how this influences the ongoing situation with the patient. Our analysis shows that touch can have multiple functions such as conveying comfort and empathy to the patient, enabling and intensifying the patient's flooding out of emotions but also forwarding the progressivity of the medical consultation. Touching addresses the patient's emotional trouble but also maintains the institutional task of getting on to the next stage of the consultation. In addition to touch doctors use gaze, tone of voice and bodily gestures to respond to the patient's distress.

We approach the study by using multimodal conversation analysis combined with interaffective (Fuchs 2017) perspective to examine the moment-by-moment unfolding actions of the participants. Interaffectivity refers to how bodies are constantly affecting and being affected by each other in co-present interaction. For example, a body experiencing affect resonates with other present bodies through embodied resources such as touch, tone of voice and other visible bodily gestures. Our data consist of two authentic video recordings, a general practitioner's consultation from the United Kingdom and a neurological consultation from Finland where touch and crying occur.

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Doctors' communicative strategies for delivering information: resources and practices to avoid misunderstanding during doctor-patient consultations

Panel contribution

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One fundamental aspect of effective communication in doctor-patient interaction lies in the clarity of doctors' delivery information. This study aims to focus on the strategies that clinicians employ to ensure successful information transfer during medical consultations, mainly related to the activity of diagnosis and treatment recommendation. Although both doctors and patients share the goal of mutual understanding, there are several factors which might undermine a successful medical communication. For instance, patients' own beliefs and perspectives regarding their health, as well as their emotional condition might hinder their comprehension; doctors often use medical jargon, overestimating patients' health literacy level; issues of time limitation force doctors to deliver too much information and instructions at a time, which are difficult to understand and remember.

In relation to this, as shown in our data, problems of misunderstanding appear in the interaction, resulting in quite extended sequences of talk, before reaching a solution. The paper mainly examines how clinicians navigate these complexities, focusing on a collection of doctors' reformulation sequences of their previous informing contributions, related to patients' health conditions and their treatment proposals.

Drawing on a corpus of 106 oncological consultations across five hospitals of the Emilia-Romagna region (Italy), and various oncology-related specialties, the study employs Conversation Analysis to identify recurrent patterns which shape doctors' reformulations. These sequences are characterized by in-depth explanations, rhetorical questions and informative expansions. Each sequence has been analyzed on a turn-by-turn basis, focusing on the sequential deployment of reformulation in the whole activity in which doctors and patients are engaged, on the way in which doctors design their talk from a multimodal analytic perspective, and on how patients respond to that.

Thanks to this micro-level analysis, the findings reveal that clinicians adopt these interactional strategies when addressing complex, uncertain, or technical topics, thus showing their orientation to the patients' possible misunderstanding. Furthermore, through the linguistic, prosodic and gestural analysis of the data, it is evident that doctors not only aim to simplify technical contents but also try to adopt the patients' lay perspectives on medical topics. This often leads patients to feel more engaged, and ultimately, to consciously accept medical recommendations.

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Explanation practices in primary care interactions with elderly patients. Fostering shared understanding and building therapeutic alliance

Panel contribution

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Over the last decades, the progressively aging population has brought new challenges to healthcare contexts, especially within primary care. Since older adults often experience chronic conditions, multiple comorbidities as well as emotional and relational distress, a “good” relationship with their general practitioner (GP) is considered essential for taking care of the complex health and psycho-social needs of this population. Effective communication is widely acknowledged as pivotal for minimizing misunderstandings as well as maximizing patients’ adherence to therapies and building a trust-based therapeutic alliance (Williams et al., 2007). Particularly, explanations of medically relevant issues constitute a perspicuous discursive environment for investigating whether and how the GP interactionally works to foster patient understanding and engagement in the unfolding of the consultation.

Drawing on a corpus of video-recorded primary care visits of older adults (aged 73 to 92) and relying on conversation analysis theoretical and analytical constructs (Sidnell & Stivers, 2013), this exploratory study illustrates the multimodal practices whereby the GP explains health-related issues to patients (e.g., diagnostic tests procedures and goals, drug side effects, or the rationale of lifestyle advice and vaccinations). We singled out occurrences of doctors’ explanations and distinguished between unsolicited explanations (i.e., volunteered by the GP in first position) and solicited explanations (i.e., initiated in second position following the patient’s request). Together with turn position, we focused on turn composition and identified different multimodal resources mobilized by the GP to accomplish explanations, including formulations, metaphors, iconic gestures, pointing, or the use of material artifacts like documents or pens.

Expanding previous findings on doctor-elderly patient interactions (e.g., Ekberg et al., 2014), the results of this study show that, in this dataset, (a) unsolicited explanations are more frequent than solicited, and (b) the GP deploys recipient-designed multimodal explanation practices. We argue that, in doing so, the GP engages in promoting a shared understanding between the participants (Bigi & Rossi, 2023), thereby pursuing the moment-by-moment interactional construction of a therapeutic alliance.

Insights from this study can constitute a valuable empirical resource for underpinning medical training programs for GPs working with elderly patients aimed at fostering the “reflexive practitioner”.

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Formulating the team's goals in Japanese rehabilitation team meetings: The interactional organization of collaborative decision-making

Panel contribution

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Conversation analysis (CA) studies show that interprofessional collaboration is the key to successful communication and decision-making in medical/healthcare teams (Schoeb et al., 2019; Seuren et al., 2019). Such studies discuss that co-present experts play a crucial role in decision-making processes; this includes providing epistemic grounds for psychiatric assessments (Angell and Bolden, 2016), correcting assessments or information (Caronia and Saglietti, 2018; Kurhila et al., 2020), and voicing the preferences of patients and/or their families (Izumi, 2022; Keel et al., 2024). Analyzing deontic orientations further adds to the interactive complexity of shared decision-making in multiparty talk (Ristimäki et al., 2020). Building on these research insights, this study focuses on pre-closing sequences in Japanese rehabilitation team meetings to examine how doctors formulate team goals for patients undergoing long-term rehabilitation, considering the epistemic and deontic contributions from co-present experts. Prefaced with a token “jaa”/“so” or “nara”/“then,” this practice typically occurs after terminating a topic talk and a silence where doctors examine a medical record displayed on a computer screen or placed on a desk. The analysis examines how doctors incorporate expert opinions or family preferences to determine whether to extend patients’ length of stay or to discharge them, and (2) how doctors formulate this decision procedurally. Data from 52 video-recorded rehabilitation team meetings at a Japanese rehabilitation hospital were analyzed from the perspectives of ethnomethodology and CA. The analysis showed that doctors often ask about the patients’ capacity to improve, which is the epistemic domain of therapists. When this possibility is denied and the patient’s plateau state is made relevant, doctors suggest discharge. Thus, the therapists’ epistemic grounds are used as deontic resources to determine how patients are processed institutionally. Moreover, team members who work closely with patients and their families voice the families’ desires to extend their length of stay or choose their preferred discharge destination. When this occurs, doctors consider the family’s deontic rights and incorporate their desire to formulate a decision. Therefore, patient (and family)-centered approaches to rehabilitation are interactively maintained (Keel et al., 2024). However, there are situations in which doctors exercise authority to decide on the teams’ future actions. In one case, a doctor sets aside the therapist’s proposed plan and instead provides priority goals for terminating the topic talk. He classified these goals using a taxonomically higher-level term to formulate a decision. This study contributes to the growing body of CA research on interprofessional collaboration and decision-making in medical/healthcare settings by exploring pre-closing sequences in which Japanese rehabilitation team members use epistemic and deontic resources to interactively generate team goals.

Managing Negative Emotion Displays by Doing Empathy and Redirection

Panel contribution

***Linlin Fan*¹, *Yongping Ran*²**

1. Jinan University, 2. Guangdong University of Foreign Studies

It is well-documented that appropriate responses from medical professionals to negative emotions displayed during medical interactions significantly impact patients' care quality and overall satisfaction. This study examines two distinct ways in which doctors manage negative emotion displays from the medical service-seeking party (MSS party, i.e., patients, companions etc.), namely "doing empathy" and "doing redirection". Doing empathy involves acknowledging and validating the MSS party's emotional experience, while doing redirection shifts the conversation away from the patient's negative emotions. This paper analyzes video recordings of medical interactions gathered from a medical documentary series to identify patterns and differences in the use of these strategies by doctors.

The results indicate that doctors "do empathy" by displaying alignment with the MSS party's troubles telling, affiliation with their emotional state, and understanding of their feelings and experience. In comparison, they "do redirection" by introducing a positive frame to a negative situation and establishing a bright side. These two strategies differ in how they address the patient's emotional state toward their experience, and doctors may employ them depending on various contextual factors.

The paper emphasizes the importance of training medical professionals to effectively employ these strategies to improve communication in medical settings and enhance patient outcomes and experiences. It concludes by discussing the implications of these findings for healthcare providers.

Metaphorical Expressions of Patients' Negative Sensations and Physicians' Responses: Advancing Co-construction of Communication in Clinical Pragmatics Complementing Diagnostic Imaging Explanations

Panel contribution

Nami Arimitsu¹

1. Toyo University

Negative sensations that patients experience—such as pain, numbness, or discomfort—are difficult to verbalize or quantify objectively. These sensations cannot be fully conveyed through language or medical imaging. The McGill Pain Questionnaire is commonly used for evaluating pain (Melzack 1975). Studies have shown that patients use metaphors to express sensations hard to describe (Söderberg & Norberg 1994, Jairath 1999, Gibbs & Franks 2002, Kusumi et al. 2010, Arimitsu 2022).

An information gap between doctors and patients due to expertise and backgrounds hinders communication. Miscommunication can lead to longer, less accurate consultations. Patients feel dissatisfied if their attempts to communicate are ignored. Improving the co-construction of clinical communication is thus essential.

This study presents a case where a patient and a doctor used metaphors after stressful hand surgery. The patient described the condition as, “My hand swelled up like a dumpling,” “My hand turned a frightening shade of purple. I’m scared. My hand is drooping lifelessly, like the hand of a ghost,” and “Where did my hand go? It doesn’t even feel like it’s there.” The doctor responded with a metaphor: “Think of the sensation after sitting in *seiza* (a traditional kneeling posture). Your legs go numb, but over time, the numbness fades. The healing process in your hand will be similar.” This reference to *seiza*, familiar to Japanese, somewhat helped ease the patient and family’s anxiety, at least for that day.

Since verbal descriptions alone are insufficient for diagnosis, objective imaging (e.g., X-rays, CT scans, or MRI) is essential. However, doctors may rely heavily on imaging explanations with limited interaction, making it challenging to fully empathetically engage with metaphor-laden descriptions. Patients, meanwhile, want to feel listened to and understood.

Metaphors carry both risks and benefits: they may lead to lengthy, sometimes inaccurate conversations, but also help convey subjective experiences, enhancing doctor-patient understanding. This paper also emphasizes that the absence of a doctor’s warm tone and compassionate touch on the affected area causes anxiety and dissatisfaction. Incorporating these non-verbal elements into co-construction of communication is crucial for clinical pragmatics.

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Participating in interaction-focused intervention for aphasia: A conversation analytic study

Panel contribution

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1. Macquarie University

Individuals with aphasia often face challenges in speaking and understanding, which restrict their everyday communication. Speech pathologists (SPs) provide interaction-focused intervention for aphasia. In this intervention, SPs educate and enable both people with aphasia (PWA) and their familiar conversation partners (CPs) (e.g. family, friends) to implement communication strategies, thereby improving their everyday conversations. Although its efficacy has been validated with a growing body of literature (e.g. Best et al., 2016), less is known about how it is implemented in real-life practice to achieve the intervention outcomes (e.g. how SPs educate and enable). Thus, a fine-grained descriptive, qualitative examination on how SPs, PWA and their familiar CPs participate in an interaction-focused intervention is likely to reveal clinician and client factors that underpin intervention outcomes.

This study employs conversation analysis (CA) to examine a corpus of 24 hour-long sessions in an interaction-focused intervention program. Each session captures a triadic interaction between a SP, a PWA and familiar CP. This study addresses the following research questions: (1) How do participants (i.e. SP, PWA and their CPs) enact their roles through their selections of actions and practices during the intervention sessions? (2) How do the structure and constraints of triadic interaction influence the ways that participants engage in the therapeutic tasks? All participants spoke Australian English as their primary language. Instances of actions and practices produced by the participants have been transcribed and analysed with CA conventions (e.g. Jefferson, 2004; Schegloff, 1995).

The study is currently in progress and, to date, has found asymmetries in the participation of PWA and their CPs in education and enablement tasks (e.g. self-reflection) guided by the SP. In these triadic interactions, CPs enact a mediating role between the SP and PWA. This multi-party participation framework is manifested in a moment-by-moment negotiation of speakership and co-construction of meaning, which shapes the agency of PWA. For example, CPs demonstrate consistent orientation towards collaborating with the SP to establish shared information that is consequential for the therapeutic tasks. Findings of the study are anticipated to provide insights into the tailoring of interaction-focused intervention to optimise its therapeutic effects. It also has the potential to offer a new lens for researchers to examine information sharing in multi-party therapeutic interactions, particularly when there is an asymmetry in communicative competency for one of the participants.

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Rapport Building and Information Sharing in Treating Post COVID-19: towards a cultural comparison of patients' perspectives and new strategies for clinicians

Panel contribution

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1. Universität Hamburg

The research so far on Post Covid-19 makes it clear that, given the medical profession's lack of experience with Post Covid-19, communication between those suffering from his disease has been and remains immensely important. It is not least the possibilities of an exchange in the context of digital communication and contributions in the public media that demonstrate Long Covid as a "patient-made disease" (see Callard & Perege 2021, Cheston, Cenedes & Woods 2023). For medical communication, this term may illustrate how important it is for medical professionals to recognize the epistemic authority of patients, especially against the background of the existing lack of knowledge on the part of medicine (see also Ireson et al 2022).

What experiences did those suffering from Post Covid-19 have in medical communication regarding their epistemic authority? What conditions did they encounter? Within the network of 'agency in multilingual health communication', we are investigating the experiences of people living with Post Covid-19 in clinical interactions. To do this, we are conducting interviews in several countries and examining public communication through podcasts and press releases. In addition to the qualitative content analysis, we draw on linguistic approaches to conversation analysis to find out which constellations present doctors with the need for new communicative strategies and what these might look like. In doing so, we reflect on institutional as well as linguistic and cultural characteristics of medical care.

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Rapport building and self-management among heart-failure patients: a pragmatic analysis

Panel contribution

Francesco De Toni¹

1. Australian National University

This presentation analyses the interface between rapport building and information sharing with regard to patient's self-management, focusing on heart failure as a case study.

Heart failure is a leading cause of morbidity and mortality globally. In Australia, heart failure affects an estimated 1-2% of the population and contributes to one in eight deaths. As a chronic, progressive condition, heart failure demands continuous and multifaceted management, encompassing pharmacological interventions, lifestyle modifications, and frequent clinical monitoring.

Effective communication has a crucial impact on heart-failure management throughout the heart-failure care journey, from acute hospital admissions to outpatient consultation with cardiologists and GPs. At each stage, key self-management information is shared between clinicians (doctors, nurses, pharmacists etc.), patients and caregivers.

In this presentation, I argue that pragmatic strategies aimed at building the interpersonal relationship with patients and caregivers enhance the quality of information sharing about self-management, supporting effective self-management strategies. Specifically, my analysis focuses on three key points.

1. Firstly, strategies aimed at developing rapport and empathy with patients improve the quality and clarity of communication and enhance the patient's participation in the planning and implementation of self-management tasks. This reduces risks of errors due to miscommunication and support the patient's empowerment.
2. Secondly, rapport-building strategies contribute to the dynamic development of the patient's health literacy. Changes in the patient's health literacy are not simply determined by limited interaction focused on knowledge transfers from the clinician to the patient. Instead, the patient's health literacy is developed through multiple interactions throughout the patient heart-failure journey. In this dynamic process, rapport-building strategies bridge the knowledge gap between the clinicians' objective knowledge of heart failure and the patient's subjective experience of their condition.
3. Finally, information sharing and rapport-building often involve the active participation of the patient's caregivers in the communication processes. Caregivers play a fundamental role in the self-management of heart-failure patient, including monitoring the patient's health, supporting adherence to treatment plans and arranging medical appointments. In this context, information sharing and rapport building are not limited to the relationship between clinical team and the patient. Instead, they are realised in a network of interactions including clinicians, patients and caregivers.

These three points will be investigated by analysing samples of interactions from the patient journeys from a multisite study on communication, health literacy and empowerment among patients with heart failure conducted in Australia in the years 2023-2024. Using a linguistic-ethnographic approach, data were collected from clinical interactions between patients, clinicians and caregivers during hospital admission and post-discharge follow-up appointments with the cardiologist. This data is supplemented by interviews recorded with patients, clinicians and caregivers after the interactions. Using methods from interpersonal pragmatics and appraisal, the analysis of the data will illustrate both effective communication strategies and communication gaps with respect to the three key points above, at different stages of the patient journey.

Sharing (un)certainty in the diagnostic process – preliminary findings from interactions in emergency departments

Panel contribution

Maria Dahm¹, Laura Chien¹, Jen Morris¹, Ann Lawless¹, Samuel Scanlan², Carmel Crock³

1. Australian National University, 2. Canberra Health Services, 3. The Royal Victorian Eye and Ear Hospital

Diagnosis in clinical settings is a complex process that demands both medical expertise and sophisticated communication skills from all involved in the interaction (National Academies of Science Engineering & Medicine, 2015). While diagnostic uncertainty is inherent to medical practice, we lack detailed understanding of how it is linguistically expressed and negotiated between clinicians (doctors and nurses), patients and (if present patient's caregivers). Research indicates that effectively communicating uncertainty while taking a patient-centred approach to care can contribute to higher patient satisfaction (Dahm et al., 2023). Yet clinicians often struggle with communication of uncertainty, and formal training and professional development opportunities in this area remains sparse.

In this study, we applied discourse analysis and interpersonal pragmatic approaches to examine how diagnostic (un)certainty unfolds in authentic clinical encounters. We will analyse video and audio recordings from emergency department interactions involving moderate to low acuity patients presenting with symptoms commonly associated with diagnostic uncertainty (headache, abdominal pain, chest pain, and dizziness). Our dataset comprises 22 complete patient journeys across two metropolitan Australian emergency departments, encompassing more than 26 hours of patient-clinician interactions, 4 hours of clinician-clinician conversations, and as well as patient-caregiver exchanges.

In our analysis, we will identify diagnostic statements (Heritage & McArthur, Dahm & Crock, 2022) as well as focus on expressions of (un)certainty, the use of self-repairs, vague language, and explicit and implicit hedges in diagnostic statements (Dahm & Crock, 2024). Analytical perspectives will be enhanced by the involvement of health consumers and clinicians in the interpretation of findings.

Findings will provide insights to inform evidence-based recommendations for clinical communication training and patient education resources, and contribute to our understanding of how diagnostic (un)certainty can be effectively communicated while maintaining patient trust and engagement.

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**The language of
well-being (organized by
Lauren Sadow)**

‘Shall We Talk’: Synthetic personalization and resemiotization in a mental health campaign

Panel contribution

Corey Fanglei Huang¹

1. Lingnan University

Public mental health discourse in different parts of the world has shown a common tendency to employ more creative or playful communicative resources (e.g., visual art, comics, online memes, social media posts) to discuss mental wellbeing and engage the audience (e.g., Bennett, 2023; El Refaie, 2019; Huang, 2024; Huang & Jaworski, 2023). This study demonstrates how a recent mental health campaign in Hong Kong utilizes a chain of online and offline discourse artefacts derived from a 2001 Cantopop song, *Shall We Talk*, to promote mental health awareness and services. To achieve this goal, it combines the theories of *multimodality* (Kress, 2010), *resemiotization* (Iedema, 2003) and *synthetic personalization* (Fairclough, 1995) in examining a series of digital and physical publications by the campaign, including videos, logos, websites, social media content and advertisements displayed in public spaces.

The study finds the campaign strategically ‘recycling’ parts of the Cantopop song’s lyrics and message in creating visually spectacular(ized), colloquial texts that directly engage the audience in fleeting conversations about their mental wellbeing. These texts perform an array of direct speech acts that enact *synthetic personalization* (Fairclough, 1995), that is, addressing a mass audience as if they were individuals, in public communication settings. Meanwhile, they are packaged into different genres of digital and physical discourse and combined with visuals which imbue the encouraged kind of private conversations on mental health with the senses of calmness, gentleness, comfort and order. In this way, the campaign resemiotizes a musical discourse into a chain of texts and artefacts that simultaneously amplify and de-sensitize private communication about personal emotions and wellbeing. Inserted into public spaces, the amplified and de-sensitized private discourse can create disruptive but also somewhat reassuring discursive spaces for a health topic/issue that may have been often neglected or silenced in the local society. The findings can help enrich the theoretical understanding of more multimodal and creative forms of public (mental) health communication. They can also provide useful evidence-based insights for public mental health communicators who would experiment with more creative methods to expand their outreach or impact.

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Diagnostic Labels in the Wild: Pragmatic trends in public discourse on mental health in English and Danish

Panel contribution

***Lauren Sadow**¹, **Noah Rørbæk**¹*

1. Aarhus University

As discussions about mental health become more widespread and less stigmatized, diagnostic terms such as anxiety, depression, and OCD are increasingly used in online conversations. However, the meanings assigned to medical terms in non-medical contexts can be significantly different from their clinical definitions (Dahm 2018). This study examines how mental health terminology is used in everyday discourse compared to its professional, diagnostic meanings. Specifically, we ask: (1) How does the everyday use of mental health terms differ from medical definitions? and (2) What do these differences reveal about shifting societal attitudes toward mental health?

To explore these questions, we employ a corpus-assisted semantic and pragmatic analysis of contemporary English and Danish texts, drawing from diverse sources such as social media posts, online forums, news articles, and clinical guidelines. This allows us to identify patterns in how mental health terms are recontextualized outside medical settings. Additionally, we apply the Natural Semantic Metalanguage (NSM) approach (Goddard 2018) to decompose complex diagnostic terms into simple, cross-linguistically comparable semantic components, helping to clarify how non-specialists conceptualize these terms in everyday use, and the pragmatics of their use.

Our findings reveal emerging trends in community-driven meanings and changes in how mental health challenges are framed in online spaces. While everyday usage can sometimes dilute the clinical precision of diagnostic labels, it also reflects evolving understandings of mental well-being and provides alternative ways for individuals to express distress. These findings offer valuable insights for both medical professionals and the broader public in navigating the intersection between medical discourse and lived experience, ultimately contributing to a more nuanced discussion of mental health in contemporary society.

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Framing Mental Health on TikTok: Stigma and Anti-Stigma Narratives in the Global South

Panel contribution

Yangna HU¹, Cindy Ngai¹

1. The Hong Kong Polytechnic University

Mental disorders are a global concern, affecting millions of people worldwide. From a sociological perspective, Goffman's framing theory explains how media shape public perceptions and influence societal attitudes. Media framing plays a crucial role in shaping how mental disorders are viewed, often reinforcing social norms. Negative portrayals in traditional media can perpetuate stigma and marginalization, while positive frames can support destigmatization by emphasizing recovery, treatment, and normalization. While much research has focused on traditional media, little attention has been paid to how user-generated platforms like TikTok frame mental disorders, particularly in the Global South. With the rise of short video platforms, social media now plays a significant role in shaping societal attitudes toward mental health. This study will conduct a content analysis of TikTok videos about mental disorders, using China as an example to explore how mental health is framed in the digital space of the Global South. Given that China has one of the largest populations in the world, the portrayal of mental disorders in Chinese new media significantly influences public perceptions and contributes to the stigma surrounding mental illness, a critical public health concern.

This study aims to analyze popular TikTok videos related to mental disorders using keywords such as “精神病” (mental disorders), “焦虑症” (anxiety disorders), “抑郁症” (depression), “躁郁症” (bipolar disorders), “PTSD” (post-traumatic stress disorder), “精神分裂” (schizophrenia), “厌食症” (eating disorders), “破坏性行为和社交障碍” (disruptive behavior and dissocial disorders), and “神经发育障碍” (neurodevelopmental disorders). A sample of 500 videos will be selected based on the number of likes each video receives. The coding units for social media framing of mental disorders will be developed using Slopen et al.'s (2007) framework, which categorizes media representations into four frames: (1) “dangerousness and crime,” (2) “treatment and recovery,” (3) “causation,” and (4) “mental health system issues.” Additionally, this study will employ an inductive approach to refine these coding units specifically for social media content in China. Ultimately, the analysis will classify content as stigmatizing or non-stigmatizing to assess whether mental disorders are depicted positively or negatively on social media platforms.

By examining both stigmatizing and anti-stigma content, the research will contribute to understanding how mental health is socially constructed in this context. It will also expand framing theory by analyzing its relevance in the age of social media, where content is no longer controlled by mainstream institutions. Additionally, this study provides practical insights for leveraging platforms like TikTok in stigma reduction efforts. The findings will inform policy recommendations for designing effective anti-stigma campaigns, offering strategies for incorporating positive framing and inclusive messaging to promote mental health awareness and reduce stigma in the Global South.

Medical Interpreting and Mental Health Screenings: Rewording the Depression, Anxiety and Stress Scales (DASS)

Panel contribution

*Ida Stevia Diget*¹, *Alena Kazmaly*²

1. NHMRC Centre of Research Excellence in Stillbirth, Brisbane, Australia, 2. Griffith University

In this presentation, we explore how the *Depression Anxiety Stress Scales* (DASS), a “self-report” questionnaire used to diagnose depression, anxiety, and stress, can be optimised for medical interpretation settings. The DASS has 42 first-person statements, and as a physician goes through the statements, the patient must evaluate how each statement applies to them. However, the language of the DASS poses challenges for medical interpreters, who are faced with idiomatic expressions with no equivalents in the target language, e.g., “I felt down-hearted and blue”. If translated generically, along the lines of, “I felt very sad”, the statement risks becoming indistinguishable from other statements, e.g., “I felt sad and depressed”, resulting in loss of psychometrically important nuance. Adequate and accurate interpretation of important medical screening tools, such as the DASS, should be a crucial aspect of ensuring equitable access to mental health care, yet very little research has been undertaken to investigate current practice and possible pitfalls. We suggest a move towards standardisation, introducing the *Easy Interpreting* approach to developing questionnaires using mainly cross-translatable words and phrases. We discuss the utility of this method through the case of the *Easy Interpreting DASS* (EIDASS), a cross-translatable version of the scales intended for medical consultations with an interpreter present. We draw on examples of DASS and EIDASS statements cross-linguistically, comparing English, Russian and Danish versions. We conclude that there is much room to improve and standardise widely used medical screening tools, such as the DASS, for better and more accurate interpreting and thus, clinical care outcomes.

The Micropolitics of Mental Health in Online Interaction

Panel contribution

*Jessica Robles*¹

1. Loughborough University

Mental health is an increasingly important topic—practically a “buzzword” (Epting & Burchett, 2019; Shah-tahmasebi, 2019). This is particularly visible online, where mental health is advocated, promoted, questioned and argued (Pavlovla & Berkers, 2022). This project applies discourse and digital conversation analysis (Meredith et al., 2021) to a collection of 160 posts+replies from platform X (formerly Twitter) as a case study to investigate how online participants use structures of technological and conversational orderliness to politicise mental health and produce apparent forms of social disorder: disagreement, conflict, irreconcilability, and polarisation. The analysis shows how this may be accomplished through contrastive formulations that place a negative assessment adjacent to a hypothetical preferred description of the state of affairs. For instance, the following example does this twice:

usernameA

people profiting off of shallow references to mental health does not mean mental health is destigmatized

[QUOTED: usernameB

mental health (amongst all genders) could quite literally not be any less

stigmatized than it is currently. its all anyone talks ab. “depression” and “anxiety” is plastered on \$...show more]

>>Reply usernameA

If mental health was TRULY not stigmatized then i wouldn't have to lie about gaps on my resume, i wouldn't have to lie about why i'm not in school, i wouldn't have to constantly lie ALL THE TIME! which i am SICK of having to do!

First, the quoter of the original post rejects the claim of an attested positive state of affairs (that mental health is not stigmatised) by reformulating it as a non-equivalent negative state of affairs (“shallow references to mental health”), including an embedded structural critique (“profiting off”). Second, in reply to their quote, the quoter follows up with a contrastive formulation using an if-then statement to introduce the preferable state of affairs (“TRULY not stigmatized”) followed by a three-part list stated in the negative as what wouldn't be required under the current, problematic situation (closed by a complaint).

By using contrastive formulations and associated interactional practices/platform affordances, participants make candidate readings (and their own interpretations/members' analyses of situations) explicit, showing how “reasoning” is a social practice produced in contexts of presumed disagreement. The systematic practices for doing this contrastive work (including posting, replying, quoting, if-then statements, connectives e.g., but/and, three-part lists, and typographic emphasis such as all-caps and quoting) are organised and recognisable across hundreds of cases. This makes visible to audiences exactly the sort of disorder and disruption famously claimed of social media interactions (Barnidge, 2018) where there is allegedly no attempt at meaningful dialogue with interlocutors (Hall, 2018), but rather a performance of morality designed for approval by agreeing audiences: an attested feature of politicised morally-laden disagreement in public spaces (online/offline/mediated) (Kock, 2021; Robles & Castor, 2019). By selectively treating others' posts as doing a particular social action and then

using this as a basis for contrasting valued and devalued states of affairs in society, participants engage in micropolitics (Keel & Mondada, 2017; Drew, 2022) around important social issues such as mental health and mental illness.

**The making of multi-unit
turns (organized by Ilana
Mushin, Rod Gardner, Joe
Blythe, Lesley Stirling)**

Knowledge states and turn composition in Murrinhpatha conversation

Panel contribution

*Joe Blythe*¹

1. Macquarie University

The Northern Territory community of Wadeye's 3000 residents see each other on a daily basis, witnessing each other's comings and goings, so news spreads fast and secrets don't stay secret for long. In this talk I explore the relationships between shared knowledge about the topic of discussion and the composition of turns-at-talk within larger projects, such as conversational narratives. All Indigenous residents of Wadeye speak Murrinhpatha on a daily basis. Being a polysynthetic language, certain Murrinhpatha verbs – but not all – can be exceedingly large, especially when serialised. Unsurprisingly, Turn Constructional Units can be informationally dense, and at times rather lengthy. Despite this, it is far from clear whether these expansive lexical units give rise to larger multi-unit turns. Paradoxically, the opposite might be true. Conversational narratives are generally composed of numerous single unit turns, where both knowledgeable and non-knowledgeable co-participants contribute collaboratively through co-telling and/or through listener responses. There are exceptions, however. The small set of conversational narratives that are clearly composed of large multi-unit turns are recounts of events that only the teller has witnessed. As such, recipients' lack of detailed knowledge surrounding the topic of discussion may give licence to larger, more complex multi-unit turns. That said, data of this type presents numerous challenges, for both transcription and analysis. This is particularly the case when assessing certain silences preceded by mildly falling intonation contours. Should these silences be considered intra-turn pauses or inter-turn gaps? As such, there is ambiguity surrounding the status of these units of turn construction, by both possibly complete and yet also possibly continuing. In addressing issues such as these I adopt a multimodal analysis, so that gesture, posture changes and gaze withdrawal can be brought to bear on whether narrators are soliciting or suppressing vocal contributions from their story recipients.

Sound patterns as a resource for managing ambiguities in multi-unit turns

Panel contribution

Beatrice Szczepek Reed¹, Alexandra Groß², Pia Bergmann³

1. King's College London, 2. University of Bayreuth, 3. Friedrich-Schiller-Universität Jena

Interactional resources such as sound patterns, grammar, lexis, and bodily actions provide opportunities for highly nuanced meaning-making. This presentation explores ambiguities that can result from combinations of phonetic and prosodic resources, and how such ambiguities can be exploited for interactional purposes during multi-unit turn construction. The presentation will draw on findings from two languages to show how speakers use sound patterns to delicately manage the positioning of their turns and actions within emerging sequential contexts. Specifically, the focus will be on English [*yeah/no* + more talk] and German [*genau* + more talk]. In the English corpus, participants use the distinction between glottalized and joined-up vowel-initial TCU boundaries to accomplish different kinds of action trajectories. While unambiguous continuations of the *yeah/no* action are clearly marked phonetically via linking, actions that are entirely new are clearly marked via glottalization. Similarly, German conversationalists exploit the opportunities afforded by the discourse function of *genau* (exactly): *Genau* is used for affirmatively responding to confirmables, but it can also adopt projective functions of an initial discourse marker. While the former use is typically connected to phonetic and prosodic disintegration of *genau* towards the subsequent stretch of talk, the latter use goes along with a perceived global prosodic weakening of the element which is often combined with phonetic linking to the continuing turn.

However, in both languages the distinction between continuing an action-in-progress and starting a new action are not binary choices, neither interactionally nor phonetically. Rather, our observations suggest that there is much scope for nuance in between these poles. Specifically, the particles vary prosodically with respect to pitch movement, pitch reset, timing (pause), and (dis)continuous voicing in *yeah/no/genau* + V-initial combinations. As will be shown in our presentation, this happens primarily in sequential contexts of ambiguity regarding the question whether *yeah/no/genau* perform a response on their own or not. Consequently, our study fosters the view that prosodic fuzziness can be seen as a source of informational richness, as has been argued by previous studies. Relating this finding to the conference theme of “language in action” we find design-based ambiguity to work as a participant practice to nuance the use of particles as an independent, full-fledged, or subsidiary action.

The making of multi-unit turns in Garrwa-English bilingual conversation.

Panel contribution

***Ilana Mushin*¹, *Rod Gardner*¹, *Lesley Stirling*², *Joe Blythe*³**

1. *The University of Queensland*, 2. *University of Melbourne*, 3. *Macquarie University*

There is now a substantial body of evidence about the ways in which speakers negotiate to hold the floor for an extended period of time in order to accomplish an activity that requires more than one TCU. These include prefacing turns that explicitly identify the kind of activity requiring of a multi-unit turn (e.g. story prefaces - Sacks 1995, Schegloff 2007; prospective indexicals - Goodwin 1996); turn initial markers of contrast or dispreference that implicate an account; prosodic formatting (e.g. high pitch onsets); gaze aversion (Kendrick et al 2023); initiation of sustained gesturing. The locally recurrent deployment of these resources throughout the MUT is evidence that holding the floor is both about projecting a longer turn from its inception as well as avoiding behaviours which could be construed as turn-yielding.

The organisation of turn-taking, which includes the means by which people take and hold the floor, is held to be a feature of human communication, and not something subject to linguistic or cultural variation (e.g. Levinson 2006). There remain however questions of where and how aspects of the turn-taking system might be influenced by different cultural orientations. This includes how speakers design their turns in order to hold the floor for a multi-unit turn.

It has been suggested in ethnographic studies of Australian Aboriginal interactions that speakers may hold the floor for extended periods without renegotiation of speakership at transition relevance places (e.g. Walsh 1991, 1997). One implication of this claim is that TCUs will lack the turn design features that have been established as resources for turn-holding in MUTs for other languages and cultures.

This paper will examine the resources used in Garrwa-English bilingual multiparty conversations to a) project the upcoming turn as a multi-unit turn and b) secure a subsequent TCU past the first point of possible completion. We will also compare the Garrwa resources with those used in non-Aboriginal Australian English conversations. Goodwin, C. (1996). Transparent vision. In *INTERACTION AND GRAMMAR: Ochs, Elinor, Schegloff, Emanuel A., & Thompson, Sandra A. [Eds], England: Cambridge U Press, pp 370-404*. Cambridge University Press.

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The Making of Multi-unit Turns: Transitioning out of MUTs

Panel contribution

Rod Gardner¹

1. The University of Queensland

In conversations, when extended MUTs, such as stories, descriptions or complaints, come towards their conclusions, participants need to find a path to transition to the post-MUT environment. On the one side, the speaker of the MUT needs to make recognisable to the recipients that the MUT is coming towards its end, and on the other, recipients need to both recognise that the MUT is ending, but also deliver post-MUT responses and actions appropriate to the type of MUT. MUT speakers use various resources to let recipients understand that they are in a transitioning-out phase, including a 'return home' (Jefferson 1978) by mentioning something from the beginning of the MUT, or to summarise the MUT in the form of an upshot or a coda, or they may assess the MUT in a way that aligns with the tenor of the MUT. If recipients do not recognise that the MUT is ending, the teller may recomplete, for example by saying the ending in a different way. Embodied resources can also show that an MUT is ending, through the cessation of sustained gesturing, or resuming eye contact with recipients when gaze has been averted during the telling, or postural shift back to home position. As participants return to turn-by-turn talk in the immediate post-MUT environment, the work of recipients is then to align or affiliate with the stance that the teller has taken during the MUT, most typically by a series of responses from all participants which display an appropriate stance (e.g. laughter, empathic assessments, response cries). Such responses can be finely tuned in quite complex ways to epistemic, deontic or affective stances of the speakers. Another regular action by recipients is to ask a question about the MUT, which may seek further clarification, or may start a shift to a new topic. Sometimes participants have trouble transitioning out of MUTs, and this can lead to quite extended sequences as they attempt to realign in turn-by-turn talk. In this presentation, some of these practices will be presented, though it has become clear through investigating the phenomenon of transitioning out of MUTs that much still needs to be discovered.

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The role of posture in turn-holding

Panel contribution

Lesley Stirling¹, Rod Gardner², Joe Blythe³, Francesco Possemato⁴

1. University of Melbourne, 2. The University of Queensland, 3. Macquarie University, 4. University of Groningen

Multimodal aspects of conversational interaction have increasingly been a focus of attention. Although research has prioritized features such as gesture and eye gaze, since the 1960s specific types of correlations between postural changes and the boundaries of conversational units have been observed.

Discussion of postural shifts in relation to the turn-taking system, have, however, tended to be sporadic and limited. Posture is not mentioned in Sacks et al (1974). Ford et al (1996) reference maintenance of consistent body posture across clauses as evidence of continuation of a TCU (p 441). According to Li (2014), participants talking in a sitting position commonly use one particular kind of posture shift, namely “forward and backward movement of the body [i.e. the torso]” (p 177). Goodwin (1984) observes that in an extended turn at talk associated with storytelling, the teller adopts a distinctive body posture: “The posture appears to mark the production of a focused, extended turn at talk, that is, to constitute a visual display that a telling is in progress” (p 228).

Our project uses the framework of Conversation Analysis to consider the array of resources used by speakers in multi-party interactions to manage participation and the floor, especially in the context of multi-unit turns (MUTs). In this paper, we explore posture as one such resource, distinct from gesture, eye gaze or other multimodal elements. We consider four videorecorded everyday conversations between three or more speakers located in regional Australia, each lasting at least one hour. From these a collection of more than 40 instances of postural shift has been compiled.

In accord with Li’s observation, most of the movements we note involve forward and backward leaning of the torso, with posture shift to forward typically correlating with the duration of the speaker’s MUT. For example, we show how in one instance, a speaker begins a story maintaining her existing posture, but after multiple interruptions by other participants, she leans forward and thereby successfully secures the floor until she completes her conversational project.

We consider the timing of different types of postural shifts relative to the beginnings and ends of MUTs and other interactional project boundaries, and we compare our observations with those of earlier work. We also discuss the relationship of postural shifts to other turn-holding tools, and make some preliminary observations about postural movements by recipients rather than speakers.

We conclude that, although less prevalent as a tool for floor management than some other multimodal resources, postural shifts are nevertheless regularly used by some speakers.

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**The negotiation of
interlocutor
role-relations in
audiovisual translation
(organized by
Christopher Long, Hiroko
Furukawa)**

From Visual-vocal to Verbal: Representation, Codification and Mediation of Emotions in the Chinese Subtitles of Zootopia

Panel contribution

Songyan Du¹

1. Xi'an Jiaotong-Liverpool University

Film viewing is a multisensory experience that engages spectators on cognitive, aesthetic and emotional levels (Bardini, 2020). While watching a film, the viewer cognitively processes narrative information, aesthetically apprehends visual and auditory stimuli, and emotionally reacts to represented characters and events. Film-makers infuse emotion into their works and, at the same time, use film as a mass-media form to elicit emotions from diverse audiences.

The complexity of filmic emotions increases when “foreignness” is involved. Barriers of language, though challenging, represent only one facet of the difficulties standing between films and their international audiences. When a film transcends language borders, it must navigate the intricate task of conveying emotional nuances embedded in both verbal and nonverbal cues, which constitutes an integral aspect of the viewing experience. Linguistic accounts of the re-articulation of emotions primarily report on how emotionally charged expressions are handled as a linguistic behaviour, often overlooking the multimodal nature of emotional representation. This gap leaves underexplored how multimodally represented emotions of characters are verbally (un)codified and mediated in the process of recontextualisation.

This research examines the Chinese subtitles of Zootopia as a case study to demonstrate how emotions conveyed in nonverbal means transcends the modal boundaries in interlingual subtitling. Building on the cognitive and semiotic theories of emotion (e.g., Davidson et al., 2003; Feng and O'Halloran, 2013) and the appraisal framework (Martin and White, 2005), the present study proposes an analytical model to account for how subtitles interact with audiovisual representations of emotions. Meanwhile, multimodal transcription is adopted for the segmentation and presentation of semiotic resources. The analysis reveals that the transmission of emotive meanings across modes not only contributes to the manifestation of emotional states of characters so that the audience can have access to their feelings, but also facilitates the elicitation of the audience's emotion and fosters their emotional engagement. The importance and complexity of understanding subtitling through a multimodal lens are also discussed, offering insights into the pragmatics of multimodal meaning-making in intercultural film contexts.

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Nonbinary pronouns in audiovisual English-Japanese translation: a case study of *And Just Like That...*

Panel contribution

Hiroko Furukawa¹

1. Tohoku Gakuin University

This presentation aims to investigate how gender identity is translated in audiovisual English-Japanese translation, by focusing on the nonbinary pronouns. To do so, it will analyse the Japanese subtitles and dubbings of the nonbinary pronouns used in the American TV series, *And Just Like That...* (2022, 2024), the sequel of *Sex and the City*.

Nonbinary pronouns, called ‘inclusive pronouns’ (Young, 2020, p. 51), are pronouns beyond binary opposition of ‘male or female’. In English, the use of the singular ‘they’ has widespread and neo pronouns such as ‘ze’, ‘xe’, and ‘ve’ have been created. The use of the plural ‘they’ as the singular form is now included in dictionaries (e.g. Oxford and Cambridge). With these as the background, nonbinary characters and pronouns are getting more visible in literary works such as novels, TV dramas or films. Recently, also in the academic field, nonbinary pronouns have had an impact; for example, the academic journal *Journal of Language and Sexuality* (11:2) has a special issue titled ‘Nonbinary pronouns as a site of advocacy in research and teaching’.

In the TV series, there are mainly two nonbinary characters. One is a stand-up comedian Che, whose preferred pronoun is the singular ‘they’. The other is teenage girl who changes her name from Rose to Rock, and the pronouns from ‘she’ to ‘they’ when she starts questioning her gender identity. However, in Japanese, there are no words to create word-level equivalence because only these two words ‘*kare* (he)’ and ‘*kanojo* (she)’ are available as third-person singular pronouns. Thus, there may be some challenges to recreate Che and Rock’s identities in Japanese subtitles and dubbings. In fact, some Japanese translators have pointed out this issue online (e.g. Helenhalme, 2020).

There have been some studies on translating English nonbinary pronouns into languages with grammatical gender such as Spanish or German (e.g. López 2022; Lardelli 2023). However, no study has ever attempted to explore the translation strategies and challenges when translating nonbinary pronouns into Japanese except Furukawa (2024). Therefore, this research will qualitatively analyse how the nonbinary pronouns in *And Just Like That...* is translated into Japanese to recreate the characters’ gender identity. Then, the challenges and prospects will be discussed from a Translation Studies perspective.

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**The pragmatics of
sharing (organized by
Wei Ren, Andrew Ross)**

A Pragmatic Study of the Sharing Speech Act in Children's Literature Discourse

Panel contribution

***Kaihang Zhao*¹, *Yansheng Mao*¹**

1. Harbin Engineering University

As sharing speech act plays a pivotal role in children's socialization and cognitive development, children literary texts offer a rich site for exploring how pragmatic strategies of sharing are represented through language in that they are often designed to convey moral lessons and social norms. However, the pragmatic realization of the sharing speech act in literary discourse remains underexplored. Against this backdrop, the present study aims to investigate the pragmatic strategies of the sharing speech act in children's literature by answering how the children understand and internalize the pragmatic strategies of the sharing speech act, improving their metapragmatic awareness. Focusing on a well-known children's book, *The Sharing Book*, sharing is conceptualized as a communicative act that facilitates the exchange of experiences, emotions, and lessons within story-based interactions in this study. The results indicate that: First, the sharing speech act in children's literature is primarily realized through a range of pragmatic strategies including requests, where characters ask for cooperation or materials from others; suggestions, where sharing is proposed as a desirable action; and promises, where sharing is framed as a future commitment. These strategies are often employed to convey social values like generosity and empathy, providing clear examples of how sharing is encouraged and reinforced through language. Second, children internalize key pragmatic rules, including pragmatic appropriateness, (im)politeness strategies, and (in)direct speech acts, through exposure to the sharing speech act in literature. Specifically, by observing how characters use language to navigate social situations, children learn when and how to appropriately share in different contexts, understanding the boundaries of appropriateness in sharing behaviors. They also become familiar with politeness strategies like indirect requests or mitigated language, which helps them grasp more complex, indirect forms of communication. This process enhances their metapragmatic awareness, allowing them to not only recognize the social rules governing sharing but also apply these rules to real-world interactions, ultimately contributing to their developing social and communicative competence. On the one hand, the findings above expand the scope of speech act theory by exploring the area of pragmatic strategies in children's literary discourse. On the other hand, the study sheds light on how exposure to sharing discourse in literature enhances children's meta-pragmatic awareness, suggesting that children's literature can be strategically used as a tool to foster pragmatic competence, which is crucial for children's overall socialization and cognitive development.

From distributing to sharing: ecological metaphor use on Weibo and Twitter of Chinese Corporations

Panel contribution

Ya Sun¹, Dicong Gou¹

1. University of International Business and Economics

In the digital age, Chinese corporations are expected to share ecological wisdom with the world, but few attempts have been made to investigate metaphor use and cognitive dimension in corporate sharing on social media. Therefore, this study seeks to propose a cognitive-pragmatic view of sharing with a focus on metaphor use and conduct a cross-platform analysis of use metaphors not only to “share out” ecological wisdom but also to “achieving sharedness” on Weibo and Twitter. Drawing upon a self-compiled corpus of posts and tweets from the official Weibo and Twitter accounts of ten Chinese Central State-owned corporations on the 2022 Fortune Global 500 list, this study consists of four stages including the identification of eco-related messages, the examination of the distribution of linguistic ecological metaphors in eco-related messages, the exploration of shared metaphorical mappings underlying linguistic metaphors and the revealing of pragmatically added values.

Results show that six dominant ecological metaphors (*green, low-carbon, protect, clean, harmony and painting*) distributed across two social media platforms are activated by shared metaphorical mappings (*pro-environment is green, pro-environment is clean, and good environment is a painting*) built upon embodied experiences across languages and cultures. They articulate two distinct ecological discourses of promoting sustainable development and highlighting the vision of a beautiful world, assumed to be the common ground between the sharers and the recipients across Weibo and Twitter. These findings provide insights for understanding the cognitive dimension of sharing and for guiding business communication practitioners in strategically leveraging metaphors when sharing ecological wisdom and practices.

Keywords: sharing, ecological metaphor, Weibo, Twitter, Chinese corporations

Sharing digital intimacy: Pragmatics of constructing hyperreal experiences in role-playing ASMR videos

Panel contribution

Yufei Li¹, Hua Cai¹, Wei Ren¹

¹. Beihang University

Autonomous Sensory Meridian Response (ASMR) is a phenomenon in which sensory stimuli, primarily visual and auditory, elicit a pleasant tingling sensation. This not only brings about psychological relaxation but also triggers physiological responses in areas such as the scalp, neck, and spine. Role-playing ASMR videos refers to the genre in which ASMRtists (ASMR video creators) assume professional or fictional roles to enhance audience engagement through immersive scenarios. Prior studies on video-mediated communication have explored participation frameworks in online settings (Androutsopoulos & Tereick, 2015; Dynel, 2014), typically focusing on interactions aimed at broad, imagined audience (Frobenius, 2014; Morris & Ogan, 2006; Ren & Li, 2024). However, little attention has been given to the context where content is crafted for one-on-one communication as in ASMR videos. Addressing this gap, the current study examines role-playing ASMR videos to understand how ASMRtists construct digital hyperreality and foster digital intimacy with their audience.

This research analyzes a collection of 30 role-playing ASMR videos through systematic coding of the multimodal strategies employed. Findings reveal that ASMRtists engage their audience through both verbal and non-verbal modes. Verbal modes include situational, interactional and prosodic strategies that trigger both sensory and cognitive responses. Non-verbal elements, such as utilizing props, facial expressions and body movements, further enhance audience immersion and shared experience. Together, these modes bridge physical and virtual spaces, enabling ASMRtists to construct digital intimacy that transcends conventional boundaries of space and time, extending beyond the unidirectional nature of video-mediated communication. ASMRtists skillfully navigate the balance between creating a believable role-play scenario and efficiently triggering ASMR sensations, sharing both the physiological triggers and the immersive cognitive engagement with their audience.

This study contributes to the understanding of sharing practices in online pragmatics, showing how ASMRtists facilitate sensory and cognitive engagement that fosters a unique form of digital intimacy. The findings suggest that ASMRtists constructing hyperreal experiences that make the audience feel directly addressed and involved in the online video communication. The study provides a theoretical framework for examining ASMR as a specialized form of digital interaction, contributing to broader discussions on intimacy and sharing in social media contexts.

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Sharing second stories in online comforting interactions

Panel contribution

Wei Ren¹, Yufei Li¹

1. Beihang University

Online sharing has emerged as a pivotal means for individuals, particularly those facing challenges, to seek support. This study investigates how second stories are employed to comfort original posters in online support groups. Data were collected from two distinct online support groups, related to exam failures and relationship issues respectively, on the Chinese social media platform *Douban*, with 100 interactive segments from each group. We also examine whether thematic contexts shape the types and perspectives of second stories. The findings identified three types of second stories in the online comforting interactions, namely aligned, prospective, and divergent second stories. Netizens shared their personal experiences much more frequently than the experiences of others in their second stories, and the themes of the online groups significantly influenced the choices and perspectives of the second stories. In addition, the study details the dynamics of interactions between the original posters and those who replied, highlighting a spectrum of engagement levels from single responses to circular, linear, and multi-party interactions. These findings demonstrate the adaptive and context-sensitive nature of sharing second stories online in providing targeted emotional support within digital communities.

Where there is suffering, there is sharing: Sharing discourse by Chinese breast cancer patients on social media

Panel contribution

Yue Zhao¹, Yansheng Mao²

1. Nanjing University, 2. Harbin Engineering University

Pursuing social support can be a challenging struggle for patients with adverse health conditions, where sharing discourse becomes salient. As the incidence rate of breast cancer is high, it is relatively easy to be found through medical examinations, which means that patients may be diagnosed at any of the four stages of breast cancer. Accordingly, as the most common type of cancer affecting women's physical and mental health, breast cancer can easily trigger more sharing discourse and subtle changes in patients' discourse during different stages than other types of diseases (Malloch and Taylor, 2018; Masur, 2019). However, entrenched cultural norms have historically shrouded discussions on diseases, even breast cancer, in face-to-face interactions of either Western or Eastern culture (Zhang et al., 2018). Thanks to the rise of social media, the affordances of visibility, anonymity, and control provide people with a more convenient and comfortable avenue for sharing, i.e. disclosing experiences, emotions, and stories about cancer through videos, photos, texts, and others (Ren, 2024).

This study aims to report on an exploration into the sharing discourse by 40 Chinese breast cancer patients on social media, where sharing is defined as a socialized act that is oriented towards the exchange of knowledge about cancer on Weibo, a popular Chinese social media platform. The results indicate that Chinese breast cancer patients' sharing discourse is mainly oriented towards disease information, personal emotions, and social relationships, highlighting the potential benefits of sharing within the online community, such as easier access to medical resources, improved humanistic empathy, and increased social connections in computer-mediated scenarios. Across the four stages of breast cancer, there is an overall increasing tendency of the patient's orientation towards personal emotions and social relationships, but a decrease in disease information. Through the lens of the Motivation of Model in Pragmatics (Chen, 2022), the findings above demonstrate the important role that social media play in promoting social support and anxiety relief among cancer patients, ultimately leading to their improved well-being and health outcomes. Furthermore, the study sheds light on how sharing discourse in virtual spaces can reflect patients' attitudes and beliefs about cancer, and how digital communication can be approached and initiated as empathy-charged support outlets for cancer patients.

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**The pragmatics of sport
(organized by Nick
Wilson)**

Constructing leader and follower identities through authoring in examples of shared leadership of a university basketball team.

Panel contribution

Anastasia Stavridou¹

1. The University of Manchester

Sport is fundamentally about action hence for many decades it was approached as a physical activity. However, in recent years, the field of sports has received increased attention from sociolinguists as sports teams offer the premises of a research site with rich resources of interactional data similar to other widely researched areas of applied linguistics, such as workplace discourse (Wilson 2009). Therefore, scholars are interested in the social processes that are performed when sports are exercised, thus, focusing on sport as a social activity.

This growing body of research on sports and language use has explored how several areas of pragmatics, such as identity construction, racism, or leadership, are enacted through language. For instance, File and Wilson (2017) illustrate how rugby coaches construct and negotiate their identities discursively depending on the interactional settings. Wolfers et al. (2017) explain how humour functions as a discursive strategy through which racism is expressed – implicitly or explicitly – among the players of a male U-19 football team. Schnurr et al. (2021) explore the discursive processes through which leadership emerges in a netball team, whereas Stavridou and File (2023) explain how inclusive team structures facilitate the multiparty enactment of leadership.

Situated in the field of applied linguistics, this study investigates how leadership is co-constructed and shared among the players of a university basketball team without an officially assigned coach. In line with recent developments in leadership research which conceptualise leadership as a discursive and collaborative bottom-up process, the study adopts the concept of authoring (Holm & Fairhurst, 2018) and illustrates how leader and follower identities are discursively constructed through authoring claims and grants. Data derives from 20 hours of video-recordings collected from a university basketball team in the UK during their league games and the methodological tools of Interactional Sociolinguistics (Gumperz, 2001; Schifffrin, 1996) are employed in order to unpack how various players construct and portray a leader and/or follower identity during the team's time-outs.

Findings suggest that due to the coach's absence, multiple players leader and follower identities at various times even throughout one game. Unlike traditional views of leadership, which usually focus on a single established leader, such as the coach or team captain, the data analysis shows that leadership in practice is a multifaceted process which gives space to leader and follower identities to be constructed on a turn-by-turn basis. Therefore leadership responsibilities are shared among players who do not necessarily hold hierarchical roles and, in fact, enable followership practices to emerge, too. These are understood through the discursive analysis of the communicative practices performed, i.e., problem-solving, strategic planning or motivation. Consequently, the study contributes to the debates of critical leadership studies which acknowledge the importance of "active" followers during leadership performance.

Cultural Reflections through ‘We’: A Study of Pronoun Usage in American Football Commentary

Panel contribution

Kanta Tateno¹

1. Osaka University

This presentation aims to clarify how aspects of sports reflect cultural norms in society through a discourse analysis of actual sports contexts (Roden 1980 a.o.) in which the personal pronoun *we* is used. The pronoun *we* has been considered a marker indicating a group in our society (Sacks 1992, Bateman 2014).

First, I will identify three dimensions that inform the study of *we*. From the model of utterance, I use an audience design approach as suggested by Bell (1984, 2014). In comparison to conversational audience design, viewers play an important and distinct role in this model (Locher & Juncker, 2021). Second, I discuss the distinction between inclusive, exclusive, and generic *we*, which has been explored in descriptive English grammar (Huddleston & Pullum, 2002). Additionally, I introduce Tatara (2020) to show how both extrinsic and intrinsic perspectives in sports commentary help describe the actions of players, as supported by other discourse studies (Wieczorek 2009, Gumperz 1982). I analyze how the position of the commentator in American football play-by-play is positioned in light of the models present in previous studies, based on the usage of *we*.

From these perspectives, I argue that *we* reflects different groups in American football commentary, depending on the context. Specifically, I identify three groups represented by *we*: (i) instances referring only to the commentators themselves, (ii) instances including a specific subset of TV viewers to create a sense of proximity (e.g., core fans of one team), and (iii) instances encompassing a broader viewing audience. I focus on the NFL (National Football League) as a case study in sports commentary. I analyzed seven matches from TV broadcasts (reposted on YouTube) and used the Notta app for transcription.

In case (i), the underlined *we’ve* refers solely to the commentators, as they discuss specialized techniques not immediately accessible to all audiences. This usage establishes the commentators’ professional authority, creating a sense of distance from viewers.

Commentator A: ...one of the best since Pete Carroll’s been here.

Commentator B: Well, it seems that every year *we’ve* talked about the holes within that offensive line.

In case (ii), *we* includes both the commentator and the viewer, relevant in the context of the Super Bowl. Here, the commentator uses “we play,” even though he is not actually playing football.

Commentator A: And this one’s going to be 10-10 at the half.

Commentator B: And for just the fourth time ever, as *we play* here in Super Bowl 54, we have a tie game at the half, 10-10.

In case (iii), from an extrinsic perspective, *we* suggests shared surprise at Dissly’s pass, indicating an objective stance while still acknowledging the commentators’ and viewers’ reactions.

Commentator A: Now, he’s been a weapon there for Russell Wilson.

Commentator B: ...*we all know* he surprised everybody with how well he’s consistent.

From this analysis, I propose a model that incorporates both intrinsic and extrinsic perspectives into the audience design model. This reflects the dynamic nature of sports commentary and offers potential applications for analysis in other contexts.

Exploring representations of ethnicity and racism in the Australian sports media

Panel contribution

Melissa Kemble¹

1. *The University of Sydney*

This research explores the representation of ethnicity and racism in the sports media. It is part of a larger project investigating how female and male athletes are represented and evaluated in the Australian print news. While global research into sports media coverage has overwhelmingly identified “male” as the unmarked norm in elite sport, it is necessary to acknowledge that Whiteness is also an unmarked norm against which athletes are represented (Bruce, 2016; Jaworska & Hunt, 2017) – with the sports media involved in constructing and reflecting such representations.

This research takes a pragmatic approach to explore how elite athletes are represented in the Australian print media with respect to ethnicity and racism, with particular attention given to the portrayal of Aboriginal and/or Torres Strait Islander players. The focus is women’s and men’s Australian Rules Football (AFL) and National Rugby League (NRL), sports which have a well-documented history of racism despite anti-vilification policies and celebratory rounds (Gardiner, 2003; Hallinan & Judd, 2009). Data comes from the five most widely read print newspapers in Australia and has been compiled into a 5+ million word corpus, with sub-corpora for the women’s/men’s competitions. Corpus linguistic techniques are combined with critical discourse analysis to investigate salient lexical patterns related to the representation of ethnically and culturally diverse identities, and socio-cultural issues of racism. Given ongoing inequities in Australian sport and society, an especially critical focus is applied to the analyses.

Specifically, I use word lists pointing to general representations of ethnic identities, identity labels for Aboriginal and/or Torres Strait Islander people(s), and explicit labels referring to racism, to identify patterns of use in the corpus. Comparisons are made between women’s and men’s AFL/NRL, focusing on patterns of representation related to visibility, naming, portrayal and sourcing (Bray, 2024). The results reveal a distinct backgrounding of issues of entrenched racism in sport more broadly. I consider how these discourses contribute to socio-cultural issues and dominant attitudes in both Australian media and elite team sport. This research contributes insights into media representations of ethnically and culturally diverse athletes, including related issues of racism, and provides an important baseline for future research.

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Idealized masculine identities and the questing hero in the modern sport documentary

Panel contribution

Brian Rugen¹

1. Meiji University

Over the past few decades, the popularity of the sports documentary has exploded. New sports documentaries seem to appear every few months, in theaters or on one of the major streaming services. In the last decade alone, from 2010-2019, four of the ten winners of the Academy Award for Best Documentary were sports documentaries. It seems many of these sports documentaries, like the larger documentary genre as a whole, are increasingly adopting narrative elements from fiction film. This can be partly attributed to a shift in purposes, from educational to entertainment, with character-driven stories aimed at pleasing an audience.

Recent scholarly interest in telecinematic discourse has largely focused on fictional television and film rather than the documentary genre, however. This presentation aims to address this gap with an analysis of the film discourse—specifically the prologues—in three of the Academy Award winning documentaries from the last decade: *Undeclared* (2011), *Icarus* (2017), and *Free Solo* (2018).

The theoretical background for the analysis is grounded in the pragmatic analysis of telecinematic discourse. In particular, I draw on a model of linguistic and multimodal character-building cues—explicit cues, implicit cues, and authorial cues (Culpeper, 2001; Bednarek, 2010)—in analyzing how the prologue stages in the documentaries exploit the indexicality of these cues to discursively construct particular masculine identity positions for the main characters that are often associated with, and reaffirmed in, the sports film genre.

The analysis is situated within an understanding of a two-layer participation framework (Brock, 2015; Dynel, 2011) that is useful for understanding that meanings in filmic discourse are purposefully communicated to viewers as “ratified hearers.” In other words, characters’ interactions in the documentary, although presumably not scripted as in fiction film, are purposely selected and edited by production crews to convey particular meanings to viewers.

In the end, I argue that the discursive construction and communication of these particular identity positions within the prologue sequences of the three films help construct a familiar character archetype: the “Questing Hero” (Brown, 2018). This, in turn, helps drive a character-driven story in each of the three documentaries that is as entertaining and compelling as any box office feature film.

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Personal pronouns, address terms and player names in rugby coaching discourse

Panel contribution

Nick Wilson¹

1. Macquarie University

Sport is fundamentally about action. One of the ways in which pragmatics interfaces with sport is through coaching discourse, as a coach's primary task is to communicate in such a way with their players that the best possible performance is achieved. There are a range of pragmatic strategies at a coach's disposal to do this. This paper examines how rugby coaches address players in a male New Zealand rugby team (in New Zealand English), drawing upon personal address terms, personal pronouns, and personal names. The paper investigates how these three pragmatic devices are used to balance solidarity and power while also specifying addressee in a multi-party interaction.

Over the course of a six-month period of ethnographic participant observation with a male rugby team in New Zealand, interactions were recorded on match-days and training sessions using multiple recording devices. Guided by fieldnotes, discrete events were identified where the relevant microphone feeds could be isolated or combined to produce a composite file for export and transcription. This approach meant that although more than 30 hours of actual recording took place, only the events that involved leadership discourse and discernible speech were transcribed, amounting to a total dataset of 24,006 words, segmented and tagged with speaker meta-data. This allowed the data to be searchable using a range of corpus linguistic approaches while retaining speaker information.

The theoretical framework of this paper is interactional sociolinguistics, an approach to socio-pragmatics whereby individual pragmatic features are investigated in terms of the patterns they exhibit across a dataset as well as being analysed qualitatively within individual excerpts from the dataset in terms of how the features structure the interaction and construct identity for the speakers. Alongside interactional sociolinguistics, this study is framed as linguistic ethnography as it is grounded in an ethnographic approach to data collection and analysis, relying upon extended engagement with participants and detailed field notes as a means of understanding the context of the interactions that were recorded.

The main finding of the paper is that coaches use the ambiguous clusivity of the first-person plural pronoun and familiar address terms to mitigate the potential face-threat of utterances, and mainly using names to specify addressees in multi-person interaction or to boost compliments.

**The use of intonation in
Korean interactions
(organized by Mee-Jeong
Park)**

Prosody and Discourse Function: Examining the Utterance-Final Korean Discourse Marker ‘Mwe’

Panel contribution

*Jihyeon Cha*¹

1. Santa Monica College

This study provides an overview of the relationship between discourse function and prosody in naturally occurring Korean conversations. In analyzing the discourse functions of polyfunctional discourse markers, it is crucial to consider the prosodic features associated with these markers, as they play a significant role in determining their discourse functions. This research focuses specifically on the Korean discourse marker *mwe* (‘what’), derived from the interrogative pronoun, when it appears in the utterance-final position.

Although the discourse marker *mwe* can occur in various positional contexts (utterance-initial, -medial, or -final), each with distinct discursive functions, its placement in the utterance-final position is particularly notable. In this position, *mwe* forms a unique structure, both syntactically and phonetically, leading to distinct pragmatic functions in the course of interaction. In Korean, the sentence-ending position (right periphery) holds significant importance for conveying pragmatic implications and interactional meanings, often shaping the speaker’s stance, politeness, or emotional engagement (Schiffrin, 1987; Englebretson, 2007). Moreover, in addition to its locative position within an utterance, prosodic boundary tones play a crucial role in enhancing the intended pragmatic effect (Couper-Kuhlen and Selting, 1996; Schafer and Jun, 2000; Park 2012).

The findings of this study show that when *mwe* is used at the end of an utterance, it tends to attach itself to the preceding unit, resulting in cliticization and a blurring of the syntactic boundary between the preceding unit’s inflectional suffix and *mwe*. This phenomenon can be attributed to the agglutinating nature of Korean. The attachment of *mwe* alters the tonal pattern of the extended unit, creating a unique intonation structure that doesn’t align with the traditional intonation model of Korean, K-ToBI (Jun, 2000). Specifically, the *mwe*-attached utterance exhibits a salient H (high) tone on the penultimate syllable and a marked L (low) tone on *mwe*. This sharp contrast between H and L tones in the final position is hypothesized to amplify the speaker’s pragmatic impact by expressing modality toward the propositional content and/or the conversational situation itself.

This study proposes that four primary factors motivate *mwe* to acquire a unique role in the final position within discourse dynamics: “modal suffixes (e.g., -ci),” “positional context (e.g., final position),” “prosodic features (e.g., H(a)+L%),” and “frequency.” These factors intertwine to shape *mwe*’s function as a stance-taking marker, more specifically as a negative stance marker, which conveys discontent or diminishes the importance of the propositional content.

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The Interactive Functions of Korean High Prosodic Plateaus

Panel contribution

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This paper investigates the pragmatic functions of intonation, focusing on the occurrences of high plateaus among Korean speakers and examining how interactional context influences this specific prosodic choice. In prosody, a high plateau (HP) refers to a stretch of speech with a sustained high pitch, where the pitch remains level rather than fluctuating with typical rises and falls. HPs, common across languages, convey pragmatic and interactional meanings that vary by language and context. For example, in German, HPs often occur in sequences of repeated syntactic structures and intonational contours, signaling prosodic parallelism in discourse (Selting, 2007). In English, HPs can indicate distinctions between completeness (e.g., finality) and incompleteness or openness and closure in discourse (Cauldwell & Hewings, 1996; Tyler, 2012). In Spanish, these prosodic patterns appear in yes-no questions, especially in dialects such as Chilean Spanish, where high plateaus emphasize specific information within sentences (Roger, Rao, & Burner, 2020). In Korean, HPs are reportedly found within accentual phrases (APs) when certain tonal targets are undershot due to a faster speech rate, creating a plateau effect (Cho & Flemming, 2015). However, this study shows that HPs in Korean also serve interactional functions independent of speech rate.

The data for this study comprise 30 tokens per expression (see Data below), sourced from KBS drama, news, documentary, and entertainment programming. Based on data analysis using Korean ToBi (Jun, 2000, 2005) as the theoretical framework for labeling Korean intonation, the study found that Korean turn-final high plateaus frequently serve to open or close conversational interactions, often to (i) signal the speaker's willingness for active, friendly engagement with the interlocutors and/or (ii) indicate physical distance from the interlocutor during active engagement.

This study enhances our understanding of the pragmatic roles of Korean intonation, offering insights into how intonational patterns facilitate nuanced social interactions.

Data

Annyeong-haseyo? (Hello)

Yeboseyo. (Hello, phone greeting)

Eoseo oseyo. (Welcome; Come in.)

Nukuseyo? (Who is this?)

Kamsahamnida (Thank you.)

Annyeonghi gaseyo. (Good bye.)

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The Role of Prosody in English Speakers' Korean and Korean Speakers' English Conversations

Panel contribution

*Heeju Lee*¹

1. Boston University

Prosody is crucial for achieving communicative goals and conveying pragmatic meanings in conversation (Couper-Kuhlen & Selting, 1996). Selting (2010) argues that prosody is essential, not optional, as speakers rely on it to communicate specific messages. Despite its importance, few studies have examined how L2 (second language) speakers use prosody for pragmatic purposes, with most focusing on English as a Second Language (ESL) contexts. This presentation examines the types of errors made by English speakers in producing Korean prosody, while also providing a brief overview of the error types made by Korean speakers in the production of English prosody for comparative purposes. It also discusses implications of these findings for understanding the role of prosody in interactions within the context of second language use.

The prosodic and rhythmic structures of Korean and English differ significantly, especially in how they mark word prominence and convey semantic and pragmatic meanings. In Korean, prominence is marked by a word's position at the beginning of a phrase, as the language lacks lexical stress. Semantic and pragmatic information is conveyed through prosodic phrasing and boundary tones. By contrast, English uses a pitch accent on a word's stressed syllable to signal prominence, with pitch accent types and boundary tones providing semantic and pragmatic information.

For this study, English L2 data were collected from recordings of the oral proficiency exam taken by Korean graduate students applying for teaching assistantships at a university in the U.S. Korean L2 data were gathered from oral proficiency interviews with English speakers learning Korean. Control data from native speakers were collected using the same format. Additional Korean and English L2 data were obtained from online sources, including YouTube. Intonation patterns and prosody were annotated following the Korean ToBI conventions (Jun 1993, 1998, 2000) and Mainstream American English ToBI guidelines (Pierrehumbert 1980, Beckman and Pierrehumbert 1986).

Preliminary findings indicate that L2 data exhibit distinctive foreign accents, distinguishing the prosody of L2 speakers from that of native speakers. Key differences were observed in tone assignment and tonal pattern realizations, prosodic phrasing, the location and types of pitch accents, and the realization of boundary tones. The analysis also highlights that certain foreign accents often arise from efforts to convey particular interactional meanings, such as contrast or emphasis.

**Theorising
conversational humour
(organized by Nicholas
Hugman, Michael Haugh,
Béatrice Priego-Valverde)**

A Moral and Emotional Approach to Online Aggressive Humor

Panel contribution

Lili Gong¹

1. Guangdong University of Foreign Studies

In pragmatics, aggressive humor has drawn increasing scholarly attention as a type of linguistic humor. In the online environment, where users are somewhat shielded from repercussions by anonymity, they playfully insult, annoy, disparage, criticize, or even curse at certain targets while amusing others. Aggressive humor is characterized by its dual characteristics of playfulness and offensiveness, which causes participants to make complex emotional reactions and evaluative assessments regarding the appropriateness of social acts. However, there hasn't been much analysis of aggressive humor in online settings from a moral and emotional standpoint within the field of pragmatics. The current study aims to explore the working mechanisms of online aggressive humor by offering a moral and emotional account. To accomplish this, I gathered data from the review section of a well-known Chinese mobile takeout service application and conducted a discourse analysis of the takeout merchants' aggressive humor responses to unfavorable evaluations left by unsatisfactory customers. According to the pilot study, aggressive humor helps takeout merchants achieve a number of practical goals, such as grouping unsatisfactory customers into morally undesirable categories and pursuing emotional resonance in order to manage negative reviews for commercial gain. Theoretically, this study advances our conceptual understanding of aggressive humor in the Chinese online community. Practically, it encourages more in-depth consideration of AI customer service, its legitimacy, and the need for human involvement to improve AI application in society.

Interactional Humor as a Complex Multimodal Activity: Gaze, Smiling, and Gesture in Interaction

Panel contribution

***Elisa Gironzetti*¹, *Béatrice Priego-Valverde*²**

1. University of Maryland, 2. Université Aix-Marseille

Conversation and, more broadly, human interactions, are not only dynamic and collaborative activities but also multimodal (Sacks, Schegloff, & Jefferson, 1974; Couper-Kuhlen & Selting, 2018). As an interactional activity, humor is also produced jointly and multimodally (Gironzetti, 2021 2018; Priego-Valverde, 2023; Tsakona & Chovanec, 2018), although historically its study has been approached primarily from a linguocentric perspective focused on its verbal elements. Our work broadens this perspective to account also for the role of nonverbal elements, in line with recent works that argue for a multimodal language faculty in which verbal and nonverbal resources are part of the same system (e.g., Cohn & Schilperoord, 2024; Hagoort & Özyürek, 2024; Willems, Özyürek, & Hagoort, 2007).

In this presentation, we employ multimodal discourse analysis to explore the features of interactional humor as a complex multimodal activity (potentially, a *gestalt*; Mondada, 2014, p. 139) through the analysis of gaze, smiling, and gestures, separately and in interaction, in dyadic conversations. More specifically, we use a corpus-based approach to analyze conversational humor sequences from three different annotated corpora (*Cheese*, *PACO*, and *MCHS*, *Multimodal Corpus of Heritage Spanish*) and discuss how these semiotic resources interact with each other and with verbal resources during humorous sequences and what their role is in the co-construction of conversational humor.

Our findings contribute to the discussion about what makes conversational humor ‘funny’, the role of shared knowledge and common ground between conversation partners, and the extent to which there are universal mechanisms underpinning conversational humor across languages and cultures.

Laughter and Humor in German Parliament Debates

Panel contribution

Claus Ehrhardt¹

1. University of Urbino

German Parliament debates are rather serious events characterized by the use of formal language and strong persuasive intentions. They have been object of many linguistic inquiries with different approaches (e.g. Burkhardt 2003, Burckhardt/Pape 2000, Pożlewicz 2022). Usually, humor does not play an important role in this context. Speakers in Parliament try hard to present themselves as persons that aim to convince their audience with good arguments and without rhetorical devices like humorous elements. Parliament speeches cannot be considered a humorous type of text. Sometimes, anyway, humor breaks through and the listeners laugh. Those events are well documented by the protocols and by video. These materials can be easily used for multimodal linguistic analysis. The proposed contribution aims at a pragmatic view on moments in which the extremely serious mode of communication in the German Bundestag breaks down and laughter or communicative disorder emerge. Especially laughter – when it is signed in the protocol - will be interpreted as an indicator for the presence of some unexpected, weird, funny or embarrassing behavior performed by a speaker. It might have been the speaker's intention to present himself as smart person and as a speaker who wants to entertain his audience in order to present his argumentation in a more convincing way; in this case the audience laughs with the speaker. Laughter might also arise because the speaker has said something that, from the point of view of the listeners, seems ridiculous or completely misleading; here the audience laughs about the speaker. A first distinction can be made between cooperative and competitive (or aggressive) forms of laughter and, accordingly, to forms of humor which are intended by the speakers and unintended effects which are funny only from the audience's perspective. In any case laughter has to be reconstructed as the result of a complex interaction between speaker's intentions, listener's reactions, communicative situation and the broader frame of the interaction.

The contribution intends to present a close description of cases of emerging laughter, at the utterance that caused the “communicative incident”, its linguistic and non-linguistic context and of relevant features of the situation in which it occurs. In a second step it will try to outline a pragmatic analysis in the light of humor theories (Attardo 2020) focusing on questions like:

- What causes laughter in Parliament debates: puns, implicatures, allusions, irony ecc. Is it possible to outline a typology of humorous moments?
- Which resources of linguistic and non-linguistic knowledge are activated when humor emerges?
- Which effects has the humorous moment on the interaction?
- How do laughter and humor interact with scripts and with the interactional features of the situation?

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RuPaul's "angry black woman": A tale of failed humour, microaggressions, and online racial discourse

Panel contribution

*Eleni Kapogianni*¹, *Chi-He Elder*²

1. University of Kent, 2. University of East Anglia

In this paper, we examine the role that discursive contexts play in the negotiation of offensive humour through the lens of interactional pragmatics. We do this through a case study from the reality television show RuPaul's Drag Race (2018) involving a complex case of interpersonal conflict between two contestants, Aquaria and The Vixen. Unfolding over three televised 'acts', we hone in on a particular instance in which Aquaria makes a joke that The Vixen brands as 'not funny', leading Aquaria to call The Vixen 'negative'. This interaction was highly publicised and led to wider online debates on racial stereotyping and microaggressions, in which Aquaria was accused by online commenters of painting The Vixen as an 'angry black woman', while Aquaria complained that people don't 'get' her sense of humour.

In our analysis, we examine the trajectory of how a seemingly innocuous 'joke' leads to what becomes framed as a microaggressive racial attack. In the end, what becomes the target of debate is not the joke itself, but the contestants' own metapragmatic commentary on the ways in which they handle their ensuing conflict. We examine how the audiences and the participants themselves negotiate (ascribed) intentions and accountability, highlighting the crucial role that the reception of the initial unreciprocated banter and failed humour played in fuelling a wider public debate on implicit reinforcement of racial stereotypes. Overall, we reveal how the attribution of intentions and social actions can influence and be influenced by wider social discourses.

Social categorial incongruity in conversational humour: A cross-cultural study of interactions in Australian English and Japanese

Panel contribution

Nicholas Hugman¹, Chilmeg Elden¹

1. The University of Queensland

The centrality of sociocultural knowledge in accounting for conversational humour has been well-established. Specifically, this knowledge is necessary for interlocutors to determine what is humorously *incongruous*. In other words, an incongruous break from expectations cannot be recognised without knowledge of the norms which constitute those expectations. Incongruity stemming from sociocultural knowledge in conversational humour has predominantly been theorised along two lines: the semantic account (e.g. Tsakona, 2020) and the socio-cognitive account (e.g. Langlotz, 2015; Thielemann, 2020). The former understands incongruity as the result of opposing semantic scripts, while the latter views incongruity as a cognitive process which arises from the blending of two incongruous mental spaces, cognitively constructed in discourse. These approaches have efficiently accounted for incongruity in terms of an overlap and co-occurrence of incongruous phenomena, but encounter difficulty when applied to incongruity in dynamically constructed humorous discourse.

This paper offers an alternative to these existing approaches. Drawing on Sacks' (1995) ethnomethodological approach to membership categories, we propose that sociocultural knowledge in incongruity in conversational humour can be productively conceptualised in terms of a deviation from categorial expectations. Using interactional data from an amateur Australian football team and previously unacquainted Japanese university students, we illustrate how membership categories are invoked in the (co-)construction of humorous incongruity, where a category incumbent behaves in a way or discloses a fact that contradicts category-bound expectations, resulting in a social categorial incongruity (i.e. a deviation from the expectations tied to the specific category) that creates a humorous effect. The analyses preliminarily point towards a productive reconceptualisation of sociocultural knowledge in conversational humour as a locally deployed interactional resource, rather than psycho-cognitive frames or schemata which exist in reified cognitive processes and operations.

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The role of laughter in nonserious speech events

Panel contribution

Angus McLachlan¹

1. Federation University Australia

If one supposes that laughter behaves as an attributive only expletive in a very similar fashion to swearing (see Pullum and Huddleston, 2002) but with a decidedly different sense, then one can appreciate the ease with which a speaker may perform a less than serious speech *act*. By interpolating laughter within or at the end of an utterance, the speaker has a simple and effective means of indexing a semi-serious or playful speech *event*. Focussing on *semi-serious* speech events, in which conversational work is done but in a less than serious manner, the utility of Austin's (1962) ideas on locutionary, illocutionary and perlocutionary acts will be sketched out. Although Austin was explicit in excluding less than serious talk such as "joking" from his analytical purview, by showing how the relationships between locutionary, illocutionary and perlocutionary acts are affected by performing the speech acts in a less than serious manner, the utility of Austin's scheme may even be enhanced. The specific example of a semi-serious speech event chosen for analysis is taken from Schenkein's (1972) seminal paper on the analysis of *heheh*. It will be argued that the locutionary acts tagged with laughter are critical indices of a semi-serious event. Within this event, illocutionary acts are performed but the obligation on the listeners to take up the perlocutionary acts that correspond directly to the illocutionary acts of the speaker is reduced. This allows participants some flexibility in negotiating the practical outcomes inherent in the illocutionary acts, relative to the same illocutionary acts performed in a serious speech event. In pursuing this example, it will be further argued that Norrick's (1994) notions of involvement and solidarity in joking can be comprehensively explicated by means of Harré's (1991) concepts of positioning and selves one and two that are, themselves, grounded in Austin's analytical scheme. It will be concluded that by concentrating on laughter, speech acts, nonserious speech events, and selves, one can circumvent many of the difficulties encountered in identifying what counts as humour in discourse and exploring its implications.

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The role of sequence organisation in theorising sustained conversational humour

Panel contribution

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Studies of conversational humour to date have focused primarily on examining the different forms or practices by which humour is accomplished in conversational interaction, and its affective, instrumental and interpersonal functions across different settings (Dynel and Sinkeviciute 2021; Haugh and Priego-Valverde 2024; Mullan and Béal 2018). One key theoretical issue that has emerged in the course of such studies, however, is how to systematically identify and classify different forms or practices of conversational humour across languages and cultures. In this paper, we explore the role that sequence organisation might play in the theorisation of different forms or types of conversational humour. We do so through an examination of the sequential organisation of a dimension of conversational humour that has arguably received less attention to date, namely, the ways in which interactants may jointly accomplish humour over extended stretches of conversation, or what has recently been termed ‘sustained humour’ (Attardo 2019, 2020; Ruiz-Gurillo 2021). Building on Schegloff’s (2007) seminal account of sequence organisation, we examine the sequential organisation of episodes of sustained humour - formally defined by Attardo (2019, 2020) as instances of conversational humour accomplished over three or more turns of talk - through an interactional pragmatics lens. Drawing from a collection of episodes of sustained humour identified in more than 100 hours of video recordings of interactions amongst Australian speakers of English in everyday and workplace settings, we identify and briefly exemplify three distinct types of sequential organisation that underpin the interactional accomplishment of episodes of sustained humour: (1) extended sequences; (2) sequences of sequences; and (3) retro-sequences. We then propose that these different types of sequential organisation arguably provide more formal analytic grounds for distinguishing between different forms of sustained humour which are not as reliant on culturally-bound terms such as ‘joint fantasising’ or ‘running jokes’. We suggest that examining the sequential organisation of conversational humour thus provides a systematic method by which researchers can overcome some of the challenges involved in theorising different forms or kinds of conversational humour across languages and cultures.

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**Time and temporalities in
digitally mediated
communication
(organized by Florian
Busch, Karina Frick)**

„stress dich nicht, ich bin ja eh noch mensen“: „sein+infinitive structure“ as a grammatical resource of ‘time management’ in digital informal communication in German

Panel contribution

*Yue Zhou*¹

1. Hamburg University

The starting point of this present work is the so-called absentive (de Groot 2000) or the “*sein*+infinitive structure” in German (Wöllstein 2015), e.g. “Anna ist einkaufen” (“Anna is (off/way) shopping”), which is supposed to express the “absence” of the subject referent at the “deictic center” of the speech act. Many grammatical and syntactical properties of this construction remain unexplained and the supposed absence as a core meaning proves to be unconvincing from a semantic-pragmatic point of view. For example, the semantic-functional study of digital informal communication via SMS and WhatsApp (Pecht/Zhou 2022) found different functions of the “*sein*+infinitive structure” in communicative practices (e.g. in making appointments or small talk), where a contextually or intersubjectively realized time reference is essential.

Building on these results, this paper deals with the contribution of the “*sein*+infinitive structure” as a grammatical resource in time management in digital quasi-synchronous interaction (Androutsopoulos 2024). By drawing methodologically on Interactional (written) Linguistics (Imo/Lanwer 2019), this analysis presents case studies from a data collection (N=177, last updated: January 2023) from Mobile Communication Database (MoCoDa) 1 & 2, which obtain authentic German SMS and WhatsApp chats. It will examine how the “*sein*+infinitive structure” can contribute to the realization of interactional temporality and how the (individual) handling of rhythm/timing among the interactants can be modeled. In doing so, not only grammatical properties (e.g. tense marking) and lexical means for temporal deixis (e.g. temporal adverbs), but also contextual and sequential indicators will be considered: The expression of the example given in the title (roughly in English: “Take your time, I am still gonna eat/eating at the canteen anyway”), which is used in response to an urgent suggestion of a time for an appointment, signals a relax rhythm of reacting to the addressee. Technical affordances (e.g. connection speed) of the communication media that can contribute to strategic time management will be also considered.

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Databases:

Mobile Communication Database (MoCoDa) 1. <https://mocoda.spracheinteraktion.de>.

Mobile Communication Database (MoCoDa) 2. <https://db.mocoda2.de>

Digital Practices of Overcoming Spatio-Temporal Distance as Resource of Identity Work in Smartphone-Mediated Communication

Panel contribution

*Julie Täge*¹

1. University of Bern

The emergence of smartphones and the medium-specific affordances such as mobility and portability have led to unprecedented flexibility in terms of time and space in smartphone-mediated communication. Speakers can now connect with a vast network at any moment and from virtually any location. Despite this newfound relativization of time and space, smartphone communication remains intertwined with social time structures. Following Nowotny (1994: 100), “every time-strategy, however individually determined, bears within it the stamp of social time, for nobody can free himself or herself from the temporal patterns that connect him or her with others.” Additionally, sociolinguistic research on transnational, digital communication has suggested that space and location affect language use since space is engraved into temporally structured communication on multiple levels (cf. Lexander & Androutsopoulos 2023; Karimzad & Catedral 2018).

The presentation aims to provide novel insights into how temporality and space shape the daily interaction of individuals, and moreover, how these configurations are employed as resources for social style and identity work. The central observation is that participants involved in complex time-space-configurations resolve the discrepancy between distinctive social frames by choosing semiotic resources adjusted to them.

The data originates from the SNF-funded research project *Texting in Time – Communicative practices of smartphone interaction in process* (University of Bern), which explores the temporality of smartphone communication. Utilizing screen-capturing data from daily smartphone use, recorded over the course of 14 days, and ethnographic interviews, the project seeks to describe and analyze the processual nature of smartphone interaction. Employing a combined methodological framework of interactional analysis and sociolinguistic style analysis, the study addresses two key questions: How are semiotic resources such as enregistered variants tied to temporal patterns in digitally mediated interactions? Furthermore, how do individuals adjust these temporal configurations of their smartphone-mediated communication to unfold and practice specific discursive identities (cf. Lyons & Tagg 2019)? To do so, datasets of two academic migrant workers will be analyzed as they live in multiple places and therefore, are confronted with questions of how to practice their identity within different spatio-temporal frames and to create digital practices that overcome the distance between different places. The analysis of authentic data sheds light on new experiences of time and space in the everyday life of participants, which until now have been regarded as flexible in the context of smartphone-based communication. Additional context in terms of language biography, everyday-use and their interdependencies is provided by ethnographic interviews. The empirical findings will lead to new perspectives on spatio-temporal dimension in mobile identity work.

Everyday Text Production: Analyzing Writing Processes and Contexts in Smartphone Communication

Panel contribution

*Jasmin Lallo*¹

1. University of Bern

This study examines how text production processes vary across socio-situational contexts in everyday smartphone-mediated interactions. Drawing on screen recordings collected as part of the Swiss National Science Foundation-funded project *Texting in Time* at the University of Bern, it explores mobile-mediated, text-based communication among German-speaking participants in Switzerland and Germany. The focus lies on the reciprocal relationship between temporal patterns, especially typing speed and revision practices, and socio-situational factors such as the topic, recipient, and concurrent digital activities.

Building on Hayes and Flower's (1980) seminal work on writing processes, as well as subsequent research acknowledging monitoring as integral to text production, this study posits that smartphone users engage in a recursive process of internal revision. Just as speakers monitor their own speech as they speak, writers continuously monitor their output during the writing process—whether on paper, computer, or smartphone—adjusting the pace of text production in real time.

Previous linguistic research has established links between genre, pauses, and revision practices in computer-based text production (Wengelin, 2006). Studies on typing practices on smartphone keyboards often focus on factors such as typing speed, performance, or the use of intelligent text entry tools, and are typically conducted using simulated keyboard interfaces within controlled settings (Alharbi et al., 2020; Palin et al., 2019). Hence, research on everyday smartphone text production is limited; for instance, Buschek et al. (2018) analyze typing biometrics while excluding the content of the produced text. Extending these insights to interactional text production processes within everyday smartphone-mediated communication, this study offers new perspectives on writing and revision practices—processes that are often inaccessible through prevailing methodologies in the field, such as mobile messaging chat logs.

Preliminary findings suggest that in casual, low-stakes contexts, users tend to produce text quickly with minimal revisions and less intensive monitoring. In contrast, emotionally charged or serious interactions involve slower, more deliberate text production, frequent revisions, and extended pauses, reflecting deeper engagement in self-monitoring and correction. This study thus contributes to our understanding of temporality in digital writing processes by analyzing how revision practices and typing speed are mutually influenced by, and in turn shape, interactional contexts.

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On the sequential arrangement of digitally mediated interaction and human-device interactivity: the case of running events

Panel contribution

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Time and temporality are key topics in research on mobile media communication in linguistics (Androutsopoulos 2024) and beyond (e.g. Moroşanu Firth 2020, Thorauge/Lomborg 2016). This paper introduces into the pragmatics discussion the ‘permanently online/ permanently connected’ (‘POPC’) theory, which originates in media psychology and communication studies (Vorderer et al. 2016, 2018; Vorderer/Klimmt 2020). This research investigates the socio-psychological impact of perpetual connectivity, emphasizing the constant interplay between human-to-human mediated connectivity (‘PC’, e.g. messaging, posting) and human-machine-interaction (‘PO’, e.g. browsing, reading, shopping, information-checking). However, it does not account for the temporal intertwining of PO and PC activities in everyday situations, perhaps due to the fact its evidence comes from interviews and questionnaires rather than data that reflect *in situ* practices. Drawing on theoretically informed, self-reflexive observation of my own and others’ participation in a series of running events, I sketch out in this paper the sequential arrangement of human-device interactivity (‘PO’) and digitally mediated interaction (‘PC’) during such an event. The analysis integrates notions such as polymedia (Madianou 2020, Androutsopoulos 2021) and device attention (Tagg/Lyons 2022). It is shown how moments of mediated connectivity with cataphoric and anaphoric indexical references set a bracket (Goffman 1974) around the event itself, which is paced by a heightened device attention to the datafication of the moving body (Jones 2015). While this case study examines a single type of event, it encourages researchers to cross-connect analyses of temporality in digitally mediated communication to surrounding embodied activity, thereby situating the research at the nexus of off- and online connectivity.

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Repeat Repost Recycle: Climate Change Discourse on Social Media

Panel contribution

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Time, timing, temporal structures, and rhythm play a fundamental role in interactional sociolinguistics, conversation analysis, and mediated discourse analysis (Jones 2013). Looking at a thematic multimodal discourse on social media platforms such as *climate change* and *climate futures* on Instagram (Pearce et al. 2024; Schwegler et al. 2024), the central role of time is not limited to aspects of interactional temporality: rhythm and repetition can be regarded as means of sense-making on a larger scale. For instance, annual rhythms, re-used imagery, and recurring elements of posts can contribute profoundly to the co-construction of group or community identities, support specific climate narratives, and foster future imaginaries.

This paper investigates metapragmatic ideologies of temporality and patterns of sense-making by analysing the communicative practices of *repetition*, *reposting*, and *post-recycling* on various linguistic and multimodal levels. A central example of our findings is the category of ritualised appreciation, which can be characterised as the celebration of rituals, holidays, and commemoration days on social media that evoke well-known offline practices of remembrance and acknowledgement, and simultaneously produces (new) rhythm and time-related digital practices. With this research on climate change discourse on social media, we aim at adding the dimension of annuality – as well as monthly and weekly rhythms – to the discussion of the interrelations between language ideologies, media ideologies, and time ideologies.

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Revising on the Move: A Gaze-Based Study of Spelling Practices in Mobile-Messaging

Panel contribution

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1. University of Bern

This paper examines the temporal dynamics of spelling and revision practices in mobile messaging through the combined use of screen capture and eye-tracking technologies. By analyzing how writers compose, revise, and adjust their messages while simultaneously orienting themselves to the temporal progression of interactions, the paper highlights the intricate temporal affordances of text-based mobile messaging (cf. Beißwenger 2020). It argues that digital writing via text messaging platforms is fundamentally shaped by interactional dynamics, and that the spatial and temporal separation of co-participants necessitates continuous orientation toward shared space-time indicators during the writing process, such as typing status notifications.

To investigate this, an experiment was conducted with 15 participants (five groups of three), who communicated via mobile messaging during a controlled task. Over the course of one hour, each participant's smartphone screen and eye movements were recorded, resulting in 15 hours of screen capture videos and eye-tracking data, as well as a text corpus of approximately 3,000 Swiss German text messages. The eye-tracking data provided detailed insights into where participants focused their attention while composing and revising messages. The data were coded based on the structural and functional aspects of revisions, and a quantitative analysis was performed to assess the frequency and distribution of different revision types. Additionally, writing processes where messages were completely deleted before sending were qualitatively analyzed to understand their (non) position in the temporal unfolding of the interaction.

Findings reveal that participants frequently revise their messages—45% of all messages contained at least one revision—with many of these changes linked to interactional timing and coherence. By integrating screen capture and eye-tracking data, this study provides empirical evidence of how users navigate their participation in mobile messaging, using real-time revisions to maintain conversational coherence. Thus, the paper also contributes to the discussion on the role of temporality in the construction of text messages, demonstrating that spelling practices are always carried out against the backdrop of interactionally shared time frames.

Time and temporality in digital tourism communication

Panel contribution

Monika Messner¹

1. University of Innsbruck

This contribution examines the coding and multimodal representation of time and temporality in digital tourism communication. Tourism texts do not only consist in describing and promoting a touristic place, but also in selling touristic time. Before travelling, tourists have preconceived ideas about the destination to be visited. This “pretour narrative” (Bruner 2005: 22) is reshaped and personalized with experiences made during the holiday and altered into a more coherent narrative after returning home. Digital tourism texts, such as destination websites, online travel guides, social media accounts of touristic places, video clips guiding through the destination, etc. work within the framework of this narrative in their writing, advertising, visualizing and depiction of the destination with the objective to turn potential tourists into actual tourists. Time and temporality explicitly and implicitly may be expressed within temporal relations (e.g., real time vs. discussed time vs. fictional time), temporal concepts (e.g., contiguity, time (un)boundedness), different temporal perspectives (e.g., locals vs. tourists) and the overlapping of temporalities on different scales (e.g., pre-, on- and post-trip experiences). Simultaneously, the semiotic and cognitive levels are mixed: tourism communication uses semiotic means to evoke imaginations, ideas and visions in the minds of potential tourists, distant times become near times. To express temporality and to represent vacation time, tourism communication uses lexical and grammatical means; indexicality, iconicity and symbolism; metaphors, metonymies and analogies; but also visual and iconographic/typographical codes (cf. e.g., Denti 2021; Messner 2023). In digital tourism texts, visual, verbal and cross-modal strategies are used in order to connote the text recipient as an ‘explorer’ and to encourage text reading as ‘exploration’ (Francesconi 2012: 83) – from a temporal perspective already before the actual vacation experience.

The methodological approach used for the analysis starts from a social semiotic multimodal discourse analysis (Kress/van Leeuwen 2021) and identifies the strategies adopted in tourism texts to communicate meanings and to influence tourists’ behaviors at a pre-trip stage. The investigation focuses on how temporality in tourism texts is represented and how the addressee is positioned in relation to what is described/depicted and enters into an interactive relationship with it. The corpus for the analysis consists of digital tourism texts (websites, social media, online travel guides, video clips) collected in 2023 and 2024. The objectives are to analyze how touristic time as a physical dimension is discursively translated into temporality and to propose a social semiotic/multimodal discourse analytical framework for interpreting ‘touristic temporality’ within the relation between language, visual codes, and digital media.

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**Toward a pragmatics of
understanding
(organized by Kerstin
Fischer, Yoshiko
Matsumoto)**

“If you can’t spot the irony, stay offline”: Irony miscommunication within the extended relevance theory and third-party reactions in online multi-party interactions

Panel contribution

*Xinyue Tian*¹, *Xue Yao*¹

1. Beihang University

Behind most ironic interactions there lurks the danger of miscommunication, as irony is always indirect, implicit, and context-dependent. According to the relevance theory, once the hearer identifies the speaker’s informative intention, their understanding is reached (Sperber & Wilson, 1995); otherwise, informative miscommunication arises. However, emotive miscommunication, in which the speaker’s ironic intention is recognized but the expected emotional reactions are not elicited, occurs often. Such miscommunication goes beyond traditional relevance-theoretic limits, which focus almost exclusively on propositional and conceptual meaning.

To account for them, this study follows the framework of the extended relevance theory (Zuo, 2018, 2020) to reexamine irony miscommunication. Data were obtained from 10 comment threads on social news reports on Weibo, including 298 cases of irony miscommunication. A refined classification of irony miscommunication is yielded: undetected irony at the informative level and unaccepted irony at the emotive level. The former is further coded, according to the degree of miscommunication, into, with and without metapragmatic awareness. Our findings suggest that informative intention and affective intention are equally important for creating a joint understanding in online ironic interaction.

This study then investigates how third parties react to irony miscommunication based on 414 spontaneous third-party comments. 3 categories of third-party comments on irony miscommunication are found, including 7 types. The combination of impoliteness and repair occurs most frequently. Their emotional tonalities imply that third parties usually view irony miscommunication as serious and angry, largely the fault of the hearer. They also take most of the responsibility for repairing miscommunication, differing from a collaborative view of communication (Clark, 1996), where the speaker and the hearer monitor and repair miscommunication collaboratively. These differences may relate to the nature of irony as one of the advanced theory-of-mind skills and language skills, as well as the participation framework of online multi-party interactions.

Theoretically, this study reexamines irony miscommunication within the extended relevance theory, validating the applicability of the extended relevance theory in different topics (e.g., irony) and contexts (e.g., online). Third-party roles are also introduced, offering a new analytical perspective on participation in the broader process of accountability and meaning negotiation of miscommunication. It also responds to calls for more attention to third-party perspectives (Hansen & Terkourafi, 2023). Finally, the study sheds light on the complexities and communication risks of irony in online multi-party interactions, contributing to facilitating successful interactions.

Keywords: irony miscommunication; extended relevance theory; third-party reactions; online multi-party interactions

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A Poetic Approach to a Pragmatics of Understanding: What Metrical Structures Reveal about Interaction

Panel contribution

Makiko Takekuro¹

1. Waseda University

Understanding involves multimodal elements in human communication, including language, bodily movements, and material objects. Studies have focused on comprehension and the responses elicited based on the denotational meaning and pragmatics of what is implied. Discussions about understanding often emphasize specific meanings articulated and the corresponding reactions generated.

This study takes a different approach to the pragmatics of understanding, by investigating metrical patterns of speech, which participants may encounter without conscious recognition. I offer a poetically grounded exploration of interaction, focusing on metrical structures among co-occurring multimodal elements within the interactional text (cf. Stanlaw 2020). I analyze data collected on Ishigaki Island, one of Japan's southernmost territories. Drawing on Hymes' verse/stanza analysis (1982, 1996, 1998) and Jakobson's (1960) poetic-aesthetic conception of linguistic structure, this research examines emergent forms of repetition and parallelism in a narrative conversation between two speakers who, while speaking the same denotational code (language), employ different "ethnopoetic *kata* ('patterns/styles/forms') (cf. Kataoka 2019).

In my data, when an islander talks about the festival, her speech features two or four (even numbered) units at the verse/stanza level. In contrast, her interlocutor from the mainland uses three or five (odd numbered) units in the verse/stanza organization, as observed in previous studies based on data from mainland Japan (Minami and McCabe 1991; Kataoka 2009, 2018). The mainland, unaware of the differing ethnopoetic conventions in this insular community, fails to discern the beginning or end of verses. As a result, she inadvertently adds a new verse when the islander attempts to shift topics or mistakenly concludes that a verse is finished when the islander continues speaking. This leads the islander to display signs of awkwardness, such as sudden silences, lengthy pauses, and extremely brief turn-taking. Such interactional discordance (Takekuro 2018) is often overlooked and challenging to resolve. My observations indicate that the use of distinct metrical (in other words, poetic) structures influences communication flow and undermines the establishment of "common ground" (Clark 1996) for understanding.

Since the poetic structure is "the hidden scaffolding" (Lempert 2018) that elucidates the magic of performativity, sharing poetic formations (*kata*) is likely to promote mutual understanding. In contrast, failure to make good use of *kata* may lead to discordance in interaction, disadvantages, or narrative inequality as argued by Hymes (1998) and Blommaert (2006). A poetically grounded approach to the pragmatics of understanding can illuminate the intangible aspects of interaction, which deserves further research.

Benefits of being atypical – Moving toward a pragmatics of understanding

Panel contribution

Yoshiko Matsumoto¹

1. Stanford University

While many modern linguistic studies in the past advanced by focusing on what are assumed to be “core” or “typical” phenomena in seeking to describe universality in language structure and use, the validity of pursuing universal principles focused on the traditionally assumed core/typical phenomena has been questioned by studies that address cross-cultural/linguistic diversities, nonreferential indexical meaning and the manifestation of interpersonal relations (e.g. Keenan 1976, Silverstein 1976, Wierzbicka 1986, Matsumoto 1988, Kádár and Haugh 2013, Ameka and Terkeroufi 2019, Locher & Graham 2010).

This paper builds on these previous studies and extends the inquiry to interactions involving speakers who have rarely received attention in pragmatics inquiry, namely, cognitively atypical persons living with dementia. Despite the predominant view that the linguistic behavior of such persons demonstrates communication breakdown due to their inability to use language and presents pragmatic deficits and disorders through violations of pragmatic principles such as Grice’s (e.g. Cummings 2017), rich communication is witnessed in natural conversations involving speakers living with dementia. Examination of the verbal interactions reveals how such speakers communicate, and, importantly, suggests an alternative direction of pragmatics research – one that can address diverse human interactions inclusive of multiple non-typical linguistic and sociocultural backgrounds.

The discussion will be based on two sets of data: (1) a documentary film of daily life and verbal interactions at a memory care residence in California, U.S.A, and (2) video recorded interactions during *haiku*-making sessions between older adults living with mild cognitive impairment and young adults. Both sets of data indicate *communication coherence* as well as *communication dissonance* and suggest that (a) interaction is shaped by the participants’ pursuit of interpersonal goals and that (b) coherent interaction relies on joint efforts to understand one’s interlocutor’s input. In the context of interactions involving an interlocutor with dementia, the paper will discuss examples illustrating how some succeed in collaborative interaction, including an exchange of factual information, while others experience interpersonal and informational dissonance.

The study illuminates the importance of each participant’s efforts to contribute to an evolving domain of discourse. Trusting each party’s genuine intent for communication and efforts to understand each other, rather than gauging each other’s action or ability based on one’s own or so-called universal interactional principle/belief, may be central to any successful interaction, typical or atypical. We may then be able to say that human communication depends on a joint effort for understanding, rather than following the classic pragmatic principles centered on calculations of informational content.

Microaggression: Towards a corpus-based linguistic definition

Panel contribution

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1. Université de Lille, 2. KU Leuven

In everyday interaction, offensive language can range from overt insults to more subtle, implicit comments that can communicate discriminatory ideas. Unlike explicit offensive language, which clearly communicates aggressive intent, microaggressions use subtle cues that seem inoffensive but trigger negative stereotypes and underlying prejudice.

Defined as “brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership (e.g., people of color, women, or LGBTQ persons)” (Sue & Spanierman, 2020: 36), microaggressions can be understood as a form of indirect communication, and it is therefore the illocutionary force inferred by the hearer that is key. Because of this, they are highly context-dependent, and their ambiguous nature allows the speaker plausible deniability, letting them deny any intent to harm (Elder, 2021). First identified by Pierce (1974), microaggressions have primarily been studied within psychology and sociology, focusing on their impact on marginalized groups. However, linguistic research on microaggressions remains limited despite the crucial role of context in their interpretation. This study aims to address this gap and to define microaggressions more accurately by using a pragmatic approach, based on the analysis of 500 self-reported cases of microaggression extracted from a dedicated online forum. Each reported microaggression includes contextual information and personal reflections from targets on how they were affected by the microaggression. Two researchers coded the dataset for pragmatic variables, including semantic presupposition triggers (Levinson, 2003), pragmatic presupposition (Stalnaker, 1999), speech act as perceived by the target and as intended by the speaker (Searle, 1975).

We aim to clarify the elements that constitute the “micro” component and “aggression” component in microaggression on the basis of a detailed linguistic analysis. We show how microaggressions often result from an interplay between pragmatic presupposition linked with specific constructions, intended and perceived speech act, combined with speaker deniability. We also call upon facework strategies (Brown & Levinson, 1987) to explain the phenomenon at stake. Specifically, Culpeper’s (1996) perspective on offensiveness, which highlights that offence is based on the hearer’s emotional response rather than the speaker’s intent, informs this study. This perspective supports our view that the “micro” and “aggression” components function on distinct yet connected pragmatic levels, that is illocutionary force and perlocutionary effect. Our approach shows how microaggressions combine explicit and implicit elements, creating complex dynamics between speaker intent and hearer perception.

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Multimodal feedback behavior and understanding in explanatory interactions

Panel contribution

Angela Grimminger¹

1. Paderborn University

Understanding, and the negotiation of understanding plays a crucial role in explanatory interactions. Such interactions can be characterized as being — at the beginning — asymmetric with respect to knowledge about or understanding of a certain concept or entity, and as having the goal of increasing understanding on the side of the explainee (i.e., the person addressed by the explanation). In dyadic explanatory interactions, both interlocutors contribute to this goal: the explainer, most obvious, by explaining, but also by monitoring the explainee (Clark & Krych, 2004), and the explainee by providing feedback, not only via speech but also using nonverbal and multimodal forms of behavior (Rohlfing et al., 2021; Türk et al., 2024).

To investigate how such multimodal forms of feedback are related to different levels of explainees' understanding, and thus, how this feedback can inform an interlocutor, we build a rich multimodal corpus, MUNDEX (*Multimodal UNderstanding of EXplanations*, Türk et al., 2023) which contains of 88 dyadic board game explanations between German native speakers. The interactions were video recorded from six camera perspectives with separate audio-recordings for each interlocutor, that allow to analyze the speech signal and most bodily movements (facial expressions, head, hands, and torso movements). Explainees' understanding was assessed via a video recall task after the interaction session that both interaction partners carried out (separately). Explainees commented on their own understanding, and explainers on their belief on the explainees' understanding. Time-alignment of these auto-assessments with the multimodal data yields information on regions of understanding, partial understanding, non-understanding, or misunderstanding.

I will present our first results on which multimodal signals seem to predict sequences of understanding or non-understanding (Türk et al., 2024) as well as how explainers adapt their explanatory behavior based on their interpretation of explainees' level of understanding (Lazarov & Grimminger, 2024).

This research addresses the question what communicative resources in addition to spoken means communication partners use to create a shared basis for understanding and jointly come to a certain goal, which for explanations is understanding.

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Mutual (mis)understanding in intercultural first conversations

Panel contribution

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Talking with people we have not met before is something we do in a whole range of different settings. However, while the ways in which people get acquainted have been the object of study for a number of decades across a range of different fields (Haugh and Sinkeviciute 2021; Kellerman and Lim 1989; Svennevig 1999), there has been less research to date that has systematically examined the extent to which (mis)understandings are accomplished in initial interactions (Bavelas, Gerwing and Healing 2017), in particular, in intercultural first conversations where participants come from different linguistic and cultural backgrounds (Davies 1984; Shigemitsu 2020). In this paper, we analyse the ways in which participants in intercultural first conversations interactions negotiate (mis)understandings about what the other is taken to mean through an interactional pragmatics lens. Our analysis builds on a primary dataset of 25 audio/video recordings of first conversations between Australian and Chinese speakers of English, and a secondary reference dataset of 50 first conversations in intracultural settings (25 X Australian-Australian; 25 X Chinese-Chinese). Through paying attention to both sequential and indexical aspects (Haugh and Chang 2019) of the meanings of selected social actions in these intercultural first conversations, we identify and carefully examine cases in which mutual understandings are explicitly negotiated by participants through repair, and contrast these with cases in which potential mutual misunderstandings do not explicitly surface in the conversational record. A key finding to emerge from our analysis is that while sequential meanings are (generally speaking) repairable, indexical meanings are less amenable to repair, in part because they may remain unrecognised, 'deep' misunderstandings (Rancière 1999) on the part of those participants. We conclude by briefly reflecting on the ontological complexity of what constitutes mutual understanding in intercultural settings.

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Navigating relational power and interpretations of the compliment “your Japanese is good” in a YouTube sketch

Panel contribution

*Taiga Ikedo*¹

1. Stanford University

This study examines how users evaluate the negatively framed compliment “*Nihongo jōzu*” (Your Japanese is good) in a YouTube comedy sketch popular among Japanese language learners. I explore how power attributed relationally to interlocutor roles enacted in a comedy influences user interpretations of the compliment. By focusing on relational power dynamics between native and non-native speakers, I argue that perceived power asymmetry and the discourse context (e.g., language learning) play a central role in interpretations and evaluation in this anonymous cross-cultural computer-mediated discourse (CMD).

The direct compliment is embedded in a video by a YouTuber who is both a Japanese teacher and comedian. He begins by denying the compliment’s propositional content and then performs a sketch enacting two roles—a Japanese learner and a native Japanese speaker—through a series of greeting sequences. The learner’s greeting, marked by pronunciation, receives a compliment from the native speaker, whereas an unmarked greeting prompts the question, “How long have you been in Japan?” Although the compliment is sequentially dismissed, the question is framed positively as an achievement, “a proof of good Japanese.”

Pragmatic theories often posit that power relations are uniformly understood among speakers and recipients within distinct sociocultural units (e.g., Brown & Levinson, 1978). In such frameworks, a direct compliment can serve as a positive politeness strategy or encouragement, especially when given by someone of higher social status (Holmes, 1986). However, YouTube’s broader participation framework (Dynel, 2014) allows users to negotiate their interpretations of the compliment through their diverse sociocultural backgrounds. Here, users navigate multiple centers of authoritative power, understood as “socially valued but unequally distributed attributes” (Van Dijk, 2012, p. 3), with varying levels of accessibility and legitimacy (Blommaert, 2010). Users position themselves relative to the compliment giver and receiver roles within this interactional space. This raises the question: How do power dynamics shape users’ interpretations of the compliment?

Viewers’ comments reveal that the understanding of the compliment reflects power dynamics discursively attributed to the relational roles of giver and receiver in this particular context of CMD. Some defend the well-intended behavior, arguing that native speakers of less dominant languages (e.g., Japanese) use it as a “polite” gesture and a normative way to acknowledge the learner’s status in their language. Others interpret it negatively as positioning the receiver lower than the “competent” native speaker, reinforcing power asymmetry (Culpeper, 2011). However, within the CMD context of Japanese language learning and humor, the power asymmetry behind this typical compliment is naturalized. Thus, the compliment is seen as a learning milestone—an expected stage before achieving “good” proficiency. Meanwhile, those already considered “competent” may take issue with how the compliment presupposes the speaker’s relative authority over the addressee (Goodwin & Goodwin, 1987). Therefore, the discursive negotiation of relational power gives rise to shared and divergent understandings of the linguistic form beyond propositional content. By examining how users navigate competing power dynamics, I offer a nuanced perspective on how individuals understand and evaluate the meaning of the compliment.

Negotiation of understanding in human-robot conversations in dementia care

Panel contribution

Shumin Lin¹, Heidi E. Hamilton², Sin-Ying Chen¹

1. National Yang Ming Chiao Tung University, 2. Georgetown University

Many studies have demonstrated that the use of social robots has a positive influence on people living with dementia (PLWD) and that PLWD's interactions with the robot require caregivers' facilitation. However, little is known about the situated practices of human-robot interactions in dementia care. In particular, the conversation application, installed in humanoid robots, has rarely been reported in use by and with PLWD. While sociolinguistic research has begun to examine the situated practices of human interactions with AI conversational agents (e.g. Amazon's Alexa) (Koh, 2024), this research has rarely involved PLWD or anthropomorphic social robots. The present study extends both lines of research to examine the situated practices of human-robot interactions in dementia care, focusing particularly on the negotiation of meaning in triadic PLWD-caregiver-robot conversations.

This study is drawn from an ongoing ethnographic project on eldercare communication in a Taiwanese adult day center (ADC). The ADC has recently adopted a humanoid robot (Kebbi) in its weekly one-hour Kebbi session, in which the caregiver facilitates both whole-group robot-front activities (e.g. listening to the robot sing) and individual PLWD-robot conversations. This case study focuses on one woman with moderate dementia (Meifeng), who speaks predominantly Taiwanese, conversing with Kebbi, who only speaks Mandarin, with the facilitation of the caregiver (Julie), within one Kebbi session. Data includes video recordings of the interactions, interviews with the caregiver, and observation field notes.

Drawing on the notions of knowledge schemas and interactive frames (Tannen & Wallat, 1993) and participation framework (Goffman, 1981), our analysis focuses on the dynamic negotiation of understanding and shifting participant roles during the triadic human-robot interactions. We identify factors that shape the process of the negotiation of understanding such as varied levels of understandings between the two individuals about how to interact with the robot as well as the robot's lack of pragmatic understanding for engaging in human communication. Furthermore, we show that the caregiver scaffolded Meifeng's conversation with Kebbi by instructing her how to talk to the robot: generating questions and requests to Kebbi, ranging from Kebbi-related fun facts to personally-tailored questions for Meifeng; whispering utterances to Meifeng for her to repeat to the robot; and handling the robot's misunderstandings of Meifeng's and her own utterances. Finally, we demonstrate that through three stints of interactions with Kebbi over the course of the session, Meifeng not only gradually learned to converse with the robot, moving from animator to author and principal in her speaker role (Goffman, 1981), but also displayed visceral excitement and pleasure through her laughter, together with Julie's.

This research contributes to the pragmatics of understanding by examining the intricate dynamics in triadic conversations involving PLWD, caregivers, and robots. The findings highlight the joint efforts in making sense of and managing the interactions with the robot. The triadic human-robot-dementia communication processes demonstrate the creation and value of the relational aspects of conversation over the denotational meaning of the utterances. Despite the robot's limitations for human conversations, the human interlocutors developed a meaningful and pleasurable experience while interacting with the robot.

Non-verbal arguments and common ground

Panel contribution

*Igor Ž. Žagar*¹

1. Educational Research Institute

For the last thirty years (or so), the field of argumentation has become more “flexible” and open to new approaches, approaches that are not based on logic (of one form or another), not even on language.

Visual argumentation started to develop in the nineties and literary flourish at the beginning of the new millennium (Groarke, Birdsell, van den Hove, Kjeldsen ...), in 1997 Michael Gilbert (*Coalescent Argumentation*) proposed four modes of argument(ation): logical, emotional, visceral (“physical”) and kisceral (“meta-physical”, “intuitive”), and Christian Plantin has published a large volume on the role of emotions in argumentation *Les Bonnes raisons des émotions – Principes et méthode pour l’analyse de la parole émotionnée* (2011).

Whether we stick with a rather neutral definition where argumentation is defined as “the attempt to convince others of some point of view” or a pragma-dialectical one (van Eemeren et al.) where argumentation is defined as “a communicative and interactional act complex aimed at resolving a difference of opinion”, it is more than clear that for argumentation to be possible, we need (at least) two persons. What is not that clear if we take Gilbert’s classification seriously is how these persons exchange arguments, understand them, and negotiate what really is/was an argument; what is their common ground?

A strictly “logical” argument(ation) seems to be rather linear and poses no problems at all.

Argument(ation) in “everyday language” may seem unproblematic as well. Still, there are a few complicating factors: words can be polysemous, historical, social, cultural and intellectual common ground of the participants may be different (and therefore not common ground at all), words and phrases may trigger different frames or/and mental spaces with participants in the (argumentative) discussion (to name just a few “disturbing” factors).

With visuals, things change radically; if words **can be** polysemous, visuals **are basically** polysemous **and** polyphonic, i.e. (at least implicitly) referring to other (previous) situations, discourses and visuals or quoting them. What will in the case of visuals be actualized (negotiated?) as the argument in question increasingly depends on historical, social, cultural and intellectual common ground of the participants, and visuals may trigger even more diverse and disparate frames and/or mental spaces with participants than verbal communication.

And what if we widen the scope even more and try to include smells, tastes and touches (as some theorists propose)? If words and visuals are shared by the participants in the (argumentative) discussion, smells, tastes and touches are (usually) not. We have to report about them (verbally), which takes their distinctive features away; they become words and phrases of a descriptive kind and cease to be distinctive smells, tastes and touches, the entities we perceived, with the qualities that persuaded us (about something) as individuals.

Can visuals, smells, touches, and tastes, therefore, be arguments? How broad can the scope of what is an argument be? Do non-verbal elements influence the pragmatics of understanding in general, not just in argumentation?

These are some of the questions I’ll be concerned with in my presentation.

Prosodic comments about non propositional content : understanding interactions

Panel contribution

Francois Nemo¹

1. Orleans University

Prosodic comments about non propositional content : understanding interactions

While it has often been assumed that the pragmatic role of prosodic realization/intonation was to provide meta-propositional comments about the propositional content of an utterance, or to mark the illocutionary value of that utterance, the aim of the communication will be to show that prosodic comments are often:

- associated with non-propositional content or not commenting the propositional content or sometimes commented by the propositional content;
- are *metacontributinal* (not commenting individual utterances but their interactive value within a conversational sequence).

The first claim will be backed and illustrated by the study of:

- utterances in which what the prosody talks about is not what the proposition talks about;
- corrective injunctive utterances that are not textually corrective.

It will further be shown that a conversation being defined by a question under discussion and a contributinal sequence formed of contributions and the sequences they trigger/initiate (as part of the process of ratifying or not the contribution), understanding prosodic comments is extensively a matter of unifying/indexing them with ratificational and contributinal issues.

This will notably be illustrated by the various ways any ratification process associated with a contribution forcefully becomes a negotiation, which incidentally often starts within the initial contribution as that contribution for instance often anticipates possible non-ratification by answering in advance to potential objections. The role of prosody in all such developments, and the resulting existence of a *prosodic dialogue* between interlocutors will be detailed and illustrated in the final section.

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The Pragmatics of Understanding Robots

Panel contribution

Kerstin Fischer¹

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In this paper, I present a proposal for a framework that accounts for how understanding is achieved in interaction, which I illustrate on human-robot interactions; such interactions, because of their novelty, are very suited to study the mechanisms and processes involved in creating a shared understanding between interaction partners.

The framework proposed comprises first the shared general assumption that speakers are choosing their behaviors so that their recipients can figure out their intended meanings. Second, to make this possible, interactants draw on partner models, which comprise their assumed common ground. Both the partner model and common ground are continuously updated, though within the limits of the partner model (cf. Fischer 2016). For instance, people may assume that robots understand English and produce an utterance of which they expect that the robot can figure it out, like ‘hello’. If the robot responds with a counter greeting, they update their partner model to confirm that their common language is English, and that this robot can be talked to in conversational English and in line with social practices known from human interaction. People may therefore understand the robot to depict a social being (Clark & Fischer 2023), which in turn leads to a set of inferences about further expectable capabilities of the robot (e.g. Clark 1998; Fussell et al. 2008; Fischer & Jelinek 2025).

However, while depicting social beings, robots are still artefacts, and interactions exhibit many features that appear peculiar from a third person perspective. For instance, people can be observed to engage with robots in conversational sequences that do not have a factual basis or are deviant in ways that would be accountable in human interaction, as, for instance, in the following episode:

A woman has taken a glass of water from a drink-serving robot that drives around offering water to visitors who are waiting in front of a concert hall. The robot turns to the woman and says: “can I offer you some water?”, to which the woman responds, “that would be wonderful, thank you!” – even though she has already taken a glass of water. The robot then utters “cheers”, to which she responds by laughing, glancing at her partner, lifting her glass and reciprocating “cheers”. The example shows that in the sequence, the participants are creating a fluent and polite dialog, which exhibits joint understanding, even though the robot is offering something the participant already has, which she nevertheless happily accepts, followed by a toasting exchange, even though this generally involves both participants lifting their glasses and drinking, which is obviously not given in the case of the robot (Fischer et al. 2020). Thus, the participants jointly depict fluent dialog, even though it requires some degree of joint pretense at several levels.

The framework proposed therefore comprises a third system, namely a general set of communicative tasks to which participants can be shown to attend, here conversational fluency, and may do so depending on their understanding of the affordances of the respective situation.

Understanding the pragmatic assumptions and communicative coherence of individuals with Autism Spectrum Disorders: A qualitative and quantitative analysis of (meta)pragmatic strategy for demonstration tasks in Japanese

Panel contribution

***Kyoko Aizaki*¹, *Tomoko Tatsumi*², *Motoaki Nakamura*³, *Tsukasa Okimura*³, *Hidenori Yamasue*⁴,
*Toshiki Iwabuchi*⁴**

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The present study aims to investigate the pragmatic styles and (meta)pragmatic strategies of individuals with Autism Spectrum Disorder (ASD) during the Autism Diagnostic Observation Schedule, Second Edition (ADOS-2) demonstration task, using both quantitative and qualitative methods. The latest edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-5-TR, APA, 2022) identifies two core features of ASD: “persistent deficits in social communication and social interaction across multiple contexts,” as evidenced by symptoms such as deficits in socio-emotional reciprocity, and “restricted, repetitive patterns of behavior, interests, or activities” (RRBIs). These features are thought to affect the pragmatic idiosyncrasies of people with ASD, and for decades, many studies have analyzed this atypicality (e.g., Tager-Flusberg, 2000). However, there is a lack of research adopting a multifaceted view of the pragmatic abilities of individuals with ASD, focusing on the interactional context and the relationship with the interlocutor. In response to this gap, Aizaki (2023) analyzed conversational cases involving pragmatic use by individuals with ASD, however, this requires further investigation.

This study focuses on the explanatory and instructional context of the ADOS-2 task and examines the relationship between Japanese speech-ending forms, which index various social contexts (Silverstein, 1976; Cook, 1990), and repetitive expressions found elsewhere in the task. Specifically, the study investigates the frequency with which specific end-of-speech forms are used and explores how these forms relate to repetitive linguistic expressions in the interaction. We do this by analyzing discourse data from the demonstration task performed by 24 speakers. These data consist of face-to-face interactions between a speaker with ASD and an evaluator, in which the speaker is asked to explain how to brush their teeth. Our dataset comprises 1,203 utterances. The aim is to understand how habitual consistency in language use contributes to the narrative structure both locally and across cases. Furthermore, the study explores changes in the use of end-of-speech forms and their relationship to other expressions in the context of pragmatic concepts from linguistic anthropology and conversation analysis, such as repetition and adjacency pairs. It also attempts to identify the function of repetitive language and how it serves as a (meta)pragmatic strategy for individuals with ASD.

The analysis revealed significant individual differences in the frequency and patterns of repetition, with some participants using repetition more extensively than others. Interestingly, despite the somewhat limited lexical variety, the group that used repetition more frequently tended to produce repetitive elements other than the final parts of sentences also tended to produce. This phenomenon reinforces the overall structure of repetition. This finding consistent with Jakobson’s (1960) concept of the “poetic function,” which emphasizes the role of repetition in organizing language and enhancing its aesthetic form. In this context, repetition serves as a form of “poetic structuring” and contributes to an ecological (meta)pragmatic strategy. Therefore, repetition—often

perceived as a symptom of ASD—can be seen as a purposeful and adaptive strategy that helps individuals with ASD to navigate communication more effectively.

Unshared understanding in Speech-and-Language Therapy: When how you talk is more important than what you say

Panel contribution

Bracha Nir¹, Gonen Dori-Hacohen²

1. University of Haifa, 2. University of Massachusetts Amherst

In Speech-and-Language Therapy (SLT), mundane talk is simultaneously at the center of attention, and the vehicle through which therapy (with its unique task-directed talk; Toerien & Kitzinger, 2007) is performed. Focusing on pediatric SLT, we explore the pragmatic principles that constrain meaning assignment in interactions with children and show that these principles lead to unshared understandings.

Previous research indicates that therapists aim to achieve maximal participation while working on the communication abilities of their clients. At the same time, the therapists and the children are motivated by conflicting communicative goals (Nir et al., 2021). Here, we show that the result of these pragmatic circumstances is the consistent countering of expectations assumed by Grice's (1975) Cooperative Principle (CP), raising questions regarding the implicit ground-rules of interpretation (Mercer & Edwards, 2005) that underlie SLT interactions. We thus elaborate on previous works on understanding in institutional settings (Sarangi & Slembrouck, 1992; Ladegaard, 2009).

As we illustrate via examples taken from an extensive corpus of 12 Hebrew SLT-Child video-recorded interactions, SLT therapists consistently flaunt and even violate the CP at different levels of the interaction – the turn-level, the action-level, and the overall frame – in order to promote their main goal, namely to elicit talk, and particularly correct (or corrected) talk. Thus, similarly to teachers in conversation with students (Ladegaard, 2009), the therapists' behavior may be described as systematically violating the Quality maxim: using a practice that mundanely indicates misunderstanding while, in fact, understanding the talk, as in the case of employing "other-initiated-repair" turns for correction of speech. Or, the Manner maxim is disregarded when different conversational actions are all used to encourage the child to speak. Even at the frame level the therapists flaunt various maxims in service of their therapeutic goals, using practices such as small-talk but without attending to what is said, and so promoting talk rather than affiliation or rapport (Nir & Dori-Hacohen, 2023). The children's reactions to such behaviors are indicative in their variation: at times they seem to understand these violations as the norm in the SLT session, and at times they resist or misunderstand these practices, leading to atypical conversational adjustments (such as rejections and even denials) on the part of the therapists.

Despite its explicit presumption of both social and linguistic cooperation (Thomas, 1998), the SLT-child session diverges from interactions in which cooperation can be taken for granted, as each of the participants follows a different set of ground-rules. Thus, the children are constantly faced with situations where mundane ground-rules they themselves follow are precariously applied, and even suspended, by the therapists. These institutional representatives, on their part, promote linguistic rather than communicative competence (see Hymes, 1992), seemingly at all costs. Further to the view that social partnership and equality is the basis for the conversational application of the CP (e.g., Mey, 1987), we suggest that conversational understanding in SLT is first-and-foremost dependent on the institutional characteristics of this setting. We conclude by discussing the implications of our findings to understanding Understanding in mundane interactions.

**Toxic language across
time and space
(organized by Lucien
Brown, Xi Chen)**

“Things like that don’t leave you”: Impoliteness, rudeness and abuse in narratives of inequalities in the workplace

Panel contribution

*Louise Mullany*¹, *Victoria Howard*¹

1. University of Nottingham

This lecture will demonstrate the practical usefulness of pragmatics in action by analysing how narratives of impoliteness, rudeness and abuse can be used as tools to facilitate social and cultural change in global workplace practices. Our data focuses on narratives of those from non-traditional groups working in a range of professions, including science, engineering and financial services. We assess how their lived experiences of impoliteness, rudeness and abuse has negatively affected their professional identities and career progression. We draw on an original dataset collected by the authors between 2020-2024, comprised of data elicited from 190 professionals from a range of different backgrounds, ethnicities and cultures. The narratives have been captured through a series of qualitative, active interviews and informed by participant observation. The paper focuses on narratives of personal and vicarious experience of workplace interactions, expanding Watts’ (2003) definition of Politeness¹ to foreground an approach to the pragmatics of politeness where participants’ own perceptions of impoliteness, rudeness and abuse are at the centre of our investigations. We also adopt an intersectional approach, exploring accounts of the negative effects of racism, sexism, homophobia, ableism and ageism on career progression, health and well-being.

We explore how speakers evaluate their lived experiences as “impolite”, “rude” and unacceptable behaviour, and also how the telling of narratives enables participants to make sense of their lived experiences and the negative impact it has had on their careers. Through narrative analysis, we will also highlight how humour has been used as a powerful guise for the performance of inappropriate communication, particularly by those in positions of power in the workplace, functioning as an excuse for plausible deniability, othering and victim-blaming, particularly through accusations of not being able to take a ‘joke’. As part of this focus, we demonstrate how uncovering stories of impoliteness and rudeness can lead to awareness and confidence for all groups to learn how to quickly identify and call out inappropriate communication, including humour. These skills can be applied as effective training tools to raise awareness of unacceptable workplace behaviours which are limiting the opportunities of non-traditional groups in professional domains.

We also aim to demonstrate how the analytical tools of linguistic impoliteness and rudeness can be used to facilitate collective group action against workplace prejudice and discrimination to bring about more sustained social and cultural change. We will demonstrate this by sharing the results of our most recent consultancy work. By raising awareness of insulting, abusive and prejudicial language and showing the damaging impact that this has on the everyday working lives of professionals, the aim is to raise awareness and change behaviours, replacing exclusionary, insulting communication with inclusive linguistic behaviours and a deeper sense of collective social responsibility to one other at work.

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“I’ve never heard such elegant swearing”: Differential audience reactions to swearing in Korean online video content

Panel contribution

Soyeon Kim¹, Lucien Brown¹

1. Monash University

The global spread of Korean screen cultures has seen certain features of the Korean language emerge as international emblems of the Korean language, including notably kinship terms and politeness features. In addition, rude language and swearwords have also gained attention as important features of the Korean language that viewers are highly sensitive to, and which engender complex reactions from both Korean and international audiences.

In the current paper, we use impoliteness theory to investigate the ways in which online audiences interaction with swearing in online video content. Specifically, we analyse three online videos which feature (1) famous Korean male actor Lee Dong-Wook, (2) Hyundai Home Shopping presenter Jeong Yun-Jeong and (3) Kang Joo-Eun Canadian-raised wife of actor Choi Min-Su, and we also analyse over 1,000 viewer comments. We look at the use of swearing and other potentially impolite language in the video clips themselves, and then analyse viewer reactions to them. Our analysis attempts to pinpoint differences in how audiences react to swearing depending on the context and speaker identity.

The analysis reveals that the videos themselves contain comparable levels of swearing, featuring expressions such as *saekki* ‘bastard’ (video 1), *ssibal* ‘fuck’ (video 2) and *jiral* ‘bullshit’ (video 3). Despite this, the viewer reactions display a high level of variation. Whereas (2) was perceived by viewers as vulgar with some questioning whether Jeong was on drugs or alcohol, (1) and (3) were seen as cool or even cultured. Lee and Kang were praised for making swearing sound like standard language and refined. We discuss how these different perceptions relate to contextual factors including gender and class, and how they point to the inherently unstable and contextualised nature of impoliteness interpretations, particularly when represented on screen.

“Why don’t you admit you are the language police”: Enregisterment and offense-taking as social actions

Panel contribution

Hsi-Yao Su¹

1. National Taiwan Normal University

This study explores the interwoven relationships between language policing, enregisterment, offense-taking, and assessments of (im)politeness. Specifically, it examines how ordinary Taiwanese netizens police others’ use of perceived Mainland Chinese expressions on Taiwan-based online platforms, and how such acts of policing can subsequently be resisted and delegitimized. In recent years, the rising prevalence of policing the use of Mainland Chinese expressions on Taiwanese social media has led to the emergence of a metapragmatic label, *zhīyǔ jǐngchá* (literally “Chinese language police”). This study focuses on cases where mundane, non-political online posts were challenged by ordinary netizens for containing perceived Mainland Chinese expressions, an enregistering moment (Agha 2005) where identities, the expressions in question, and Mainland Chinese Mandarin and Taiwan Mandarin as two registers are connected. Such challenges, however, are sometimes delegitimized on the grounds of inappropriateness/impoliteness or linguistic inaccuracy, another enregistering process that discredits “*zhīyǔ jǐngchá* talk.” The study poses the following questions:

1. What pragmatic strategies are used by ordinary netizens to initiate language policing, an extremely face-threatening act? What strategies are used by the opponents of language policing to discredit “*zhīyǔ jǐngchá* talk”?
2. How do *zhīyǔ jǐngchá* and their opponents respectively show their offense-taking, and how is this offense-taking connected with enregisterment and assessments of (im)politeness?

3. What identity and ideological work are manifested in this process?

Fifteen online posts that were policed by other netizens and over 2000 responses to these posts are analyzed. The study reveals that these cases of language policing always involve acts of enregisterment, i.e., calling attention to particular linguistic elements as “coming from China.” The enregistering acts alone can serve as acts of sanctioning, an essential element of offense-taking (Haugh 2015). Yet for enregistered linguistic elements to be seen as sanctionable, the contrasting identities of Taiwanese and Chinese and the language ideologies of a one-to-one mapping between identities and linguistic repertoires are presumed and reinforced. Likewise, when defending themselves against language policing, the post authors and supporting commenters also often enregister “*zhīyǔ jǐngchá* talk” as an inappropriate, offensive discourse type. In other words, enregisterment, offense-taking, identity construction, and language ideological work are intertwined. These policing acts shape not only language but also moral order (Garcés-Conejos Blitvich & Kádár 2021) and ideologies of linguistic and social differentiations (Gal & Irvine 2019).

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Code-switching as an Insulting Strategy

Panel contribution

***Natalia Knoblock*¹**

1. Saginaw Valley State University

The presentation is devoted to a less prototypical application of code-switching, namely for insult and mockery of the language of an opponent during war. Describing the usage of Mock Ukrainian by pro-war users of Russian-language social networks, the project relies on such concepts as code-switching, anti-language behavior, and mock languages as its theoretical foundation.

Code-switching is typically understood as a feature of bi- or multilinguals' communication involving alternation between language varieties in the same speech event. Classic works (Gumperz, 1982) describe code-switching as a reflection of speakers' variable social positioning that emulates their multifaceted and shiftable identities. Code-switching depends on social settings, topics, and interlocutors, and is a sign of skillful control of the languages/varieties involved. It can serve various purposes, including expressing identity, facilitating communication by articulating terms and concepts in the variety better suited for it, and signaling group membership. Since language is one of the features significant for people's identities, the language of the opposing side may become the target of attack and be subjected to criticism and mockery in times of conflict. Warring factions often engage in mock language and anti-language behaviors (Hill, 1995, 1998; Halliday, 1976; Callahan, 2010; Lefkowitz & Hedgcock, 2017) to antagonize the opposing side and enhance internal cohesion. The processes observed in anti-Ukrainian discourse are somewhat similar to the phenomenon described by Hill as Mock Spanish. She described the trend of English-speaking monolinguals interjecting their speech with Spanish words or phrases. These insertions are often grammatically or lexically incongruous, and their use is pejorative.

While Mock Ukrainian exists in a very different sociopolitical context, it has some similarities to Mock Spanish, which will be described in the presentation. Most importantly, just as Mock Spanish covertly indexes negative stereotypes of Spanish speakers, Mock Ukrainian is produced as a result of a negative evaluation of Ukrainians and their language. The analysis of a large collection of antagonistic online discourse during 2014-2015 and 2022-2023 demonstrated that the common phrases in Mock Ukrainian interjected into Russian sentences while discussing Ukraine and the war often relate to the topic of Ukrainian independence. So, the word "independence"—alone or in the phrases "independence day" or "independence square"—is not translated into Russian, but is included in its Ukrainian form (with various degrees of accuracy). The Ukrainian word for "language" frequently is inserted into Russian-language comments, and words denoting state symbols, such as the Ukrainian flag, anthem, and coat of arms, are also common elements of Mock Ukrainian. The presentation will illustrate these and other common trends of Mock Ukrainian in antagonistic online discourse with specific examples and will provide arguments for singling it out as a trend significantly different from prototypical code-switching.

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From toxic language to physical violence: normalisation of impoliteness in political discourse

Panel contribution

Milan Ferencik¹, Zuzana Nováková¹, Jonathan Eddy¹, Sona Halkova¹

1. University of Presov

On May 15, 2024, Slovakia's PM *Róbert Fico* was shot and wounded when he came out in the public after a meeting of the Slovak Cabinet in the Central Slovakian town of Handlová. The shooter, a 71-year-old man, was detained immediately after the shooting. On July 13, 2024, a former US president and the then nominee of the Republican Party in the 2024 presidential election *Donald Trump* was shot and wounded at an open-air campaign rally near Butler, PA. The shooter, a 20-year-old man, was shot and killed on the spot by a member of US Secret Service Sniper Team. Both attacks on the top political leaders in the two societies took place amidst the political rhetoric which normalises impoliteness to the extent that it engenders the societal atmosphere in which physical violence is imminent. It is debatable how much has the "toxic language", which the two leaders themselves have used, contributed to the extreme polarization of the two societies and prepared ground for acts of physical violence which put the very foundations of democratic societies to test. In the paper we seek

- to find out whether the causality between "toxic language" used by the assassination targets and the perpetrators' unsuccessful assassination attempts on them is articulated in the media and by citizens on social media platforms. We look at the concrete manifestations of toxic language used by the assassination targets and the argumentative procedures which journalists and social media participants use to link verbal and physical aggression.
- to identify how the incidents are represented in the form of different competing frames of interpretation by the media, citizenship and the representatives of the political spectrum
- to apply Culpeper's (2011) analytical impoliteness framework to the analysis of the interpretation of toxic language as impolite
- to apply Wodak's (2021) concept of "shameless normalisation" to the establishment of impolite/shameless behaviour into political culture as "normal"
- to identify two respective trajectories of political violence whereby the "normalization" of toxic language/impoliteness fuels the escalation of tension and takes the form of a "cycle of impoliteness reciprocity" (Culpeper and Tantucci, 2021) which can possibly spiral into acts of physical aggression.

As our data, we use media reports of statements of the assassination targets and social media platforms which accompany these reports. As the major theoretical-methodological approaches we use critical discourse analysis, cognitive frame theory and impoliteness theory.

Key words:

Cognitive framing, impoliteness, political violence, shameless normalisation, toxic language

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Gender-Related Social Norms, Power Dynamics, and Offensive Language in Japanese Online Communication

Panel contribution

*Xiangdong Liu*¹

1. Western Sydney University

This study investigates how gender-related societal norms and power dynamics in Japan are reflected and reinforced through language use in online discussions, focusing on gender-based disparities in offensive language within Japanese online communication.

It analyses two comparable sub-datasets collected from Yahoo Japan in 2018. The first dataset comprises comments on news articles reporting the extramarital affairs of two well-known retired athletes (one male and one female). Similarly, the second dataset contains comments on articles discussing LGBT-related remarks made by two politicians of different genders from the same political party.

Employing Culpeper's (2011) Conventionalised and Non-Conventionalised Impoliteness Formulae, the research addresses three key questions:

1. Are there similarities in the targets of criticism across the paired comments?
2. Do the sets of comments share commonalities in the aspects being criticised?
3. Are similar impoliteness strategies employed in comments directed at women and men?

The findings reveal significant gender imbalances in the analysed online practices, with comments targeting women frequently containing offensive language, unlike those aimed at men, despite similarities in reported actions or statements. Additionally, women face more severe criticism and more potent attacks, characterised by dehumanising language and personal assaults on dignity.

These findings affirm the presence of gender-based social power dynamics and status variations in online discussions, including unequal societal power structures and social norms perpetuated by participants in the examined online forums. Additionally, the study highlights the persistence of conventional moral standards and expectations for Japanese men and women in the mindsets of some individuals, influencing everyday communication habits.

This research contributes to understanding how online language use reflects and reinforces gender-related societal norms and power dynamics in Japan, emphasising the need for further investigation and potential interventions to address these disparities.

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Humor and (im)politeness in Indonesian interfaith dialogue

Panel contribution

***Rabiatul Adawiah*¹**

1. Monash University

In Indonesia, norms of (im)politeness traditionally rely on *tata krama*, an inherited set of manners regulating behavior (*sopan*) and speech (*santun*). Moreover, interfaith conflicts in the past have projected inter-religious interactions to be formal, rigid, and sensitive, making politeness crucial to prevent further conflicts. However, social media has challenged these norms. Religion has become a frequent topic of humor in podcasts, with interfaith speakers mocking each other, suggesting evolving (im)politeness norms driven by social media.

This study explores the connectivity between humor and (im)politeness phenomenon of interfaith interactions on the Indonesia YouTube podcast #LOGIN, featuring hosts of Muslim and Catholic backgrounds and guests from various faiths. This study analyzes this podcast using an integrative pragmatic approach, combining context-based pragmatics and critical discourse analysis. This method offers a unique lens to investigate the pragma-linguistic aspects and the dynamicity of (im)politeness concepts within Indonesia's inter-religious context. While integrative pragmatics have been applied in studying various languages, this approach remains underused for Indonesian, with most scholars relying on classic pragmatic theories. This study aims to advance Indonesian (im)politeness studies and contribute to the broader research field by providing new data from this understudied language.

Contrary to traditional expectations, the results show that the podcast participants present humorous interactions featuring behaviors such as mocking and bantering. Given the association of formality with politeness in the Indonesian context, these acts could potentially be evaluated as impoliteness. One sensitive topic that is often used as a joke is the issue of majority versus minority religions. Not only was it uttered by the show host Habib Jafar as a participant from the majority religion (Islam) to other participants from minority religions, but participants with minority religions also produced humor on this topic. Although the friction between majority religions and minority religions still occurs today in the broader context of Indonesia, for example, there are 65 cases of disturbances against religious minority places of worship throughout 2023, the recipients' evaluation through spoken and embodied language shows that these humorous acts are not evaluated as (im)politeness. Instead, these joking behaviors appear to balance power between the majority and minority groups as they contribute to building connectedness and closeness during these online interactions.

Additionally, as part of (im)politeness evaluation, the podcast achieved significant viewership and positive reviews from various beliefs, suggesting such interactions foster social cohesion and religious unity. Similar to the participants' evaluation, the viewers also perceive humor as a polite act. The analysis of the viewers' comments shows that supported with metapragmatic awareness, viewers can identify the use of humor by participants, assess the (im)politeness of the humor, and relate it to the context of interfaith interaction and social cohesion in Indonesia. Overall, this phenomenon shows that the (im)politeness evaluation of humor in Indonesian inter-religious discourse has changed over time (past to present) in the current virtual space.

Keywords: humor, (im)politeness, interfaith dialogue

It's not about what you look like, but about how much I like it – Impoliteness in Danmaku comments

Panel contribution

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Impoliteness has been widely investigated across different contexts ranging from F2F conversation to computer-mediated context among strangers, acquaintances, and in multi-party (a)symmetrical relationships. However, relatively few studies have focused on the model of impoliteness in Danmaku comments which displays the viewers' prompt comments on the video content. This paper aims to fill this research gap through unpacking the linguistic impoliteness features of Danmaku comments. By drawing on data from the Danmaku comments of a mukbang blogger, the results indicate that personal subjectivity and preferences, such as dislike, play a dominant role in both the construal and production of impoliteness. Morally-loaded factors which are expected to destroy the moral standing of the target, are weaponized to aggravate the injury to the addressee or used as a weapon to enact "revenge" for the viewers' suffering. The impoliteness features are moulded by the Danmaku-mediated discoursal settings and affordances of the platforms. The results have important implications for advancing our understanding of impoliteness in Danmaku-mediated discourse.

Keyboard warfare: Analysing hate speech in YouTube comments on a Korean reality show

Panel contribution

Narah Lee¹

1. The University of Queensland

This study explores hate speech manifestation in YouTube comments on a popular Korean reality show, examining language patterns and pragmatic strategies in online discourse. Through analysis of user-generated comments on clips featuring a controversial Korean female celebrity, the research identifies distinct patterns of hostile discourse, from boycott declarations and personal attacks to controversy references and gender-based criticisms.

Employing Critical Discourse Analysis, I investigate the interplay between discourse and society in these online interactions (Krzyżanowski and Tucker, 2018). The analysis reveals viewer resistance through boycott expressions, derogatory language and strategic references to past controversies. Key linguistic features include rhetorical questions, sarcasm and platform-specific elements like neologisms and emoji usage, alongside comparative discourse strategies that positively frame other celebrities to heighten criticism of the target.

Drawing on theories of discursive power relations (Baider, 2020; Bouvier and Machin, 2018), the study examines mechanisms driving online toxicity in the Korean cultural sphere. Personal attacks, characterised by derogatory nicknames and appearance-based insults, intersect with gender-based criticisms and feminist discourse. The findings demonstrate how past controversies and sexual harassment allegations are weaponised, contributing to the normalisation of hostile language.

Building upon pragmatic frameworks of digital discourse and hate speech, this research advances our understanding of how platform dynamics and linguistic features interact to construct and spread aggressive content in Korean digital spaces. The study contributes to theoretical models of computer-mediated hate speech and digital pragmatics while illuminating the complex interplay between language, gender, and power in online environments.

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Linguistic discrimination and subordination: North Korean refugees in South Korea

Panel contribution

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This presentation examines linguistic discrimination and subordination, which we analyse in this context as an important manifestation of toxic language hitherto not widely researched in the context of pragmatics (but see a burgeoning body of work in sociolinguistics – see for example Dovchin, 2019, 2022; May 2023a, 2023b).

Our focus is on the experiences of North Korean refugees currently residing in South Korea. As of December 2023, 34,078 North Koreans have defected to South Korea since the division of the Korean peninsula. Although these refugees share the same ethnicity as the local South Korean population and receive various forms of government support, previous studies show that they are often socially marginalised due to cultural differences, the ongoing political tensions with North Korea, and their perceived lower socioeconomic and educational backgrounds (Kim & Hocking, 2018; Kim & Kim, 2023). As the first author (Park, 2021, 2023) has also highlighted, the distinct varieties of Korean spoken by North Korean refugees are a particular stumbling block for their integration into South Korean society and also a cause of their social marginalisation, both in Seoul and regional provinces. To avoid linguistic discrimination, North Korean refugees often try to conceal their background through making efforts to get rid of their North Korean accent or display false (linguistic) identities.

Building on Park (2021, 2023), this paper further analyses interview data collected from North Korean refugees to South Korea. We focus here specifically on narratives within the interview transcripts where participants report incidents of linguistic discrimination, including microaggressions, that they experience daily, as well as major causes of linguistic discrimination, including in relation to their accent, vocabulary, pronunciation, and use of English. We will also discuss their awareness of language differences and perceptions and understanding of how and why they are discriminated against on the basis of their language use. Together, these narratives highlight the overt everyday linguistic toxicity faced by minority groups in South Korea – in our case, in relation to North Korean refugees.

Microaggression and Impoliteness: unpacking disputed narratives in a Brazilian Reality TV Show

Panel contribution

Pedro Augusto de Lima Bastos¹

1. The Pennsylvania State University

Microaggressions refer to subtle, intentional or unintentional, snubs and indignities targeted at marginalized groups (Sue et al., 2007). The concept has been largely studied in psychology and, despite a few exceptions, it has only recently started to attract attention within Pragmatics (Di Gennaro & Brewer, 2019; Elder, 2021; Guardamagna et al., 2024; Holtgraves, 2023). As with other forms of impoliteness data, microaggressions are difficult to capture in naturally occurring environments (Culpeper, 2011). Addressing these gaps, this case study employs a discourse-ethnographic approach (Wortham & Reyes, 2015) to analyze a microaggression event that took place in the Brazilian reality show *Big Brother* (2021), with race/racism as a central component. Through *impoliteness theory* (Culpeper, 2011; Culpeper et al., 2017) and *rapport management framework* (Spencer-Oatey, 2002, 2008), this analysis goes beyond the microaggression event to include how it gets re-narrated by the participants involved. Preliminary results reveal how the act of defining the interaction as loaded with prejudice is disputed, contested, and reaffirmed by the participants involved in different moments. The analysis beyond the speech event reveals that perceptions of intentionality, participants' emotions, and their personal histories are important factors in their interpretation of the event as a microaggression. This work aims to contribute to impoliteness theory and to the role that pragmatics can have in shedding light on social justice issues at an interpersonal level.

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Power, gender, and (im)politeness: The price of restraint in response to verbal harassment in Japanese politics

Panel contribution

Yoko Yonezawa¹

1. *The University of Sydney*

This study presents a discourse analysis of news articles covering verbal harassment. On 28 January 2024, Taro Aso, former Japanese prime minister and current chief adviser of the Liberal Democratic Party, sparked public controversy with his remarks on Foreign Minister Yōko Kamikawa. While praising her political performance as *nakanaka yaru* ‘pretty good’, Aso referred to Kamikawa using the derogatory term *obasan* (lit. ‘auntie’) and commented on her appearance, saying *sonnani utsukushi towa iwan* ‘(I) wouldn’t say (she) is really beautiful’. Kamikawa’s response was ‘not to take offence’ but instead maintain a professional stance focused on ‘getting the job done’.

Drawing on Fillmore’s (1976) notion of ‘framing,’ the study examines how different media outlets construct divergent narratives of the same incident of gender-based toxic language in Japanese politics. The analysis focuses not only on content but also on lexical choices and grammatical features, revealing how these linguistic devices construct different framings of agency, responsibility and certainty in reporting the incident. The findings suggest that liberal newspapers (Asahi Shimbun, Mainichi Shimbun) frame the incident within broader patterns of systemic gender inequality in Japanese politics and workplaces, connecting it to Japan’s internationally notorious political gender gap. In contrast, conservative outlets (Yomiuri Shimbun, Sankei Shimbun) foreground Aso’s positive evaluations of Kamikawa and treat his remarks as an isolated instance of ‘lookism’ rather than symptomatic of deeper gender ideologies.

The analysis includes the discourse surrounding Kamikawa’s restrained response. Informed by Brown’s (2023) conceptualisation of ‘taking offence’ as an agentive act and work by Holmes (1995) and Holmes and Stubbe (2003) on women’s workplace communication strategies balancing transactional and relational goals, this study reveals the paradoxical consequences of Kamikawa’s restraint. Despite (or perhaps because of) choosing a professionally oriented response, Kamikawa faced criticism beyond the original harassment, highlighting the complex price women pay for their chosen strategies in navigating verbal harassment.

The findings illuminate the reflexive processes through which entrenched gender ideologies and power imbalances are perpetuated at a macro level in Japanese politics. The contrasting media frames reveal the persistent reality of who can afford to be impolite in Japanese political discourse and what constitutes acceptable responses to such impoliteness. This study contributes to our understanding of how media discourse can shape and maintain gender power dynamics in political contexts, whilst also highlighting the limited options available to women in responding to toxic language, even at the highest levels of government.

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The language of toxic masculinity in the Vietnamese Manosphere: A case study

Panel contribution

Quynh Vu Thi Phuong¹

1. University of Languages and International Studies, VNU, Hanoi

This study explores the discourse of toxic masculinity, including machismo, misogyny, and anti-feminism in the Vietnamese manosphere by investigating the online discourse of a Vietnamese Facebook page with a strong adherence to the Red Pill philosophy, *Duc Pham: Rèn luyện nam tính, Truyền Thống và Xã Hội*, as a case study. Often linked to cyberhate and online harassment of women, the manosphere is a space for extremists to legitimize and promote sexist and anti-women discourse (Van Valkenburgh, 2018). Although research on the manosphere has gained significant traction in the Global North (e.g., Krendel, 2023), this topic remains largely neglected in Global South countries such as Vietnam.

This research examines 987 public posts of the aforementioned Facebook page, from August 10, 2022 to October 25, 2024. The significance of this Facebook page as a notable manosphere in Vietnam was underscored when the Vietnam National Television showcased it in a video report about gender prejudices in social media in 2023. This study employs Critical Discourse Analysis to analyze the data because it has a clear commitment to addressing social problems (Fairclough & Wodak, 1997), and toxic masculinity is among them. Drawing on Wodak's (2007) perspective on the important link between Pragmatics and Critical Discourse Analysis, this study acknowledges the relevance of pragmatic devices in the critical analysis of coded discourse.

Findings of the research show that the page legitimizes aggression, violence, and brutality as core masculine ideals through the *topoi* of the male instincts. The page normalizes patriarchy, casting women as inferior, feminists as contemptible, and physically weak men as losers. Managing to circumvent Facebook's censorship, the coded discourses of misogyny, anti-feminism, and homophobia are perpetuated through different pragmatic devices and pragmatic phenomena, including presuppositions, allusion, and sarcasm. Interestingly, while studies in Anglo-American contexts suggest that misandry is a threat from which the manosphere must protect its members (e.g., Marwick & Caplan, 2018), the Vietnamese manosphere crafts a racially-loaded misandrist narrative in which it criticizes Vietnamese men as despicable "beta" men. This internalization of racialized misandry venerates the Western ideals of toxic masculinity, and fosters a sense of inferiority and resentment within the Vietnamese male identity. The study underscores a need for further examination of how race and gender intersect within the toxic language of the manosphere, calling for more concerted efforts to dismantle the localized, multilayered rhetoric embedded in this hateful discourse.

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The Normalization of Toxicity among Fortnite Content Creators

Panel contribution

Jonathan White¹

1. Dalarna University

In this presentation, we discuss how toxicity, also known as impoliteness, is normalized by a group of Fortnite content creators in YouTube videos. Content creators stream themselves playing games live in a streaming service like Twitch or YouTube, and usually record these sessions and edit them to make video-on-demand to be uploaded onto platforms like YouTube. They can interact live with their audience through oral or text chat. However, as Chen (2016) argues, content creators also create a *parasocial relationship* with their viewers, in that regular viewers have an expectation of what type of content they will see from a particular creator. Whether the content is family-friendly or involves toxic behaviour is a fundamental choice.

We have analysed the first 50 videos uploaded onto his YouTube channel by the Fortnite content creator MrFreshAsian, Harley Fresh (<https://www.youtube.com/c/mrfreshasian>). He streamed on Twitch and uploaded videos to YouTube, and mostly formed a partnership with a fellow Australian content creator Lazarbeam, Lannan Eacott, to play the online battle royale game Fortnite. Their relationship was clearly marked as being toxic, and both Fresh and especially Lazarbeam were toxic in videos towards each other and other players. Toxicity took the form of direct insults to players and disparaging comments on their skill. It could also relate to the content of the videos, in that many videos take the form of special challenges in-game, which other players may try to disrupt, intentionally or not. We argue that the early videos normalized the toxicity as part of the parasocial relationship with viewers.

An important point to note is that Fortnite only allows players to audio chat with teammates (you can play the game as a solo player, or in groups of 2-4 players). Thus, toxicity towards teammates will be heard in-game and through the stream, but if it is directed towards other players, they will not hear it unless they are also watching the stream. We argue that this is an example of what Russo (2019) refers to as an *imagined audience*. By “interacting” with other players in this way, Fresh and Lazarbeam are creating exciting interactive content, which establishes a parasocial relationship of toxicity with their whole audience (cf. also Wodak’s 2021 work on the normalization of impoliteness by populist politicians).

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The performative function of Hate Speech in the online website of 4chan

Panel contribution

Marcia Macaulay¹

1. York Univerity

4chan is an online website where users can post messages on “imageboards.” Users post anonymously to any of the boards that interest them. My focus is on the /pol/ board that permits a wide-range of topics primarily from an alt-right perspective. Given this perspective, hate speech is a discursive feature of this board. My concern is the function of such speech within this online forum. Most countries such as Canada have laws relating to hate speech, defining a ‘hate crime’ as being “an offence motivated by hate” (Criminal Code of Canada). As such, hate speech is understood as performative, and therefor abusive (Langton 1993, 1998, 2012; MacKinnon 1991, 1993, 2000; McGowan 2005, 2007, 2009a, 2009b, 2012; Matsuda 1989; Waldron, 2012). Contrary to this view is that of Judith Butler (1997) who argues that hate speech must be analysed contextually taking concern for freedom of speech into consideration. Hate speech can be understood within Speech Act Theory as an expressive that in turn can have both direct and indirect realisations. Expressing hate can be done directly, ‘I hate X,’ or indirectly invoking the propositional condition (there exists something or someone towards whom the speaker feels hatred), the preparatory condition (the speaker is able to express hatred towards another entity or being), the sincerity condition (the speaker sincerely feels hatred), and the essential condition (utterance counts as an expression of hatred; the speaker can provide reasons or consequences for such an emotion). Analysing hate speech as a speech act, I examined two long threads (110 posters and 70 posters respectively), and 10 short threads (31 posters) within the /pol/ imageboard on 4chan over a period from February-September 2024. Within these threads there were 180 hate speech acts, 5 direct speech acts and 175 indirect. Indirect speech acts far outweighed direct. Expressions of bold hate are in fact unusual, e.g. “fuck I hate dotheads.” In contrast, a question such as this can be posed: “Is every Canadian government minister either Indian or Muslim? Like what the fuck? The UK and Australia have plenty of shitskins but their governments are still majority white.” The term ‘shitskin’ invokes the propositional condition since it posits the existence of those that are not ‘white’ while further employing a metaphor of non-whiteness as ‘excrement.’ The performative function of these indirect speech acts is not to create hostility towards a given group. This is presupposed. Their function is identity-formation of the posters themselves. Through expression of racial or sexual hatred they can claim genuine membership within the /pol/ on-line community. Identity is constantly monitored, affirmed by the adjective “based,” and questioned if a poster can be termed a “miner,” someone participating in discussion inauthentically. Posters on 4chan are anonymous without personal identity; ‘hate speech’ expressed indirectly provides membership within this online speech community.

What is Toxic Language?

Panel contribution

***Lucien Brown*¹, *Xi Chen*²**

1. Monash University, 2. Nanyang Technological University

Described as ‘insulting’, ‘offensive’, ‘threatening’, ‘derogatory’, ‘hateful’, and ‘rude’, and as targeting individual faces, groups, or protected characteristics, linguists have made use of a wealth of terms, such as ‘impoliteness’, ‘linguistic aggression’, and ‘hate speech’ to define and study the various manifestations of harmful and/or anti-social linguistic behaviour. Among the different terms, we made a case in this talk for extending the use of the term ‘toxic language’ into the metalanguage used in pragmatics. The term ‘toxic language’ has been widely used by computational linguists, and has demonstrated a great extent of practicality in both scientific research and daily use. For example, while ‘toxic language detection’ is used to refer to a variety of computational techniques developed for censorship that are often not limited to language but include all symbols (e.g., a pornographic picture), the term ‘toxic’ has been readily used by laypersons to describe their experience of, e.g., ‘toxic relationships’, ‘toxic personalities’, ‘toxic PhD supervisors’, and their toxic ways of communication. It thus appears that the notion of toxic language bridges between first-order layperson understanding and second-order scientific interpretations, and is also a concept that extends beyond language and across multiple modalities. From initial investigations, we also find that the term ‘toxic language’ has closely related terms across multiple languages, including Spanish, French and Chinese.

However, there is not yet a clear definition for toxic language in either computational linguistics or its neighbouring disciplines (e.g., NLP). It has often been described in an all-embracing sense to provide the convenience for censorship developers to detect the creative range of online users’ behaviours. In this study, we intend to address the definitional challenge by taking two steps. First, we analyse how toxicity emerges from the inferential processes of 400 discriminative online posts. We do this to adopt a participant-oriented perspective into the second-order conceptualization of toxicity, bridging from its first-order understanding. We then compare the findings to previous definitions of language aggression, hate speech, offensive-ness, and impoliteness, to highlight their overlaps and differences. By doing so, we hope to systematically introduce the notion of toxic language to pragmatics, while attracting the attention of computer scientists to the rich research of similar notions used in our discipline.

**Uncovering new
dimensions and dynamics
of offers in social
interaction (organized by
Mary Kim)**

Benefactive Context and Action: The Case of Offers and Requests

Panel contribution

*Steven Clayman*¹

1. University of California, Los Angeles

Offers, requests, and other first actions frequently entail some distribution of benefits and costs to the participants. Previous research (Clayman and Heritage 2014) has shown that a grasp of the benefactive distribution can be consequential for the design and understanding of associated actions. The present paper examines orientations to benefaction in the context of relatively complex and burdensome projects (e.g., concerning ride sharing, event planning, borrowing or returning items, etc.) that require a succession of interrelated remote proposals to arrange (Heritage and Clayman 2024). The paper will demonstrate that, and how, orientations to benefaction can extend beyond the immediate situation of action, suggesting that interactants keep track of their relative contributions to joint activities over time. This ongoing relational “balance sheet” may encompass sequentially prior actions as well as more “distal” actions reaching back in time, and it can be reflexively implicated in both the design and understanding of first actions. Present actions may be accountable as “compensatory” for prior contributions or, conversely, as adding to the burden of prior contributions; this can in turn shape the lexico-grammatical formats and other turn-design elements through which they are done. These processes are common to both offers and requests, but possible differences between them may be explored as well as the broader implications for an overarching norm of benefactive mutuality or reciprocity. Since the prior context of benefaction may be relevant for the participants, it is something that analysts should take into consideration as a possibly salient factor when explicating interactional episodes.

Complexity of Offers in Institutional Talks: The Case of Route Choice Options in Ridesharing Services in China

Panel contribution

***Yani Liu*¹, *Hongyin Tao*², *Christian Greiffenhagen*³**

1. The Chinese University of Hong Kong, 2. University of California, Los Angeles, 3. The Hong Kong Polytechnic University

In ridesharing services in China, it is common for drivers to engage in conversations with passengers at the beginning of the trip to discuss route choices. Given the existence of the e-platform that matches drivers and passengers to start an order with a suggested and displayed route, drivers can simply follow the suggestion without consulting with the passenger. Yet, in about 40% (N=118) of the video-recorded data analyzed, such conversations occur. Thus, one initial observation we make is that unlike conventional offers where a specific linguistic format needs to be considered (Curl, 2006), the initiation action by the driver itself needs to be considered a form of offer.

Furthermore, based on the video-recorded data, we find that drivers use three common types of practices to initiate this type of conversation: 1) proposing a single route option, such as “We just take Changfeng Street, right?”; 2) offering two potential route options for passengers to choose from, as in “Shall we take Yingze Avenue or the Southern Inner Ring?”; and 3) asking an open-ended question, such as “Which route should we take?”. Based on the types of question-formatted offers in these contexts, we wish to draw attention to the complexity of offers in institutional settings such as ridesharing. The complexity in our cases raises general questions about agency, action, and costs and benefaction, among others, in understanding the social actions of offer and related categories (e.g. request and proposal).

The first aspect of the complexity of offer actions in ridesharing cases is reflected in the variability of linguistic formulations and practices that drivers employ in launching the question-formatted sequence. Initial questions are found to be designed to elicit varying degrees of relevant responses, ranging from simple yes/no answers to specific street names and more general suggestions. The second aspect of complexity in our data lies in the difficulty of determining the drivers’ agency and role, as drivers seem to play the dual role of literally the driver of the action and the agent whose next courses of action have to be negotiated with the paying passenger. The third aspect of the complexity, related to the above, is the difficulties in determining the costs and benefits for both parties. Configurations with the speaker as benefactor and the recipient as beneficiary are commonly seen as associated with offer actions (Clayman & Heritage, 2014). However, as drivers and passengers share the space and journey together to the destination, they have to share the costs and benefits of their initial decision on route taking. Moreover, route choices can also be a matter of personal preference for passengers who often have to weigh between a faster route that costs more or a slower route that costs less.

In short, the action of offering choices where it is not required in the first place and the diversity of question-formatted offers in ridesharing services paint a complex picture of social interactional patterns in offers and related actions.

Offering (alternative) products at jewelry stores in Japan

Panel contribution

***Takeshi Hiramoto*¹, *Makoto Hayashi*²**

1. Kyoto Prefectural University, 2. Nagoya University

An important job of salespeople in retail stores is *offering* products to customers. The extent to which salespersons' offerings are important depends on the kind of products they sell. Luxury goods sales (Kapferer, 2015), where brands offer high-involvement and prestige products to their customers, are particularly worth examining, as customers tend to be heavily affected by information provided by professional salespersons (Alavi, Kocher, Dörfer, & Habel, 2021), and rely on the relationship with salespersons (Cailleux, Mignot, & Kapferer, 2009), in making purchase decisions. While the importance of salespeople's role in selling luxury products has been recognized, little is known about how they offer products *in situ* in actual service-encounter interactions. Through a conversation analytic investigation of approximately 23 hours of video-recorded service encounter materials at three jewelry retail stores in Japan, this study documents salespersons' practices in offering luxury products to customers. Offering products emerges as an activity that involves a series of vocal and embodied moves rather than being implemented by a single utterance. We demonstrate that this tendency is due to salespersons' orientation toward delaying the production of the core component of their offering activity to manage the interactional contingencies that arise when offering products.

The first contingency concerns the asymmetry of product knowledge between salespersons and customers. The first utterance in the offering activity is designed to inform, conveying product quality. Information on the quality of products that salespersons try to convey is sometimes intended as a rough, abstract, and tentative, positive characterization of the products. The reason salespersons provide a tentative version relates to the second contingency: securing the visual availability of the products. In most cases, salespersons are motivated to establish joint attention to the products with their customers when introducing products. Since salespersons will offer a product when they try to direct customers' attention, an effort to secure accountability about why the salesperson offers a particular product must be made. Thus, salespersons recurrently provide a tentative version of the positive characterization of products as an introduction while guiding customers' attention toward the products. Moreover, salespersons sometimes repeat the words mentioned in preceding exchanges to formulate customers' needs or demands as part of the tentative characterization of product quality. For instance, if it were apparent that a customer wanted to buy 'gold' jewelry, the word 'gold' would be mentioned in information on the quality of the products. This is concerned with improving the prospective acceptability of the offer by framing their actions as assistance (Hiramoto, 2024). By exploring various techniques for formulating customer needs or demands, including the repetition of words, we sketch in detail how salespersons offer luxury products effectively.

Offering Information as a Means to Express Epistemic Authority in Mandarin conversations

Panel contribution

Yan Zhou¹

1. Northwestern University

The action of offering in Mandarin conversation is commonly performed by first-person declarative sentences, [wo + X] 'I do something,' and the speaker can utilize certain linguistic devices to mark different aspects of the offering (Zhou, 2022). For example, the dative preposition *gei* is used to explicitly mark the benefactive relationship, as in [wo *gei* ni + X] 'I do something for you' (Example (1)). The modal verb *keyi* 'can' is often used to emphasize the speaker's ability to assist the recipient, as in [wo *keyi* + X] 'I can do something.' When used with a speech verb, however, these formats can express the speaker's epistemic authority as in *wo gei ni shuo* and *wo gen ni shuo* 'I say to you' in Example (2) presented by Zhang and Li (2021). This study identified several such social action formats expressing epistemic authority when used with a speech verb, both in similar and different environments. For example, *wo gaosu ni* 'I tell you' in Example (3) and *wo keyi gei ni jieda* 'I can answer for you' in Example (4).

(1) Face-to-face interaction

weidan keyi, wo gei nimen mai.

'The microlens camera is good. I (will) buy (it) for you.'

(2) Zhang and Li 2021 (p76)

ai, wo gen ni jiang, wo gen ni shuo, wo mashang yao qu en Taishan, Qufu qu wanr qu.

Yo, I tell you, I tell you, I'm going to hm Taishan soon, go to Qufu to have fun.

(3) *Nanning Dianshi Wenzheng* 'Questioning Officials on TV', 2017.

Wo gaosu ni, zai guowai ye hui chu wenti.

(Let) I tell you, problems will appear even abroad.

(4) Press conference, the Minister of Foreign Affairs Office, 2021.

Wo keyi gei ni jieda zhege wenti.

I can answer this question for you.

Using conversation analytic and interactional linguistic approaches, this study examines how social action formats of offering can be used as a means to mark epistemic authority in Mandarin conversation. Data of this study includes three different genres of Mandarin conversations, including ordinary conversations (telephone conversations from the CallHome and CallFriend corpora and face-to-face conversations collected by the author), press conferences hosted by the Ministry of Foreign Affairs in China (2017-2021), and political interviews on the live broadcast program, *Nanning Dianshi Wenzheng* 'Questioning Official on TV' (2014-2018).

My analysis shows that speakers choose different action formats of offering to modulate their epistemic authority according to the benefactive relationship and other contextual factors. For example, the format [wo *gen* ni X] often occurs in ordinary conversation to show that the speaker knows more when delivering important information and suggestions. The formats [wo *gei* ni X] and [wo *keyi gei* ni X] are often used by government officials and spokespersons to emphasize their official roles as information providers.

This study highlights the role of benefactive relationship in marking epistemic authority in Mandarin conversations. It contributes to understanding offering as social action and how the same formats can be used in different actions that share core social features.

Remote Offers in Korean Text Messaging: Linguistic Patterns and Social Organization

Panel contribution

Kyung-Eun Yoon¹

1. University of Maryland, Baltimore County

This study explores the action of making offers in text messaging in Korean. Following Couper-Kuheln's (2014) definition of offers as actions where the 'Self' (the offerer), acting as the agent, takes steps to create a future state beneficial to the 'Other' (the recipient), the study focuses particularly on remote offers, which are part of arrangement-making for future joint activities (Heritage & Clayman, 2024). These remote offers do not involve providing objects or services in the immediate situation; instead, they will be fulfilled at a later time, separated in time and space from the moment the arrangements are being made. Based on a dataset of 300 threads of Korean text messages among friends, acquaintances, and family members, the present study examines the linguistic and social design of remote offers.

Regarding the linguistic design, the study identifies syntactic formats commonly employed in remote offers made in text messages, comparing them to those used in immediate offers in face-to-face situations, where the imperative format is predominant (Yoon, 2024). In contrast, the *-(u)lkey* ('I will -') declarative is the most prevalent syntactic pattern in remote offers. This study argues that the differences in the linguistic design of offers in Korean interaction are related to the level of immediacy in the offering action, that is, whether the offers make objects or services immediately available or not. These findings provide cross-linguistic insights by comparing syntactic formats of offering in English (e.g., Curl, 2006; Couper-Kuhlen, 2014). Additionally, the present study contributes to understanding how participants jointly construct social reality such as sociocultural norms and identities through the activity of offering and responding. The analysis in this study reveals the process of social organization by examining the participants' orientation to benefaction (Clayman & Heritage, 2014) and solidary aspects (Clayman, 2002) involved in distributing and receiving benefaction when making and responding to offers for future events. By exploring the linguistic and social design of remote offers in Korean text messaging, this study provides insights that can inform cross-linguistic research on offer-making and advances the understanding of the intertwined relationship between language and social organization in interaction.

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When Offers Go Wrong: A Conversation Analytic Study of Offer Sequences in Korean Interactions

Panel contribution

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1. University of Hawaii at Manoa, 2. Columbia University

Offers are generally considered more socially desirable actions than requests and are often produced with preferred turn designs—delivered promptly and without mitigation (Sacks, 1992; Lerner, 1996; Schegloff, 2007). However, offers do not always meet with acceptance; they can be rejected, retracted, or rescinded. While one participant may perceive objects or services as eligible for offering to benefit another, acceptance is not always guaranteed from either participant's perspective. This study examines 78 instances where offers fell through or were recalibrated, drawing on offer sequences from 12 sets of face-to-face interactions among family members and friends (totaling 22 hours), analyzed from a conversation analytic perspective.

The findings reveal that offers are vulnerable to rejection, retraction, or rescission, and these outcomes are linked to the specific design of the offer and any misalignment or mistiming in the unfolding course of action. The embodiments of the offeror and recipient also play a part in the outcome of the offer. In other words, when offers are designed and produced without considering these factors, they become more vulnerable to rejection or retraction. Furthermore, offers are complex social actions that can place recipients in precarious positions, evoking feelings of indebtedness, control, or subordination to the offeror. The analysis highlights the necessity for both the offeror and the recipient to align their assessments of the objects or services as offerable and acceptable for the offer to be successfully completed. To increase the likelihood of acceptance, offerors strategically design or modify their offers using various linguistic and multimodal resources at specific moments in the interactional trajectory. The analysis highlights the ongoing efforts of both offerors and recipients to successfully navigate and complete an offer sequence. By examining instances where offers fall short, this study sheds light on the factors that facilitate or hinder cooperation in social coordination.

**Unleashed agency
(organized by Luisa
Martin-Rojo, Rosina
Márquez-Reiter)**

Agency in action

Panel contribution

Rosina Marquez Reiter¹

1. The Open University

In this paper I focus on the embodiment of agency against some of the structural dimensions that motivate and inhibit its performance (Giddens 1979). I examine examples of the ways in which ambulant vendors - non-formal economy workers who sell products or services by walking from one location to another in public space - attempt to shift the “civil inattention” (Goffman 1967) that characterises behaviour in public space to engage in personal interaction (Márquez Reiter & Manrique 2024) with its dwellers, often ensuring they are not detected by any official authorities therein.

The data come from a video-ethnographic research project in partnership with vendors’ unions in the Global South (February- May 2023). As part of this, ambulant vendors’ working practices in actual time were video recorded in various public space settings. The examples analysed come from a collection of unsolicited offers to purchase by underground train vendors who don’t engage in verbal pitching but distribute their price-tagged products by placing them on passengers’ laps (*falderos*), and vendors who walk up and down queues of people waiting to enter festival venues as they offer their own custom-made commemorative products, verbally and bodily (*merchandising*).

I show how *faldear* and *merchandising* constitute embodied object-mediated livelihood practices that seek to draw attention to the object on sale and to the presence and recognisability of the vendor by potential customers. I do this by conceiving the product on sale as an ‘actant’ (Latour 2005), that is, a non-human entity capable of triggering and/or influencing passengers’ sensorial attention. Both practices capitalise on the material, social and spatiotemporal configuration of the public spaces where they unfold. *Faldear* leverages the affordances of an enclosed space (i.e., the underground) capable of transporting a mobile collective with individual itineraries (Bissell 2010) in relatively stationary positions (seated) for a limited period of time, while *merchandising* exploits the capabilities of open public space and the materiality of public roads.

The analysis zeros in on some of the multimodal resources vendors deploy to mediate and transform their temporal-spatial relationship to the public space contexts (Emirbayer & Mische 1998) where they strive to eke out a living, demonstrating how the temporary embodiment of agency is simultaneously oriented towards their past (habitual) and future (projective).

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Distributed agency in collaborative writing of mediation agreements: writing technology and client participation

Panel contribution

*Katariina Harjunpää*¹

1. University of Helsinki

The study investigates collaborative writing in the context of criminal and civil case mediation in Finland. In mediation, the parties affected by a crime or dispute discuss their case with the help of two volunteer mediators. If the parties reach a resolution, a mediation agreement is written at the end of the meeting. This presentation focuses on the collaborative writing and editing of the mediation agreement as a locus of distributed (discursive) agency between the mediators and the parties. In principle, the parties decide on the content while one mediator writes it down on the computer. In the examined data, however, it is mostly the mediators who formulate the text based on the prior discussion and their expertise, and the parties accept it.

The parties' low degree of participation in the writing activity is at odds with the ideals of mediation. Mediation involves the idea of returning ownership of conflict from institutions to the parties affected by it to harness the opportunity for dialogue, restoration and transformation (Christie 1977). In mediation practice, this ownership becomes associated with autonomy as a linguistic actor. For example, mediators can characterize the mediation agreement as needing to be "in your own words". Yet, research shows that such ideals of participation, most notably mediators' neutrality and impartiality, and to some extent the parties' autonomy and authority in solving their case, are hard to maintain (e.g. Cobb & Rifkin 1991, Garcia 2019).

The present study proposes to revisit participant roles in mediation from the viewpoint of the distribution of discursive agency (Enfield 2013, Goodwin 2007, 2017). Distribution takes place when the mediators and the parties co-construct descriptions of events, their consequences, and resolutions – and write the mediation agreement. The study suggests that parties are more likely to contribute to the text when they have some linguistic material proposed by the mediators available for modification, while it may be difficult to come up with content from scratch. This further suggests that there are benefits to viewing the formulation of the agreement text as a socially distributed effort instead of insisting on the clients to come up with their "own words". Furthermore, the study examines how parties propose (or not) content and modifications in different technological environments: the mediator writing the agreement text a) on a projected screen visible to everyone vs. b) on a personal screen, afterwards printing the text for the parties to read and comment. It is discussed how participants make use of these writing technologies, and what different roles the writing activity can have in the overall process of producing an agreement. These issues have potential implications for how to support clients' active contribution in the mediation process, and therefore to achieving equitable access to (restorative) justice. The data are video recordings of authentic mediation sessions in Finnish, presented with English translations. The analytic method is multimodal conversation analysis.

Language, Agency and Disability

Panel contribution

Melissa Moyer¹

1. Universitat Autònoma de Barcelona

The current focus on language, agency (Ahearn 2001, Ortner 2006, Giddens 1979) and social justice (Piller 2020; Rojo and Del Percio 2020) comes at a time when the actions of individuals and groups are being increasingly curtailed by powerful structures (technological, economic, institutional) limiting their autonomy and opportunities to act.

This paper presents the results of an ethnographic study carried out between 2017-2020 (Moyer 2017; Rubio 2022) that examines identity and meaning making in seven persons with traumatic brain injury (TBI) who have dysarthria, a severe speech impairment accompanied by limited body movement. The ability of persons with TBI to exercise agency and communicate identity through language and interaction is constrained. They find their agency further curtailed by widely distributed discourses and deeply ingrained cultural and societal beliefs that position disabled persons as dependent, less capable, or in need of *pity* rather than empowerment, a view that results in exclusion.

This spotlight on disability is unique for advancing our understanding of distributed agency (Enfield and Kockelman 2017) and how our theoretical frameworks in pragmatics and linguistics are challenged by the widely diverse ways persons with TBI communicate meanings and identity in an effort to contest institutional and societal categorizations that subord

The data examines how embodied meaning making, the use of physical space, assistive technology and the recruitment of third parties gets taken up and what the implications of these modalities present for understanding the ways agency gets communicated. Specific challenges to agency are posed when persons recruit their caretaker or a third party to communicate their meanings. A conversation analytic framework (Goodwin 2003, 2004) frames meanings and intentions with the taking of turns but the interpretations are being controlled by the abled speaking person (Endfield and Sidnell 2022). In other instances, persons with dysarthria appropriate the words of their caretaker, hence jointly constructing their agency with another person and raising questions about whether speaker meaning is being accurately represented. Other issues of agency arise when body is used to communicate meanings of identity (Mendoza 2008). In these cases, language does not always intervene and this poses a challenge for understanding agency on language based explanatory frameworks.

These data provide a strong critique of societal and institutional ideologies that sustain a patronizing and condescending view of disabled as victims of circumstances without acknowledging the diversity with which they exercise agency.

Mobilizing Agency through Interaction: A Conscientization Approach to Addressing Sociolinguistic Injustice

Panel contribution

Luisa Martín-Rojo¹, Miren Otxotorena Aranguren¹

1. Universidad Autónoma de Madrid

In 2020, we initiated a participatory action research (PAR) project focused on understanding the role of language in perpetuating inequality and addressing language-related injustices. The project spanned four years, during which the agency of the participants was strengthened.

During this period, we conducted a longitudinal participatory ethnography at a public university in Madrid, inspired by Freire's process of conscientization (Freire, 1970). Among the activities and curricular modifications carried out, this presentation examines ethnographic and recorded interactive data from an intercomprehension workshop in 2022. The dominant sociolinguistic order favors Spanish as the "common language," excluding other languages such as Basque or Catalan, except in the regions where they are co-official with the sole common state language. However, even in these areas, there is sometimes an implicit expectation and other times an explicit demand to use Spanish when interacting with Spanish speakers, and diverging practices tend to be socially punished. This territorial linguistic principle and hegemonic practices contribute, on one hand, to the maintenance of certain citizen privileges and, on the other hand, to the perpetuation of the marginalization and discrimination of languages other than Spanish and, consequently, of their speakers.

To this end, we designed several activities aimed at promoting critical reflection on linguistic practices and their causes and consequences in Spain, as well as in developing collective projects to transform the sociolinguistic order, thus achieving a more just community, not merely reinforcing the minority (see Fraser's distinction between affirmative and transformative remedies, in Fraser & Honneth, 2003). In 2021, in a diverse classroom in Madrid, composed of students from various regions and countries, we first organized a workshop on intercomprehension. Participants worked in groups to explore practice intercomprehension, discuss the fairness of Spanish language dominance, and critically reflect on linguistic concepts and ideologies. Two years later, in 2023, the same students, using a project-based learning approach, carried out their own self-designed projects aimed at achieving a more just sociolinguistic order within their university.

By examining how the conscientization process unfolds interactionally in the classroom, we can explore the relationship between reflexive agency and habitus (Bourdieu, 2020) and assess the factors that facilitate or constrain agency in this specific context (Kerfoot, 2008), taking into account internalized hegemonic knowledge and practices as well as the positionality of the individual. Within the interaction, we also examine the shift in our role as researchers, moving from actively encouraging participants to identify alternative practices, such as bilingual interaction, that could redistribute the value of languages in the educational community, to assume a facilitating role when necessary to support students' transformative proposals (Martín Rojo, Pujolar & Amorrortu, 2025).

The analysis, focused on the dynamics of interaction and participation (Goffman, 1974) as well as in the construction and negotiation of power relations (Martín Rojo, 2022), reveals the interactional nature of transformative agency (Otxotorena-Aranguren & Martín Rojo, in press). In this case, agency is collective, distributed (Enfield, 2017), reflexive (Kerfoot, 2008), and initially triggered by the researchers, with individuals and resources to propose and carry out transformative actions.

Navigating racialization and institutional language ideologies: distributed agency and power in English-mediated family migration procedures in Belgium

Panel contribution

Sara Bergen¹, Mieke Vandenbroucke¹, Frank Brisard¹

1. Universiteit Antwerpen

In the last decades, the growing number and significance of migration through marriage and legal cohabitation as a prominent form of family reunification in Europe have raised policy concerns (Wray, 2006). To combat potential sham relationships that circumvent migration restrictions, various European nations, including Belgium, conduct investigations into possible sham relationships (IPSRs) before accepting or legalizing cross-border applications (Vandenbroucke, 2020). In this talk, I discuss applicants' agentive responses, including their agentive constraints, when confronted with institutional agents' racializations and language ideological stances during interrogations which proceed in English as a lingua franca (ELF).

Drawing on linguistic ethnographic fieldwork and audio recordings of ELF-mediated interrogations of applicants, this study examines how distributed agency (Enfield & Kockelman, 2017) operates in situations in which the ability to act/react is shared or constrained between applicants, officers, and institutional structures. By examining how racialized applicants' voices are mediated through ELF and interpreted indexically by institutional officers, the analysis reveals the power-differentiated nature of these interactions. While ELF is used to facilitate communication between the interlocutors during the interrogation, it simultaneously reinforces the power dynamics inherently at play, as applicants' voices and agency are shaped by institutional language ideologies that favor certain linguistic forms and varieties of English, thereby limiting their ability to fully express themselves on their own terms. This constraint on agency is often signaled through subtle paralinguistic cues, which reflect applicants' discomfort in response to implicit exclusionary acts. By examining the role of agency in the intersections of language, power and race as a distributed resource shaped by individuals and institutional structures, this paper critically reflects on the racialized inequalities embedded in IPSRs, illustrating how ELF can both enable and constrain agency. In these high-stake interactions, applicants' agency is inherently restricted: their identity and credibility are meticulously scrutinized, limiting their ability to assert full agency. As a linguistic ethnographic study which actively engages the institutional setting of IPSRs in the dissemination of results and feedback, this study also advocates institutional change by addressing implicit biases and working to deracialize practices. Ultimately, the results of this paper contribute to social transformation by challenging institutional power dynamics, amplifying the voices of marginalized applicants, and promoting fairer processes in these high-stake procedural contexts. This transformation is pursued through direct stakeholder involvement in interviews and feedback sessions designed to drive change from within to expand the societal impact of the research.

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Rechronotopization and distributed agency: Redefining empowerment for migrant women

Panel contribution

*Lydia Catedral*¹

1. The Hong Kong Polytechnic University

Critical feminist scholars have highlighted how dominant global *discourses of empowerment* mobilize grassroots women for development initiatives – often by promoting their migration – without addressing the structural issues that marginalize them to begin with (Batliwala 2015; see also APMM 2015). While some of these scholars bemoan the co-optation of “empowerment” in neoliberal discourses that frame women’s agency as an individual phenomenon, others call for a continued feminist struggle to reclaim collective and structural understandings of empowerment (Cornwall 2018). In this paper, I examine how such forms of empowerment inform the work of a small shelter serving migrant women, and I use the notions of *rechronotopization* and *distributed agency* to illustrate how the shelter’s use of space and material provisions to migrants constitute empowerment.

The shelter provides free housing and food to migrant domestic workers in Hong Kong who are in crisis and no longer have a place to stay. The study draws on interviews with former shelter residents and those who maintain the shelter, and close ethnographic observations of one migrant’s journey through the shelter. These materials are used to understand this community’s approach to empowerment in discourse and practice. The analysis reveals that for the participants, empowerment is linked to concrete material provisions given to the migrants’ during their time in the shelter (i.e. food, a place to sleep, money for transportation) as well as the interactions with other migrants and migrant-led organizations which are facilitated through shared use of the space of the shelter.

I find the notions of *rechronotopization* and *distributed agency* provide a useful theoretical framing for understanding how these provisions and interactions constitute empowerment. *Distributed agency* refers to the ways that the *flexibility* and *accountability* associated with agency is imputed not only to the individual person, but also to groups, space-times and material objects within these space-times (Enfield & Kockelman 2017). *Rechronotopization* on the other hand, draws attention to the central role of constantly reconfigured space-time – and its constantly reconfigured relationship to other space-times – in shaping human experiences of materiality, processes of signification, and social imagination (Karimzad & Catedral 2022).

In the case of the data then, the participants locate empowerment not within the individual, but in their constantly reconfigured encounters with the space-time of the shelter, and its connections to other space-times. Within these space-times, agency is imputed to the women who stay in the shelter, the grassroots migrant organizations who use the space, and the material provisions that sustain them. These accounts of empowerment highlight how the shelter reconfigures material structures to enable women to collectively engage both flexibility and accountability through their experiences of *emplacement* (see also Adams 2017). This stands in contrast to the ways that neoliberal discourses of empowerment demand women’s accountability through *displacement* (i.e. migration) without enhancing their flexibility through interventions to the material and structural aspects of the space-times in which these women are marginalized to begin with.

Unleashing expertise: Reverse ethnography and the critique of sociolinguistic prefiguration

Panel contribution

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This paper engages the question of agency by entangling it to the problem of expertise in scholarship on language in society. Heller and McElhinny (2017: 219) pointed out that as the field of sociolinguistics developed, the “locus of expertise began to shift,” that is, researchers from the minority groups traditionally studied by sociolinguists became sociolinguistics scholars themselves. This has resulted, they say, into a “shifting ground for a wider apprehension of how language figures into the making of social difference and social inequality” (p. 219). I look in this paper to rationalizations about agency by and about two icons of expertise in the linguistic ethnographic work I carry out in urban peripheries in Brazil. The first icon are my interlocutors in a group of Rio de Janeiro favelas (neighborhoods built by residents). I am interested in their focus on their reverse ways (Wagner, 1981; Viveiros de Castro, 2004) of describing the work of middle-class, often White professional ethnographers who have looked for them in search of data. “Reverse ethnography” captures the various ways in which traditional ethnographic “informants” have increasingly critiqued hierarchies and extractivist practices in ethnography. Their refusal to being ethnographed is both an uptake about naturalized ways of studying minorities and an index of a shifting ground of expertise. The second icon is my own locus of expertise as a racialized, queer linguistic ethnographer working in a global periphery of knowledge production. I discuss my own responses to prefigured models of expertise by drawing on editorial gatekeeping practices where I have been framed as a non-expert. I analyze anonymous peer reports that display “sociolinguistic prefigurations” (Pinto, 2015) about who is in a better position to give a sociolinguistic account of the periphery, what are the best theoretical sources to do so, and what counts as legitimate data. To analyze these two case studies, I distance myself from a view of agency as an individual and sovereign modality of action (see Ahearn, 1999, 2001; Asad 2003; Butler 1997; Mahmood 2005). Instead, I engage with a view of agency as “the socioculturally mediated capacity to act” (Ahearn, 2001, p. 112) that may emerge within the limitations of language that wounds (Butler 1997), in the context of pain and suffering (Asad 2003), and in the context of surviving capitalist inequities (Heller and McElhinny 2017). Ultimately, the navigation of peripheral activists and scholars through unequal regimes of expertise points to modalities of agency that may be further theorized so as to contribute to already existing efforts for democratizing scholarship in linguistic pragmatics, sociolinguistics and related fields.

Lecture

‘Ik ben da gewoon compleet vergeten of zo’ The Dutch pragmatic marker of zo beyond its general extender function

Lecture

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Research on pragmatic markers such as *well*, *you know* or *like* has surged over the past thirty years, but much of the field has been rather anglocentric. Since the turn of the century, the research scope has been broadened to also include quite a few other languages as well as contrastive studies. To date, however, research on pragmatic markers in Dutch remains rather scarce. Apart from more extensive accounts on markers such as *dus*, *toch*, *wel* or *eigenlijk* (see e.g. Buysse 2023, Foolen 2006, Hogeweg 2009), many other frequently used markers in spoken Dutch remain underexposed.

This study focuses on how native speakers of Dutch use one such marker, viz. *of zo*. Anecdotal evidence suggests that *of zo* is on the rise in spoken Belgian Dutch, but no research has yet explored its full functional scope. The data consist of 15 recordings of dyad conversations between 2nd and 3rd year bachelor students of Linguistics and Literature who are native speakers of Dutch. Each conversation consists of approximately 30 minutes of spontaneous talk, amounting to a total of 7.5 hours of data. Quantitative and qualitative analyses will empirically show how university students use *of zo* in spoken Belgian Dutch.

Of zo occurs 250 times in the Dutch corpus, making it one of the most prominent pragmatic markers in the data. Formally, *of zo* resembles the English general extenders *or something* and *or so* (see e.g. Overstreet & Yule 1997), as it is the literal equivalent of the latter. These general extenders “encourage the hearer to think of an alternative to some members of the set” (Aijmer 2002: 218). It would seem, though, that both in quantitative and qualitative terms *of zo* behaves somewhat differently. In a comparable corpus of native English discourse, compiled along the same criteria as the Dutch corpus, *or something* and *or so* only have a moderate usage of 55 and 1 times, respectively. While at face value *of zo* takes on the form as well as the functions of a general extender, preliminary results of the present study suggest that it also renders more addressee-oriented functions (such as establishing common ground with co-participants) next to its more obvious functions of list-marking and various forms of approximation. This paper will expound on these functions, their frequencies and the contextual environments in which they surface.

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‘Kusa’ as an emerging laughter symbol in Japanese social media

Lecture

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Our lecture examines laughter symbols in Japanese social media and how their forms and functions are influenced by the medium. One representative laughter symbol (Oberwinkler 2020) is *wara* (笑), which has been identified to perform three primary functions in messaging tools like LINE: acknowledging humor, inviting laughter, and acting as a softener—contributing predominantly to maintaining rapport in interpersonal communication (Takamura 2023). This presentation focuses on the emerging variation *kusa* (草), which has not yet been fully explored and is less frequently used in messaging tools. The findings, based on data observed in X where *kusa* usage is prevalent, indicate a reduction in interpersonal awareness compared to *wara*, which displayed functions tied to maintaining interpersonal rapport.

The data for this lecture consists of 100 instances of *kusa* usage, manually collected from public posts by open users on X. A discourse analysis was conducted to examine the forms in which *kusa* appears and the targets of the laughter, focusing on the interpersonal intentions conveyed through the posts and tweets. The findings reveal that *kusa* possesses distinct forms and functions that cannot be substituted by *wara*.

Our observation suggests that on social media, *wara*, similar to its usage on LINE, is often employed as a softener, particularly when used with speech acts such as requests directed towards a specific reader. For instance, in (1), *wara* serves as an interpersonal softener, reducing the directive force of asking the poster wearing a bra to take it off. The sentence stands complete on its own, with *wara* added as an additional element:

(1) Bra hazushite *wara*

(Take off your bra *wara*)

In contrast, (2) conveys the writer’s sarcastic evaluation of an unexpectedly large portion of spaghetti, without necessarily addressing a specific reader. Here, the adjective *kusa* functions as an integral part of the construction:

(2) Soozoo yori dekakute *kusa*

(It’s *funny* since it’s bigger than I expected)

This lecture attempts to explain the forms and functions of *kusa* in relation to the characteristics of the X platform and its historical context alongside other laughter symbols. *Kusa*, originally derived from the kanji for ‘grass,’ emerged from the visual resemblance of the repeated consonant ‘w’ in *wara* to a lawn (www). Through this process of intersemiotic translation (Jakobson, 1959), *kusa* began to function as an adjective and stance marker, a role not found in other laughter symbols. Unlike *wara*, which first appeared in a book, *kusa* originated in social networking forums, a difference in domain that likely contributed to their unique current uses. While *wara* acts as a politeness marker centered on the reader’s face, *kusa*, due to its mass addressability, functions as an adjective with impolite connotations and without face-redressing intent.

Through this analysis, we not only describe *kusa*’s formal and functional characteristics but also explore how the evolving characteristics of social media platforms shape language use and interpersonal communication dynamics in digital spaces.

“Mujereo” as an identity-communicative device in the LGBTIQ+ community in Chile: an emic sociopragmatic perspective

Lecture

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With the notion of *mujereo*, we refer to a set of lexical and morphological resources that operate within language as an identity-communicative device among members of the Chilean LGBTIQ+ community. These mechanisms are integral to *palabreo*; a linguistic practice primarily employed by Chilean gay men, characterized by the use of mock impoliteness strategies and conversational humor.

The aim of this study is to conceptualize *mujereo* from the perspective of speakers within the Chilean LGBTIQ+ community, exploring its relationship to identity dynamics and the gender tensions that emerge from its use.

For this purpose, a qualitative design and an interpretive paradigm was employed. Semi-structured qualitative interviews were conducted with 30 Chilean LGBTIQ+ community members, selected through purposive sampling of key informants and a snowball strategy until saturation was reached. The findings were analyzed through thematic content analysis, supported by ATLAS.ti software.

Participants describe *mujereo* as a strategy that feminizes male interlocutors, often in a humorous context, but with an affective intention, serving as a strategy of linguistic solidarity. *Mujereo* is observed to operate both within and outside *palabreo*, demonstrating its importance as a communicative practice with an independent logic. Beyond formal characteristics, interviewees noted that the use of these resources conveys a pragmatic intention in interaction, aimed at queering conversational discourse—a process potentially perceived as subversive or deviant by broader society, but within the community of practice, it is viewed as a routine strategy. Thus, it can be noted that *mujereo* represents a significant mechanism of identity construction within the Chilean LGBTIQ+ community, challenging established gender norms and reinforcing community cohesion through language.

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“Dazed & Confused”: LGBTQ+ narratives, positioning, and identities in *The Boyfriend*

Lecture

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Introduction

In this paper, we investigate the ten-episode Netflix series, *The Boyfriend*, which has made waves globally as the first LGBTQ+ reality dating show to be produced in Japan. There are a total of nine participants who identify as either gay or bisexual cis men living with each other under one roof (dubbed ‘The Green Room’) for a month. The series is formatted such that there is also commentary from a fixed panel of guests who watch the post-edited episodes ‘together’ with the audience. Additionally, the contestants themselves also have their individual interviews inserted into these episodes whenever relevant. This study examines the interactions of two cast members, Shun and Dai, and how they (dis)form their relationship. A narrative inquiry approach is adopted, utilizing positioning theory to identify the themes and intricacies of queer relationships, thereby enriching our understanding of (a) how do Shun and Dai position themselves in their narratives in order to present themselves as a desirable partner to each other, and (b) what effect does each interaction have in their relationship.

Previous Studies

Existing research on reality television shows in Japan is limited, with a noticeable dearth of studies investigating LGBTQ+ content (Nozawa, 2023). This study addresses this research gap by building upon relevant literature from media studies in other regions in queer variety shows (Muhammad, 2022). However, in queer variety shows, the majority of content is focused on Western media, with some recent trends in the Asia Pacific region. By identifying these gaps, this research paper aims to contribute valuable insights into the nuanced process of LGBTQ+ media in Japan, as well as additional LGBTQ+ reality television shows.

Methods, Participants, Data

This research project employs positioning theory (Bamberg, 1997; 2004) and applies the three levels of positioning to uncover the queer short stories and larger stories in the series. Exchanges between Dai and Shun throughout all ten episodes are examined. Dai was the first contestant the audience was introduced to, and Shun was the fifth (and last) contestant to be introduced at the beginning of the first episode. By the end of the series, the only couple that was established was Dai and Shun, or more lovingly known as #DaiShun to those who were rooting for them. The interactional data are analyzed when they are: (a) working together in a coffee truck, (b) during their dates, and (c) sharing their experiences with dating. Positioning theory is used to assess macro discourses using Level 3 Positioning based on the excerpts used from *The Boyfriend*.

Discussion and Conclusion

The findings shed light on the relationship formation and stories presented in *The Boyfriend*. The excerpts yield noteworthy macro-level discourses, such as love, connection, and self-discovery in a same-sex relationship. The observed interactions are discussed in relation to established discourses related to LGBTQ+ related themes in Japan. This study not only deepens our understanding of gender and sexuality in Japan but also illuminates the recent trends with recent perspectives towards LGBTQ+ identified individuals.

“Hot uncle” as the new sexuality: Re-creating a Southeast Asian (SEA) uncle identity in online discourse

Lecture

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The notion of style refers to the various forms individuals express and embody their identities (Goffman, 1973). Stylistic features can mark a person’s unique identity, either self-expressed or recognized by others. As style is inherently social and contextual, it plays a crucial role in how individuals adopt or resist societal stereotypes. In online contexts, the construction of identity has been increasingly viewed as both a platformized production and a reflection of regional cultural representation. Social media influencers, particularly those who perform stereotypical figures from their cultural backgrounds, offer valuable insights into how individuals navigate and negotiate their identities in digital spaces.

This study examines one famous Asian YouTuber, Mr. Nigel Ng, a Malaysian Chinese comedian known for his Southeast Asian (SEA) uncle character, Uncle Roger. The SEA stereotype has been explored for decades, framed by various intersecting factors such as history, gender, religion, and globalization. However, there is limited understanding of how discourse style shapes the construction of this complex identity. In this study, we aim to enhance our understanding of online identity construction by examining Mr. Ng’s discourse style as portrayed through his Uncle Roger character.

We focused on Mr. Ng’s five most popular “egg fried rice” videos, each with over 15 million views. The transcripts were collected directly from YouTube subtitles and subsequently cross-verified and corrected by us. We proposed an analytical framework rooted in Multimodal Discourse Analysis (MDA), which permits an in-depth examination of how this character is represented and negotiated through various modes in video data. For the textual analysis of the transcripts, we employed Searle’s (1976) speech act taxonomy and analyzed the intentions of discourse, including roasting, suggestions, sexualization, emotions, and culture-specific statements. For non-verbal elements, we followed the principles of Social Semiotics by Kress and van Leeuwen (2006) to focus on the meaning-making of visuals and onomatopoeias such as “Haiya” and “Fuiyoh.”

Building upon our analysis, we argue that Mr. Ng’s discourse style effectively portrays a stereotypical SEA uncle identity while also integrating various Asian cultural elements rooted in the region’s deep passion for food. This combination reinforces familiar “traditional,” “stubborn,” and “picky” characteristics often associated with elderly figures in Asian contexts. Moreover, Mr. Ng made further success by adding complexity to this portrayal by using sexual innuendos and adult-oriented humor, which is unusual for the stereotypical elder character. As a young, relatively attractive Asian male, this juxtaposition introduces a modern twist to the Uncle Roger persona, transforming him into a “hot uncle” figure. This fusion of humor, Asian cultural references, and subtle sexuality not only enhances the comedic appeal but also broadens the character’s allure, attracting audience all over the world with both its humorous effects and its playful nods to heterosexual attraction.

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“My boss was a slave driver”: EAL student acquisition of Xphemism in health professions education

Lecture

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Engaging with taboo topics is key to the success of healthcare practice, especially in professions like social work and counselling where language is used as the primary means of intervention (Rubin, 2011). In order to understand and support clients discussing taboo topics, students preparing to enter these fields must have skills and strategies to comprehend euphemisms, dysphemisms (Xphemisms) and other implicature in the context of their use. The need for rapid acquisition of pragmatic competence in Xphemism can result in barriers for students who have English as an Additional Language (EAL), as most would not have been taught the pragmatics of taboo in Australian English prior to arriving in Australia to study (Liyanage et al., 2015). With the large number of EAL students studying health professions in Australia, it is imperative that we understand EAL students' pragmatic competence development in Xphemism comprehension in order to provide them with the skills required for practice.

This longitudinal study focuses on comprehension of Xphemism by nine Master of Social Work students enrolled at an Australian University. At two key points during the first year of their degrees (prior to, and just following, their OSCEs), students participated in two different simulated client interaction role plays that involved discussion of sexual assault, domestic violence, and substance use. At the conclusion of the simulations, the students were asked to provide a summary of the client's key issues and respond to comprehension questions, some of which focused on implied meanings of the Xphemisms that arose during the client simulations. After transcription, all instances of Xphemisms were extracted from the data. The instances of Xphemistic language use were then linked to any evidence of student comprehension or misunderstanding of implied meaning during the interaction, in the student's summary or as a response to a comprehension question.

Results indicate increased comprehension of Xphemism within the students' first year of study. However, large variations in comprehension and development were observed between participants, highlighting the need for EAL students to be taught strategies for comprehending X-phemism in client-health interactions, particularly before they go on placement. This will help ensure EAL social work graduates (and graduates from similar health professions) prioritise the client's needs and continue to work towards reducing oppression of marginalised groups (McCave, Shepard & Winter, 2014) by engaging with delicate and taboo topics.

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“The cake is too sweet, but it looks cute in photos.”: Appraisal, food presentation and gender in reviewer discourse on instagrammable restaurants

Lecture

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The study discusses how food and eating are depicted and evaluated in Instagram posts on instagrammable restaurants and how ways of appraisal become so distinct that they contribute to stereotyping food, restaurants, and visitors. Posting visits to instagrammable restaurants originally symbolizes one's pursuit of quality life. These posts, shared by many and conveniently accessed through hashtags by even more, are open to readers' interpretations. In Taiwan, the reviewer discourse can be reinterpreted to characterize restaurant visitors and reviewers as failing to appreciate authentic food, being unreflectively shallow, and interestingly, females. This study takes a dialogic, pragmatic approach to critically discuss what elements of food experiences are evaluated and how evaluations are discursively coded. Adopting Martin and White's (2005) appraisal theory, the study analyzes 200 popular Instagram posts on instagrammable restaurants to explore the following issues.

1. How are foods and eating experiences described and evaluated?
2. How are things other than tastes of foods, such as restaurant designs and the appearances of dishes, evaluated?
3. Aside from photos, how are visiting, posting and reading rationalized as gender-specific?

The appraisal theory emphasizes dialogic alternatives in discourse. Utterances, especially but exclusively attitudinal adverbs and adjectives, reveal speakers' self-positioning and commitments in relation to all stances acknowledged. For example, Compound sentences, complex sentences and negation introduce two opposite stances respectively and prefer one to the other. In excerpt (1a), the reviewer describes the food in an instagrammable restaurant as “unexpectedly” satisfying, simultaneously solidifying the stance that food is normally unpalatable in those restaurants as the known information. With ‘but’ in (1b), photogenicity and the price of the cake (around 3AUD) are prioritized over its taste.

- (1) a. 意外的網美餐廳餐點很不錯 (‘Unexpectedly, the food at this instagrammable restaurant is very good.’)
 b. 苦甜香蕉巧克力蛋糕，整體說來偏甜，但是一個才60拍照也很可愛，還是可以點 (‘Overall the banana chocolate cake is too sweet, but it only costs 60 and looks cute in photos. Still recommended.’)

Compared to elaboration on the visual aesthetics of dishes and restaurant designs, food experiences and gustatory tastes are more likely to be framed in subordinated clauses, qualified by downtoners, or absent. Positive food reviews are usually prefaced with reviewers' surprises, followed by their apologies for lacking expectations in the first place. Moreover, common evaluations used to describe the aesthetics of food and interior designs, such as 可愛 kě'ài ‘cute,’ are desired traits more bound with females. These discursive arrangements convey an overall lack of anticipation of food in reviewer discourse on instagrammable restaurants from the perspective of a specific gender. Significantly, the dialogic nature of online discourse suggests that these posts are reviewers' responses to what they imagine their potential readers would find interested enough to read. The fact that taste is less presented in these reviews mirrors and reinforces the contemporary foodways, namely, how we talk about food experiences. The study hopes to pinpoint the role of discourse on photo-based social media where text has long been viewed as peripheral and less eye-catching.

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[R] ‘Swipe Your Face’ and ‘Brush Your Exam Questions’: Tech-born Metaphorical Use of Shuā on Chinese Social Media: A Cognitive and Pragmatic Perspective

Lecture

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Abstract:

This study investigates the tech-born metaphorical use of the verb *shuā* (originally meaning “to brush”) in Chinese social media, particularly on the platform Xiaohongshu (aka. rednote). The corpus for this research was constructed from user-generated posts and comments containing the keyword ‘*shuā*’ published in 2024. Data analysis reveals that *shuā* has been increasingly used metaphorically in the cyberspace, acquiring new meanings and applications in technology and lifestyle. High-frequency novel metaphors of *shuā* identified in this study include *shuā liǎn* (lit. ‘swipe face,’ facial recognition technology), *shuā tí* (lit. ‘brush questions,’ repeatedly practicing exam questions), *shuā píng* (lit. ‘brush screen,’ flooding the screen with content), *shuā cúnzài gǎn* (lit. ‘brush presence,’ showcasing one’s presence online), and *shuā tǐzhī* (lit. ‘brush body fat,’ quickly losing body fat).

A mixed-method approach was adopted in this study. Qualitative analysis was used to identify and analyze metaphorical expressions in the corpus, focusing on the source domain (“to brush” as a physical action) and its mappings (Kovecses, 2010) to various target domains. Quantitative methods, facilitated by RStudio, were employed to measure the frequency of these mappings and identify distribution patterns across contexts. In addition, a survey with 52 native speakers explored how these metaphors are interpreted regarding abstract concepts identified in the corpus, such as “smoothness,” “efficiency,” and “continuity.” The survey included both quantitative questions and open-ended qualitative responses to capture users’ interpretations and preferences. Furthermore, four in-depth interviews with voluntarily selected survey participants provided further insights into how native speakers engage with and interpret these metaphors.

Drawing on Conceptual Metaphor Theory (Lakoff & Johnson, 1980), this study investigates how the newly coined *shuā* metaphors encode abstract concepts and reflect users’ cognitive processes in the digital world. Specifically, it focuses on the notion that embodiment is the grounding of conceptualization in physical and perceptual experiences (Johnson, 2017; Barsalou, 1999, 2008; Gibbs, 2006; Gallese & Lakoff, 2005). From a pragmatic perspective, the study explores how these metaphors express efficiency, technological advancement, and social dynamics in digital communication. The findings suggest that *shuā* metaphors resonate with contemporary netizens’ pursuit of speed and ease, reflecting a mindset that values efficiency and a tendency to lightheartedly concretize technological concepts through sensory perception. This research contributes to understanding language evolution driven by technological innovation and cultural shifts in contemporary society.

Keywords:

metaphor, Chinese, social media, cognitive linguistics, pragmatics, embodiment, digital communication, conceptual metaphor theory

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[R] “I always have shortness of breath”: Discursive strategies and functions of complaint-response sequences in Chinese online medical consultations

Panel contribution

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Pragmatics plays a significant role in healthcare communication research and practice (Bigi & Rossi, 2023). Only a few previous studies (e.g., Beckman & Frankel, 1984; Marvel et al., 1999) specifically paid attention to the elicitation of Heritage & Maynard's (2006a) “problem presentation” stage of doctor-patient interactions. Even so, they did not fully address how patients' self-oriented medical complaints (or “chief complaints”, see also: Cole & Bird, 2013) are constructed or how physicians/doctors deploy various communicative strategies to respond to their patients' medical complaints/concerns at that stage of doctor-patient consultations especially e-dialogues. To address these research gaps, this paper presents the social (interpersonal) functions of both complaints (patient) and complaint responses (doctor) through their discursive strategies/patterns in Chinese asynchronous doctor-patient e-dialogues.

With convenience sampling and proportional quota sampling on one major Chinese online medical consultation platform *Hao-Daifu* ‘Good Doctors’, the publicly accessible interactional data including 50 complaints and 40 responses from different clinical departments have been identified, coded, and analyzed. Both qualitative (discourse analysis) and quantitative (frequency count) methods have been employed for data analysis. As a way of data triangulation, semi-structured qualitative interviews have been further conducted with 5 clinical doctors who are working at different Chinese hospitals and are using the platform.

Results from the Computer-Mediated Communication (hereafter: CMC) dataset show that in terms of the level of directness, the complainers (patients) tend to employ more indirect complaint strategies especially *annoyance/disapproval* (e.g., “I always have shortness of breath”) as well as more direct complaint strategies especially *questioning/interrogation* (e.g., “Could I ask why no bleeding points can be found?”). On the other hand, the responders (doctors) tend to follow the level of directness regarding the discursive strategies their patients have deployed, and then employ certain strategies and/or combinations such as (*annoyance/disapproval*–) *consolation* (e.g., “Take it easy”) + *disagreement* (e.g., “There are no signs of...no treatment is needed”) to address those complaints. According to the orientation of complaints, the patients' non-hearer-oriented especially *self-oriented* “chief complaints” (Cole & Bird, 2013) are most frequently occurring (compared to hearer-oriented complaints), oftentimes followed by the responding strategies of *consolation* and *advice/lecture* adopted by their doctors. Furthermore, *solidarity-/rapport-building functions* (Boxer, 1993a, 1993b, 1993c) instead of *conflictual functions* are more often embedded in the discursive practices of complaint-response sequences, which tends to be much more *positive* than functions observed in the physical healthcare settings in China (Nie et al., 2018; Tucker et al., 2015). The interview data show that the clinical doctors' perceptions about their own responding strategies confirm the findings from the CMC data, whereas their perceptions about their patients' complaint strategies/functions differ greatly from the researcher's discourse analysis of the CMC data which seems to be more *solidarity-/harmony-oriented*. Thus, *context-dependency* is particularly noteworthy when it comes to the distinction in communicative patterns/functions between healthcare e-dialogues and face-to-face medical interviews in China.

With the application of CMC in this post-COVID age, this study can hopefully help resolve communicative issues appearing in doctor-patient interactions in a broader healthcare discourse context in China and beyond.

[R] “I’m just kidding”: Teasing and potential offence in Greek fictional interactions

Lecture

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The aim of this study is to throw light on the interactional practice of ‘jocular pretence’ (Haugh, 2016) in Greek and, particularly, on occasions where the producer of a tease explicitly signals their humorous intentions to achieve certain goals in interaction, and thereby, serve their identity and interpersonal projects. We will particularly look at fictional interactions in TV sitcoms due to the dearth of research on conversational humour in media discourse in Greek, but also because of the interest this genre presents; the interactions may be scripted, yet they significantly draw on socially recognisable scripts and present real relationships between ordinary people. On these grounds, they can add insights into the interactional practice of teasing and, most importantly, on the social and moral work that humour-related metapragmatic comments do in interaction. More specifically, our analysis aims to examine metapragmatic comments claiming playfulness in Greek fictional data, their negotiation among multiple participants in interaction and the identity and moral implications they may carry for the parties involved.

Our study adopts an interactional pragmatic approach (see e.g. Haugh 2013, 2016), that is, the analysis privileges the participants’ evaluations of teasing as these unfold in the sequences of talk-in-interaction. Our dataset is based on 50 hours of scripted interactions derived from a series of popular Greek TV sitcoms. Out of these, a collection of 18 teasing sequences was assembled in which participants employed 20 expressions of the forms *πλάκα κάνω* (I’m joking), and *αστειεύομαι/αστειεύεται* (I am/ she/he is kidding), to assert non-seriousness.

In contrast to prior research (e.g. Haugh, 2016; Sinkeviciute, 2017), our analysis showed that while participants exhibited recognition of the tease in their uptake, they scarcely displayed overt ratification of the teaser’s humorous intention. This interactional misalignment provided a platform for new teases to emerge, and thereby served the genre’s interactional goals, namely the audience’s entertainment through disaffiliative humour. Secondly, we showed that these metapragmatic claims of non-serious intent were sequentially implicative as they eventually managed to bring the sequence to a closure and set up spaces for serious talk. Finally, the analysis also allowed glimpse into the moral and social functions of such claims by displaying the ways in which teasers implicitly acknowledged the potential offence licensed by the tease (cf. Haugh, 2016), and thereby projected positive self-identities of politeness and sensitivity, while preserving the local moral order vis-à-vis (appropriate) humour and their relational connection with the potentially offended parties.

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[R] (A)typical co-speech gestures in social interaction of neurodiverse students

Lecture

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This paper is part of a larger research project on social interaction and multimodal resources of neurodivergent university students. While CA-informed research on atypical interaction and communicative impairments is already a well-established area of study in applied linguistics (e.g. Wilkinson, Rae, and Rasmussen (Eds.), 2020; Kasper and Wagner, 2014), to our knowledge, there is no linguistic empirical research that uses interactional data in face-to-face communicative encounters of university students with autism or ADHD.

The objective here is to evaluate the role of co-speech gestures of neurodivergent individuals in social interaction, drawing on research methods in linguistics: Conversation Analysis (Sidnell and Stivers (Eds.), 2012) and gesture studies (Bavelas, 1995; Kendon, 2004; McNeill, 2005). In particular, we will focus on prevalent gesture forms and functions in social interaction to answer the following research question: What gestures are used to streamline interaction?

We work on the assumption that individuals with ASD and individuals with ADHD bring with them their compensatory communicative resources for interacting. In particular, as preliminary results have shown, the (a)typicality of their interaction may manifest itself in compensatory (a)typical forms and functions of gestures regulating conversational dynamics, significantly facilitating conversational turn-taking (cf. de Marchena et al., 2018).

This paper draws on a mixed-method approach (McKinley and Rose (Eds.), 2020). The data come from an audio-visual corpus of dyadic interactions with neurodiverse students in a semi-controlled setting: students with autism, students with ADHD, and neurotypical students. Students are instructed to converse on a particular topic in a room equipped with three cameras, filming each participant and the interaction from a side. All spontaneously produced co-speech hand gestures are identified and coded from videorecordings of the interactions using ELAN software.

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[R] A case study on quotation in Hungarian pseudo-scientific texts

Lecture

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The research on fake news (disinformation and misinformation) has become a challenge in the era of digital media. The main research directions aim to contribute to the identification of certain practices related to deception. The exploration of the use of linguistic devices and elements in these practices may facilitate the identification of falsity and deception in fake news.

The spread and cogency of fake news may have severe impact on several areas such as health care, science, and social issues. In the case of fake news, we can differentiate between various categories depending on their hidden motivation and content. One of these well-known categories is the pseudo-scientific one which shows the mimicry of science. On the linguistic surface of pseudo-scientific fake news we can observe the imitation of scientific methods, terminology and source designation; furthermore, the references and quotations may enhance their persuasiveness. The present paper aims to examine the kinds of linguistic quotations in the aspect of their referential center, with special regard to certain lexical items such as *mond* 'say', *állít* 'claim', and *szerint* 'according to', which belong to the frequently applied quoting expressions. This study also purposes to compare the quotation methods in scientific and pseudo-scientific news. The data were gathered manually from the MedCollect corpus, which contains approx. 2200 Hungarian health-care related (fake and non-fake) texts. The study investigates 900 pseudo-scientific and 450 non-fake news. The occurrences of quotation in the sub-corpora were found with the AntConc corpus analysis toolkit, and manually annotated in a qualitative method. The paper examines direct, indirect, and mixed quotations in compound scenes referring to the structure, elaboration, and availability of the quoted utterance. This study presents a selection of preliminary results and comparisons, which reveal significant attributes of fake and real news in the aspect of source designation and quotation construction based on their referential center. The study may contribute to the improvement of fake news detection and the development of techniques for the evaluation of information credibility.

[R] A comparative study of the functions of the pragmatic markers *well* and *so* in native speakers' and Brazilians' speech.

Lecture

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This study reports a research under development, with 21 advanced Brazilian learners of English, and native speakers. The aim is to verify the realization of some functions of the pragmatic markers *well* and *so*. As I have mentioned previously, the literature shows that such expressions are highly important in written and oral discourse, expressing interactional and textual meanings which may be difficult to be understood and used by the non-native speaker, especially due to their polysemy. They are particularly essential in oral discourse, since their misuse or lack thereof at the pragmatic level renders the discourse inappropriate or even rude (BRINTON, 1996; NIKULA, 1996; PIIRAINEN-MARSH, 1995; LYRIO, 2009). And yet, daily interpersonal interactions are marked by their high frequency. As such, non-native speakers may be misjudged for not performing them adequately, or not performing at all. When recently analysing the textbooks Top Notch 3A and 3B I verified that the marker *well* is the most frequent in the dialogues, with 34 occurrences in both books. From this point on, the occurrences of other markers decrease significantly. Since, in my experience with pragmatic markers, students use them basically with a literal meaning, my interest in these learners' performance increased. Concerning the marker *so*, my motivation was the same, plus the fact that I have noticed that non-native speakers use it very frequently. Such facts led to the research questions: Can these learners use *well* and *so* multiple functions? Which? The data were collected through fifteen-minute conversations between pairs of students and native speakers, which were later transcribed and analysed. Each pair was given a set of subjects to choose from, and discuss, but they were free to talk about any other subject they chose. It was never mentioned that they were supposed to use the aforementioned markers, so that, the data were as natural as possible. None of the students had lived abroad, as verified in a previous questionnaire, which could have given them some experience with the markers, and therefore, invalidate the research. The analysis is qualitative/interpretive, based on the functions of these markers found in the literature, the context of the interactions, the intonations, and the power relations between the interactants, as required in analysis of pragmatic data. The quantitative approach is also being employed in order to determine the frequency of the functions used by the research subjects. Therefore, the analysis will generate qualitative and quantitative data. It is a hybrid research (Dörnyei, 2007). The results show that their use of the marker *well* exceeded that of the native speakers, while in the case of *so*, it was the opposite. Since the research is in progress, I still do not have all the functions in which these markers were used. My theoretical framework for the functions of these markers is grounded on the research undertaken by Aijmer, K. (2004), Buysse, L. (2012), Fraser, B. (2009, 1996, 1998), Parrott, M. (2000), Schiffrin, D. (1987), Schourup, L. (1985).

Key-Words: Pragmatic Markers. *Well*. *So*. Students' Performance. Native Speakers' Performance.

[R] Allocutive appellatives in change: the case of the “tu” (you) in Italian

Lecture

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Linguistic usages change in relation to the historical, socio-economic and cultural conjunctures that condition them. Allocutive appellatives in Italian - ‘the words used to call interlocutors in direct, real or fictitious dialogue situations, or to call their attention’ - are no exception: the use of them reflects the changes that have taken place in Italian society over the last 20 years, also from a pragmatic point of view. “Forms of address are pragmatic in nature because they depend on the system of rules that governs the behavior of interlocutors in the use of both verbal and not verbal means in their relationship” (P. Molinelli, 2015: 285).

In contemporary Italian, the allocutive system shows a reduction to two of the pronominal system, *Lei* and *Voi*, almost everywhere; this is compounded by the widespread perception of an extension in the use of *tu* (you) in spheres and situations traditionally characterised by the use of *Voi* and *Lei*. in the outside world but also in family relationships. Already Umberto Eco, in 2015, was concerned about the generalisation of ‘tu’, attributing its diffusion not to the tendency towards the informalisation of interpersonal relations typical of many societies but to a loss of ‘cultural knowledge in general’ (lectio magistralis written for the Festival della Comunicazione di Camogli)

Starting from a brief history of allocutive appellatives in the Italian language, the lecture present the results of the analysis of the use of allocutive appellatives in 5 manuals for learning Italian as a foreign language in use in 2024 in the German-speaking area.

The analysis is based on the scripts of the audio and video manuals and investigates the distribution and typology of allocative appellatives according to the criteria of context, interlocutor relationship, age, gender. The paper closes with the presentation of teaching materials aimed at improving learners’ pragmatic competence in the use of allocative appellatives.

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[R] Analyzing Restaurant Responses to Online Negative Reviews in Arabic: Move Analysis and Rapport Management Theory

Lecture

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Given the growing importance of online reviews in shaping consumer purchasing decisions, it is increasingly important for restaurant owners to actively manage their online ratings and respond in a timely manner to negative reviews. However, there remains a significant gap in our understanding of how restaurant owners respond to negative reviews in Arabic, highlighting the need for further research in this area. The goal was to investigate the rhetorical moves and paralinguistic cues with their communicative functions employed by restaurant owners when responding to the online negative reviews on Google reviews. Another goal was to interpret the functions from the perspective of Rapport Management Theory (RMT). The study used both qualitative and quantitative analysis to examine 250 negative reviews posted on restaurants in Riyadh, Saudi Arabia. The results showed that restaurant owners used 23 rhetorical moves to respond to the negative reviews. However, opening pleasantries/greetings, apologizing, and soliciting response were used more frequently than the other moves. In addition, most of the moves were used to enhance rapport than damaging rapport, alongside with emojis. Moreover, the restaurant owners used corporate identity 'we' more than personal identify 'I' to enhance rapport with the reviewers. That result was not expected because the restaurants are non-chain and the responses are informal. These findings highlight the implications for restaurant owners in managing their online responses to the negative reviews of the dissatisfied customers, not only to enhance rapport and achieve the trust and loyalty of reviewers, but also the overhearing audience on public.

Keywords: restaurant responses, restaurant negative reviews, managerial responses, rhetorical moves, emojis, Arabic responses.

[R] Apologising in Ghanaian and Ugandan Englishes

Lecture

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Ghanaian English and Ugandan English differ from other varieties of English, not only at the levels of phonology, lexico-semantics, and syntax but also at the level of pragmatics (e.g. Unuabonah et al., 2025). While most of the pragmatic studies concentrate on pragmatic markers (e.g. Isingoma, 2016; Unuabonah & Anderson, 2020), fewer studies discuss the speech act of praising in Ugandan English (Meierkord 2023) and apologies in Ghanaian parliamentary debates (Sarfo-Kantankah, 2021). This study contributes to pragmatic variation in these two varieties by exploring the form and use of apologies across different text types in Ghanaian and Ugandan Englishes. Apologies have been described as speech acts ‘performed by an apologise, who has done something annoying or damaging or violated accepted social norms, to restore equilibrium and social harmony’ (Su & Wei, 2018, p. 443). As such, they play an important role in human life on both a social and cultural level.

In the present study, we examine apologies from postcolonial pragmatics and variational pragmatics approaches and utilise the Ghanaian and Ugandan components of the International Corpus of English (ICE-GH, ICE-UG). Extraction was conducted using a predefined set of apology-related items (e.g. *apologise, excuse, forgive, pardon, regret, sorry*), processed through AntConc 3.4.4 (Anthony, 2015). Each extracted occurrence was then manually reviewed and categorised based on apology forms and strategies.

Preliminary findings indicate that both varieties share similarities in their use of explicit apologies, particularly in their reliance on common apology formulas such as “*I am sorry*” and “*I apologise.*” However, differences emerge in the degree of directness, intensification, and mitigation strategies. Ghanaian English tends to feature more direct apologies, often reinforced with intensifiers such as “*I am very sorry*” or “*We deeply apologise.*” Ugandan English, in contrast, employs more indirect formulations, frequently incorporating explanations or justifications (e.g., “*I regret the inconvenience caused...*”). These patterns suggest that sociocultural norms influence the degree of directness and mitigation in apologetic discourse in these varieties.

Keywords: apologies, corpora, Ghanaian English, Apologising, Ugandan English

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[R] Children's Perspectives in Pragmatic Language Assessment - A Qualitative, Participatory Approach

Lecture

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Background

In language education and speech and language therapy, the assessment of children's pragmatic competence is mainly done through observations, tests and interviews with caregivers and educators (Alduais et al., 2023; Gibson & St Clair, 2020). However, the individual perspectives of the children involved have rarely been included, despite the fact that the UN Convention on the Rights of the Child calls for children's perspectives to be taken into account in all matters affecting them (Roulstone & McLeod, 2011).

Research Question

The present study therefore addresses the following research questions:

1. How do children describe and evaluate their own pragmatic competence?
2. What methods can be used to collect and analyse the children's perspectives on pragmatic competence?
3. How can children be included in participatory research in pragmatics?

Methodology

This study presents a qualitative, cross-sectional interview study, focusing on children's views of their own pragmatic competence, in particular conversational repairs and initiations in conversations and play. Six primary school students (monolingual and multilingual; with typical language development and diagnosed developmental language disorders) and their parents and teachers were interviewed in Germany. The interview method was adapted from Merrick (2014) and used visual stimuli to support the face-to-face interview. The transcribed interviews were analysed using Qualitative Content Analysis (Kuckartz & Rädiker, 2023) and the children's perspectives were triangulated with those of the caregivers and professionals.

Results

Children reflected on different pragmatic strategies and their own competences. Self-described competences included the use of different modalities (verbal, non-verbal), different speech acts and conventions. The visual stimuli used in the interview facilitated metapragmatic reflection, but still placed high cognitive and linguistic demands on the children. In addition to verbal responses, children also used facial expressions, gestures and pantomime to respond to interview questions. Multimodal approaches to data collection and analysis, adapted to children's linguistic, cultural and cognitive backgrounds and needs, appear to be important for involving children in pragmatic participatory research approaches. More empirical research is needed.

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[R] Communicative strategies in free co-speech vocal ticcing by adults with Tourette syndrome

Lecture

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This panel contribution reports on results from ongoing work using the first ever corpus of annotated acoustic recordings of adults with Tourette syndrome performing read, spontaneous, narrative, and dyadic speech while ticcing freely. Results thus far align with a growing body of neuroscientific evidence that observed neural reorganization in frontal networks underpinning cognitive control in adults with Tourette's relative to controls may enable enhanced task-switching and flexibility.

Tourette syndrome is a neuropsychiatric condition that causes unwanted movements and vocalizations called tics. Tics can be suppressed temporarily but with considerable discomfort. For this reason some adults who tic choose to tic freely. When ticcing freely, the speech of talkers who tic is peppered with ticced vocal sounds, words, and phrases. Analyses of monadic and dyadic speech by five participants have thus far uncovered two kinds of adapted talk in free co-speech ticcing: modulations of voice register at junctures where ticcing and speaking abut and sequence optimization.

First, comparison of phonatory acoustics in true words and ticced words demonstrates that adults who tic use two distinct "voices" to produce their intended linguistic utterances, on the one hand, and ticced words or phrases, on the other. Specifically, phonation in linguistic tics shows signatures of falsetto voice that are absent in the ticcors' own true speech. These results are interpreted in light of the fact that linguistic tics like words and phrases introduce unintended semantics to intended linguistic utterances that call for some repair or adaptive strategy.

Second, tests of association show that the temporal occurrence of vocal tics of any kind during ongoing speech is associated with positions between intonation phrases as opposed to positions interior to intonation phrases. To put another way, tics occur outside of phrases way more often than is predicted by chance considering the rate of ticcing. This result is of particular interest because participants varied with respect to the demonstrated level of skill in sequencing their tics and their phrases. Some participants who have been choosing to tic freely for many years experienced little to no self-interruptions by tics whereas relatively inexperienced free-ticcors experienced frequent self-interruptions. This was true despite inexperienced free-ticcors having overall low rates of ticcing relative to experienced free-ticcors, some of whom ticced as frequently as 11 times per minute. Adults who have lived with tics for most of their life have the experience and means necessary to develop specialized cognitive skills relating to their ability to communicate, which is not hampered by the neurological underpinning of Tourette's itself. We argue that co-speech ticcing provides task-specific illustration of these adaptive strategies.

[R] Conceptualising Cognition Pragmatics: a Theory of Second Language Communication

Lecture

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This paper develops a theory of pragmatics named “Cognition Pragmatics ” (CosP) which is designed to account for distinctive cognitive pragmatic phenomena (focusing preliminarily on Nigeria) in the second language context of English (and extendable to other non-English second language situations) which are not adequately captured by Western pragmatic theories, a lacuna that has gravely constrained the explication of culturally and socially-motivated meanings in African/other discourses in English. It utilises conveniently and purposively sampled data sets (English discourses in a mix of Standard English and Nigerian English choices) from the Nigerian media (traditional, online and social media), general daily encounters and literary texts. CosP presents meaning in the (African) second language context as a process tracked in three cognitions: indigenous African language cognition (IALC), native English cognition (NEC) and intercultural cognition (IC). Coordinating IALC and NEC with IC in contextualised, recontextualised, entextualised and decontextualised capacities, CosP projects four cognitively-entrenched resources for pragmatic interpretation of mother-tongue English, Englishized and indigenised communicative cues: experience, cultural knowledge, social knowledge and interactivity. CosP treats interactivity as the mega, encompassing resource with three dialogically-imbued assumptions: cultural insideness, social insideness and geographical insideness, which demand a high measure of pragmatic control of the second language ecology and communality in the orientation to communicative competence in English-medium interactive encounters and discourses in Africa. The paper concludes that a fully-developed CosP is capable of facilitating representative analyses of English communicative choices and provide clearer access to intended meanings in African discourses in English, thus reducing pragmatic failure and communication breakdowns in intercultural encounters between second language (adoptee) and direct parentage (native) speakers of English.

Keywords: Cognition pragmatics; Direct and adoption parentages of English; intercultural cognition; cultural, social and geographical insidenesses; communicative competence in English in the second language setting.

[R] Constructing epistemic authority in L2 Japanese talk-in-interaction

Lecture

***Mika Kizu*¹, *Barbara Pizziconi*², *Eiko Gyogi*³**

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No matter how mundane the topic, learning to converse in an L2 involves, among other things, learning how to display one's knowledge (epistemic access) and the status of such knowledge in relation to the interlocutor's knowledge (epistemic primacy, Stivers et al., 2011). L2 users are not necessarily less sensitive to these requirements than L1 users. However, selection of appropriate forms in a language like Japanese, in which the epistemic status of information can be marked with a relatively broad range of lexical and grammatical modal markers, may be a challenge for early and intermediate learners, not fully mastered even after a year of study abroad (Iwasaki, 2009). Since epistemic authority has obvious implications for social positioning, speakers must also attend to the social implications of their epistemic claims during the dynamic flow of interactions.

While previous research has explored how L2 English users manage epistemic authority (Fordyce, 2014; Jakonen & Morton, 2015; Kääntä, 2014), little attention has been given to how L2 users of Japanese navigate these dynamics. Furthermore, these studies have typically examined teacher-student or peer interaction in classroom settings. We explore instead how intermediate level Japanese L2 users express their epistemic stances in a number of oral and written communicative tasks in interactions with peers, non-peers, and modeled institutional audiences. The analysis of different communicative contexts allows us to observe the learners' performances in contexts involving different epistemic and social dynamics. We find that intermediate L2 users are generally able to construe epistemic stances appropriate to those contexts and, through these, construe appropriate social positioning. Occasionally however, sociopragmatically 'awkward' utterances were encountered, which we explain as the atypical indexing of epistemic stances, caused by non-use of modal markers, including *-to omou*.

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[R] Contextual Modification of Lexical Items in Persian Interactions: A Relevance-Theoretic Approach

Lecture

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The semantic underspecification of lexical items raises fundamental questions about the delineation of semantics and pragmatics. This long-standing research challenge has been explored through various theoretical perspectives, including literalist (e.g., Borg 2004; Cappelen & Lepore 2005), indexicalist (e.g., Stanley 2002; Stanley & Szabó 2000), and contextualist (e.g., Recanati 2004; Sperber & Wilson 1989) approaches. Within the contextualist paradigm, scholars such as Carston (2004), Wilson & Carston (2007), and Wałaszewska (2015) argue that the intended meaning of lexical items emerges through pragmatic modification, driven by a search for relevance. The relevance-theoretic model of lexical pragmatics explains how conceptual meaning dynamically adapts to specific contexts, resulting in ad hoc concept construction via narrowing or broadening.

This study integrates the relevance-theoretic framework with conversation analysis to investigate the contextual modification of lexical meanings in everyday Persian interactions, highlighting how underspecified lexical semantics are enriched through communicative context. Our analysis of selected conversational excerpts demonstrates that lexical meaning adjustment is influenced not only by linguistic content and situational context (Carston 2010) but also by background knowledge—including socio-cultural and interpersonal factors (Cutting 2008)—as well as non-verbal cues such as prosody and bodily gestures (Levinson 2024).

For instance, we examine an interaction involving a department head (A), a bachelor's student (B), and a faculty member (C) engaged in a dispute over grading. In this exchange, B expresses dissatisfaction with his mark, while A, through a combination of verbal directives and non-verbal cues (e.g., lifting a hand toward the door, frowning, gazing at the desk, and raising their voice), implicitly instructs B to leave. Here, the meaning of the honorific verb 'be-farma-id'—literally meaning 'to command'—is pragmatically narrowed to convey 'to leave,' shaped by linguistic, situational, and socio-cultural factors, as well as embodied communication. This study underscores the intricate interplay between lexical semantics, context, and multimodal cues in shaping communication within Persian discourse.

1 B: man harf-am in-e tʃera har dʒur del-eʃun

I talk-poss.1sg this-be.prs.3sg why any way heart-poss.3pl

2 xaste nomre dadan!

want-pst.3sg mark give-pst.3pl

'I am telling why he marked illogically.'

3 A: be-farma-id birun aqa! man dige

imp-command-2pl outside Sir I more

4 harfi ba joma na-dar-am

talk with you(2pl) neg-have-prs.1sg

'Sir, go out! I do not want to talk to you.'

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[R] Creating a play frame: First-person singular forms as discourse-pragmatic markers in Japanese self-praise performances

Lecture

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Self-praise is an act of self-disclosure and often regarded as a risky face-threatening act that should be avoided in terms of politeness theories and social expectations. While empirical evidence supports that self-praise is not uncommon and in fact encouraged and normalized in online contexts (e.g., van Dijk, 2013; Ren and Guo, 2020), the act of self-praise in ‘offline’ contexts is quite rare and thus can be considered a marked speech act (Sadler, 2024). When it occurs, however, the speakers make use of various interactional strategies (e.g., self-praise delivered through a reported third-party compliment; self-praise framed as a complaint) and linguistic resources (e.g., fillers and hedges like ‘a little’ or ‘uhm’) available to them to mitigate its illocutionary force. Among the lexical features that are used in self-praise episodes, first-person singular pronouns (“1SG” hereafter) are the most frequently reported in English (Dayter, 2016; Jin et al., 2022) and Spanish (Maíz-Arévalo, 2021). However, unlike other interactional strategies used for mitigation purposes, the role of 1SG remains unexplored. The current study takes up this issue, and demonstrates how 1SG is deployed as one of the linguistic resources available to self-praisers for staged performances (Goffman, 1959). Specifically, we illustrate how Japanese 1SG creates a “play frame” (Norrick, 1994) and generate playfulness, lightheartedness, and nonseriousness in self-praise performances.

An examination of 53 hours of conversation data (257 phone and face-to-face interactions between family members, close friends, or people who have met for the first time) shows that 44% of self-praise episodes co-occurred with 1SG, which is quite contrary to a common view that 1SG rarely occurs and is not always required semantically in Japanese conversation (Ono and Thompson, 2003). A closer analysis reveals that 1SG is used to frame self-praise as humorous or playful. On some occasions, 1SG appears with no grammatical particles, and both 1SG and the predicate are produced with a prosodically coherent contour as in *atashi-risuningu-manten-datta* <laughter> (‘I got a perfect score on listening LOL’) or *ore-moteru-kara-shooganai-jan* <laughter> (‘cuz I’m irresistible to women, that’s just the way it is LOL’). On others, 1SG and the predicate occur in a separate intonation unit as in *atashi-ano, juugatsu-kara-ne, Yamada Kasai-de-honkakutekini-furutaimude, hatarakaseteitaiteorimasu-no* <laughter> (‘I have been employed as a full-time worker at the Yamada Fire since October LOL LOL’). Here, 1SG is used as a frame-setting or floor-holding device to initiate a self-praise performance. The data shows that the speakers deliver positive favorable evaluations of themselves as staged performances (e.g., Goffman, 1959) and make deliberate use of specific language resources available to them to perform private and public discursive acts of self-praise. 1SG is one such linguistic resource, and is instrumental in shaping and managing self-praisers’ identity construction and image projection. In addition, the study demonstrates that 1SG can be used to create a play frame and generate playfulness, lightheartedness, and nonseriousness in self-praise episodes. In that sense, as Ono and Thompson (2003) proposed, 1SG can be characterized as a “discourse-pragmatic” marker.

[R] Cultural Scripts and Epistemic Violence in the Afolayan-Brymo Discourse

Lecture

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In this study, we examine the manifestations of cultural scripting and epistemic violence in the communicative complexities that arise when academic metaphorical constructs intersect with non-academic audiences' interpretive frameworks. We explore these dynamics by analyzing the linguistic choices and the online controversies generated by Prof Afolayan's lecture at the Emory Institute of African Studies. Prof Afolayan, an African Philosopher, employed Roland Barthes' "The Death of the Author" to analyze the works of Nigerian singer and songwriter Olawale Ashimi (Brymo), which the artist interpreted as a literal death wish. Given their shared Yoruba cultural background yet differing professional divides, this example provides a unique context to explore how phraseological choices serve as a pragmatic tool for constructing and deconstructing meanings across different communicative contexts.

Grounded in Anna Wierzbicka's and Cliff Goddard's approach to Natural Semantic Metalanguage (NSM) and Gayatri Spivak's concept of epistemic violence, the study examines how the intersection of professional identities and cultural scripts influence public discourse, especially when certain ways of knowing or expressing knowledge can marginalize or silence others. The Discourse Network Analyzer (DNA) visualized textual and digital interactions, including social media dynamics, while Critical Discourse Analysis (CDA) unraveled the ideological forces influencing these narratives.

Findings reveal that power dynamics and cultural scripts intersect and can influence the comprehension and reception of communicated content, especially in culturally sensitive contexts. Communicators, especially academics, need to employ linguistic strategies that bridge understanding across diverse audience spectrums.

Keywords: Epistemic Violence, Pragmatics, Professional Identity, Cultural Scripts, Academic and Public Discourse

[R] Dakara as an Alignment/Affiliation Response Token in Japanese Conversation: Indicating the Basis of Alignment in the Previous Own Turn

Lecture

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This study focuses on a dialectical usage of Japanese dialectal word “dakara” as an alignment and affiliation (Stivers, 2008, 2011) response token to preceding turn. By using Conversation Analysis, this research argues that “dakara” functions as an affiliative response that, while aligning with the prior turn, displays epistemic primacy within the sequence of actions. The interactional structure outlined below is typically featured in interactions in which “dakara” is produced:

01 A: Displays a stance toward an event, person, or things

02 B: Aligns with 01 A/Makes 01 A's stance explicit by verbalizing it

03 A: Dakara

“Dakara” is a response token aimed at the immediately prior turn (02B). More specifically, the 02B utterance aligns with the stance indicated by the prior turn (01A), which is produced by the same speaker who later produces “dakara.” Thus, “dakara” may be considered an alignment/affiliation response produced when the immediately preceding turn aligns and reflects a stance already indicated by the “dakara” speaker. This sequence is similar to Schegloff (1996) “confirming allusions as discussed by Schegloff (1996). However, it differs in that 03A does not repeat the utterance of 02B. Despite not repeating it, “dakara” enables the speaker to acknowledge and affirm what was previously implied in the prior turn with a single word. This analysis also reveals that the alignment of “dakara” focuses particularly on epistemic stance, affective stance, and evaluative stance.

Furthermore, the stance in 01A is displayed both linguistically and non-verbally such as laughter and gaze. The following segment is part of an actual interaction. N and A are friends; N is working at a company, and A is a graduate student. In this talk, N tells about how busy her workplace is due to A's misunderstanding prior to this talk. Because of epistemic incongruence, N illustrates the reason for this in her telling, despite not using any explicit evaluative phrases such as “my work environment is crazy,” or “overwhelmingly busy.”

19 N: yasumi nante nai mitaina kanji.

I feel like (we) don't have any days off.

20 (1.0)

21 A: e-e↑ ::[yabai ne sore.

Wow, that's crazy.

22 N: [osorosii (desho)

It's scary, right.

23 →N: da↑kara:::

Dakara

In line 19, N wraps up her telling with the utterance “feel like don't have days off.” Then, A in line 21 produces an assessment which clarifies N's stance towards her busyness, and at the same time, demonstrates understanding of N's telling. Thus, by line 21, N and A have aligned their epistemic stances regarding N's work intensity. In response to this, N provides alignment/affiliation toward 21 A by affirming that the utterance aligns with N's own previously expressed stance.

The “dakara” speaker's first turn serves as a basis, upon which the next speaker, in the turn immediately pre-

ceding “dakara,” produces a stance consistent with the “dakara” speaker’s own previously displayed stance. Therefore, “dakara” can be more precisely understood as an “acknowledgment” of stance. This argument connects with CA discussions on epistemic authority (Heritage & Raymond, 2005; Hayano, 2011, 2017; Sugiura, 2017).

[R] Diplomatic Pragmatism: A Reading of Prince Faisal bin Farhan's Speech and His Role in Shaping Saudi Foreign Policy

Lecture

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This study explores the concept of diplomatic pragmatism as reflected in the speeches of Prince Faisal bin Farhan, the Saudi Minister of Foreign Affairs. For this purpose, a mixed method approach (qualitative/quantitative) was used to analyze the political discourse of The Prince Faisal. The three-dimensional framework of Fairclough and critical discourse analysis methodology were used to analyze three published speeches of the Prince Faisal in terms of linguistic content, used rhetorical techniques, and discussed social issues. At the linguistic level, the analysis revealed that the most frequently used vocabularies in the prince's speeches are sequentially: peace, stability, diplomacy, security, cooperation, and Vision 2030. Additionally, the pronoun "You" is the most frequently used word across the speeches. Four rhetorical devices were identified on the analyzed speeches, namely, metaphors, inversion, repetitions, and alliterations. Furthermore, The Prince Faisal emphasized essential social topics, at both local and global levels, such as cultural identity/sovereignty, humanitarian efforts, national security, and economic development. It can be concluded that Prince Faisal bin Farhan succeeded, through his choice of keywords, persuasive methods, and discussion of pressing social issues, in conveying the strategic direction of the Kingdom of Saudi Arabia, which seeks to balance national interests and the spirit of cooperation, and thus position the Kingdom of Saudi Arabia as an effective state on the international scene.

[R] Disagreement in Chinese Blue-Collar Workplace Small Talk

Lecture

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This study focuses on a thus far under-researched workplace context, namely blue-collar workplaces in China, and explores some of the complexities of workplace small talk. While most studies have looked at small talk as a means to “oil the social wheels” (Mirivel & Fuller, 2017, p. 216), we particularly zoom in on disagreements within these interactions. More specifically, we analyze how these disagreements can be initiated and navigated through assessments relating to regional knowledge, as these may construct epistemic primacy, both sequentially and on a contextual basis.

We draw on a large corpus of authentic recordings in Chinese blue-collar workplace, but for this study we focus on recordings made at a medical equipment factory and a logistics company. We investigate these interactions through a qualitative discourse analytical approach that integrates both discursive and sequential features of the interaction into the analyses.

To understand how regional knowledge assessments contribute to the development of disagreement, we have looked into their intersection with epistemic primacy across three scenarios: 1) neither party holds clear epistemic authority; 2) one party possesses epistemic authority; and 3) both parties hold epistemic authority over regional practices. Our analysis shows that when neither participant has clear epistemic primacy regarding regional knowledge, they may nevertheless claim epistemic primacy by means of a first-positioned assessment. And in this case, challenges tend to be less intense, thus allowing agreement to be reached relatively easily. When one participant possesses epistemic primacy and asserts their perspective with authority based on first-hand experience, their epistemic authority may be reinforced by the firstness of their assessments. However, despite the epistemic authority of one participant, challenges can still arise when individuals from different regions offer divergent interpretations of region-specific phenomena. Finally, when both participants hold epistemic primacy, they draw on their regional knowledge and personal experience that can both be considered as authoritative. Thus, each challenge reinforces their stance, leading to an ongoing cycle of questioning and defending assessments and knowledge claims without reaching complete agreement.

Thus our findings reveal that, contrary to the traditional view of small talk as a positive and non-controversial form of communication (Holmes, 2005), it can also be a locus for expressing difference and foregrounding varying degrees of tension. Yet, through disagreeing, the participants also demonstrate engagement in the interaction and may thus, in one form or another, establish rapport as well. Thus it is also argued that these disagreements may serve as socially acceptable ways for colleagues to engage with one another within their specific community of practice (Wenger, 1998). Finally, this study contributes to extending the scope of current research to under-researched workplace contexts such as Chinese blue-collar workplaces.

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[R] Effects of incorporating pragmatics instruction in EFL on learners' communicative competence development

Lecture

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Effective communication skills play an integral role in learners' academic endeavour and daily life interaction. This is especially true in the case of EFL context where learners don't have adequate exposure to native speakers' sociocultural exposure and target language (TL) use for daily communication. In this globalized and digitalized world, the demand for cross-cultural and multilingual communication abilities has increased across the world. This is highly relevant to the English language which is a lingua Franca to the world community. However, in EFL settings where learners do not have adequate exposure to the target language (TL) native speakers' socio-cultural norms, developing their communicative competence ability is a challenging task. In connection with this, literature advocates the incorporation of pragmatic instruction (PI) to enhance EFL learners' communicative competence development. However, before we suggest the integration of PI in Ethiopia which is an EFL context, it is normal to conduct empirical research about its feasibility, demand applicability and significance in improving TL communicative competence development. That is why, conducting this study of investigating the effects of incorporating PI in EFL on learners' communicative competence development has become necessary to be carried out as my PhD dissertation. The study employed a quasi-experimental pretest and posttest study design. Two intact sections (sections 5 and 6)

Freshman students of Bahir Dar University, Zenzelima Campus, registered for "Communicative English Language Skills II, FLEn102 course were chosen to participate as the comparison group (CG) and interventional group (IG) respectively. While the CG participants were taught the FLEn102 freshman course using the conventional CLT approach, the IG participants were taught the same course using the pragmatic instruction (PI) language teaching approach (i.e using the explicit and implicit pragmatic instruction approaches of teaching) along with pragmatic awareness and pragmatic competence tasks and activities. These pragmatic awareness appropriateness judgment and WDCTs pragmatic competence activities were accompanied by metalanguage and metapragmatic descriptions. These metalanguage and metapragmatic descriptions include speech act meanings of locutionary, illocutionary and perlocutionary forces, the social rules and cultural norms of TL speech community such as social power, social distance and status of imposition and the linguistic directness strategies of mitigating and aggravating the verbal and lexical utterances. The collected pragmatic awareness (appropriateness judgment) and pragmatic competence (WDCTs) pretest and post-test data were analysed using the t-test statistical analysis of SPSS (Version25) statistical package. The t-test statistical tool was chosen as there were two group variables with continuous data. The statistical analysis result from the IG participants was found statistically significant in comparison to the CG participants with p - a value, $p < 0.001$. Similarly, the effect size of the IG was reported as $d = 0.8$. Both results of the statistical analysis revealed that the IG participants outperformed their CG counterparts. This implies that the incorporated PI in EFL has significant positive effects on learners' communicative competence. Therefore, it could be concluded that incorporating PI into the FLEn1012 freshman course enhances learners' communicative competence development.

[R] Establishing correspondences in orienteering as a communicative practice: an EMCA approach

Lecture

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When navigating with maps in unfamiliar terrain, individuals must establish correspondences between physical features in the environment and their representations on the map to use maps effectively. This process involves identifying environmental features based on map representations and, conversely, using environmental cues to interpret corresponding map markings. By interpreting these elements, navigators achieve self-localization and plan their route to their destination (Ingold, 2022).

Establishing correspondences in navigating has long been examined in Cognitive Psychology and Geography as a cognitive process. Research attention in these fields has been given to social interactive aspects of human wayfinding and navigating, arguing navigating is not merely a cognitive process but is often influenced by the presence and actions of other people (Laurier and Brown, 2008; Bae et al., 2024). However, there is limited research analyzing ‘establishing correspondences in navigating’ as a communicative practice in Communication Studies.

Specifically, establishing correspondences is subject to interpreting the representations on the map or the physical objects into relevant resources to accomplish momentary navigational goals. Existing studies seldom explore how navigators collectively interpret these representations, transforming them into actionable clues for self-localization and route planning. Additionally, prior research rarely examines how navigators resolve disagreements about correspondences or manage wayfinding challenges in environments with few identifiable landmarks to establish correspondences. This study addresses how people use multimodal resources to collaboratively establish correspondence between representations on the map and their physical features in navigating from a series of communications with the approach of Ethnomethodology (EM) and Conversation Analysis (CA).

The data is a split-screen video recording of two orienteers, each with an orienteering map and one with a compass, moving from the starting point to the first control in an orienteering course. In this single case study, I examine how they working as a team use talk, hand gesture, gaze, and body movement to make sense correspondences between representations on the orienteering map and physical features, in order to navigate the orienteering course together toward the first control. I also examine how they use multiple communicative modalities to collaboratively manage identification tasks and coordinate route planning in response to navigational challenges. By examining how two orienteers coordinate their spatial understanding and actions through talk and embodied practices in an orienteering course, I address gaps in the interdisciplinary understanding of ‘establishing correspondences in navigating’ using an action-oriented approach within Communication Studies.

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[R] Exploring the Translingual Linguistic Practices of Native Deaf Polish Sign Language (PJM) Signers - a Pilot Corpus-based Study

Lecture

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The current study explores the diversity of the linguistic repertoires that deaf native Polish Sign Language (PJM) signers have at their disposal and use to construct meanings during natural conversation with other deaf native signers.

Virtually all deaf signers possess some level of spoken Polish (sP) proficiency, parallel to their knowledge of PJM. This, combined with the fact that signers can use both their hands and mouth to produce meanings, results in the fact that different linguistic resources can be incorporated into constructing meanings of signed utterances. No previous systematic research on that topic has been done for PJM users.

The aim of the present study is thus to explore the strategies for incorporating elements of spoken language into PJM text to build effective communication. Building on previous literature (eg. Kusters et al., 2017; Johnston et al., 2015) among those strategies we expect to find examples belonging to the following categories:

- 1) adopting sP elements to express spatial, temporal and causal relations without the use of the signing space,
- 2) using code-blending as a tool for achieving an enhanced semantic precision,
- 3) occurrences of lexical and structural borrowings and code-mixing for creating coherent and cohesive text.

In order to provide a description of the use of those strategies we analyze a data sample extracted from the PJM Corpus (Rutkowski et al., 2017), an extensive repository of recordings of native PJM users signing to each other in dyads. The chosen data sample consists of 20 video clips (10 participants performing 2 tasks each), and amounts to 179 min of linguistic material. This material is tokenized and glossed (N=8.200), tagged for clause-like units (CLUs) (Johnston, 2019), argument structure and semantic functions. 3.032 CLU tags are identified and analyzed for the occurrence of the previously mentioned strategies.

Our talk provides examples of the observed translingual practices and a detailed analysis of the described dataset. The observations can be explained by the occurrence of natural language contact phenomena such as code-switching, code-mixing and code-blending (Herbert & Pires, 2017). Naturalistic corpus data shows that PJM, even when used by competent native signers, is influenced by sP, since its users are bimodal bilinguals.

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[R] Family language policy and (written) academic language acquisition – Multilingual adults’ experiences in plurilingual literacies from school to work in (self-)retrospective

Lecture

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In migration countries such as Germany, there is a persistent achievement gap between students from socially disadvantaged backgrounds, especially those with a multilingual background, and their generally more privileged monolingual peers (OECD 2023: 54). Against the scientific consensus in the multilingualism research, mainstream school teachers often believe that the poorer academic performance of multilingual children (especially those with a low-prestige family language) is mainly due to the use of family languages at home (Bezicioğlu-Göktolga/Yağmur 2018: 221; Gülbeyaz 2022).

The study presented here is designed at the interface between sociolinguistics and educational science and contributes to the central questions of this conference section “(a) how we can promote social change and equity in multilingual and transnational settings; (b) how social justice is offered/ denied/ rejected in school contexts”.

The research project in this contribution retrospectively investigates the experiences of Turkish-German and Italian-German multilingual adults in plurilingual literacies from school to work using data from semi-structured interviews. The theoretical framework of this exploratory study is based on Spolsky’s (2007) concept of family language policy (FLP), consisting of the components “language ideology”, “language practice” and “language management”.

In this context, the following questions are explored: (a) how are family language policies (FLPs) (language ideology, practice and management) constituted in the studied cases?; (b) to which extent did/does FLP play a role in plurilingual literacy development; (c) to which extent did/do the school’s attitudes towards multilingualism play a role in plurilingual literacy development?; (d) what challenges (e.g., marginalization, exclusion) did the participants encounter developing plurilingual literacies and what factors helped them to overcome these challenges in a (school) environment that is determined by the “invented” homogeneity (Piller 2016) and a monolingual habitus (Gogolin 2008)?

The interviews were evaluated using content analysis according to Mayring (2022). The results point to the important role of the FLP and the school’s attitudes in creating a supportive environment for plurilingual literacies. The study shows how FLP and school affect – beyond the adolescents’ plurilingual literacies – also their learning motivation, vocational training and careers in their adult lives.

[R] From ‘Now’ to a Disaffiliative Discourse Marker: The Case of Sipang in Korean

Lecture

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The borrowing word *sipang* (時方), induced by language contact with China, is composed of the logogram *si* (時), meaning ‘temporality,’ and the logogram *pang* (方), meaning ‘modeling on.’ In Present-Day Korean (PDK), it is used as a noun or adverb and signifies ‘this moment of speaking,’ similar to the words *icey* or *cikum*, meaning ‘now’ in Korean. However, compared to these synonymous words, there has been little research on the meaning and function of *sipang* to date. This paper aims to address this gap.

Although *sipang* is Sino-Korean, its Hangul (Korean alphabet) notation was first attested in the 17th century, where it was used with the meaning of *cikum* (now), as shown in (1a). This predates the use of the Chinese character notation *SIPANG* (時方), which was first attested in the 18th century in the Sejong Historical Corpus, as shown in (1b).

(1) a. 언경이 **시방** 아비 몽상을 만났더니

enkyeng-i sipang apuy mongsang-ul matna-s-teni

[name]-i now father dream-acc meet-pst-conn

‘Enkyeong just now met the daydreaming of her father and ...’

(1617, *Tongkwuksinsok Hyoca* #665)

b. 내 집 東山の 골치 爛爛여 時方 막 구경 ㄹ예

nay cip DONGSAN-uy kotch-i MANLAN-hAye SIPANG mak

my house hill-gen flower-nom magnificent.splended-conn now just

kwukyenghA-l stay-yey

look.on-adn time-loc

‘Because the flowers on hill of my house are magnificent and splendid, when I look on the flowers just now...’

(1790, *Inetaypang* #78)

The usage of *sipang* as a discourse marker (DM) began in the 20th century. The temporal meaning of *sipang* as ‘now at this time’ has weakened, evolving into a function that enhances the cohesion and coherence of a discourse, representing the speaker’s stance as a DM. This paper categorizes the DM functions of *sipang* based on Brinton (1995: 37-38, 2017).

According to Naver Dictionary, *sipang* is described as a standard term by the National Institute of Korean Language (NIKL), even though it may appear to be a regional dialect in Present-Day Korean (PDK). As *Wulimalsaym* from the NIKL demonstrates, the “Guide to Administrative Language Purification” (1993) recommends using the purified term *cikum* instead of *sipang*, if possible. *Sipang* is frequently used in dialects from the Gyeongsang, Jeolla, and Chungcheong provinces, giving it an old-fashioned flavor, and it shows variability in register in PDK. The DM *sipang* often reflects speakers’ negative stance, such as a challenge, and expresses disaffiliation from interlocutors (Yap et al. 2023), as illustrated in (2).

(2) Pokney: (She is startled by the loud cry of her son, Myengthay and burst out all at once)

inwum-i mew-l cal-ha-n ke-y issta-kwu eyimi aph-eyse

this.bastard-nom what-acc well.do-adn thing-nom exist-conn mother front-loc

koham-ul cilu-ko cilal-ye, sipang?

shout-acc yell-conn go.nuts-q.end, dm

‘This bastard, what has you done that’s so good? Yelling and causing a scene in front of me, right now?’

(2000, Drama *Kkokci* 1-24 Episode #1)

This paper will examine the discursive functions of *sipang* through the mechanisms of (inter)subjectification, discourse grammar, and cooptation (Heine et al. 2017, 2021), within the frameworks of grammaticalization and pragmatics.

[R] Goal Interactions in People's Mediation in China: Insights from the Goal Principle

Lecture

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In China, people's mediation operates as a grassroots dispute resolution method outside the formal judicial system, aiming to reconcile differences, restore relationships, and foster harmony among conflicting parties. This process is grounded in the social function of mediation, which plays a key role in conflict resolution for Chinese people. This paper investigates the role of goal interactions among mediation participants through their speech acts, focusing on how these interactions shape the mediation process. Applying field study and discourse analysis, this study analyzes 10 authentic mediation cases in Chinese mainland to explore interpersonal goal relations, the conditions for goal attainment (i.e., power relations), and the strategies used to realize these goals (i.e., discursive strategies). The purpose of this study is to reveal how mediation participants engage in goal interactions, particularly how power relations and discursive strategies influence the achievement of mutual objectives. The findings demonstrate a neutral goal relationship between the mediator and other participants, with the mediator holding a dominant position in the discourse. Each party closely aligns with its respective agents. While applicants and respondents, as well as their respective agents, often face conflicting goals, the mediator strategically uses dialects, local knowledge, shared experiences, and principles of law, reason, and sentiment to facilitate a fair and impartial resolution process, striving to ensure that all parties are able to achieve a mutually agreeable outcome. This study contributes to a deeper understanding of goal dynamics in non-judicial conflict resolution and highlights the complex interplay between language, goal relations, power relations, and negotiation strategies in Chinese mediation.

[R] Instructing and teaching: The dual function of directives in Swedish physical education and health classes for L1 and L2 students

Lecture

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In Swedish Physical Education and Health (PEH) classes, directives play a crucial role in both instructing students and conveying subject content. This study, based on a part of my dissertation (Karlsson 2024), examines how teachers adapt their directives in a class comprising both native Swedish speakers (L1) and newly arrived second language learners (L2). The research material consists of teacher utterances during PEH lessons, where directives constitute a significant portion of the communication. The analysis focuses on the frequency, content, and grammatical structure of directives in relation to different student groups.

This study primarily draws on pragmatics, particularly second language pragmatics (Culpepper & al. 2018), while also incorporating insights from interactional linguistics (Couper-Kuhlen & Selting 2018) and systemic functional linguistics (Halliday & Matthiessen 2014). This eclectic theoretical framework, with pragmatics at its core, enables a comprehensive analysis of directives in the PEH context, focusing on how language use is shaped by and shapes the interaction between L1 and L2 speakers.

To analyze the directives, a three-step method is implemented: examining the situational context of PEH, investigating the content and linguistic environment of the directives, and conducting a detailed analysis of their expression types, forms of address, and modality-altering markers. The research is based on 19 hours of audio and video recordings from an 8th-grade class (ages 14-15) comprising 25 students: 19 native Swedish speakers and 6 newly arrived immigrant students at various stages of Swedish language acquisition. From this extensive material, five specific PEH lessons were selected for close analysis: orienteering, dance (Swedish 'bugg'), gymnastics with apparatus, badminton, and baseball. A female PEH teacher, without formal training in Swedish language instruction, conducted all classes in Swedish. The research specifically compares directives addressed to the whole class, newly arrived students, and other students.

Key findings indicate that teacher adapt her communication rather than the language itself when addressing L2 students. L2 students receive more directives, a higher proportion of content-initiated directives, and more indirect directives, particularly in declarative form. The study reveals an asymmetrical relationship between L1 and L2 students, with L1 students occasionally assuming the role of subject representatives. Humorous exchanges occur exclusively between the teacher and L1 students, never with L2 students. Interestingly, no significant difference was found in the use of regulative discourse between L1 and L2 students.

This research highlights how directives can serve dual functions in the context of PEH education – both prompting action and conveying subject knowledge. The findings contribute to our understanding of how teachers can adapt their communication to meet the needs of students with diverse linguistic and educational backgrounds in PEH. By recognizing and addressing these differences, educators can create more inclusive and effective learning environments for all students in PEH classes, regardless of their language proficiency or prior subject knowledge.

[R] Language, Meaning, and Machines: Pragmatics and the Evolution of AI in Education

Lecture

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As artificial intelligence (AI) language models and autonomous agents become central to education, the nature of human-AI interaction is undergoing a profound transformation. AI literacy is no longer optional—it is fundamental to navigating digital learning environments. However, beyond technical proficiency, effective interaction with AI requires a deep understanding of pragmatic competence—the ability to use language functionally in context, incorporating social, cognitive, and cultural dimensions of communication. The primary means of engaging with AI today is through clear, operative instructions in the form of prompts. While AI models generate responses based on statistical inference rather than genuine understanding, their ability to act as effective educational tools is contingent upon the user's ability to frame context-sensitive, purposeful queries. Prompt literacy, therefore, emerges as a critical skill, not merely for technical communication but for meaning negotiation, intent recognition, and the co-construction of knowledge between humans and machines.

This shift in AI-mediated discourse has profound implications for education. The role of educators is evolving from knowledge transmitters to AI trainers, reviewers, and evaluators, fundamentally altering traditional pedagogical paradigms. As machines become increasingly intelligent, learners must be equipped not only to decode AI-generated content but to interrogate its assumptions, refine its outputs, and ensure alignment with educational and epistemic goals. This transition parallels broader societal shifts in which humans are no longer passive consumers of machine intelligence but active agents of critical engagement, interpretation, and ethical oversight. Consequently, the challenge of AI integration in education extends beyond technological adoption—it demands a reconceptualization of language use in human-computer interaction, where meaning-making processes are shaped by iterative feedback loops between the user and the machine.

Pragmatics provides a powerful lens through which we can examine this phenomenon. Traditionally concerned with how meaning is constructed in social contexts, pragmatics in AI-mediated communication requires us to consider implicature, presupposition, and user intent in machine discourse. The very act of prompting an AI model mirrors human-to-human interaction in its reliance on contextual inferences and cooperative principles, yet AI lacks genuine interpretative capacity. This raises crucial questions: How do we ensure context-awareness in AI-generated responses? How do we teach learners to engage in pragmatically effective interactions with machines? More broadly, as AI systems begin to shape global knowledge production, what does it mean for language use, cognition, and the future of human communication?

Rather than presenting AI as a neutral tool, I argue that it should be understood as an adaptive interlocutor—one that requires pragmatic scaffolding to align its responses with human communicative intent. Addressing this challenge involves rethinking how we approach AI literacy, not merely as a technical skill but as a critical literacy practice—one that integrates linguistic awareness, discourse analysis, and metacognitive strategies into the fabric of digital education. By embedding pragmatic competence within AI-mediated learning, we can cultivate a new generation of learners who are not only adept at interacting with intelligent systems but who also possess the critical faculties necessary to navigate an increasingly AI-driven society.

[R] Lexical Underspecification and Meaning Modulation in Islamic Jurisprudence

Lecture

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Lexical pragmatics is relatively a new branch of pragmatics in contemporary linguistics. A scrutiny of the detailed studies of Islamic jurists, however, demonstrates that the jurists were quite aware of most of the lexical adjustments, such as narrowing and broadening. This study discovers that lexical pragmatics in Islamic jurisprudence, along with the exuberant explanations of meaning adjustment, such as narrowing and broadening, predated modern theories of pragmatics.

In interpreting legal texts, jurists have noticed that there are countless words whose contextual meanings are different (narrower or broader) than their actual meaning.

These are two examples from the Jurisprudence literature (Quraan):

1. "The freeing of a neck" (58/3). According to the jurists, the word 'neck' here has a broader sense: a human being.
2. "Those to whom people said, "Indeed, the people have gathered against you" (3/173). Here, the word people has been used twice. Both exemplify narrowing. The first 'people' denotes only some individuals who spread the news, and the second includes Abu Sufiyan and some of his followers.

Despite the abundance of examples and analyses offered by the jurists, there is no single study among scholars in regards. This study is the first of its kind to discover lexical pragmatics in Islamic jurisprudence, and it brings the two divergent paths of thought—modern pragmatics and medieval Islamic pragmatics—close to one another.

The data comprises the examples offered by the jurists, which include the holy Quran, Hadith, and sometimes everyday language. This study will mostly adopt the theoretical concepts of relevance theoretic lexical pragmatics and sometimes neo-Gricean pragmatics.

The study will support the analysis with Relevance and New-Gricean theories of lexical pragmatics and will shed light on the similarities and differences between Jurisprudential analyses and that of contemporary pragmatics.

[R] Linguistic analyses of war narratives of Ukrainian Roma refugee children in Germany

Lecture

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With the start of the war in Ukraine, many Ukrainian Roma became refugees in Europe. The Roma were the ones who were ignored and discriminated from the very beginning of the war from the receiving countries and for months Roma mothers and children were left to sleep at the train stations in Budapest and Prague, while the ethnic Ukrainians immediately received housing and everything needed for normal life.

One part of the Roma women after several months in Slovakia, Poland or Hungary came to Germany where again the Roma were put together in camps, separated from the “white” Ukrainian refugees.

The study presents linguistic analyses of narratives of Roma children between 10-16 years old, using the methodology of Pilarska (2024) of narrative analyses in wartime. The methods used for data collection are “Oral history” and “Ethnography” where the voice is given to voiceless Roma children. The interviews with the children were done in the home environment of the children “face to face” and in the presence of family members. The task the children had was to tell their experienced in their way from Ukraine to their last destination - Germany and how and what kind of forms of discrimination and hate speech they witnessed. The “hate speech” towards war Roma refugee children is analyzed using methods of “Critical Discourse Analyses”

[R] Navigating quantifiers: Insights into deaf and hearing German Sign Language (DGS) signers' processing of written German semantic scales

Lecture

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Scalar implicatures (SI) are made to imply that a stronger interpretation like “all guests have arrived” is false when comprehending statements such as “some guests have arrived”. These implicatures are based on established linguistic scales, such as <some, all>, which consist of terms ranked by informativeness (Horn, 1972). While to date, most research has focused on hearing monolinguals, fewer studies include hearing bilinguals (e.g., Dupuy et al., 2019) or deaf bimodal bilinguals (Davidson, 2014). Notably, research on SI processing in deaf bimodal bilinguals has been conducted only with American Sign Language (ASL) users, showing that English-ASL bilinguals, like monolingual English speakers, reject underinformative statements based on shared communication principles (Davidson, 2014).

Using a truth-value judgment task, this ongoing study examines how deaf and hearing users of German Sign Language (DGS) process SI in written German. So far, participants include (i) deaf L1 users of DGS & German (N=18), (ii) hearing L1 users of DGS & German (N=19), (iii) hearing L2 learners of DGS (N=21), and (iv) hearing L1 German non-signers (controls; N=20). Behavioral measures include accuracy and response time. Further assessments for linguistic (German and DGS) and cognitive variables are collected.

The experiment comprises 224 trials, each featuring a picture containing 13 shapes (uniform or two-colored, respectively), followed by two sequentially presented German sentences (500 ms per word). Participants judged if the sentences matched the preceding visual context. Target sentences include the quantifiers *einige/alle* (“some/all”) structured as: “There are [form]. [Quantifier] are [color].” Filler trials replace quantifiers with items from a numerical scale (zero, four, thirteen).

The preliminary results show significant differences in response times between all groups of signers and the hearing non-signers ($p < .01$). This finding points to a potential effect of language experience on SI processing. While all groups seem to make SI for quantifier scales using <some, all>, rejection rates for underinformative trials indicating pragmatic reading differ significantly between deaf L1 signers, hearing L1 signers, hearing L2 signers and hearing non-signers ranked in descending order ($p < .01$).

In consistency with Davidson (2014) for ASL, both deaf and hearing users of DGS and German display rejection of underinformative trials, suggesting conversational principles (Grice, 1975) to be applicable for both modalities.

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[R] Negotiating (Dis)Agreement in Second Language Nigerian Speech Communities: A Variational Pragmatic Perspective

Lecture

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Working out (dis)agreement is crucial for interpersonal communication, particularly informal interactions of students. Culture, context, and space (Kotthoff, 1993) may affect these linguistic choices. They offer insights into the acculturation processes in educational settings, given that explicit and implicit signals of (dis)agreement are essential for effective rapport management (Spencer-Oatey, 2000) and responsive dialogue. This study investigates how Nigerian students in distinct spatial-cultural areas of Nsukka, Enugu, and Fisciano, Salerno negotiate (dis)agreement in informal interactions, focusing on linguistic and paralinguistic politeness strategies. The objectives include ascertaining the influence of age and gender on communication practices and demonstrating the effectiveness of a paralinguistic-pragmatic approach.

The corpus comprises informal semi-structured interviews and casual conversations involving 75 Nigerian students from low and high-context cultures (Hall, 1959) in Nsukka, Enugu in Nigeria, and Fisciano, Salerno in Italy, between 18 and 35 years, who have lived in Nigeria and Italy in the past three years.

Drawing from (im)politeness theories (Brown and Levinson, 1987; Culpeper, 2011), an aspect of conversation analysis (Jefferson, 2004; Sacks et al., 1974), and data science, the findings show how cultural background awareness maintains cultural values, revealing insights into age and gender-specific functions. The statistics show the relationship between linguistic preferences and their significant differences, indicating speakers' level of immersion.

Keywords: Conversation, (Dis)agreement, Strategies, Politeness, Rapport Management

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[R] On how changes in the communicative situation affect the macrostructure of picture-based narratives by adults

Lecture

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This talk focuses on macrostructural characteristics in picture-based stories told by adults in an experimental setting. It explores how changes in the communicative situation, focusing mainly on the addressee, affect the macrostructure of their narratives.

Using the Multilingual Assessment Instrument for Narratives (MAIN), narratives were elicited from 60 monolingual adult Russian, Polish, and German speakers (aged 20-25 years). The participants met online with an interviewer and were asked to tell two stories (Baby Birds and Baby Goats) per person. The first story should be told to the interviewer, who could not see the pictures himself; for the second story, the communication situation changed: It should be told to an imaginary child, who is also expected to not see the pictures. Considering the theoretical implications of changing the communicative and, therefore, narrative situation in an experimental setting, the narratives were analyzed for differences at the macrostructural level, compared with existing studies on MAIN stories with adults, and the effects of changing the communication situation are to be worked out. The results indicate that the change clearly affects the narratives: narratives addressed to an imaginary child score higher on the macrostructural level and contain more narrative elements. The factor did not affect single categories of macrostructural components but led to a general - in most cases significant - increase. The findings provide a basis for claiming that modifications in the task of telling picture-based stories, here, changing the communicative situation, has an impact on the way adults tell their stories and can lead to more descriptive or, on the contrary, more narrative data.

[R] Politeness Variation: Politeness in Britain, Australia, and Hong Kong

Lecture

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British culture is often characterized by off-record or negative politeness (e.g., Blum-Kulka, 1987; Ogiermann, 2009) and norms giving prominence to social distance (van Dorst et al., 2024). It is worth exploring whether other English varieties exhibit similar characteristics within the field of variational pragmatics. This paper presents a corpus-based study that investigates politeness variation in Britain, Australia, and Hong Kong. This study seeks empirical evidence regarding variations among British English, Australian English, and Hong Kong English in terms of three different politeness types: tentativeness, deference, and solidarity (Culpeper and Gillings 2018), and three different levels of formality: informal, neutral, and formal. Twenty-one frequently occurred formulaic expressions regularly associated with politeness are chosen and retrieved from the GB, AU, and HK components of the GloBwE Corpus. A close analysis of the results revealed significant differences across politeness types and levels of formality among the three English varieties. Australian English exhibits the highest relative frequency of deference politeness, solidarity politeness, and both informal and formal politeness formulae, followed by British English, with Hong Kong English showing the least. In contrast, Hong Kong English has the highest relative frequency of tentativeness politeness and neutral formality politeness formulae. This study finds that several factors may influence the use of three politeness types and three levels of formalities, including urbanization level, population density, settings, culture, and pragmatic transfer. Overall, this study examines politeness variation in British, Australian, and Hong Kong English using corpus-based methods, contributing to both variational pragmatics and corpus pragmatics.

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[R] Political personalisation in annual addresses

Lecture

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Recent years have seen an upsurge of interest in the study of political personalisation in both Hungarian and international research. One reason behind this is the recognition that political personalities, rather than political groups, increasingly receive the spotlight of attention in the public sphere, i.e. that politics is becoming more and more person-centric (Szabó 2020, 2022; Rahat–Kenig 2018). Adopting the background assumptions of functional pragmatics, the talk engages with this ongoing academic discourse by interpreting personalisation, primarily by first-person linguistic forms (Liu 2022), in the context of social deixis (cf. Tátrai 2017) as a linguistic device for the social construal of power relations created through public discourses. A realistic assessment of the extent of personalisation needs to move beyond sheer numerical proportions in the study of 1sg and 1pl forms; it is also essential to establish their context-specific functions in discourse. For example, it is necessary to examine at what distance persons construed as members of a group via 1pl forms are situated from the speaker (cf. Szabó 2022), and how common it is for 1sg forms to appear as discourse markers, in a metapragmatic function.

The empirical basis of the study consists of four annual addresses, two each with in interval of 10 years from two leading political actors (overall a 20 433-word sample). The annual addresses were first transcribed and annotated for 1sg and 1pl forms. The subsequent analysis of person-marking utterances then proceeded to identify functions in a context-sensitive manner and established a continuum on this basis. The study further explored verbal and possessive constructions in terms of figure-ground alignment (with regard to the directing of attention) and the related issue of markedness. The main research question was the following: How prevalent is the use of person-marking by 1sg and 1pl forms in annual addresses delivered by the prime minister of Hungary and the (then) most prominent political actor of the opposition in comparison to each other and with an interval of approximately 10 years?

As revealed by the fine-grained qualitative study, all four annual addresses exhibit a relatively low degree of personalisation, with no significant increase over time, which can be explained by recognising this as a genre-specific property.

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[R] Pragmatic Effects of Interpreting Practices in Asylum Hearings in Italy

Lecture

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According to several legal scholars and practitioners, the most crucial factor for refugee status determination (RSD) is whether or not asylum seekers can provide credible evidence of a “well-founded fear” of persecution (United Nations Convention Relating to the Status of Refugees, 1950, art. 2). However, this adjudication process is extremely complex as psychological, linguistic, and general cultural factors have a substantial impact on credibility (Barsky 1994, Jacquemet 2009, Maryns 2006, Blommaert 2010). By examining interpreter-mediated asylum hearings in Italy, we highlight the interconnections between asylum interpreting practices, (inter)cultural mediation and pragmatic effects on communication among the parties involved. More specifically, emphasis will be put on how interpreting may influence or determine the positioning (Mason 2010) of interpreters, officers and asylum seekers.

Data was collected during asylum hearings at an Italian Territorial Commission (adjudicating body for RSD), involving a number of interpreters, applicants speaking Nigerian Standard English or Nigerian Pidgin English, and Italian-speaking officers.

Sequences of talk were analysed through an interaction- and discourse-centred approach to see how the interpreter impacts on the hearings. The focus was placed on cultural aspects which, in our data set, recurrently led to misunderstandings or hampered communication (Jacobsen 2002, 2009). A comparison with previous work by Pöllabauer (2004) and Sorgoni (2013) highlights some similarities in terms of socio-cultural gaps between the asylum seeker on one side, and interpreter and officer on the other side.

Training for interpreters working in this environment and improving the quality of asylum interpretation services will ultimately lead to fairer refugee status determination procedures and better professional ethics for interpreters.

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[R] Pragmatics and Readability in Climate Literacy: A Culturally Adaptive, Multilevel Framework for Climate Resilient Communities

Lecture

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In the face of escalating climate challenges, climate literacy has become essential across all education levels. This paper proposes a pragmatic, readability-informed framework that enhances climate education by making scientific content both accessible and contextually relevant to diverse audiences in the field of education and community training programs. Grounded in pragmatics and guided by the Flesch Reading Ease approach, this framework emphasizes the importance of readability as a pragmatic tool to bridge comprehension gaps. Pragmatics, with its focus on context and audience adaptation, aligns closely with the Flesch Reading Ease score to address cognitive load, enabling educators to tailor climate concepts for different learner groups. By simplifying complex environmental language, pragmatics facilitates clear communication and encourages engagement, empowering students to connect with global climate issues on a personal level.

This framework incorporates the 3C Climate Communications Channels© model—for climate and environmental sciences communication, inspired by Bronfenbrenner’s ecological systems theory. The 3C model structures climate knowledge transfer efforts across three critical domains: Communication, Coordination, and Collaboration through 5 stages. It recognizes the interdependent layers of society that influence climate literacy, like the natural environment, governmental bodies, Knowledge Processing Centers, educational institutions and local communities. Communication, as the first domain, ensures that climate information is delivered in ways that resonate culturally and contextually. Coordination integrates these messages across systems to maintain consistency, while Collaboration fosters active partnerships among stakeholders, from policymakers to learners and the general public. Pragmatic principles embedded within the 3C model framework enable climate literacy efforts to be customized and linguistically inclusive, adapting to the specific needs and cultural backgrounds of learners across varied educational settings.

The Terra Confluence 2024 event series, organized by the Global Climate Association, comprised three competitive events targeting K-12 students, undergraduate and graduate learners, professionals, and the general public. This study highlights one specific event: the Climate Conundrum Challenge, which engaged K-12 students (grades 6-10) worldwide. This challenge addressed critical climate issues like wildfires, hurricanes, and heatwaves by combining problem-solving with storytelling. The students were presented with puzzles and questions set within localized contexts, allowing them to explore relevant local issues while gaining scientific insight through engaging narratives crafted for educational purposes.

Incorporating pragmatic principles and the Flesch Reading Ease score into the narratives helped make the scientific information more accessible and engaging for the students. By simplifying complex terms and concepts, the stories were tailored to the comprehension levels of young learners, ensuring that the information was both understandable and relatable. This approach not only enhanced their learning experience but also encouraged active participation by making the content more approachable and enjoyable. This approach enhances climate literacy by emphasizing clarity and cultural adaptability. It aims to deliver scientifically robust, yet accessible and engaging climate education, with the ultimate goal of building resilient communities equipped to handle climate challenges. The framework offers educators and decision makers a guide to create climate literacy materials that are both pragmatically sound and readability-optimized, ultimately preparing learners to navigate and respond to the pressing environmental challenges of our time.

[R] Pragmatics of Evaluation: Interpersonal Engagement in Iranian Viva Interactions

Lecture

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A defense session is a research-oriented oral academic genre of paramount importance in higher education. It is a scripted type of spoken discourse where “meaning and feeling” are added during the talk (Hyland & Paltridge, 2011). In this challenging criticism-generating context, examiners with their distinct type of discourse appraise the PhD thesis so as to confirm its scholarly merit (Mayahi & Jalilifar, 2022). There is a notable gap in research on oral academic discourse, particularly vivas, which are still an occluded genre in many academic settings. Vivas are underexplored in terms of how PhD defense session participants engage interpersonally. Due to the dialogic nature of the oral presentation and the difficulty in collecting, transcribing, and analyzing large amounts of recorded data, studies on oral academic genres, particularly defense sessions, are rare. Access to defense sessions in contexts where they are regarded as occult is a double-whammy. Even in open-access defense session contexts, access to these oral presentations has its own teething troubles. That is why the literature on defense sessions is mainly based on pre- and post-defense interviews and lacks empirical evidence which necessitates further research using live and real-time methods of data collection. The paucity of research on viva interactions limits our understanding of the role that this communicative context plays in shaping academic identities and practices. Thus, the current research aims to address how viva participants socialize with the viva members and engage in interpersonal relationships following a system of evaluation. Using transcripts from a representative sample of Iranian applied linguistics vivas, collected from several accredited state universities between 2019 and 2021, the study aims to examine how participants negotiate attitudes, express judgments, and show appreciation for the doctoral dissertations. To find the attitudinal resources used by viva examiners, Martin and White’s (2005) Appraisal Framework will be adopted. The viva transcripts will be analyzed based on this model’s three domains of attitudinal resources: Affect, Judgment, and Appreciation so as to scrutinize what academics say, what they might mean, and how viva participants, particularly students are socialized in their discourse community. This research aims to contribute to our understanding of how PhD candidates are integrated into academic communities and how vivas function as key sites for knowledge-making and professional socialization. The findings raise the understanding of academics, in general, and doctoral students and novice viva voce examiners in particular of the interactional terms and norms of the communicative context of the viva and help to avoid acts that impair the optimal relationships between the participants.

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[R] Promise hope and optimism for a better future in the world: A Positive Discourse Analysis of Diplomatic Speech

Lecture

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The annual addresses of world leaders at the United Nations General Assembly (UNGA) provide a unique platform for states to project their political stances and worldviews, making these speeches a key site for examining diplomatic discourse. This study conducts a comparative analysis of the addresses delivered by U.S. President Joe Biden and Iranian President Pezeshkian at the 79th Session of the UNGA, adopting Positive Discourse Analysis (PDA) to explore how both leaders present constructive narratives, project national identities, and navigate global issues. These speeches were chosen due to the pivotal geopolitical roles of the U.S. and Iran, representing contrasting global powers, and their distinct diplomatic approaches to international challenges.

Unlike Critical Discourse Analysis (CDA), which focuses on power, dominance, and inequality in discourse (Fairclough, 1995), PDA emphasizes affirmative aspects of communication, such as fostering solidarity and promoting positive social outcomes (Martin, 2004). This study builds on PDA by highlighting how leaders use language pragmatically to foster cooperation and address shared global concerns. The analysis focuses on key thematic areas such as peace, diplomacy, multilateralism, and global cooperation. It explores how each leader frames their country's approach to international challenges, including global security and human rights, and how they use language to promote constructive international engagement.

Special attention is given to how Biden and Pezeshkian emphasize common goals or distinct national interests and how these align with their broader foreign policy objectives. Through a comparative framework, the study reveals both convergences and divergences in the rhetorical strategies employed by the American and Iranian presidents. While Biden's speech reflects a commitment to multilateralism and collective global action, Pezeshkian's address may present a more defiant stance, especially concerning issues of national sovereignty and Western influence. Both speeches, however, employ strategies of positive representation aimed at fostering goodwill and strengthening diplomatic ties.

This study contributes to the growing body of work on diplomatic discourse by demonstrating the value of PDA in analyzing international political speeches. The findings underscore the importance of a pragmatic lens in uncovering how language functions not only to persuade but also to build bridges between ideologically opposed states. They also provide practical implications for diplomats and policymakers by illustrating how rhetorical strategies can enhance diplomatic relations.

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[R] Reformulation and Reflection: Re-examining the Reformulation Marker

Lecture

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Reformulation is a process of reinterpretation that facilitates the understanding of an utterance or narrows the specificity of an utterance. The discourse marker *I mean* is commonly treated as a reformulation marker, as are *in other words* and other similar discourse markers (Quirk et al. 1985; Brinton 1996). However, the corpus data (from the BNC and Wordbanks Online) not only show similarities between *in other words* and *I mean* in terms of discourse functions, but also provide examples of uses of *I mean* that are not found in *in other words*. Through corpus research, this study positions *I mean* as a “reflection marker” and distinguishes it from other so-called reformulation markers in terms of procedural constraints in the relevance-theoretic framework.

In other words and other similar discourse markers reformulate what the speaker conveyed in the previous utterance. In relevance theory, *in other words* encodes a conceptual constraint on the construction of higher-level explicatures that describe the speaker’s propositional attitude, speech act or some other comment on the embedded proposition. In the utterance “P *In other words* Q,” the reformulation Q is relevant as a faithful representation of the propositional form of the original utterance P (Blakemore 2002: 183). The corpus data speak louder: *in other words* constructs higher-level explicatures, tagged as elaboration, clarification, cause-effect relationship, or implicated conclusion, in the form of a reformulation of the preceding utterance, and *I mean* has those similar discourse functions. In contrast, the inferential connection of *I mean* between the preceding and subsequent utterances is a reflection, not a reformulation. *I mean* has exclusive uses such as self-repair, fragmentation, and repetition, which cannot be replaced by *in other words*. These unique examples suggest that *I mean* reflects the speaker’s thoughts. Then, the reformulation process of *in other words* and the reflection process of *I mean* have a mirror-image relationship in which the reformulation Q (in the utterance “P *In other words* Q”) and the reflection Q (in the utterance “P *I mean* Q”) are reversed with respect to the preceding utterance P. Thus, it can be defined that *in other words* in “P *In other words* Q” instructs the addressee to process Q as an interpretation of P, and *I mean* in “P *I mean* Q” instructs the addressee to process Q as a thought encoded by P. The procedural account of *I mean* violates the polysemy of *I mean*: meta-linguistic (phrase-level extension of ideas) and meta-communicative (utterance-level explanation of intentions) use (Schiffrin 1987), and micro- and macro-level use (Erman 1987). The relation between P and Q is modified by a process of inferential enrichment of the encoded lexical meaning of *I mean* in context. *I mean*, which is considered polysemous, can be recognized as monosemous by the process of inferential enrichment of the encoded meaning in context.

[R] Register Variation in Korean Contrastive Discourse Markers: Evidence from Corpora

Lecture

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Contrastive Discourse Markers (hereafter, CDMs) are expressions such as *but*, *however*, *despite*, *although*, and *nevertheless* that signal a relationship of contrast or dissonance between two discourse segments (Fraser, 2006b). They have received attention from linguists concerned with the role of context in utterance interpretation (e.g., Lakoff, 1971; Abraham, 1979; Blakemore, 2002; Fraser, 2006).

Halliday *et al.* (1964:77) describe a register as “a variety according to use, in the sense that each speaker has a range of varieties and chooses between them at different times.” Linguistically, registers can vary lexically, phonologically, and morpho-syntactically. More recently, Biber and Conrad (2009: 6) define a register as “a variety associated with a particular situation of use (including particular communicative purposes).”

The present study explores the ways in which six Korean CDMs, *-una/kulena*, *-ciman/kulehciman*, and *-nuntey/kulentey* – all of which can roughly be translated as *but* in English – are utilized in various contexts. By employing a corpus of naturally occurring texts, this study examines the distribution of the Korean CDMs across various spoken and written texts to see if the use of the Korean CDMs can be characterized as linguistic indicators of register. The present study focuses on discovering the frequencies of occurrences of the six Korean CDMs in such various registers as newspapers, lectures, and informal spontaneous conversations, and investigates which Korean CDMs are more commonly used in one register than in another register.

This study reveals that various registers such as formal vs. informal, spoken vs. written, interactive vs. monologic, and planned vs. spontaneous play a part in triggering the use of specific CDMs. Unlike the English usage of *but* or *however*, which does not depend upon register, the present study has found that choice of certain CDMs, by the users of the Korean language, does hinge on register variation. The Korean system of CDMs sheds light on how sociolinguistic aspects of context play a role in the use of CDMs.

[R] Religion and rapport: Rethinking impoliteness in the Vietnamese social media through a Buddhist perspective

Lecture

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Recent developments in (im)politeness research incorporate moral order in analyzing linguistic data (e.g., Wodak et al., 2021; Xie, 2020; Al Zidjaly, 2019). However, few published works specifically explore the relationship of the religion(s) which underpin the moral order with the commonly used frameworks, such as the impoliteness framework by Culpeper (2011) and Spencer-Oatey's (2000) rapport management. Moreover, researchers are also prone to confirmation bias, having specific expectations about a religion before approaching the data. The aims of this study are twofold: (1) to examine whether religious insights challenge or complement Spencer-Oatey's (2000) framework, and (2) to propose a methodologically sound approach to the emergent data for incorporating religious aspects. The data comes from a corpus of Vietnamese posts and comments taken from a Facebook "confession page," which has a high density of impoliteness, as it allows people to anonymously post their unfiltered opinions. A study of the most used metalinguistic labels in the corpus, *vô duyên*, *sân si*, and *mất dạy*, using lexicographical, corpus, and computational methods revealed that the Vietnamese perception of impoliteness is shaped by *tam giáo đồng nguyên*, or the three teachings of Buddhism, Confucianism, and Taoism. This partially aligns with Spencer-Oatey's (2000) framework. These findings informed a revised framework that adds a 'Residuals' category for religious components that other original categories fail to capture for better interpretive power. This revised version, when applied to an emoji-focused subcorpus, successfully captured and explicated the impoliteness phenomenon of calling for others' attention in the comment section alongside certain emoji(s) as 'idle talk,' a Buddhist concept under the 'Residuals' category.

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[R] Shaping Language, Shifting Semantics. Conceptual Engineering and the Dynamics of Conventional Meanings

Lecture

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Methodologically situated at the confluence of the philosophy of language, semantics, and pragmatics, *conceptual engineering* is a recent theoretical proposal to achieve progress, both socially and epistemically, through strategic linguistic interventions aimed at changing word-meaning pairs in circulation that threaten to hinder it (Cappelen 2018; Sterken 2020). Since changing word meanings involves changing the foundations of meaning, *metasemantics*, understood as the metaphysics of meaning, is granted a foundational role in a theory of conceptual engineering. A few of the concepts proposed for ameliorative analysis, without being exhaustive, are: “race” (Appiah 1992), “woman” (Haslanger 2000), “disability” (Barnes 2016).

Recently, the promising prospects of conceptual engineering in providing a safe path towards progress have been called into question by the *implementation problem*, stemming from the conceptual tension between the idea that the target of conceptual engineering should be the conventional meaning of a word and certain metasemantic assumptions. More precisely, given that the dominant version of metasemantics (i.e., externalism) holds that meaning is determined by exogenous factors beyond our control, it appears that we cannot bring about semantic changes, suggesting that conceptual engineering may not be a feasible project.

To uphold an optimistic attitude towards the success of conceptual engineering, two main dialectical strategies were developed in the literature. Some arguments aim to abandon conventional meanings as targets of conceptual engineering and explore non-semantic implementation options (i.e., *Gricean speaker meanings* (Pinder 2021), *pragmatic modulations* (Jorem 2020)), while others focus on externalist metasemantics, advocating for an internalist metasemantic alternative (Landes & Reuter 2023) or discrediting the relevance of externalist metasemantics for conceptual engineering (Nado 2021).

Nevertheless, none of the proposed solutions to the implementation problem has focused on the option that *addressee meaning*, the pragmatic correlative of Gricean speaker meaning, could serve as the target of conceptual engineering, nor has it explored the role of *metapragmatics*, understood as the metaphysics of communication (Caffi 2006; Jaszczolt 2022), in a theory of conceptual engineering.

In the present paper, I fill in these lacunae and argue that the role of metapragmatics in a theory of conceptual engineering should be structurally similar to that of metasemantics, as language use and communication are foundational for both the implementation of conceptual engineering and the public justification of the necessity of ameliorative efforts, as well as for propagating and installing novel semantic changes within the community. To this end, I use *Equilibrium Semantics* (Parikh 2019), a theoretical framework which methodologically replaces the currently dominant, *bottom-up* approach, characteristic of truth-conditional semantics that prioritizes meaning over communication, with a *top-down* approach that focuses on communication and derives meaning from it. Also, I show how Equilibrium Semantics, having conceptual resources to explain communication in the small and in the large, assimilates and integrates aspects that, according to the literature, belong to metasemantics and metapragmatics. I end by presenting the role of addressee meaning in the emergence and dynamics of conventional meanings that constitute the target of conceptual engineering, and by showing how Equilibrium Semantics helps dissolve the implementation problem.

[R] Social deixis in Hungarian health-related real and fake news: a corpus-based comparative analysis

Lecture

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The present paper aims to contribute to the linguistic analysis of fake news (e.g. Sousa-Silva 2022; Grieve & Woodfield 2023) by investigating various forms of social deixis (cf. Levinson 1983) in Hungarian health-related texts. The corpus of the study includes 337 fake news and 385 control texts (the word count is the same). We hypothesize that fake and real news employ different forms of social deixis, with the aim to influence or, in fake news texts, even manipulate readers.

Social deixis in Hungarian is expressed by a grammatical T-V distinction in the verbal paradigm, as well as by multiple distinctions between formal and informal pronouns of address (Domonkosi 2017). However, social deixis can be avoided by not using either formal or informal address. In our corpus-based research, we annotated texts regarding the forms and functions of social deixis on two levels, i.e. on the word and text level. The aim of the word level annotation was to look for the linguistic features of social deixis and tag the words bearing them. We marked the functions of using formal vs. informal ways of address and filtered out occurrences that fulfilled not social deictic functions (e.g. forms in hypothetical situation, idiomatic language expressions). The main results of the statistical analysis of the word level annotation are as follows. In the fake news texts there were 23 times more occurrences of social deixis directly addressing the reader than in the control texts, and informal addresses occurred four times more frequently than formal addresses.

The aim of the text level annotation was to tag patterns of address, i.e. the use or lack of social deictic expressions related to the reader or another person(s). We marked whether texts contain social deixis at all and, if so, whether the use of formal and informal addresses is coherent in them. The statistical analysis shows that fake news addressed the reader almost six times more often than real news, and informal version of social deixis was used almost four times more often than formal one. In the control news, however, avoidance of social deixis was characteristic.

The corpus-based study confirmed our hypothesis. Health-related fake news texts show a difference in the number of linguistic forms expressing social deixis, as well as in the proportion of formal and informal strategies compared to real news texts. The results can contribute to distinguishing fake from real news.

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[R] The expression of illocutionary force in speech: Prosody and the variation of assertive speech acts in spoken Italian corpora.

Lecture

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The interpretation of the utterance illocutionary force is problematic because the value of a speech act can vary because of the speaker's attitudes and contextual relevance, which are both strongly underdetermined (Wilson & Sperber, 2004). Moreover, many utterances in spontaneous speech are in 'primitive form' (Austin, 1962), and the repertory of illocutions to interpret them is open (Weisser, 2018; Aijmer & Rühlemann, 2015). The paper claims that prosody is necessary for identifying utterances in the speech flow and constitutes the core cue for determining illocutionary values.

The paper presents the results of a corpus-based study run on Italian speech corpora and gives arguments in favor of a granular distinction between illocutionary types within the Assertive class not identified in illocutionary taxonomies (Searle, 1979; Searle & Vanderveken, 1985; DIT++ Bunt et al., 2017; DART, Weisser, 2016).

The data set consists of 400 assertions randomly selected in four samples of the LABLITA corpus (the first 100 assertions in each file). Samples (friends in a poker game, young ladies cooking, sale of financial products, plumbers working on a roof) were chosen to represent different interactive needs, giving a probability of occurrence to the various assertive activities performed in everyday language usage.

The methodology runs as follows. The utterance, the primary unit of reference for speech analysis (Izre'el et al. 2020), is defined as the minimum linguistic entity with pragmatic autonomy (Quirk 1980; Biber et al., 1999) and is identified in speech by terminal prosodic breaks (Swerts, 1997). Within the utterance, one Information Unit (the Comment) is necessary and sufficient to ensure pragmatic interpretability (Cresti & Moneglia, 2018; Crest & Moneglia, 2022).

Once the Comment is identified, the induction of illocutionary types from corpus data depends on the utterance's contextual relevance, including communicative, perceptual, cognitive, intentional, and social features (Sbisà & Turner, 2013). However, contextual features do not determine the set of possible adequate speaker activities. The comment's nuclear prosodic contour (Hart et al., 1990), intentionally performed by the speaker, records formal variants that specify the activity he chose to perform (Cresti, 2020).

The paper will present corpus-based and experimental evidence showing that assertions can be traced back to two subclasses, Weak (*Self-Conclusion, Assertion taken for granted*) and Strong (*Conclusion, Ascertainment, Expression of Personal evaluations*), distinguished for the relevance to the interlocutor of the speaker's commitment to truth (Cresti, 2020) and expressed through specific nuclear contours.

For instance, in the *Self-Conclusion*

(Weak subclass), the speaker does not address the interlocutor, and the commitment to truth is relevant only to his line of thought or behavior. The Comment corresponds to a simple nucleus consisting of a slow, long, falling f0 movement starting from a mid-range f0 value to the baseline. In contrast, in the *Ascertainment*

(Strong subclass), the speaker aims to ensure agreement on a judgment whose truth value the interlocutor can directly verify in the intersubjective context. The nucleus of the Comment is a brief and rapid rising-falling movement on the tonic syllable of the first semantic word, followed by a holding movement.

[R] The intensification of praise in WhatsApp's GIFs: expression of linguistic strategies in Cameroonians' conversations.

Lecture

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In Cameroon French and English are used in administration and schools; indigenous languages reinforce social and cultural affiliations (Bilola and Echu, 2008; Pérez-Sabater and Maguelouk-Moffo, 2024). Telling someone things they like or approve of is a polite act that refers to a compliment (Brown and Levinson, 1987; Bernal, 2007; Culpeper, 2011). According to Albelda (2007), praise or compliments often intensify or enhance the interaction by functioning as thankful acts. In online colloquial conversations, different intensifying strategies are used through compliments, praise and thanks. Using quantitative and discourse analysis, this research work examines the intensification of praise in WhatsApp's GIFs in a group of 237 participants from Cameroon, who are academics working in different Cameroonian universities. The GIFs were collected in January 2024. The methodology examines the intensification of praise among WhatsApp participants in Cameroon in colloquial conversations following Briz and Albelda (2020).

The results show that participants use pragmalinguistic strategies to intensify the expression of politeness (Briz and Albelda, 2020). The linguistic strategies used in these GIFs express solidarity and appreciation when praise is intensified. These strategies are the following: (i) GIFs to express politeness strategies of approach and distancing; (ii) GIFs used to enhance and mitigate politeness functions; (iii) the use of religious expressions; (iv) the use of Cameroonian languages to intensify the speaker's attitude or to emphasize agreement in these GIFs. The text in the GIF is often in Cameroonian languages to intensify the speaker's attitude or emphasize agreement. Praise is often expressed through capital letters, exclamation marks, emojis, and other elements of textese language (Sampietro, 2020; Yus, 2023). In fact, the strategies of intensifying approval in WhatsApp's GIFs show how the informalization of discourse (Montero-Fleta et al., 2009; Pérez-Sabater, 2012, 2024) serves to reinforce familiarity and solidarity in this translingual space (Pérez-Sabater and Maguelouk-Moffo, 2019). Furthermore, the pragmatic functions (Albelda, 2007) of the compliments in these GIFs are carried out through performative verbs, vocatives, interrogative and exclamatory statements. In summary, we can say that the intensification of compliments on WhatsApp's GIFs in Cameroon is very polite. As a novelty, the analysis shows that strategies used to intensify praise in Cameroonian languages serve to establish familiarity and agreement in WhatsApp's GIFs in Cameroon.

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[R] The pragmatics of referential strategies in Japanese and English narratives: A comparison of L1 and L2 narratives

Lecture

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One essential feature of telling a good story involves the use of effective referential strategies. When creating a cohesive story, narrators must be able to introduce new referents, conduct referent maintenance, and re-introduce referents. Different languages have different strategies for doing so, and most narrators learn to do so effortlessly in their own language. However, mastery of such referential strategies can be a challenge for foreign language learners, especially those learning a typologically different language.

This study examines the ability of Japanese learners of English to create cohesive narratives using appropriate referential strategies. Written narratives were elicited in both English and Japanese using the wordless picture book, *Frog Where are You?* (Mayer, 1969), from 150 Japanese EFL learners using a method adapted from Berman and Slobin (1994). The learners were university students of three different English proficiency levels. These narratives were compared to Frog Story narratives collected from native users of Japanese (N=200) and English (N=200) in a larger corpus to examine how language-specific aspects of the L1 referential system (Japanese) may influence L2 (English) narratives. Referential strategies used for referent introduction (first mention), referent maintenance (second /subsequent mention) and referent re-introduction of both the main character (i.e., the boy), secondary characters (e.g., the dog, the frog) and subsidiary characters (e.g., the bees, the owl, the deer) were examined. The stories created by narrators in their native language (English & Japanese) showed the use of language-specific referential strategies in English (e.g., determiners, noun phrases, pronouns, nominal ellipsis) and in Japanese (e.g., NP-*ga*, NP-*wa*, null anaphora) respectively.

The results show that referential strategies are a considerable challenge for Japanese learners of English. This was particularly true of elementary-level learners who, with their limited repertoire of referential strategies, sometimes showed transfer from Japanese referential strategies (e.g., nominal ellipsis) in their narratives. While narrators of all levels were able to use basic English referential strategies such as pronouns (e.g., *he*, *they*), other strategies commonly used in English were more difficult, such as marking definiteness with articles to indicate givenness before referent nouns (e.g., *the dog*, *a frog*). Errors regarding referential strategies such as the use of definite and indefinite articles with nouns appeared at all three proficiency levels. An analysis of the errors made by the narrators will provide insight into the difficulties that Japanese learners face in using referential strategies in English. The importance of teaching referential strategies as a key part of extended discourse will be discussed.

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[R] They are eating themselves: a social semiotic analysis of name changes and naming in Salmon Chaos in Taiwan

Lecture

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This paper examines the dynamics of naming and name changes within the salmon promotion marketing strategy introduced by Sushiro in Taiwan. Scholars have long acknowledged the transformative impact of naming and renaming during socio-political shifts (Juldycz & Dinara, 2021), emphasizing how names function as preferred constructs for group identity. Nevertheless, less attention is paid to how multimodal elements such as textual, visual, and sensory serve as significant components in the meaning-making process for group identification across various platforms, such as digital media vs. Facebook.

Sushiro's innovative name-change campaign on its Facebook Fan Page (FFP) approach invites customers to integrate salmon-themed characters into their names in exchange for discounts or freebies for up to five guests at a party. A competitive scheme persuaded prospective customers to earn 10%, 50%, or a freebie with one, two, or three salmon homophones or homonymies, respectively (e.g., Salmon King, 王鮭魚 can entitle one to invite a party of five guests for freebies). Sushiro has created a translocal name change scheme that bends and blends the local naming practice with the global marketing strategy. This transcends conventional commercial transactions, fostering a complex interplay with profound implications for identity and community.

The digital media reports diverse opinions expressed by netizens, emphasizing the importance of names and the act of name change. Drawing on the semiotic theories of Gal (2013), Keane (2018), and Silverstein (2003), we examine digital media coverage of this naming event, sourcing sixty-eight reports via Google searches conducted during the two-day campaign from March 17 to 18, 2021. Our study addresses the following research questions: 1) How does Sushiro mobilize semiotic resources to promote the name change for salmon promotion on its FFP? 2) How does digital media report the name change incident using semiotic resources? 3) What metapragmatics are used in digital media reports, and what are their pragmatics?

Our findings reveal that the multimodal components—textual, auditory, and sensory elements related to salmon—were intricately woven into Sushiro FFP discourse, reflecting a spirit of creativity and playfulness. However, this also elicited negative moral evaluations, primarily due to concerns over commercializing cultural symbols and the potential erosion of cultural identity. Digital media coverage avoided homophonic naming practices, employing presupposition, forward referencing, and specific naming strategies and focusing on 'iconization' (elevating certain symbols to iconic status), 'erasure' (removing or downplaying certain elements), and 'fractal recursivity' (repeating patterns at different scales) to reinforce existing power hierarchies. The semiotic differentiation evident in this naming incident was marked by indexical bleaching. Furthermore, fractal recursivity illuminated deeper socio-political issues in other fields, such as economics and national security, that the name change incident may challenge. This analysis enhances our understanding of how various aspects of name change incidents contribute to a broader digital narrative on different platforms, fostering positive or negative perceptions of those participating in the name change.

[R] Voice strength and writing quality in English L2 argumentative writing

Lecture

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This study investigates the extent to which the strength of voice varies across argumentative texts written by Qatari L1 Arabic students in Arabic and English, as well as how voice strength contributes to the overall argumentative quality of these texts. Data were collected from a corpus of 390 argumentative texts (195 in English and 195 in Arabic), with each student composing one essay in English and one in Arabic. The combined corpus comprised approximately 200,000 words. The analysis employed both manual and automated tools (i.e. Docuscope) to conduct a functional analysis of the English and Arabic texts. The findings revealed weak to negative correlations between writing quality scores and dimensions of voice in both English and Arabic texts. Specifically, the manner of presentation showed a weak but positive correlation with writing quality, while the other two dimensions—centrality of a point and reader-writer engagement—exhibited negative correlations with overall writing quality. Overall, the results indicate that the frequency of voice elements has a weak or negative relationship with the quality of argumentative writing. However, the dimensions of voice significantly contributed to voice strength in both English and Arabic texts. Regression models demonstrated a strong predictive capacity (0.87) for variance in voice strength scores in Arabic writing among university students, with all three voice dimensions contributing to the overall strength of voice. These findings have implications for teaching voice and engagement strategies to enhance the argumentative strength of university students' writing.

[R] Weaponizing grammar: hidden linguistic mechanisms of hate speech

Lecture

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Despite efforts to combat online hate speech, its spread remains a challenge as online hate discourse often employs strategic rudeness (Kasper 1990) through both lexical choices and grammatical features. We examine how grammatical elements can convey negative sentiments toward individuals or issues.

Polish utilizes grammatical features to denigrate opponents (Stroińska & Drzazga 2020, 2017). We focus on the role of grammatical gender in hate speech. Polish distinguishes between masculine, feminine, and neuter, as well as animate and inanimate categories. The nominal suffixes allow nouns to shift between categories, altering their connotations. E.g., *baba* (feminine, colloquial for ‘woman’) transforms into *babsko* (neutral) or *babsztyl* (masculine), with increasingly negative connotations.

This is problematic in the context of queer language. The use of *ono* (neuter, ‘it’) instead of *ona* (‘she’) or *on* (‘he’), or neutral marking on verbs and adjectives for transgender or non-binary individuals, often signals negative attitudes. Even the term “non-binary” in Polish can be either masculine or feminine, underscoring the language’s limitations in gender neutrality. Despite efforts by the Polish LGBTQ+ community to reclaim neutral forms, such usage can be perceived as offensive. Online comments frequently exploit grammatical gender to express hatred, demonstrating how deeply entrenched and resistant these prejudiced attitudes are.

The issue of gendered language extends to all nouns, including professional titles. In Polish, professions and titles are often gender-specific, such as *lekarka* (female doctor) and *lekarz* (male doctor). Using the masculine form when referring to a female professional can be perceived as disrespectful. Conversely, feminine forms can sometimes be condescending; *profesorka* (female professor) might imply that the role is less significant.

As all Polish nouns are marked for grammatical gender, it can limit their use in some contexts. E.g., *szmata* (feminine, ‘rag’) is often used derogatorily for women. When used across gender lines, such terms gain additional negative connotations, as seen in phrases like *Tusk to szmata zdrajca* (‘Tusk [the Prime Minister of Poland] is a rag, traitor’).

While these mechanisms are not new (Carlson 2021, Waldron 2012), they have gained renewed relevance due to the rise of online hate speech. We highlight their pervasive presence in contemporary Polish discourse and present examples from the National Corpus of Polish and online comments to illustrate how grammatical gender is weaponized to express impoliteness and reinforce prejudice, often eluding automated detection algorithms, yet provoking immediate even if unconscious negative reactions.

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A Comparative Analysis of Refusal Strategies and Responses in Chinese and Korean Hip-Hop Reality Competition Shows

Lecture

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Refusal is a potentially face-threatening act (FTA) in that the speaker is expected to redress the imposition with various politeness strategies based on the corresponding cultural norms (Brown & Levinson, 1987; Chen, 1996). While refusals have been widely studied across cultures, much of the research has focused on comparing the production of refusals between representative cultures from the East (e.g., China, Japan) and the West (e.g., UK, USA) (Tao, 2024; Chen, 2010; Tanaka et al., 2008). Scholars have repeatedly emphasized the need to examine FTA variations within non-Western languages, especially between tonal languages like Chinese and Korean (Chen & Wu, 2023; Jia & Yang, 2021; Schneider, 2024; Zhu & Chen, 2023).

Although the two cultures share similar Confucian roots, previous research has shown significant pragmatic differences in various face-to-face and mediated contexts (Cai, 2015; Rue & Zhang, 2008; Zhu & Chen, 2023). Existing studies, however, mostly focus on how the dominant cultural norm shapes people's realizations of FTAs in the two countries. Hip-hop reality shows represent a distinct communicative context in which the hierarchical, face-saving norms of the dominant Confucianism in the two countries intersect with the rebellious, confrontational co-culture of the hip-hop communities (Jia & Yao, 2022). Making refusals is a frequent FTA in these competitive shows because judges need to strategically turn down the contestants who fail to advance to the next round. Therefore, this study compared how Chinese and Korean speakers perform and respond to refusals in the hip-hop context where different norms interact.

The data of the study were collected from seasons 1 to 4 of *The Rap of China* and seasons 8 to 11 of *Show Me the Money*. These two shows were selected because they have comparable interactional structures and are representative hip-hop shows in China and Korea, respectively. Beebe et al.'s (1990) classification of refusals was adapted for data analysis, and a separate classification for responses was also developed. The dataset contains 124 refusals and 66 responses in the Chinese shows, and 151 refusals and 75 responses in the Korean shows.

Preliminary results show that Korean judges tend to employ more direct refusal strategies compared to their Chinese counterparts. In terms of responses, Korean contestants more frequently accept refusals, reflecting the dominant influence of Confucian values in Korea. In contrast, Chinese contestants are more likely to challenge their judges' refusals, reflecting the influence of hip-hop's rebellious culture overriding traditional hierarchy. These findings highlight how globalized hip-hop culture interacts with and adapts to local norms in each context. This study answers the panel's call for more research on non-Western FTAs by comparing refusal strategies and their responses in the understudied context of Chinese and Korean hip-hop reality shows. The findings demonstrate the interplay of competing norms between the dominant national cultures and the co-cultures of hip-hop communities in East Asia. Moreover, the study also moves beyond analyzing single utterances, capturing the dynamic and back-and-forth nature of competitive interactions.

A comparative study of human-human interactions and human-ChatGPT interactions in Japanese

Lecture

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This paper investigates how conversations generated with ChatGPT are similar to and different from naturally occurring conversations in Japanese. While the development of technology has allowed generating texts “conversational,” there are significant differences from naturally occurring conversations in terms of turn-taking, action formation, and sequence organization (Stokoe et al., 2024). In the case of Japanese, comparison between Chatbot conversations and naturally occurring conversation is still under-investigated. By adopting Conversation Analysis, the study analyzes how humans and ChatGPT co-construct their interaction by interpreting their interlocutor’s actions over the course of interaction. In line with conversation-analytic research, I view the participatory role of AI as dynamically unfolding in a situation rather than being predetermined by its architecture. The study particularly compares the ChatGPT generated responses to the user’s “assertion” (Vatanen et al., 2021) toward general topics with the ones that are observed in naturally occurring face-to-face conversation, curated in the Corpus of Everyday Japanese Conversation from National Institute of Japanese Languages and Linguistics (Koiso et al, 2022) and the author’s video-recorded data in 2018. “Assertions” describes or makes a claim concerning something about the world, often attaching an evaluative and personal stance (Vatanen et al., 2021). In the sequence that involves assertions in naturally occurring conversation, participants present their views by negotiating their epistemic and affective stances in moment-by-moment fashion. When the participant agrees with the assertion, they may elaborate on it with a storytelling about their personal experience. When they cannot agree, on the other hand, they may account for their socially dispreferred response by referring to their personal situation or experience. In contrast, my data sets show that ChatGPT agrees with, acknowledges, or even assesses the user’s assertion and elaborates on it by informing the user based on the contents they obtained from the internet. For example, Excerpt 1 below shows that ChatGPT acknowledges (line 2) and informs the user about the relevant contents (from line 3) after the user’s assertion toward a smell of electric cigarette. After this excerpt, ChatGPT summarizes some points about the smell.

Excerpt 1:

- 01 User: ore nan no nioi mo shinai to omou n da kedo
 I any GEN smell even do.NEG QT think NOM COP but
 ‘I don’t think it smells at all.’
- 02 ChatGPT: soo desu ne,
 so COP FP
 ‘Yes.’
- 03 denshi tabako wa honrai no tabako ni kurabete
 electric cigarette TOP originally GEN cigarette compared to
- 04 hiyo ni nioi ga sukunai tame,
 very smell SUB few because
 ‘Because compared to the original cigarette, electric cigarette smells less’
- 05 shiyogo ni shuui no hito ni kizukarenikui koto ga ooi desu.
 after use LOC people around LOC hard.to.notice thing SUB a lot COP
 ‘it is often unnoticeable to others around you after use.’

Such responses show that ChatGPT may interpret the user’s action of “assertion” like a request for information, which affect their different participation framework from the one in human interactions. By comparing with

human-human interactions, the study explores conversationality of technology.

A Comparative Study of Request Speech Acts between Pakistani L2 Learners of Chinese and Native Chinese Speakers

Lecture

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This comparative study examines the realization of pragmatic strategies employed by advanced Pakistani L2 learners of Chinese (native Urdu speakers) and native Chinese speakers in request speech acts, highlighting the cross-cultural nuances in speech act creation. Non-reactive production data were collected from 54 native Chinese speakers and 43 advanced Pakistani learners through Discourse Completion Tests (DCTs), focusing on the realization of pragmatic strategies in terms of head acts and modifications, including external and internal modifiers, across 12 different scenarios with respect to three social variables: social power, social distance, and degree of imposition.

The findings reveal significant pragmatic differences between advanced Pakistani L2 learners of Chinese and native speakers. While learners exhibit a diverse pragmatic repertoire and contextual awareness, they predominantly favor more direct and non-conventionally indirect strategies, leading to a marked divergence from native speaker norms. In contrast, native speakers primarily employ conventionally indirect forms, reflecting a distinct strategic approach. Additionally, native speakers frequently use external modifiers, such as apologies and greetings, while learners tend to rely on promise-of-reward strategies. For internal modifiers, native speakers utilize understaters, conditionals, and consultative devices, whereas learners predominantly use politeness markers. The findings are discussed in light of the influence of social variables: power, distance, and imposition.

The findings emphasize the importance of sociopragmatic factors in shaping request strategies and indicate that while learners possess a diverse pragmalinguistic repertoire, they often diverge from native speaker norms due to incomplete acquisition of sociopragmatic knowledge. The study also supports the view that pragmatic competence precedes the grammar in the development of interlanguage (Bella, 2012).

This study addresses a significant research gap by focusing on request strategies employed by Pakistani learners of Chinese as a second language. Previous research related to Chinese context has predominantly examined L2 learners of Chinese from Western backgrounds (e.g., S. Li, 2014; Yang & Ke, 2021; Zhu, 2024) or cross-cultural comparisons involving Chinese and speakers of English, Japanese (Ren, 2019), or Korean (Rue & Qiao Zhang, 2008). To date, no study has explored the pragmatic strategies used by Pakistani learners, making this research a pioneering effort in understanding cross-cultural pragmatics in the Chinese language-learning context.

A Corpus-Based Study of Metaphor And Mental Model in Non-Chinese Entrepreneurs' Discourse

Lecture

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Metaphor is not only a rhetorical device but also an important cognitive mechanism. As a key component of entrepreneurs' mental model, conceptual metaphors influence how entrepreneurs shape and conceptualize their business ideas and values through language, as well as how they construct corporate culture and convey leadership styles.

In order to ensure the reliability and sufficiency of the analysis, we construct a closed English corpus. This English corpus is composed of the discourse of entrepreneurs from overseas China, all of which come from leadership speeches at different occasions such as shareholder meetings and internal employee meetings of well-known companies in Asia, Europe, North America, and other regions. This study, from the perspective of critical metaphor analysis (Charteris-Black, 2004), aims to interrogate the metaphorical expressions within the discourse, classify the types of metaphors based on statistics, and then explore how metaphors play a role in shaping corporate values. It also draws on some relevant methodologies from corpus linguistics and cognitive linguistics, such as the MIP (Pragglejaz Group, 2007) and the MIPVU (Steen et al., 2010), to identify the metaphorical expressions in the corpus.

The results indicate that several source domains of conceptual metaphor are frequently encountered in the data: (1) human body metaphors (keywords such as *growth*, *body*, *heart*); (2) war metaphors (keywords such as *strategy*, *target*, *aggressive*); (3) travel metaphors (keywords such as *journey*, *drive*, *roadmap*); and (4) sports metaphors (keywords such as *goal*, *run*, *competitor*). Through the analysis of these metaphorical expressions, this study finds that non-Chinese entrepreneurs often use metaphors to convey key decisions, deliver development strategies, and enhance corporate cohesion in the process of corporate operation, especially under the circumstances of global economic turbulence. These metaphorical expressions not only reflect the mental models of entrepreneurs but also promote the mutual understanding and collaboration among entrepreneurs in the economic globalization.

KEYWORDS: Western entrepreneurs' discourse; conceptual metaphor; critical metaphor analysis; mental model

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A Critical Discourse Analysis of Covid-19 Euphemisms in China Daily: insights into the role of media discourse for crisis management

Lecture

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This paper explores the strategic use of English euphemisms in *China Daily*, an official English-language newspaper of the Chinese government, during the second half of 2022—a period marked by significant shifts in China’s pandemic policies. In alignment with the theme of *Pragmatics in Action*, the study examines how euphemistic language in media discourse not only serves as a communicative tool but also plays an important role in shaping social realities, guiding public sentiment, and influencing behaviors during a health crisis.

Euphemisms are a critical component of pragmatic language use, serving both to mitigate the harshness of difficult topics and to strategically influence public perceptions. In this context, media discourse functions as a dynamic site for the deployment of these linguistic strategies, actively shaping how the public understands and reacts to governmental measures. This paper demonstrates how language in the media can reflect, reinforce, and, at times, subtly manipulate societal responses, which directly connects to the conference theme by illustrating the active role of pragmatics in shaping discourse during times of crisis.

Using a Critical Discourse Analysis (CDA) framework, specifically drawing from Fairclough’s (1995) *three-dimensional model of discourse analysis*, the research investigates how euphemisms reflect power dynamics and support government objectives. According to Fairclough (1992), euphemisms are applied to deal with taboo language of painful topics in social discourse and interactions. This study categorizes over 100 euphemistic terms, such as “stay at home,” “static management,” “Big White/Dabai,” “new normal,” and “loss,” according to their discursive functions, including mitigation, reassurance, and normalization. For example, “stay at home” acts as a gentler alternative to “lockdown,” presenting compliance as a personal responsibility, while “static management” frames strict lockdown measures as stabilizing rather than restricting.

To further explore the impact of these euphemisms, the study employs both questionnaires and interviews. A questionnaire is administered to *China Daily* readers to assess their interpretation and perception of the euphemisms used, while interviews with readers provide deeper and qualitative insights into how these terms shape public sentiment. The findings from both the discourse analysis and the assessments contribute to a more comprehensive understanding of the role of language in crisis management and public health communication. Through this analysis, the study highlights how euphemistic language in media discourse is an active tool for guiding public perception, encouraging compliance and reinforcing governmental power. It shows how media discourse can not only reflect but also shape collective social realities, offering new insights into the pragmatic functions of language in public health narratives.

This research contributes to the broader field of pragmatics by emphasizing how language is employed in media discourse to influence and manage public attitudes and behaviors during crises. It illustrates the crucial role of pragmatics in action, as media outlets actively use language to frame political and social realities and engage audiences in crisis situations.

A Japanese interjection *hora* as a transformative medium for reformulating the referent in a prior utterance

Lecture

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This study presents an empirical analysis on the use of a Japanese interjection *hora* in naturally occurring everyday Japanese interaction. In the previous linguistic literature, this interjection is generally classified into a group of interjections that attract the hearer's attention. Only a few studies have focused on the investigation of this interjection to date. Oshima (2001) stated that the *hora*-speaker directs the hearer's attention to something that is shared or is expected to be shared between the speaker and the hearer in advance. In their conversation-analytic work, Ryu & Hosoma (2017), observing *hora* used in live TV coverage of car races, showed that the use of *hora* by a commentator with professional knowledge is an indication of the congruence between the here-and-now event and his earlier prediction of the event. These studies indicate that the key to understanding the use of *hora* are elements preceding and following it. Building on these studies, this study employs the methodology of Conversation Analysis to identify another type of situated usage of the interjection.

This study discovers that the speaker sometimes produces a type of referent that will potentially cause the recipient trouble identifying it, and on such occasions, the speaker places the interjection *hora* that signals the anticipation of the reformulation that will follow. The placements where the use of *hora* occurs are the turn where the so-called trouble source (i.e., the prior referent in question) occurs, the transition space of the trouble source turn, and the third turn to the trouble source turn (Schegloff, Jefferson & Sacks 1977). The present analysis demonstrates that this specific interjection serves as a type of repair preface (Lerner & Kitzinger 2015) to reformulate a prior referent with another. Just as *or*-prefacing in English, the *hora*-prefacing speaker does not abandon the prior formulation altogether by replacing one referent with another. Rather, I argue that the *hora*-prefacing speaker orients to the epistemic or information imbalance between themselves and the recipient with respect to the prior referent formulation. The *hora*-speaker treats the prior referent as the information that cannot be accessible by the recipient, thereby reformulating it with another that is expected to be shared between them. In doing so, the *hora*-speaker tries to resolve the epistemic or information imbalance caused by the prior formulation of the referent. The present findings suggest that the use of the interjection *hora* not simply serves to direct the recipient's attention to what the speaker will say next but is also sensitive to the epistemic or information imbalance regarding what the speaker has previously said. The data are drawn from the Corpus of Everyday Japanese Conversation collected by the National Institute of Japanese Language and Linguistics.

A longitudinal study of conversational repairs in Mandarin mother-child interaction

Lecture

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Conversational repairs constitute an important crossroad for studying children's acquisition of the linguistic system and their use of the system in interaction. From the perspective of repairs as conversational skills, analyzing how children and adults cooperate to overcome production or comprehension troubles can help us understand the progress of repair sequences in the course of adult-child interaction (e.g., Forrester, 2008; Forrester & Cherington, 2009). From the perspective of repairs as a scaffolding process, analyzing conversational repairs can reveal the role of adults in children's language acquisition (e.g., Chouinard & Clark, 2003; Clark, 2020).

This study aimed to conduct a longitudinal investigation of conversational repairs in Mandarin mother-child interaction. An integrated approach was adopted by incorporating both of the aforementioned perspectives to gain a better understanding of the interrelationship between conversational repairs and language acquisition. The participants of this study included four Mandarin-speaking children and their mothers from Northern Taiwan. Naturalistic conversations between the children and their mothers were video-recorded longitudinally in their homes. The data analyzed in this study included five hours of conversations from each of the dyads, collected at five time points when the children were at the ages of 2;0~2;1, 2;3~2;4, 2;6~2;7, 2;10~2;11, and 3;0. Thus, a total of twenty hours of mother-child conversation data were analyzed. The coding scheme adopted in the analyses encompassed the following aspects: (1) repair types (self-initiated self-repair (SISR), self-initiated other-repair (SIOR), other-initiated self-repair (OISR), and other-initiated other-repair (OIOR)), (2) linguistic levels (phonological, lexico-semantic, morpho-syntactic, and pragmatic), (3) mothers' repair initiators in OISR (open format, restricted format, candidate understanding, and others), and (4) explicitness of OIOR (explicit correction and implicit reformulation).

The results showed that the distribution of different repair types was associated with the children's ages. The proportion of SISR tended to increase with the children's ages while the proportions of OISR and OIOR tended to decrease. In addition, SISR was found to be the most sensitive to time points compared with the other repair types, suggesting that SISR may be most associated with children's language development. The results also revealed that different repair types tended to address trouble sources at different linguistic levels. SISR was characterized by a large proportion of morpho-syntactic repairs while OISR pragmatic repairs; OIOR, on the other hand, tended to involve lexico-semantic repairs. As for the analysis of the mothers' repair initiators in OISR, the results showed that the mothers were more likely to use restricted formats or candidate understandings rather than open formats across the time points. Furthermore, the analysis of OIOR demonstrated that the mothers used substantial proportions of both explicit corrections and implicit reformulations in the data, suggesting that both types of feedback played an important role in mother-child interaction. This study documented repair skills involved in Mandarin-speaking children producing and monitoring talk during communication, further providing insight into how repairs may be a potential device for children to acquire language in conversational exchanges and scaffolding.

A Pragmatic Analysis of Japanese–English Language Switching in English Lessons Taught by Japanese Student Teachers

Lecture

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Understanding what speakers intend by utterances is one of the main challenges in pragmatics. Researchers have primarily considered monolingual settings, with all speakers speaking a single language, but multilingual settings where speakers use multiple languages also exist. One example is the English classroom in Japan, where teachers and pupils are encouraged to speak the target language. In such settings, the listeners' misinterpretation is more common than in monolingual settings, and unraveling the mechanisms of speech production may be more difficult. The process record, however, can be useful in this regard. It was originally developed in nursing education to record nurse-patient conversations to reflect upon nurses' utterances and behaviors (Peplau 1953, Wiedenbach 1964), and can help extract speaker intentions accurately. This study aims to explain the mechanisms of bilingual speech production in the language classroom in Japan in the cognitive pragmatic framework of relevance theory (e.g. Wilson 2000, Yus 2023) by analyzing process records of student teacher utterances in teacher training courses.

The study recruited approximately 30 Japanese university students in pre-service English-teacher training courses. They were asked to write process records for pupils' utterances, their own utterances, and the thoughts accompanying their own utterances in mock and teaching practice lessons. The data analysis focused on utterances where pupils and student teachers switched languages. One finding was that student teachers tended to use English for basic instructions and encouragement, Japanese for important instructions, and both for complex instructions. Consider this process record excerpt:

02 Student-teacher (ST): [Asking pupils while demonstrating hand-raising gesture] Which is better, sea or mountain? And why do you think so?

03 Pupil (P): [Raising his hand] I like sea. It's because there are many beautiful sea animals.

04 ST: Good idea! I like sea animals, too. Please speak up. 自信もって! (Be confident!)

05 ST: Can you explain your idea again by using "for example" and "I think"?

06 P: I like sea better than mountain because there are many beautiful sea animals. For example, I like sea turtles, dolphins, and jellyfish. I think it is fun to see them in sea.

07 ST: Excellent! Which beach do you want to go?

ST's thought at time of utterance (07) above: I tried to get the pupil to think about additional information as a follow-up question, but the question ended up being a little difficult to choose an answer for. I think it would have been easier for him to talk about his opinions about "sea creatures."

08 P: 〇〇浜しか行ったことないです。(I've only been to XX beach.)

09 ST: If you want to see sea turtles, the beach in Okinawa is good. And also Hawaii.

The study found that student teachers switched languages intentionally based on how they interpreted pupils' reactions to their utterances. Further results will be provided and discussed in the presentation.

A Rhetoric-Enriched Approach to Conversation Analysis: Excerpts from a Classroom Discussion

Lecture

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This study introduces a rhetoric-enriched approach to conversation analysis, emphasising the importance of ethos and pathos in understanding talk-in-interaction. It analyses a classroom discussion in a Slovenian high school centred on a controversial incident perceived by students as racist or humorous. The study explores how constructing or challenging speakers' ethos influences talk-in-interaction.

The research is anchored in Vygotsky's social constructivism theory, which highlights interaction's importance in knowledge creation, and Bingham's relational theory of teacher authority, viewing authority as emerging from interaction (Bingham, 2008). Building on Conversation Analysis, the study acknowledges classroom talk as a unique conversational structure characterised by unequal turn-taking (Mori & Zuegler, 2008). It also positions classroom interaction as essentially rhetorical, utilising classical rhetorical principles like *kairos* and Aristotle's modes of persuasion (Rh. 1356a1–4), emphasising rhetorical ethos (the trustworthy image of the speaker) and pathos (evoking emotions in the audience) as dynamic strategies for meaning-making developed through the interplay between speaker and audience (Amossy 2001; Dhondt & Vanacker 2013).

Two excerpts demonstrate how students negotiate self-selection, express (dis)affiliation, and construct rhetorical ethos and pathos, thus impacting turn-taking dynamics. In the first excerpt, a student initiates a repair not only to troubleshoot the infelicities in communication (Hayashi, Raymond and Sidnell 2013), but also for rhetorical purposes of challenging the teacher's ethos. In the second excerpt, two students interact in a sequence of accusation and denial. Although in such contexts, denials are preferred to confessions (Atkinson and Drew, 1979; Bilmes, 2014), the analysis shows how ethotic and pathotic elements influence preference organisation. As a result, the response – a humorous denial – was framed with dispreference markers.

This approach offers an enriched perspective on talk-in-interaction, as the integration of rhetoric and conversation analysis is uncommon, and its potential remains largely unexplored. It provides valuable insights into classroom talk-in-interaction, demonstrating how the teacher's privileged institutional position in managing turn allocation and students' self-selection are negotiated and rhetorically constructed, impacting turn-taking dynamics (e.g., the typical IRE sequence was rarely discernible). Conversely, by analysing talk-in-interaction through a rhetorical lens, insights can be gained into the dynamic and negotiable nature of rhetorical modes of persuasion.

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Actively building rapport and interactional competence in sharing excerpts and analyses of learners' own L2 production

Lecture

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In second language (L2) classrooms, establishing an ethos that actively promotes and values participants' contributions in learning tasks—such as the analytical skills development explored in this study—can lead to not only greater rapport among students but increased interactional competence (IC) (Jakonen & Morton, 2013; Siegel, 2015). Based on interactional data from video recordings collected in a Communication Skills course at a Japanese university in 2019, this CA-informed study follows Heritage's (2013) work on *epistemic stance*, *epistemic landscapes* (Heritage & Raymond, 2012), and later studies introduced by Kasper and Wagner (2018), which examined epistemological reorientations in L2 interactional settings in particular. Exploring the longitudinal development of both rapport and competence in acquiescing to, downgrading, and asserting epistemic stance with peers while discussing excerpts and analyses of students' own L2 production (Kindt, 2021), this study also draws on Hauser (2018) and his description of *egalitarian construction* in an EFL context to promote effective participatory engagement and acceptance. In the early stages of the course under study, some participants consistently asserted epistemic primacy over their peers during excerpt sharing sessions, even when presented with legitimate challenges. Others tended to readily, perhaps habitually, acquiesce or downgrade their stances. As the course progressed, however, some participants adjusted these displays as they became more familiar with support strategies related to the effective promotion of contributions from all participants. Drawing from these analytical sharing sessions, a longitudinal selection of representative excerpts are used to support findings (e.g., Eskildsen, 2015), which demonstrate potential benefits of integrating concepts and skills related to rapport building in language-learning pedagogy and materials to develop participants' understanding of appropriate acquiescence, downgrades, and assertions, significant interactional skills that can support contributory inclusion during classroom tasks. This is one approach to building both rapport and competence, which may be used as a model for developing materials and pedagogy with similar objectives in the future.

Address and Reference in Mandarin TǔCáo

Lecture

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吐槽/tǔcáo, a term recently developed and defined in multiple Chinese dictionaries, primarily refers to social actions of roasting, teasing, mocking, ridiculing, undermining or sabotaging (Wu, 2015; Zhang, 2020). The most common method for targeting a recipient of tǔcáo involves the use of person reference, whether through names or pronominal terms. Indeed, person reference consistently functions as an integral part of constructing tǔcáo and counter-tǔcáo turns. However, human interactions are inherently multimodal. This intrinsic concept of multimodality potentially extends to the process of enacting person reference when constructing tǔcáo sequences. That is, anchoring the target of tǔcáo involves a multimodal composition of resources to collaboratively execute the tǔcáo. Despite its prevalence in everyday interactions, there is a notable scarcity of research on the integration of vocal and nonvocal techniques in performing co-present person reference within Mandarin tǔcáo.

The current paper employs multimodal conversation analytical methods to explore co-present person reference in Mandarin tǔcáo ('to tease/criticize/ridicule'), focusing on 1) the intersection between pronouns, gaze and gestural points; 2) the impact of referential practice shifts on the participation dynamics; 3) influence of relevant identities on the shaping of referential practices. 61 minutes of video-recorded triadic conversation has been transcribed and analyzed, aiming to generate data-driven accounts of the issues underscored.

Findings reveal that pronouns frequently intersect with gaze and pointing gestures to fulfill multiple functions. These functions include but are not limited to anchoring the target of tǔcáo, dynamically allocating participant roles, monitoring and eliciting responses, inviting for participation, etc. *Spitters* (i.e., the person who executes the tǔcáo) also exhibit various gaze patterns that deviate from the "default" (i.e., speakers gaze at the addressee), especially their marked gaze directed at a target referent during third-person referential tǔcáo. This marked gaze may intensify the move, making it more biting for the target. Furthermore, analyses have shown the synchronicity of pointing gestures with pronouns and their prominent occurrence in third-person referential tǔcáo to calibrate reciprocity with the non-target addressee as an intermediary. In addition, changes in referential practices impact the dynamic of participation in several ways, such as participation role shifts, directness of tǔcáo construction, stance display, transfer of awkwardness, etc. Last but not least, tǔcáo appears to be more often constructed by relational intimates such as romantic partners through the strategic use of pronouns, particularly third-person pronouns. This practice allows spitters to deliberately reframe prior assessments or actions of the target in tǔcáo and further assert control over the moves while implicitly inviting alignment or judgment from the third wheel. It is worth noting that the involvement of the third wheel participant—whether voluntary or not—intensifies the impact of tǔcáo, sometimes making it more biting for the target.

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Advice or Advertisement? A corpus pragmatic analysis of advice-giving by mental health influencers on TikTok

Lecture

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As part of a widening mental health emergency (NHS Digital, 2021), a growing number of young people are ‘resorting to “social media DIY” for help’ (Stem4, 2023). In this context, social media influencers (SMI) have emerged as a source of health information, including content creators who have professional credentials and those who do not. Earlier research has shown that health-related narratives are strongly persuasive (De Graaf et al., 2016), and that “many professionals do not adhere to [current] good practices” of social media use (White & Hanley, 2023). To date, little is known about the recommendations provided by social media influencers (SMIs) in this largely unregulated context.

In this paper we employ a mediated approach to social actor analysis using a sample from our voice-to-text corpus of 27,000 TikTok videos (4,000,000 tokens) and the profile descriptions and networked links of 90 influencer accounts extracted through the TikTok Research API. The accounts are from three categories of influencer who talk about mental health: Health professionals, wellness figures, and influencers who document their journey through mental illness and recovery. Our research questions are:

- How are SMIs and their audience positioned within advice-giving situations in TikTok videos?
- What identities are projected for the different categories of SMI through their profile descriptions?
- What are the implications of these findings for advice giving about mental health in social media contexts?
- What identities are projected for the different categories of SMI through their profile descriptions?
- What are the implications of these findings for advice giving about mental health in social media contexts?

Our initial findings showed that the frequency with which the different types of influencers offered advice and the language that they chose to do so varied. Working from recent corpus pragmatic frameworks of advice-giving (Pöldvere et al. 2022), we used Sketch Engine’s thesaurus function to identify the five most frequent performative verbs and speech act-related nouns indicating advice-giving; *recommend**, *encourage**, *suggest**, *tips* and *advice*. Health professionals and wellness influencers performed advice-giving more frequently (2:1) than lived experience influencers. The health professionals gave recommendations about therapy, e.g. that a given audience considers therapy, guidance on how choose a therapist, and how to act when in therapy. This advice is in line with their promotion of informational products as linked through their profiles. For the wellness influencers, the recommendations related to diet and supplements, in line with promotional activities and earned commissions through sites like Amazon. Lived experience recommendations were less consistent, stretching from everyday recommendations of food, workout and beauty to ways to pass time in a psych ward. These findings suggest that the forms and focus of advice-giving about mental health by influencers in TikTok take two forms: the advice giving of experts and wellness influencers is directed towards goods and services, variously supported by the advice-giver’s credentials, whereas the advice-giving of those with lived experience is offered informally as a form of peer support and solidarity.

Affective pragmatics and social media : exploring anger communicative moves among feminist and masculinist discourses on Reddit

Lecture

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While anger and politics of protest have been investigated for the last few years (Goodwin and Jasper, 2006; Jasper, 2011, 2014), highlighting the prominent role of this emotion at all stages of the mobilisation (van Troost et al., 2013), much attention has been given to this subject from a political and sociological point of view, leaving aside the linguistic aspects of the question. Yet, even though anger can manifest through violence against persons or material goods during protests (van Troost et al., 2013), most of its expression is verbal, both before and during the protest, mainly to motivate people (van Troost et al., 2013; Jasper, 2014). This suggests that verbally expressing one's anger can bring effects in the world, if only by contaminating other people, as anger is a highly contagious emotion on social media (Fan et al., 2016). From a linguistic perspective, the study of emotions in general, and anger in particular, is often limited to lexical items and metaphors (Kövecses, 1986; Breeze, 2020; Russell et al., 2022), identifying the way emotions are construed and talked about, rather than the way they are expressed, or the effects they have on the addressee. While a few studies explore the emotional potential of syntactic constructions, especially interrogatives and questions (Min and Park, 2007; Celle et al., 2018; Dekhissi, 2018; Celle et al., 2021), they rarely focus on anger specifically.

Using the framework of the Theory of Affective Pragmatics (Scarantino, 2017, 2019), this presentation aims at identifying the communicative points associated with anger expression in feminist and masculinist online discourses. From a sample of 250 threads taken from five English-speaking feminist subreddits and five masculinist subreddits (including the 250 posts and their 9739 associated comments) between November 2023 and July 2022, this corpus-based study focuses on interrogative and exclamatory constructions in WH- (*Why do you talk like that?* ; *What an idiot!*), identified semi-automatically by the TXM software. By crossing these constructions with sentiment analysis, this presentation identifies moments of anger expression, and uses the TAP (Scarantino, 2017, 2019) to investigate the communicative points associated with anger expression.

Agency as an ethnopragmatic descriptor of names of diseases in Akan language

Lecture

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In this paper, we explore how agency, as a social and linguistic concept (Duranti 2004; Ahearn 2001), produces and reproduces culturally shared perceptions of ill health in Akan culture. We will show that the actions of Akan speakers, as they name and describe illnesses, frame these illnesses within their collectively shared frameworks. This framing establishes the responsibility and subsequent evaluation of the agents causing the illnesses.

Akan is a subject + predicate + object language classified under the Kwa branch of the Niger-Congo language phylum, referring to a cluster of distinct dialects and sub-dialects spoken in Ghana and parts of Cote D'Ivoire. We used both primary and secondary sources in Akan as data to better examine the naming of the diseases from several points of view. Overall, we used students' work, interviews with health practitioners, media (radio and television health programs and information centres), written documents and internet spaces as sources of data. One of the ways by which names of diseases in Akan are classified is in accordance with what causes them (agents causing the illness). In this work we focus on one kind of illness: "asram" illnesses, which are children's illnesses caused by bad spirits or wicked people, and related to the "evil eye", a common belief across many cultures. To illustrate how different cultures may approach this belief, we compare some aspects of the Akan treatment of agents causing asram with agents causing the afflictions of the evil eye in Galician culture in Northern Spain.

Through examining how the speakers, as social actors, represent and sub-classify the referent(s) for asram diseases, we look at the cultural significance of the names. Indeed, asram diseases are culturally framed with adjectives, which allow speakers to describe more specific referents according to symptoms. We show in which ways these sub-classifications describe illnesses in relation to the practical, tangible experience of the Akan communities.

We also explain how grammatical structures codify agents causing diseases within the language, by establishing agency through different semantic roles in sentences. This codification of agency is indexical of the common knowledge about the agents directly or indirectly responsible for bad health, this being ultimately linked to Akan's moral system. Indeed, agents responsible for illness are evaluated within the Akan moral framework, their actions relating to different levels of responsibility. We show that within Akan culture the agents responsible for these diseases are mostly animated beings. Also, the disease may be metaphorically treated as animate. Duranti, A., 2004. Agency in language, in Duranti, A. (Ed.) *A companion to linguistic anthropology*, Blackwell, pp. 451-473. <https://doi.org/10.1002/9780470996522.ch20>

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AI and speech/thought presentation

Lecture

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It is widely accepted that AI can write novels (e.g., Goodwin 2018; Sato 2015). These novels illustrate that AI can employ various forms of speech, writing, and thought presentation in constructing narratives and depicting character discourse. Direct and indirect forms of speech are effectively used in different contexts, while the inner psyche of leading characters is conveyed through direct, free indirect thought (FIT) or other indirect forms. On one hand, this suggests that AI, if properly trained, could potentially annotate written texts with categories of speech, writing, and thought presentation. On the other hand, AI generates sentences by statistically predicting word sequences “without any understanding” (Floridi and Chiriatti 2020), which implies that AI may not inherently distinguish between discourse presentation and pure narration.

Semino and Short’s model (2004) was developed to annotate naturally occurring texts with categories for speech, writing, and thought presentation. Although each category is defined syntactically and pragmatically, the annotation process using this model has primarily involved manual coding, including text segmentation when quotation marks or inverted commas do not explicitly indicate direct speech. Since manual coding of discourse presentation is a labor-intensive and time-consuming process, automating this tagging process with AI would significantly advance research in this field.

After trial and error in training AI for the automatic coding of speech, writing, and thought presentation in texts, several limitations of the current ChatGPT-4.0 system were identified. These limitations underscore that reading comprehension and understanding of target segments are crucial for accurately identifying indirect forms, such as free indirect speech and thought.

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AI as a Communication Coach in the Workplace: Exploring the Potential of GenAI to Emulate Human Speech Acts

Lecture

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Large Language Models (LLMs), such as ChatGPT, have consistently exhibited a resemblance to human language patterns in their abilities for lexical and syntactic comprehension and production (Cai et al., 2024) and their pragmalinguistic and sociopragmatic competences (Chen et al., 2024). This suggests promising future opportunities for integrating AI into communication education, yet concerns remain about ChatGPT's ability to perform effectively in naturally occurring oral interactions (compared to written communication) and its limitations in interpersonal and intercultural communication, such as emotional intelligence and cultural sensitivity (Brandt & Hazel, 2024; Dai, 2024).

This study investigates the extent to which ChatGPT can replicate direct and indirect speech acts (Austin, 1962) found in human workplace interactions, with the broader aim of understanding its potential role in professional communication training. To achieve this, we employ machine learning techniques, such as Support Vector Machines (SVM) and Random Forest, to automatically classify speech acts within a spoken sub-corpus of the Hong Kong Corpus of Spoken English (HKCSE-Pro) (Cheng et al., 2005). This annotated corpus comprises a range of workplace communication scenarios, such as job interviews, presentations, meetings, and informal office conversations, providing a comprehensive dataset for analysing discourse patterns. We then compare these results with ChatGPT-generated responses, examining how well the model replicates the speech act strategies and discourse structures observed in human workplace interactions.

We anticipate that ChatGPT will effectively replicate structured workplace interactions, such as job interviews and meetings, where formulaic discourse patterns and explicit speech act realisations provide clear linguistic cues. However, informal office conversations—where discourse relies more heavily on pragmatic flexibility, politeness strategies, and implicit meaning negotiation—are expected to pose greater challenges. By systematically comparing ChatGPT's responses with human-produced discourse, this study seeks to assess whether AI can replicate not only the structural elements of workplace communication but also the pragmatic nuances that are critical for contextually appropriate professional interaction.

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Analysis of story-telling at DARC meetings: Focusing on “orientation to” the topic

Lecture

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In meetings at the DARC, a rehabilitation facility for drug addicts, one of the goals is for “Fellows” to share their experiences, which are then passed on to each other and used as a resource for refining their own experiences and telling their own stories, as they continue to meet daily for multiple and lengthy periods. The telling of second story and the presenting and tying one’s own understanding of the experience of others helps to make it one’s own.

The meetings are “oriented to” what to talk about and how some telling is done. Some topics are directly related to the goals of gathering in the DARC and are “omni-relevant”. For the analysis of such setting, it is important to deal with Topical organization and Referential organization, which are relationships between stories, as well as Sequential organization. There, a variety of “Sequence locators” are used in different conjunctive positions, such as “Comparing people” to themselves and to others for differentiate (agree/disagree) their status, and “Post-completors” are used to indicate the end of the story and sometimes to reveal the “observable absence” of a response.

In this presentation, we examine cases in which some “second stories” are produced, using the terms and framework presented in the recently discovered “Aspects” paper by Harvey Sacks. The Data is a scene from DARC meeting, filmed from the front and from the back with two video cameras. In a scene in which “Fellows” who mainly live together continue the stories in sequence, participants who heard the first speaker’s story made the tying by telling stories that showed “Achieved Similarities” and comparing people’s experiences and personalities. In the Data we can observe the “orientation” of the participants to sequentially locate and take over their stories.

Analyzing Disaster Communication for Effective Evacuation Messaging: Insights from Pragmatic Theory and Lessons from Japan's 2011 Earthquake and Tsunami

Lecture

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Abstract:

Twelve years ago, Japan experienced the unprecedented devastation of the Great East Japan Earthquake and Tsunami. Immediately after the disaster, I was in Tokyo, where I witnessed a near-total shutdown of transportation and communication networks. Watching broadcasts, I observed that disaster prevention announcements from local authorities, disseminated through public broadcasting systems, were largely ineffective in motivating people to evacuate promptly. Intrigued by this, I began analyzing the language and expressions used in these emergency messages. Employing pragmatic theories, particularly relevance theory, I discovered that these messages lacked effective information delivery from the listener's perspective, failing to facilitate appropriate behavioral responses. This observation led me to publish a paper on the subject.

Introduction:

The paper garnered support from linguists, journalists, broadcasters, meteorologists, and professionals in advertising, prompting the formation of a collaborative group dedicated to researching "effective expression and communication methods for disaster information." This group ultimately became a non-profit organization (NPO) named the "Disaster Prevention Communication." The NPO has since provided training sessions for municipal crisis management departments, fire departments, and broadcasting stations, sharing insights from pragmatic analysis to improve the clarity and effectiveness of disaster and evacuation communications.

Methodology:

By leveraging the framework of pragmatic theory, we can identify and clarify why certain disaster information fails to reach its intended audience effectively. Pragmatic analysis, especially within the context of relevance theory, offers structured approaches to understanding and improving communication strategies for disaster scenarios. This analysis provides a basis for crafting and instructing others on effective message delivery, focusing on expressions, terminology, and methods that best facilitate urgent public understanding and action. Here is the example of application of pragmatics in a disaster communication training for local government officials.

The contents are:

1. A simplified explanation of fundamental pragmatic concepts, illustrating how listeners interpret speech and the mechanisms behind their comprehension.
2. Practical exercises where participants selected words and composed messages based on various disaster scenarios, considering who needs to communicate what to whom.
3. Voice training for emergency broadcasting, including techniques for effective announcements via disaster communication systems.

This training aimed to enhance the clarity and effectiveness of disaster-related communication, ensuring that critical information reaches affected individuals promptly and accurately.

Results and Discussion:

In this presentation, I summarize the outcomes of twelve years of advocacy and research aimed at enhancing disaster communication in collaboration with municipalities, residents, and broadcasting entities by conducting such as disaster information study meetings, disaster literacy training for citizens, and communication trainings for disaster information officers and broadcast announcers.

These findings demonstrate how pragmatic studies can elucidate the principles of “effective information transmission” and argue for the role of pragmatic analysis in building a communication system that saves lives.

Conclusion:

Our ongoing research emphasizes that pragmatic theory offers invaluable guidance for crafting critical communication during disasters. By understanding what constitutes effective information transfer, we contribute to constructing a “life-saving communication” system. The current study thus advances the practical application of pragmatic research, underscoring its relevance to emergency communication frameworks and its potential to prevent future losses.

Analyzing pragmatic competence in request emails written by Chinese learners of Japanese across proficiency levels

Lecture

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Request is a type of speech act where the speaker asks the listener to perform a specific action for their benefit. It is one of the most common speech acts in second language (L2) pragmatics (Ren, 2022). Research has indicated that language choices in emails can influence the recipient's judgments about the writer's character and personality (Economidou-Kogetsidis, 2016). Therefore, it is particularly important for L2 learners to manage their language pragmatic and choices to avoid potential misunderstandings while making requests. Email writing conventions are often overlooked in Japanese language education as an L2, while they are crucial for effective communication (Biesenbach-Lucas & Weasenforth, 2001). There are progressive reports on the acquisition of pragmatic competence among people who study English (Rose, 2000; Spyridoula, 2012; Ren, 2018) and Japanese (Siegal, 1996; Taguchi, 2014). However, research on Chinese students who study Japanese, especially regarding the request emails, has not been adequately addressed (Sun, 2023). Moreover, the frequency of email usage in China is much lower than Japan, which may hinder Japanese learners in China from effectively organizing email structures, selecting appropriate levels of politeness, and choosing suitable wording when composing request emails, ultimately affecting the success of requests and interpersonal relationships. Therefore, this study aims to investigate the pragmatic competence of Chinese learners of Japanese in writing request emails. By examining students' request emails, this research investigates the differences in request strategies, external modifiers, and internal modifiers used by learners across different proficiency levels, quantitatively and qualitatively. The findings shed light on learners' acquisition tendencies when writing emails, frequently used pragmatic strategies, shortcomings in the email structure, and issues related to language and pragmatic choices.

This study involved three groups of participants: 30 beginner-level learners, 30 intermediate learners, and 53 native Japanese speakers. Data were collected through an E-DCT questionnaire, which asked the participants to compose emails to their professors. The tasks were intentionally designed to vary in terms of ranking of imposition, including "asking for a PowerPoint for exam preparation" and "asking for a recommendation letter for studying abroad." The results showed that beginner learners are more inclined to use direct strategies than other groups. In contrast, NS employed a greater number of conventional indirect strategies and fewer unconventional indirect strategies, and intermediate learners were found to be closer to the native speakers' patterns in these two categories. There is positive correlation between the learners' proficiency levels and the number of external modifiers. There were no significant differences between the intermediate learners and the NS in external modifiers, regardless of the imposition level. However, in terms of internal modifiers, the usage patterns of beginner learners were closer to those of NS than intermediate learners, but did not reach the politeness and usage tendencies of native speakers in performing requests.

Analyzing Stand-up Comedy in India through the lens of Capitalism

Lecture

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This paper examines contextualization of humor with reference to capitalism by analyzing stand-up comedy in India. The concept of capitalism is primarily described as an investment with expectation of making profit which, in turn, arises from combined factors of scarcity and distance. The fact that extensive production of goods and services boosted by advertisements and posters feeding stereotypes and insecurities prevalent in society is complemented by relentless consumption by customers resonates with the content creation of stand-up performances. On one hand, stand-up performance reflecting collective end becomes an epitome of moral responsibility that connects stand-up comedy to social action and makes it meaningful as a performance. On the other hand, motivation for content creation arises from affective capitalism which is described as an economic system wherein production and regulation of emotions and feelings are essential for profit generation.

Therefore, there are two objectives of this paper: (i) to investigate how stand-up performances in India handle moral responsibility of discussing apparently uncomfortable social issues which have been commercialized for catering to growth of goods and services industry; (ii) to explore similarity in pattern of content creation by stand-up performers exhibiting commodification of humor with end goal of fueling audience intervention and participation. For this purpose, this paper uses 7 stand-up performances by 4 male and 2 female stand-up comedians which are available on YouTube. All these performances have used Indian English or Hindi, of which the latter performances have been supplemented here by English translation for an increased audience reach. The paper utilizes thematic analysis for analyzing qualitative data due to its flexibility in arranging data into themes which are then explicitly indicated through codes. While qualitative studies usually employ both deductive and inductive codes for analyzing raw data, this paper involves inductive codes because inductive approach, unlike deductive approach which requires predetermined codes, prefers identification and naming of codes as the researcher analyzes research data. For example: in a stand-up routine the comedian draws humor by comparing expectations from a dating website and a matrimonial website wherein the former is perceived as an arena offering access to only men who are typically considered as good-looking according to Indian beauty standards while the latter acts is perceived as a last resort for men rejected according to these standards. This particular comparison brings into picture issues of beauty and associated social labeling targeting both Indian men and women. Through use of words like ‘manufacture’, ‘competition’, ‘take away’, ‘export quality’ the speaker implies how marriage is conceived as a marketplace offering goods in the form of women to cater to its customers, i.e. the men.

To put it in a nutshell, the rationale behind this study is to analyze how stand-up comedy as an industry in India reflects an amalgamation of Bourdieu’s concepts of economic capital (material wealth), cultural capital (education and skill-training), and social capital (social connections) as well as Nowotny’s concept of emotional capital (knowledge and expression of emotions for best outcomes).

Keywords: context, capitalism, humor, standup, India

Annotating ELF speakers in action: reliability results and corpus-pragmatic potentials

Lecture

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English as a lingua franca (ELF) speakers deliver actions and navigate meaning-making across lingua-cultural boundaries to achieve the communicative purposes of their interactions, as a growing body of studies into the pragmatics of ELF use shows (for a recent overview see Walkinshaw 2022). To capture these interactive processes, an annotation scheme has been designed on the basis of ELF data from the *Vienna-Oxford International Corpus of English* (VOICE) (VOICE 2021). Unlike more traditional speech act-centered systems, it annotates ELF speakers' actions as interactive and strategic functions to highlight the pragmatic workings of ELF communication.

In response to the conference theme, "Pragmatics in Action", the present paper introduces this novel annotation scheme that seeks to map out ELF speakers' communicative actions and pragmatic practices. It gives insight into the development and refinement of the annotation scheme along with examples from VOICE and reports on the reliability study measuring levels of inter-annotator agreement. The results indicate reliability of the scheme and resulting annotations, which shows the consistency of the system's categories as well as its applicability across a variety of different speech event types.

Data annotated on the basis of the annotation scheme hold potential for corpus-pragmatic methodologies, enabling researchers to trace patterns from pragmatic function to linguistic form (cf. also Rühlemann & Aijmer 2015). Such function-to-form methodologies seem particularly valuable for studying ELF interactions in that they do not start from pre-existing form-function matches—as form-to-function approaches generally do—but offer a fresh lens for studying ELF use. This way, ELF data annotated for interactive and strategic functions open up additional and, so far, rarely taken methodological paths in ELF research.

This paper, therefore, not only contributes a reliable annotation tool but also highlights its broader implications for pragmatics research, particularly within ELF and corpus-pragmatic studies. By providing a synthesized scheme for annotating a wide variety of pragmatic functions in ELF interactions, this work aims to inspire future research into the action-oriented nature of ELF communication in a globalized world.

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Associative anaphora in Mandarin Chinese and its interpretive mechanism

Lecture

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Associative anaphora, also known as ‘bridge reference’, is a discourse operation that links an antecedent to a determiner phrase that first appears in subsequent context, using the definite article ‘the’. For example, in the sentence ‘I bought a pen, the tip is broken,’ the definite phrase ‘the tip’ refers back to the antecedent ‘pen’, effectively meaning ‘the tip of the pen’. Most previous studies have focused on associative anaphora in languages such as English and French. However, unlike Indo-European languages, Mandarin Chinese does not have definite articles, yet the phenomenon of associative anaphora still exists. This study aims to explore how associative anaphora is cognitively processed and understood in Mandarin Chinese.

Since Mandarin Chinese lacks definite articles, associative anaphora in Mandarin is primarily determined by lexical-semantic connections. For cases of strong activation associative anaphora, where there is a direct and rigid lexical-semantic link between the antecedent and the anaphor, cognitive processing can be straightforwardly explained through the semantic framework of the antecedent. However, sentences such as *Ta xin mai le yi ge bei zi, bo li mo qi lai hen shu fu* ‘He bought a new cup, and the glass feels nice to the touch’ illustrate that even when lexical-semantic connections appear to be present, associative anaphora may still not be established. While the English translation presents no issue of associative reference, in Mandarin Chinese this sentence is less acceptable, as readers struggle to link *bo li* ‘glass’ with *bei zi* ‘cup’ directly. This study posits that successful strong activation associative anaphora in Mandarin is determined by the accessibility and objectivity of the relationship between the antecedent and the anaphor.

Additionally, Mandarin Chinese exhibits weak activation associative anaphora, as opposed to strong activation associative anaphora. An example of this is the sentence *Fa xian nv er fei qin sheng, zhang fu huo pei 12 wan* ‘Upon discovering his daughter was not biological, the husband received 120,000 in compensation’, where terms like *nv er* ‘daughter’ and *zhang fu* ‘husband’ are engaged in associative reference. In this case, there is no rigid lexical-semantic link between the antecedent and the anaphor (the stereotypical association with ‘daughter’ would be ‘father’ or ‘mother’), yet associative anaphora is still formed. The interpretation of weak activation associative anaphora requires clarifying the narrative perspective and the activated semantic frame. Weak activation associative reference can only be established and understood when the contextually activated semantic frame is consistent with the narrative perspective.

Authority in reporting: How quoting dialect utterances shapes the status as a journalist

Lecture

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Reported speech plays a crucial role in language use, both cognitively (Pascual 2014) and socially (Xiong & Robles 2023). In this study, we focus on the use of reported speech in a serial article about children in a rural area of Japan published in a regional newspaper. In regional newspapers, we often see the use of dialect in reported speech, which makes distinction from the descriptive part clearer than national newspapers. From the standpoint of the ethnomethodological studies of text data (Okazawa 2022), we examine the function of the use of direct reported speech and the preservation of dialect in it in the serial article. The journalist uses reported speech in two contexts ; when they try to draw support for their argument and when they try to criticize the idea of the speaker. In the former case, they often underline the speaker's property as children and its link to the abundant nature in the place the children live. In the latter case, they are represented as the seeker of the truth through what appears on the surface of the speech content. The use of reported speech gives authenticity to the journalist's comment on it. Previous study concerning face-to-face interaction informs us of a case where the narrator presents their status as a caregiver in telling a story about the children they care for through means like prosody and paralinguistic cues (Berger and Pekarek Doehler 2015). The quotation in dialect can be interpreted in line with the study ; shown as a pure and unfiltered emergence of the speaker's idea, it promotes the journalist's status as an observer and gives them legitimacy to comment on it. This study contributes to the elucidation of the social construction of epistemic authority. The use of dialect is not just the reflection of the utterance or the appearance of a different register ; rather, it is a device to enhance the entitlement to give interpretation to the described event.

Between ‘non-normative’ and ‘differently normative’ communication: Sign language-mediated communication in lectures

Lecture

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The current paper casts light on how analysing sign language interpretation within university discourse can enable us to acknowledge and better understand the relation between “normal” and ‘differently’ or ‘non-normative’ communicative modes, linguistic modalities, and multimodal realisations in semiotic composition and comprehension. Due to auditory barriers, deaf and hard-of-hearing students are highly visual learners (cf. Marschark/Leigh 2016). Sign language-interpreted communication deviates from norms in the sense that SL interpreting disrupts the “normal” multimodal linguistic and visual space of teaching and learning.

The present study uses video and eye-tracking data from university lectures mediated by sign language interpreting, as well as interview data. When transcribing sign language-interpreted lectures or seminars, through annotation and description by deaf, hard-of-hearing and hearing persons, a multitude of linguistic, multimodal and semiotic aspects of meaning-making in social interaction surface. Describing and explaining such ‘non-normative’ aspects can reveal how they take part in (novel) meaning-making and ‘differently normative communication’.

Recent work in the context of social interaction with individuals experiencing communicative barriers due to deafness or residual hearing adopted the term ‘polysemiotic Kommunikat/communication’ (Wünsche 2022), departing from the text-linguistic notion of ‘Kommunikat/communication’ (Kallmeyer 1974; cf. Żebrowska 2018). The concept aims to capture polysemiosis between spoken, signed and written parts of speech and text, including non-linguistic, medial and modal aspects of communication. Using it in combination with speech action analysis offers a holistic pragmatic approach and may uncover how in such atypical yet highly complex communication ‘differently normative interaction’ in HTE can arise. The paper investigates (i) the composition of the ‘Kommunikat/communication’ deaf and hard-of-hearing students work with during the lecture discourse, (ii) the pragmatic value of multimodal and semiotic resources embedded in the ‘polysemiotic Kommunikat/communication’. It provides insights into currently under-researched communicative and teaching-learning processes.

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Beyond turn-taking: Some functions of points during self-initiated repair in Mandarin-speaking interaction

Lecture

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This study investigates points and the concurrent lexical and embodied resources during self-initiated repair in Mandarin-speaking multiparty interaction. It focuses on 91 points drawn from a 344-minute audio and video recording of 19 participants recruited from Australia and China. The study demonstrates the functions of pointing, with the co-occurring utterance, gaze, and other multimodal resources deployed when the current speaker manages the co-participants' participation during self-initiated repair.

Participants constantly negotiate “who knows what” (Heritage, 2012, p. 49) and “who knows better” (Stevanovic & Peräkylä, 2014, p. 188) in interaction, and manage participation (Dressel, 2020; Iwasaki, 2008, 2009; Vatanen, 2018). The speaker's point recurs during Mandarin-speaking self-initiated repairs and indicates the co-participant's (un)knowingness about the matter at hand. The speaker uses points directed toward different directions to pursue the repair solution, i.e., pointing away from co-participants and pointing at co-participant(s). Immediately preceding the point away from co-participants, the speaker often turns their gaze away from the co-participants. The point, with the perturbations in the speaker's concurrent talk, provides vocal and visible cues that a self-repair is in progress. The key features of speaker's points away from co-participants are that they foreshadow the absence of a particular TCU component (alongside talk), and they convey a commitment to independently producing the TCU component. When an independent attempt at repair is not successfully accomplished, the speaker can mobilize the co-participant's potential collaboration in providing a candidate solution.

When a speaker points at, and also often gazes at, co-participant(s) during self-initiated repair, the target of the repair is available to the indicated recipient(s), from the speaker's perspective. With this point (and associated talk and embodied conduct), the speaker projects a participation opportunity for the recipient(s), making visible the potential permeability of the turn-in-progress; perhaps before the TRP arrives. At the same time, it indicates some degree of responsibility on the part of the recipient(s), i.e., that they potentially should know this, and weakens their own, independent responsibility for finding a repair solution.

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Breast cancer narratives among migrant domestic workers in Hong Kong: a feminist critical discourse analysis

Lecture

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The social construction of gender shapes and perpetuates women's health experiences and employment (occupational) opportunities. Breast cancer, the most common cancer among women, is often framed as a threat to feminine identity through assumptions about womanhood and gender roles. At the same time, women's career opportunities face constraints imposed by societal notions deeming certain labour as inherently 'feminine'. Domestic work epitomises such 'gendered occupations' that are undervalued yet essential for household and economic functioning. Migrant domestic workers, predominantly women from lower-income countries, relocate to higher-income locations to take on these domestic roles to provide financial support for their families back home. While research on the vulnerabilities of this group is growing, little is known about how these women experience the intersection of gendered illness and gendered occupation. For those diagnosed with breast cancer, their health and livelihoods are shaped by the layered marginalisation of being women, migrants, and caregivers.

By adopting feminist critical discourse analysis (Lazar, 2007) both as a theoretical and methodological framework, this paper critically examines how discourses of gender about illness and employment (occupation) are (re)produced, represented, and resisted in migrant domestic workers' narratives of breast cancer. This paper draws on the analysis of a subset of data collected in 2022-2024 through a series of 35 interviews and seven focus groups with migrant domestic workers from the Philippines who were diagnosed with cancer in Hong Kong. This paper focuses on breast cancer as a lens to explore the intersection of gendered illness and gendered labour. The findings highlight pragmatic and discursive strategies participants used to navigate illness and precarious work. Unlike prior research focusing on breast cancer's threat to feminine identity (e.g., Emilee et al., 2010), participants prioritised health (and survival) as they related to maintaining employment and income. Some participants concealed their diagnoses from employers to avoid job loss, while others withheld their illness from families to protect them from distress. This *selective disclosure* reflects participants' pragmatic use of language to exert agency and control. For instance, *stance-taking* was evident in how participants portrayed themselves as adaptive in protecting their livelihood (e.g., *I didn't tell my employer. She is very strict to me*) and some positioned themselves as caregivers or protectors for the family dynamics (e.g., *I didn't tell my parents because I don't want to let them worry*). These strategies enabled the women to manage their illness's emotional and material consequences while maintaining their caregiving and financial responsibilities.

This paper explores how gender construction shapes women's cancer experiences through the breast cancer narratives of migrant domestic workers in Hong Kong, highlighting both their agency and the perpetuation of health inequality amongst low-income women in precarious labour markets.

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Call Annie: Assessing an AI chatbot effectiveness as a tool in the development of the Pragmatic Competence in the Interlanguage of Foreign Language Learners

Lecture

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Acquiring pragmatic competence in a second language is a hazardous road. Many are the challenges faced by the learner even from the early stages. In the context of formal learning settings, the learner faces lack of opportunities to practice real language outside the classroom, little or no immediate feedback, as well as anxiety to communicate in the second language (Fathi et al, 2024). As such, these obstacles affect the ability of the learner to practice real conversations thus hindering their pragmatic development (Félix-Brasdefer, 2018; Taguchi, 2019). Recent advancements have provided chatbots more human-like interaction capabilities which have made them popular as speaking partners in language learning creating conversation opportunities (Huang et al, 2022; Wan & Moorhouse, 2024). Despite their popularity, Artificial Intelligent (AI) chatbots remain poorly explored in terms of their capability to affect the pragmatic competence of the language learner (Chen et al, 2024). This ongoing study investigates the potential efficacy of using a generative artificial intelligence (GAI) chatbot as a tool to improve the pragmatic competence in the interlanguage of native speakers of Spanish learning English as a Foreign Language (EFL). Using a mixed method approach, the quantitative analysis compares the development of the pragmalinguistic and sociopragmatic features in giving advice and making requests by a group of Mexican EFL learners after a pragmatic treatment of interacting with a GAI chatbot driven by Chat GPT 3.5 (Call Annie) as compares it to a control group. As for qualitative analysis, this study explores the taxonomy of advice and requests together with interviews with native speaking raters to fully review the pragmatic strategies used in the interactions between the participants and the chatbot.

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Causal Explanations in Embodied Instruction

Lecture

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This study examines the interactive use of causal explanations arising in projects of enskillment, whereby causal explanations are understood as statements of causes or states of affairs formulated through the linking of conjunctions of cause, result or reason (Govier, 1987, p. 159; Llinares & Morton, 2010). Accordingly, this multimodal study of social interaction addresses two gaps at the intersection of research on explanations and embodied instruction. On the one hand, it expands the investigation of explanations beyond the predominant focus on classroom interaction (e.g., Dalton-Puffer, 2007; Janin, 2024; Kääntä, Kasper, & Piirainen-Marsh, 2018; Koole, 2010), and into the domain of bodily enskillment. On the other hand, it introduces a focus on how explanations are sequentially employed and formulated in the context of skill learning, where the interest to date has largely been on instructing actions, and the multimodal resources through which they are realized.

The multimodal analysis is based on 15 hours of video-taped dyadic interaction collected over 6 months between an instructor and novices at the pottery wheel in Japan, and focuses on the sequential position of causal explanations, and variations in their design. Sequentially, the sensei's explanations are shown to be occasioned in three contexts: 1) to initiate and close instruction on specific skill components (i.e., how to pull up the walls of a vessel), 2) to frame correction sequences, and 3) to provide an evaluative formulation of what the novices' successful instructed actions are doing. As such, the causal explanations largely arise in the context of transitions from instruction on one sub-skill and the next, and thus serve to realign the unfolding contextual configuration. The causal explanations, often accompanied by the sensei's depictions, are also shown to be formulated to be contingently fitted with the novice's ongoing actions and epistemic access. In the context of initiating instruction on skill components, the Sensei describes how the next projected sub-skill to be performed is related to the recently attained state of the clay. The causal relationship is designated with *~kara* in medial position in these contexts. At the onset of correction sequences, the causal explanations are frequently prefaced with *soo suru to~* ('when you do that~'), and typically end with final particles such as *~no* epistemically marking the explanations as new information. In subsequent iterations of these explanations, a reduced design (e.g., *~de*, 'with that~') is observed. When causal explanations arise in closing position, resolution of initial epistemic asymmetries can be seen in a change in the design of the explanations. Namely, positive evaluations of the novice's improved performance explain what the novice's work is doing, and post-mortems marked with *~kara* and particles seeking intersubjective confirmation (e.g., *~ne*) serve to reiterate what has been improved upon. As such, the causal explanations—typically brief and multimodal in nature—not only provide critical insight into what the potter's doing does, but also allow the participants to keep track of where they are in the instructional project, and of fine calibrations in the novices' embodied realizations.

Constructing identities in institutional impersonation fraud: self-styling and other-styling practices through stances

Lecture

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Drawing on the key notions of style/styling and stance as positioning practices, this article analyzes how fraudsters employ the styling practices through recurring stance-taking patterns to achieve their manipulative purposes in institutional impersonation fraud (IIF). Specifically, this article addresses two research questions: Q1: How do fraudsters perform self-styling and other-styling (target-styling and opponent-styling) practices via stances in IIF interaction? Q2: What interactive patterns are shown in self-styling and other-styling practices via stances in IIF interaction?

We use the authentic data of 26 IIF cases as research objects. Video or audio recordings in the datasets were retrieved from (1) anti-telefraud news reports or public legal education on mainstream media such as Tencent, and CCTV, (2) bilibili, or crowdsourced via (3) students, colleagues, and friends.

This research adopts a discourse-analytic, identity-foregrounded analysis to examine fraudulent interaction (Lorenzo-Dus 2022). Specifically, we pay attention to the relational dynamics in the identity projection processes in IIF through linguistic theories. We adopt the rapport management theory (Spencer-Oatey 2008) to show how fraudsters employ linguistic resources to manage rapport, through the management of its inter-related bases: face sensitivities, sociality rights and obligations, and interactional goals, for the construction of different stances in styling practices.

The analysis reveals that fraudsters style themselves through regular stance-taking acts that index professional authority, target avidity and community integrity, while targets are styled through stances of being troublesome (Troublesome), being innocent (Innocent) and needing help. Opponents that comprise culprits and obstacles to fraudulent success are consistently assigned negative stances. Additionally, three interactive patterns are found through the configurations of styling practices via stances, namely, the Antagonizing pattern, the Pseudo-allied pattern, and the Selective Stance-accentuation pattern. The Antagonizing pattern shows how fraudsters temporarily position targets as out-groups by challenging the target's face and equity rights through the stances of professional authority and Troublesome, while upholding their own face through the community integrity stance. With the fraud proceeding, a pseudo-allied pattern would appear, in which fraudsters aim to form in-groups with targets while positioning culprits and obstacles to fraudulent success as out-groups. Fraudsters would attend to the target's face, sociality rights, and interactional goals by further introducing the stances of target avidity, Innocent, and needing help, while attacking the opponents' face. Interestingly, a selective stance-accentuation pattern, typified by leveraging on the Troublesome stance and the Innocent stance, is frequently wielded by fraudsters. Such selective stance accentuation can be vividly depicted as a see-saw game. Specifically, the Troublesome stance is emphasized when targets are perceived as not or less compliant, thus enclosing targets as non-group members who might even be colluding with culprits. Otherwise, the Innocent stance will weigh in the game which encloses targets as in-group members with fraudsters who aim to collaboratively draw out real culprits. This study provides a linguistic perspective for understanding the IIF interactive process and sheds light on the ongoing anti-telefraud campaign.

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Constructing Local Social Order in a Workplace of Diversity: Collaborative Practices of Staff With and Without Disabilities

Lecture

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This study aims to explore how local social order is achieved in workplaces where people with and without disabilities collaborate. Using an ethnomethodological/ conversation analytical approach, this research focuses on understanding the intricate social interactions in such situations, highlighting how collaborative work is structured and how different roles are managed between staff with varying abilities. The research aims to contribute to a better understanding of diversity management, specifically in the context of employing people with disabilities.

The fieldwork for this study was conducted in a kitchen of a café run by a social welfare organization in Japan. In this café, there are 5 to 7 staff with disabilities and 4 staff without disabilities. Some of the staff members with disabilities are on the autism spectrum or have Down syndrome, while others have different or mixed conditions. This workplace serves as a suitable setting to examine how people with disabilities are integrated into a working environment and how they perform alongside their colleagues without disabilities.

Data for this study were collected through video recordings of the kitchen's daily operations and interviews with both groups of staff. The analysis focused on the interactions and workflow in the kitchen, where each staff member takes full responsibility for cooking a dish, instead of having tasks split into various steps. This all-in-one approach contrasts with workplaces where tasks are divided, and workers with disabilities handle only parts of the process, like cutting vegetables or washing dishes. By giving each staff member full responsibility for a dish, this approach offers a more holistic and empowering work experience compared to traditional division of labor methods where tasks are fragmented.

The results of the study reveal a collaborative, symmetrical working relationship with ad hoc asymmetries between staff with and without disabilities. Each person is categorized as a “cook,” responsible for category-bound-activities (Sacks 1972), such as preparing, cutting, seasoning, serving, and cleaning up after a single dish. However, asymmetry arises when staff members without disabilities provide support to those with disabilities, particularly when they encounter difficulties during the cooking process. This ad hoc support is flexibly provided as needed, revealing asymmetries between the two sets of categories – with and without disabilities – while ensuring collaborative efficiency. Once resolved, the relationship reverts to a symmetrical cook-to-cook category set.

The study also finds that visible plans (Suchman 1987/2007), such as recipes and whiteboard assignments, play a crucial role in structuring the workflow. These tools help staff members follow a clear sequence of tasks, while the collaborative nature of the work ensures that disruptions are addressed through ad hoc assistance. Ultimately, this system fosters a sense of accomplishment among workers with disabilities by allowing them to accomplish complete tasks, rather than fragmenting their responsibilities. The findings suggest that this type of collaborative management can be an effective way to promote diversity and inclusion in the workplace, by accommodating the unique needs of employees with disabilities while maintaining an efficient and productive work environment.

Constructing *ma* ('distance') through *maai* ('engagement distance'): The Interactional Role of 'a' in Japanese Initial Conversations

Lecture

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In Japanese martial arts, it is common to hear terms such as *maai* (間合い) – the strategic action of timing and distance, or “engagement distance” – and *ma* (間) describing the distance between two things; the negative space, a gap, or pause. In Japanese conversation, *ma* has become crucial to generating natural rhythm through meaningful pauses, allowing both speaker and listener a moment of rest and reflection. However, Japanese speakers also use (ostensibly) filler words, such as 'a' (あ), to create meaning or engagement in moments of *ma*, facilitating smooth transitions between speakers and increasing engagement, while also subverting Japanese conversational norms. To Japanese speakers, *ma* can describe not an absence of noise, or a gap, but rather the continuation of meaningful connection through a moment of rest or pause, through the listener's use of filler speech such as 'a' to demonstrate continued engagement. Instead of waiting for moments of prolonged silence, listeners tactically use 'a' to create brief pauses, creating *ma* and producing instantaneous, meaningful moments in the sequence of the interaction. This interactional norm helps facilitate smoother turn-taking, and support natural engagement or conversational harmony. By utilising 'a' as a part of their emotional expression or reaction, speakers can indicate a gentle shift in the conversation, while remaining polite and adhering to Japanese cultural mores. Therefore, this cultivated *ma* provides interactional and relational significance in Japanese interaction.

This paper aims to illustrate how *ma* is actively constructed in Japanese conversation, highlighting its interactional role, and how the traditional functional perspectives of *ma* are prominent as a designed, interactional element, especially in initial moments of communication. Using recordings collected from initial interactions – two between Japanese speakers, and one between Japanese and Australian speakers – this research will examine the use of 'a' as a conversational interjection, employing politeness theory and interactional analysis to illuminate the social-structural implications of its use. This paper will demonstrate how the interjection of 'a' subverts some aspects of Japanese interactional norms, allowing non-speaking conversation participants to subtly assert control in speech without overtly interrupting the speaker, and how this may contextually be perceived as an act of deference, attentiveness, or assertiveness. This, in turn reveals how Japanese speakers use the interjection 'a' as a subtle tool to establish *ma* – through *maai* – during the initial interactions. These findings provide new insights into Japanese conversational norms by revealing how *ma* and *maai* are quietly and subtly employed within Japanese conversation in order to maintain strict codes of politeness and harmony. Greater understanding of this intuitive, strategic use of filler language will benefit cross-cultural communication, helping Japanese language learners manage and interpret interactions more effectively and contribute to studies of politeness theory and interactional analysis by demonstrating how brief pauses manage relational interaction flow, revealing the distinctive interactional structures.

Contextualizing the Three Meaning Paradigms in Pragmatics within Javanese Verbal Wisdoms

Lecture

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Language use is a matter of probabilities. An utterance may be spoken to convey politeness, impoliteness, and politic or strategic messages within a particular context or situation that calls. These three paradigms of meaning in pragmatics may happen in Javanese local wisdoms, or as the utterances are concerned, we may call them *Javanese verbal wisdoms*. The present paper is trying to account for contextualizing the three meaning paradigms in pragmatics within Javanese verbal wisdoms, elaborating verbal local sayings or local wisdoms in Javanese through theories of politeness, impoliteness, and strategic interaction. This research employed online searching, observation, auto-expert judgment, and verification. The data analyses were carried out through interpretive techniques and context-classification based on theoretically critical and empirically logical assumptions. Javanese verbal wisdoms, among others are (1) **Hinggih** (A polite YES), (2) **Mboten** (A polite NO), (3) **Monggo** (A polite PLEASE), (4) **Matur nuwun** (A polite THANK YOU), (5) **Nuwun sewu** (A polite EXCUSE ME), (6) **Nyuwun pangapunten** (A polite I AM SORRY), (7) **Sugeng enjang** (A polite GOOD MORNING), (8) **Ojo dumeh** (A friendly REMINDER not to ALWAYS SHOW OFF), (9) **Ojo adigang, adigung, adiguna** (A friendly WARNING not to SHOW POWER), (10) **Ojo gumunan, ojo getunan, ojo kagetan, ojo aleman** (A friendly SUGGESTION not to GET TOO EASILY AMAZED, TOO EASILY SORRY, TOO EASILY SURPRISED, TOO EASILY SPOILED), were contextualized within the three paradigms of pragmatics to mean differently. The verbal local wisdoms were seen from the perspective of *face-saving* in politeness, the perspective of *face-threat* in impoliteness, and the perspective of *hearer-type-based strategy* in communication or verbal interactions. Prominent Javanese verbal wisdoms were selected and then contexts were put around them to make the sayings or the verbal wisdoms polite, impolite, or strategic. Theoretically this paper conforms the recent theories of (im-)politeness in the academia, while empirically the paper shows how a single utterance, even a saying or a verbal local wisdom, is potentially used to convey different meanings of (im-)politeness or strategic interactions within different felicitous contexts. This is probabilistically also happening in the Javanese language.

Contrastive Discourse Markers in Mandarin Chinese: When attested sentences are rejected by native speakers

Lecture

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Contrastive Discourse Markers (CDMs) signal a contrast between the discourse segments that they conjoin without affecting their propositional contents (Fraser, 2009, 2013). Previous studies on Mandarin Chinese CDMs (e.g., Lü, 1999, Wang, 2005) focused on their syntax and semantics, yet pragmatic differences remain unexplored. We explored the meaning nuances of four frequent Mandarin Chinese CDMs: *dan(shi)* ‘but’, *ke(shi)₁* ‘but’, *ke(shi)₂* ‘conversely’ and *que* ‘conversely’ experimentally in order to answer two research questions:

- 1) How do the meanings of these CDMs differ?
- 2) What is the role of context in enabling these different meanings?

In a context-reconstruction study, 8 sentences with the CDMs under study (ex.1), taken from the BCC corpus (Xun, et al., 2016), and 4 with distractors were presented without any context.

(1) ‘他知道, 我可(是)₂? 却不知道.’

Ta zhidao, wo *ke(shi)₂*?/que bu zhidao

3SG know, 1SG *conversely* NEG know

‘He knows, but I don’t.’

+> Go ask someone else.

50 highly educated Mandarin Chinese L1 speakers (aged 20-28, 34F) were instructed to first score the likelihood that they would use the given sentences on an 11-point scale. If the likelihood score was > 6, they were asked to provide a context in which they would use this sentence and explain what they intended to express with it. If the likelihood score was < 6, they were asked to provide an alternative sentence and explain how its meaning differs from the original.

More often than not, participants rejected the given sentences ($M=5.49$, $SD=3.05$). The most frequent reason given was the heightened emphasis encoded in the CDMs. Interestingly, when *ke(shi)₁* was rejected, it was replaced by *dan(shi)* as the most common alternative, but not vice versa. This also holds for *ke(shi)₂*, which was replaced by *que*, suggesting a scale of encoded emphasis: *ke(shi)₁* > *dan(shi)* and *ke(shi)₂* > *que*. Moreover, when participants accepted the sentences and provided context for them, the contexts provided were scarcely affect-neutral, further suggesting that affect plays a role in the choice of CDM.

To account for participants’ rejection, we investigated their profiles, focusing on 13 “rejectors” (rejecting >5/8 attested sentences) and 14 “accepters” (rejecting <2/8 sentences). The investigation indicated (biological) gender as a factor in participants’ rejection: whereas half of the “rejectors” (6/13) are male, most (11/14) “accepters” are female. We discuss possible reasons for these gender-based preferences (Easton 2021).

Following Blakemore’s (2000, 2002, 2004) and Hall’s (2004, 2007) analyses of procedural meaning, we propose a Relevance Theoretic analysis of these findings. Specifically, we identify three inferential procedures encoded in the CDMs: assumption elimination, assumption strengthening and higher-level explicature (HLE) derivation. Whereas *ke(shi)₁* and *ke(shi)₂* give rise to the HLE ‘The speaker is strongly emphasising *p*’, *dan(shi)* and *que* give rise to the HLE ‘The speaker is slightly emphasising *p*’ instead. Furthermore, the CDM selected must be congruent with the affect (positive or negative) generated in context, as well as other contextual factors (e.g., specific situational requirements), to support the choice of CDM.

Conventionality and individual differences in language usage

Lecture

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This study examines the interactions between different White House Press Secretaries and representatives of the media during White House press conferences. These elaborated Q/A interchanges are atypical since there is a pre-set format. All the participants are very knowledgeable about current issues and there is a familiarity between the press secretary and members of the press since they meet almost daily. The intentions and roles of the participants are also clear, which helps establish a common ground within which communication between the parties can proceed in a successful manner, with few explicit markers of groundedness. This environment also allows the use of interactions that are complex and dynamic with rapid shifts in ground.

<Q> *Will he make significant changes, if that's what it takes to get the Republicans onboard?*

<GIBBS> *Well, we'll see what he hears tomorrow.*

<Q> *Robert, on the banking, you just mentioned the additional \$350 billion will be spent differently. You know, the Hill appears to be bracing for a second request. How close are you guys to making a second request, or are you going to wait until that \$350 billion is entirely disbursed?*

<GIBBS> *Well, again, let me go back to the question*

Members of the media can switch the ground by starting with a topic phrase – e.g., *on the banking* – and the posing a question. Variants of the same question often arise and the White House Press Secretary often refers to previous responses to questions.

<Q> *Can you offer more detail for both of those statements?*

<GIBBS> *No, I – I mean, I think I would go back to the answer that I gave*

Mark, ...

To pursue the empirical part of the study, we analyse the speech of the five White House Press Secretaries using large, individual samples of speech corpora, ranging between 600,000 and 1,200,000 words of running text.

The Press Secretaries can potentially make use of a variety of conventional forms and meanings to maintain their position within this complex discourse space. What we find is that each Press Secretary adopts a narrow range of linguistic forms that work to convey their intended pragmatic meanings. For example, Robert Gibbs (RG) employs a direct strategy and frequently uses *no* as a discourse marker. The number of instances of the use of *no* by the Press Secretaries in 200,000 word samples is shown below.

AF: 196, 260, 206

JC: 42, 73, 75

JE: 39, 41, 35

RG: 244, 343, 368

SM: 155, 164, 201

Gibbs is also a frequent user of *yes*, *well*, and *I don't know*. Other Press Secretaries rely on other formulations. For example, Jay Carney and Ari Fleischer favour the use of *as you know*, which explicitly highlights the common ground and at the same time bolsters the position of the Press Secretary.

We provide corpus data to quantify the differences in groundedness of the language used by the Press Secretaries.

Conversational AI and Pragmatic Depth: Leveraging Conversation Analysis for Better Human-AI Interaction

Lecture

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Transformer-based models and Large Language Models (LLMs) have reshaped NLP by enabling human-like text generation across diverse applications. However, these models often lack the pragmatic depth needed for natural, context-aware interactions. While different levels of linguistic understanding are recognized in language studies, most NLP development halts at semantic analysis, neglecting the higher-level pragmatic understanding essential for interpreting context and interaction. This study explores how integrating pragmatics, particularly through Conversation Analysis (CA), can enhance the understanding and development of LLMs for more authentic human-AI communication. By examining pragmatic elements such as turn-taking, discourse segmentation, and topic progression, this research identifies gaps in LLMs' current capabilities and their implications for maintaining natural conversational flow.

The pragmatic nuances of human communication are essential for LLMs aiming to respond meaningfully in real-world contexts (Levinson and Torreira, 2015; Archer, Jagodziński, and Jagodziński, 2021). Despite advances in generating coherent text, models such as BERT (with its encoder-only architecture) and GPT-2 (a decoder-based model) often struggle with nuanced, context-sensitive interaction. This presentation highlights findings from experiments using datasets like Switchboard, MultiWOZ, and Reddit. The results indicate that BERT's bidirectional structure supports better performance in pragmatic tasks compared to the unidirectional, decoding-focused GPT-2, aligning with theories of turn-taking and conversational management (Sacks, Schegloff, and Jefferson, 1974; Skantze, 2021). BERT's robust handling of turn-taking cues and discourse segmentation allows it to better identify conversational boundaries and manage topic shifts (Hu et al., 2021).

While models like Transformer-XL provide richer contextual understanding through long-range dependencies, they may compromise the structured coherence necessary for capturing conversational order (Ko and Li, 2020). This analysis shows BERT's strengths in aligning with human conversational norms (Kendon, 1981; Levinson and Torreira, 2015).

This presentation also discusses computational approaches, such as LoRA-based fine-tuning, that enhance pragmatic understanding in LLMs (Hu et al., 2021). Cross-disciplinary insights from CA and linguistic analysis reveal the potential for bridging the semantic-pragmatic gap in AI language, moving toward more adaptable and socially aware models. Overall, this discussion emphasizes innovative methodologies and outlines a path for developing future AI systems that embody the pragmatics underpinning human conversational richness.

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Conversational humour and as a resource for (co-)establishing relational connection in L1-L2 Japanese initial interactions

Lecture

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Previous studies have highlighted the significant roles of conversational humour, which is deployed strategically in accomplishing a range of social action in various interactional settings. In initial interactional settings where interactants are previously unacquainted, conversational humour is also employed in displaying a relational connection or intimacy (e.g. Haugh, 2011 on self-mockery). While some types of humour can transcend national and linguistic boundaries, there are also context and culture specific uses of humour (Bell & Pomerantz, 2019), as well as cultural tendencies in the use of humour (Mullan, 2020). In studies of second language (L2) pragmatics, conversational humour is claimed to be one of the most difficult L2 aspects to acquire, requiring sophisticated L2 competence. At the same time, however, it is also shown to be an important resource for L2 interactions, which can aid learners' L2 pragmatic development (Bell & Pomerantz, 2019). While L2 humour has been attracting considerable attention, this body of studies has predominantly focused on ESL/EFL settings, and thus learners of non-English languages have remained relatively unexamined until recently.

To address this empirical gap, this study examines the use of conversational humour in initial interactions between previously unacquainted university students of L1 and proficient L2 Japanese speaking (including Australian and Chinese learners of Japanese) dyads. Candidate humour episodes that arise during the interactions were analysed using the framework of interactional pragmatics and membership categorisation analysis. The analysis focuses on the design and response features of conversational humour, as well the overall trajectory of each sequence to investigate the relational aspects of L2 conversational humour. The preliminary results indicate the prevalent use of conversational humour by proficient L2 Japanese learners in L1-L2 Japanese initial interactions. Despite positioning themselves as a novice and expert based on their relative expertise in Japanese language and cultural norms, L1 and L2 Japanese initial interactants successfully (co-)construct conversational humour which appear to contribute to their establishment of relational connection.

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De-pragmaticalisation: The demise of the courtesy request marker 'pray' in the early nineteenth century

Lecture

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The term pragmaticalisation describes a process by which lexical elements in the course of time adopt discourse functional meanings and extend their scope from phrases to utterances (see Claridge and Arnovick 2010). Cases in point are the discourse marker *well*, which developed out of the adverb *well*, the farewell expression *goodbye*, which developed out of the pious blessing *God be with you*, and the courtesy request marker *pray*, which developed out of the verb *pray*. The focus of this contribution is on the endpoint of the development of *pray*, which is here described as a case of de-pragmaticalisation, and it asks the question of how this process ultimately led to the demise of *pray*.

In Late Middle English, the phrase *I pray you* adopted the discourse functional meaning of marking an utterance as a request while at the same time making it more courteous, and thus turning it into a courtesy request marker (CRM). At the time of Shakespeare, shortened forms such as *pray you/thee*, *I pray* and *prithee* had developed alongside *I pray you*, and in the eighteenth century, *pray* on its own had ousted almost all phrasal combinations. This process of *pray* as a CRM has been described e.g. by Akimoto (2000), Lutzky and Demmen (2013) and more recently by Jucker (forthc.). However, in the early nineteenth century, some of the phrasal forms, in particular *I pray you/thee* started to re-appear while at the same time phrasal forms of *please*, such as *if you please*, started to gain ground as new CRMs before *please* itself replaced all forms of *pray* and all phrasal forms of *please*.

In this contribution, I focus on the last few decades of the development of the CRM *pray* in the early nineteenth century. The analysis is based on data drawn from ARCHER 3.2 and from the *Corpus of Historical American English*. It proceeds by a combination of manual analysis of carefully selected representative samples drawn from subperiods of these corpora and systematic searches across the entire corpora. The results show how the older *pray*-phrases were re-introduced in specific situations (especially situations of greater formality and urgency) and how the functional repertoire of *pray* on its own became increasingly more restricted. Within a few decades it disappeared entirely while phrases with *please* and finally *please* on its own took their place. This study has significant implications for earlier claims about the directionality and unilinearity of diachronic pragmatic developments.

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Development of a Hindi Pragmatic Language Assessment Tool for Children and AI

Lecture

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Hindi Pragmatic language skills have been relatively unexplored, literature review revealed lack of an assessment tool for pragmatics in the Indian context. The English developmental norms for pragmatic language cannot be generalized due to cultural differences (Levinson, 2013).

As development of a pragmatics task requires careful consideration (Adams, 2002). A technologically advanced Hindi Pragmatic Language Video-Based Task (HPVT) has been developed. HPVT overcomes the limitations of earlier standardized tools for assessing pragmatic language skills. It utilizes video stimuli to evaluate pragmatic language markers, including non-verbal cues, metaphors, and sarcasm.

A qualitative content analysis of children's Hindi storybooks and three pilot studies were initially conducted to develop the task. Twenty-two experts rated the videos on age-appropriateness, cultural relevance, and ability to assess pragmatics on a scale of 1 to 3. Reliability analyses (Fleiss, Cohen's, Cronbach's Alpha, Intra-class correlation) initially showed weak agreement; however, after editing and refining the task to 15 videos, results demonstrated strong agreement among experts regarding the task ability to assess pragmatics.

In study one, HPVT was used to assess the pragmatics of 180 North Indian children across four age groups (5–9 years). Demographic factors that impact pragmatics were controlled. Results demonstrated a significant, positive correlation between age and pragmatic language skill development ($r(178) = 0.85, p < .00$).

In study two, the newly developed pragmatics tasks transcripts were used to test the proficiency of Open Ai's ChatGPT-4 (2023). All 15 target questions were accurately answered, and all pragmatic domains were explicitly identified. A deep qualitative evaluation revealed that, compared to children, AI answers had a higher affective state and were more pragmatically intelligent. The videos can be presented to a more advanced AI for analysis of the non-verbal aspects.

The findings of the study are useful in Hindi pragmatic language assessment and teaching, further showcasing the potential of AI tools in supporting this field. AI's ability to accurately capture implicit or culturally specific meanings in statements can improve. Trends can be used to intervene with those suffering from Social Pragmatic Disorder (SPD). Implications span developmental psychology, human-computer interaction, and communication science.

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Directive-Commissive Hybrid and Multimodal Politeness in Asian-Themed Animated Films: Reconceptualizing Individualism

Lecture

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Asian-themed animated films serve as significant cultural texts, illustrating how global streaming media disseminate and negotiate cultural diversity (Wasko, 2001). These films convey cultural dimensions, such as individualism and collectivism, through a dynamic interplay of language and visual storytelling (Yusa et al., 2023). Within the Pragmatics of Fiction framework (Locher & Jucker, 2021), directive-commissive hybrids, speech acts that simultaneously direct and commit (Hernández, 2001), play a significant role in shaping character interactions and conveying cultural values. This study examines how these speech acts, combined with multimodal politeness strategies, construct meaning through verbal and visual elements (Kress & van Leeuwen, 2021). Despite existing research on speech acts (Tran & Tran, 2022) and cultural representation (Benabdellah, 2018), there remains a gap in understanding how directive-commissive hybrids and multimodal politeness strategies jointly reflect cultural values, particularly individualism and collectivism, in Asian contexts. This study addresses this gap by analysing directive-commissive hybrids and multimodal politeness strategies in five Asian-themed animated films: *Raya and the Last Dragon*, *Turning Red*, *Elemental*, *The Monkey King*, and *Wish Dragon*.

Employing textual analysis and visual semiotics, the study explores how directive-commissive hybrids, such as threats, invitations, and offers, reflect verbal politeness, while visual politeness is conveyed through gaze, framing, and spatial design. These multimodal politeness strategies are analysed using the Cultural Dimension Framework (Spencer-Oatey & Wang, 2019) to investigate how individualistic and collectivistic values are reflected. By integrating verbal interactions and visual narratives, the study demonstrates how cultural dimensions are embedded and dynamically balanced in the selected films.

Preliminary findings reveal that directive-commissive hybrids effectively blend individualistic and collectivistic values through multimodal politeness strategies. For example, offer speech acts highlights both personal autonomy and social responsibility, with visual cues such as gaze and framing reinforcing this duality. The analysis shows how characters balance self-interest with group harmony, emphasising cultural negotiation through verbal and visual elements. The study concludes that Asian-themed animated films use hybrid speech acts and multimodal politeness to portray the fluid intersection of cultural values. By weaving together individualism and collectivism, these films reflect the filmmakers' intention to reconceptualize individualism, presenting it as a flexible construct that coexists with collectivist values in contemporary storytelling.

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Discourses of “family” in Japan through identity construction of a married gay couple

Lecture

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This study explores how a gay couple constructs “family” identity in Japanese contexts where same-sex marriage has not yet been legalized and elsewhere where it is.

Homosexual individuals in Japan, not only some celebrities but also lay people, have become more visible in the public eye along with the rise of LGBTQ+ movement since the late 2000s. However, same-sex couples have not yet been legally and socially recognized as a “family” due to the dominant discourse of traditional heteronormative marriage and family. The government has not yet initiated the legalization of same-sex marriage, and lay understanding of “family” still remains the traditional one. Thus, same-sex couples face the challenge of identity delegitimization as a “family.” Also, many previous studies demonstrated that it is hard even for original family members of gay and lesbian couples to accept the fact that their child(ren)/sibling(s)/grandchild(ren) has a same-sex partner.

Against this social background, this study explores how a gay couple, consisting of a Japanese and a Lithuanian, who got married in France constitute “family” identity in Japanese media interviews and their own YouTube channel. Utilizing Conversation Analysis (CA) and Membership Categorization Analysis (MCA) as methodologies, this study shows how the couple is doing being “family” and how they are treated (or not treated) as a “family” from their original families (e.g., parents) and interlocutors in interaction.

There are several previous studies that investigated family identities of same-sex couples and their families. However, these studies were conducted in the US or UK where same-sex marriage is legal. Also, most of them rely on quantitative surveys or use interviews as a research method to merely elicit answers to researchers’ questions. In these studies, interview data are not analyzed as interaction to see what the participants do in interviews. On the other hand, the present study demonstrates how the participants and interlocutors constitute “family” identity through their social actions in interviews, such as illustrating their wedding ceremony, describing their families’ reactions, and challenging the traditional family discourse.

Does a perspective schema transfer in L1-FL adequately translate source meanings? A mixed-method approach to Japanese EFL learners' comprehension of polysemic meanings in film clips

Lecture

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ChatGPT reports there are more than one billion English learners with different L1 in over 200 countries. If so, could AI assist every English learner with a different L1 to accurately understand other English speakers' meanings? AI can provide explicit pragmatic knowledge to learners; however, it could have limits in conveying adequate implicit meanings attributable to diverse cultural backgrounds. From a bilingual education perspective on the one hand, Grosjean (2013) suggested 'the situation of the interaction will influence language mode, that is, the physical location, the presence of monolinguals, the decorum, and so on' (p.2). On the other hand, from a translation theory perspective, Venuti (2012) supported the hermeneutic model whereby 'translation conveys no more than an interpretation of the source text,' in contrast to the instrumental model whereby 'translation conveys an unchanging essence inherent in or produced by source text' (p. 484). Thus, the issue of equivalence in translation remains controversial. The purpose of this paper was to explore whether Japanese EFL learners transfer *a perspective schema* in comprehending L1 and FL polysemic utterances in film clips. I introduce here the notion of a perspective schema—a schema of a subjective position from which one views representations or processes relationships between or among objects, people, and events. The participants included 15 Japanese university EFL learners. Materials used were a few utterances including polysemic adjectives that appear in both Japanese and English film clips, and participants' narratives on their translations. The research question was whether Japanese EFL learners would show a perspective schema transfer in L1 and FL polysemic utterance translations. The data were statistically and qualitatively analyzed using software. In this paper, I discuss the study results in terms of the research question and whether Japanese EFL learners adequately translated source meanings in L1 or FL. I also address the limitations of the study and the implications for future research.

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Dynamic Interactions in the workplace: The Complementary Role of Vocalization for Voice Output Communication Aid Users

Lecture

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A growing body of work has explored the interactions between users of augmentative and alternative communication devices and their conversation partners, revealing that these interactions are altered by the use of such devices (Bloch 2011). Challenges such as slow rate of language production and issues of intelligibility have been documented (McNaughton and Bryen 2007; McNaughton and Chapple 2013; McNaughton et al. 2003). Adjusting to the fast pace of interaction in the workplace, users of voice output communication aids (VOCA) can pre-program their talk (e.g., when giving speeches or meeting reports) and maintain their presence in the interaction. These pre-programmed texts are static and the VOCA users often need to adapt their talk in real-time. This presentation draws on data from the AAC and Non-AAC user Workplace Corpus (Pickering et al. 2019) to analyze how the participants respond to their programmed talk as the interaction unfolds. The data collected from the four VOCA users was analyzed using conversation analysis methodology. The instances where the participants were responding to their pre-programmed talk were put into a collection. Eighty-five instances were identified, of which 32 were suitable for detailed examination. From these 32 cases, instances where the participants responded to their programmed talk with the token “yeah”, and with “yeah” and a comment, were further analyzed. The responses to the pre-programmed turns were separated in two categories, 1) when “yeah” is used by itself it has the effect of agreeing with the talk and sometimes concludes the sequence, 2) when a comment is added to the “yeah”, the speaker often elaborates with additional information to illustrate a point or to clarify some information. In most cases, when a comment or further explanation is given, these responses to the pre-programmed talk are produced similarly to a next turn, as if the pre-programmed talk was produced by a first person and responded to by a second person, who in this case is the same speaker using their own voice and giving it their own flavor. These will be exemplified during the presentation with the help of audio recordings and transcripts.

The findings underscore the significance of vocalization for VOCA users and the potential benefit of training coworkers to better interpret these vocalisations. Furthermore, this research supports the practice of recording the voices of individuals with degenerative speech impairments, enabling their communication aids to better reflect their authentic speech and closing the gap between the recorded voice and their vocalizations when interacting with their peers.

Effects of Allusions as a Mixture of Conventional and Conversational Implicatures

Lecture

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Since Grice 1975, it has been customary to distinguish between conversational and conventional implicatures, because the two kinds differ in how they occur; the former are derived from the speaker's flouting of a conversational maxim, and belong to the speaker's meaning, but the latter are part of the meaning of the relevant expression itself. However, the distinction does not apply to all utterances, allusions in particular.

Allusions often stand alone and indirectly refer to well-known expressions not mentioned in the context where they are expressed. For example, there is a slogan of a students' union, "Of the students, by the students, for the students," which alludes to part of Lincoln's address, "(government) of the people, by the people, for the people." Advertisements like "The thigh is the limit," which literally describes over-the-knee boots, alludes to the formulaic expression "The sky is the limit," suggesting that there is no limit to the possibilities that you can enjoy with the boots.

The original expressions of such allusions are communicated indirectly, and so it is argued that they belong to a kind of implicatures that have properties of both conventional and conversational implicatures.

First, allusions have their originals as conventional implicatures, because their relations to their originals are not cancelable. Besides, allusions are conventionalized in that they have to be identical in form to their originals. Second, allusions have their original expressions as conversational implicatures to the effect that they are more appropriate to the current context than the originals. This is because their speakers flout the first submaxim of Quality, "Do not say what you believe to be false." They are deliberately unfaithful to the originals in making false quotes, that is, expressions that are partially differentiated from the originals.

Why can allusions have their originals as both conventional and conversational implicatures? The answer is that allusions are as fixed and conventional as words with conventional implicatures, and simultaneously, are as novel as utterances with conversational implicatures. To show their two-sidedness, I conduct an informant questionnaire to classify allusions in media into those that are easy for foreigners to find their originals in conventional implicatures and those that are difficult for them to do so in conversational implicatures.

Overall, allusions follow Levinson's 2024 maxim, "Oversuppose and undertell," (cf. Sacks and Schegloff 1979); the hearers are supposed to know the unexpressed original expressions, which the speaker says only partially. Thus, expressions relying heavily on the common ground of a speech community blur the distinction of conversational and conventional implicatures, because it decides what to infer from such expressions as a common sense (Kecskes 2013).

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Effects of realization of the refusal speech act

Lecture

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Refusals are a significant yet challenging aspect of communication, often classified as face-threatening acts (FTAs) due to their potential to undermine the speaker's and hearer's social face. In daily interactions, refusals occur when a speaker directly says "No" to a request, invitation, offer, or suggestion. However, refusing is not always as simple as outright rejection; it is frequently realized through indirect strategies and varies across cultures. Beebe Takahashi, & Uliss-Weltz (1990) categorize refusal strategies into three major types: (1) Direct refusal strategies, (2) Indirect refusal strategies, and (3) Adjunct to refusals. Direct refusals include performative statements like "I refuse" or simple nonperformative responses like "No," along with negative willingness/ability statements such as "I can't" or "I won't." Indirect refusals encompass a variety of strategies, including expressions of regret ("I'm sorry"), wishes ("I wish I could help"), excuses or reasons ("I have a headache"), and offering alternatives ("I'd rather..."). Other indirect strategies involve setting conditions for future acceptance, promising to comply later. Additionally, adjuncts such as expressing empathy, or providing positive feedback can soften the refusal. Pragmatics research has extensively examined refusals due to their complex and often face-threatening nature. However, limited attention has been given to the varying effects of different forms of direct and indirect refusals. The extent to which different indirect refusal strategies such as excuses or reasons, offering alternatives setting and conditions for future acceptance evoke comparable levels of politeness or impoliteness from the perspective of the "refusee" has yet to be explored. In addition, it remains unclear whether different forms of negative willingness or negative ability statements in direct refusals convey the same level of politeness or impoliteness.

This study examined the effect of different forms of refusals in Mandarin Chinese from the perspective of the "refusees." and whether there are gender differences in their perceptions. This study adopted cross-sectional approach. A total of 200 participants took part in the present study. Participants consisted of three age groups: 8th graders, and college freshmen. To examine gender-related differences, each group of 100 participants included 50 females and 50 males. All participants were native Mandarin speakers. Two scenarios for refusal were selected for the present study. Participants were asked to read the scenario first and responded to twenty possible combinations of the refusal strategies such as (1) 我不想 (I don't want), (2) 我不能 (I can't) (3) postponement ("我再想想"/"I will think about it"), (4) providing reasons ("我也需要用"/"I also need it," "已經被別人借走了"/"It's already been borrowed by someone else"), (5) offering alternatives ("你可以跟別的同學借"/"You can borrow from another classmate") from three dimensions: (1) appropriateness, (2) politeness, and (3) perceived hurt level on a seven-point Likert scale in the questionnaire and provide reasons for their rating. The findings showed that different types of refusal strategy work differently in changing the reaction of the recipient of rejection.

Embedded questions with expletive negation in Korean and noncanonical whether in English

Lecture

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Responsive/factives (*know/recognize/remember...*), taking declarative *that* or presuppositional alternative interrogative complements (*whether or not, why*), differ from rogatives/inquisitives (*ask/wonder...*), which only take interrogative complements. However, in corpora, White (2021) shows preferentials (*hope/fear...*) or anti-rogatives (*think/believe...*) appear with *whether*:

- (1) a. I'm trying to **think whether** I'd have been a star today or not.
b. I was **hoping whether** you are able to guide me.

These predicates are typically eventive in English, and we argue these complements are positively-biased (White is not specific about interpretations).

The Korean anti-rogatives/preferentials allow embedded interrogative complements with *-ul* (modal) and *-kka* (alternative Q), and negation *anh-* (2). In Korean, Q-complements are positively-biased (Choi and Lee 2017).

(2) Mia-nun [caki thim-i iki-ci.**anh-ul-kka**/#iki-l-kka]

M.-Top her team-Nom win-Comp.Neg-Mod-Q/#win-Mod-Q

{sayngkakha-n-ta/?mit-nun-ta/kitayha-n-ta/siph-ta.}

think-Pres-Decl/believe-Pres-Decl/expect-Pres-Dec/has.a.hunch-Decl

'Mia thinks/believes/expects/has a hunch whether her side will win.'

We argue *anh-* 'not' in (2) is syntactically required but semantically expletive. *anh-*, with the modal-Q *-ul-kka*, serves as expletive negation (ExpNeg) and expresses a positive bias toward the event of "her side winning" when the truth of the proposition "her side will win" remains indeterminate. This positive bias carries a hedge, because the *whether-or-not* construction leaves open the negative possibility, introducing a hedge, often perceived as politeness. The same applies to (1) in English. The attitude holder/subject imagines an irrealis situation in the subjunctive in (1a) and expresses a desire for the addressee's guidance in (1b). In English, the semantic sense of disjunctive choice conveyed by *whether-or-not* is retained in certain contexts, unlike Korean. Attitude predicates (*remember/know...*) in their factive alternants, presuppose factivity and are incompatible with these predicates in (3). In the unacceptable ***anh-(ass)-ul-kka***, the use of (i) ExpNeg *anh-*, (ii) (past *-ass-*) modal *-ul*, and (iii) Q-marker *-kka* is incompatible with higher **factive** predicates *kiekha-* 'remember' or *al-* 'know.' In contrast, in the acceptable ***anh-ass-nunci(-rul)***, with *whether*-like Complementizer ***nunci-*** 'whether' with Neg *anh-*, the negation is not expletive, expressing a negative fact.

(3) Mia-nun [caki thim-i #iki-ci.**anh-ass-ul-kka**/^{ok}iki-ci.**anh-ass-nunci(-rul)**]

M.-Top her team-Nom win-C.Neg-(Past)-Mod-QComp/win-C.Neg-Past-AltQComp(-Acc)

{kiekha-/al-}n-ta.

remember/know}-Pres-Decl

'Mia remembers/knows whether her team #might have won/^{ok}didn't win.'

In a survey (with 60 subjects) supporting White (2021), with up to 6 to 7 acceptability (on a 7-point scale), we argue the canonical view of not accepting {*think/believe/hope/fear*} *whether* or their interpretation only on logical grounds must be jettisoned. The parallel between them and Korean ExpNeg complements compel us to consider psychological factors: positively-biased (preferentials/bouletic modals may be employed) but (negatively) hedge-built (*whether* also involves *or not*), eliciting even politeness pragmatically.

The embedded complement determines compatible predicates: a favorable event of her team's winning in the complement selects *hope/expect* as embedding attitude predicates, whereas an unfavorable event of her team's

losing or catching cold may select *fear/worry*. Both events can be composed with *think/believe* in those languages. In Korean, the process of forming **ExpNeg** complement, while composed with preferential and anti-rogative predicates, is complete, but in English, the process of **expletivization** of *whether(-or-not)* complements for the embedding preferentials, anti-rogatives, and fictitious predicates (*think/hope/imagine...*), is on the way socially and historically.

Experimental Studies on Korean Multi-tonal Imperatives: Sentence-type Conventions and Politeness Inferences

Lecture

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This study examines the use of multi-tonal boundary tones in Korean imperatives to understand their impact on perceived politeness and acceptability. Korean prosody, especially boundary tones, plays a crucial role in conveying nuanced meanings and speaker intentions. This research focuses on five types of multi-tonal boundary tones (LHL%, HLH%, LHLH%, HLHL%, LHLHL%) and their usage in three types of imperatives: positive, negative, and insulting. An experiment on its politeness and acceptability of various imperative sentences with different boundary tones was conducted. The results show that positive imperatives ending with LHLH% and LHLHL% tones are perceived as less acceptable, while negative and insulting imperatives with LHLHL% tones do not show reduced acceptability. Additionally, more complex tonal patterns, such as LHLHL%, generally increase perceived politeness, especially in face-threatening situations. The findings suggest that specific combinations of imperative types and boundary tones lead to predictable social and emotional responses, highlighting the importance of prosodic variations in managing social interactions in Korean. This research contributes to our understanding of how boundary tones influence the pragmatics of politeness and the perception of imperatives in Korean. Further empirical surveys are needed to clarify these observations.

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Exploring Embodied-visual Other-initiated Repair in Interactions Between Native and Non-native speakers of Chinese

Lecture

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This study employs multimodal conversation analysis to explore embodied-visual initiations of repair in asymmetric interactions, with a focus on the “freeze-look” practice (Manrique & Enfield, 2015) used by non-native speakers during conversations with native Chinese speakers.

The data used in this study consist of video recordings of two-person face-to-face conversations between native Japanese speakers learning Chinese and native Chinese speakers studying abroad at a university in Japan. The dataset includes approximately 18 hours of conversations from 23 pairs, involving both first-time and non-first-time meetings. The learners’ Chinese proficiency ranges from B1 to C1 on the CEFR scale, with the majority falling between B1 and B2.

Instances of the “freeze-look” practice by learners were observed in our data: when a question or an informing-like utterance is posed, the learner does not provide a verbal response but instead displays a “freeze-look” response. This response involves holding their body still, maintaining a neutral facial expression (sometimes marked by a noticeable absence of a smile), and gazing directly at their interlocutor in a static position. Unlike typical signs of active cognitive processing (e.g., thinking gestures), the “freeze-look” appears to signal a pause in response readiness.

This behavior frequently prompts native speakers to self-repair, such as by explaining potentially problematic words or clarifying referential ambiguities. We consider the “freeze-look” a practice of other-initiated repair, which native speakers treat as an indication of either a comprehension issue or a reference problem for the learner. These findings align with previous research by Oloff (2018) and Srolle & Pfeiffer (2024).

However, we argue that the “freeze-look” response is not solely a result of comprehension failure due to limited language proficiency. The “freeze” indicates that the learner is facing some kind of trouble, while the “look” signals turn-yielding, encouraging the native speaker to continue speaking. As is well known, learners often rely on contextual cues and additional input from their interlocutors to resolve difficulties. Thus, native speakers may sometimes choose to simply continue the conversation rather than providing an explicit repair solution, especially after their own informing-like utterances.

Furthermore, Japanese learners of Chinese may experience challenges with “phoneme-to-character conversion,” where auditory recognition does not seamlessly translate into character-based comprehension. This suggests that their difficulty lies in the transitional phase of processing rather than in a complete lack of understanding. This transition between auditory recognition and comprehension adds complexity to the interaction. Finally, learners face multiple challenges in interaction, including listening, phoneme-to-character conversion, comprehending the utterance, identifying referential targets, and recognizing the interlocutor’s actions. During the “freeze-look,” learners appear to engage in internal processing, requiring sufficient time before explicitly initiating repair.

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Exploring L1 and L2 English speakers' comprehension of familiar ironic phrases: Insights from mouse-tracking and reaction times

Lecture

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Irony has been theorized as an aspect of pragmatics where a speaker says something opposite to the intended meaning in order to convey an evaluation which can be either positive or negative (Ellis et al., 2021). We use irony to express ourselves indirectly, whether it is disappointment, criticism or humour. While some studies have shown that irony may require more time to process compared to non-ironic utterances (e.g., Akimoto et al., 2012; Olkonien et al., 2016), other research has argued otherwise (e.g., Ivanko & Pexman, 2003; Kowatch et al., 2013). It is worth noting, however, that experimental research may fail to adjudicate between the different models of how irony is interpreted due to the interplay of methods and findings (Gibbs & Colston, 2012). Far too much previous research has relied solely on faster processing as evidence for qualitatively different processes between ironic and non-ironic statements, often lacking a genuine measurement of irony comprehension (Skalicky, 2023). To the best of our knowledge, Kowatch et al. (2013) is the only study to this date employing an interactive behavioural method to investigate irony comprehension. Nevertheless, there are limitations to their study, such as the small sample size with solely female L1 speakers and using only three utterance types as stimuli.

Accordingly, we present an experimental study extended from Kowatch et al. (2013), with the goal to improve upon current design and to examine how L1 English speakers and L2 English learners (L1 Cantonese and Mandarin) compare in comprehending irony. Referencing Kowatch et al. (2013), we created two experiments: a mouse-tracking experiment with audio stimuli and a reaction-time experiment with visual stimuli (i.e., written text). By using both audio and visual stimuli, we hope to find out whether modality affects irony comprehension, and whether 'ironic tone of voice' enhances irony detection.

In both experiments, there were four types of target statements in the form of '*I just love/ hate + NOUN*' (e.g., *I just love/ hate apples.*), and four fillers. The target statement types include literal positive, ironic positive, literal negative, and ironic negative. Participants completed a simulated shopping task, where they listened to or read what different speakers said about certain food items and chose what food the speaker truly wanted. For example, a speaker may say they really love apples while frowning, indicating that they actually do not want apples. Accuracy rates, reaction times and mouse trajectories provide us a comprehensive measurement of L1 and L2 irony processing. Additionally, as irony involves pragmatic and evaluative information, participants who have a higher pragmatic competence might have an advantage for irony processing (Skalicky, 2023). Hence, before the experiments, our participants completed a Discourse Completion Task adapted from Bell et al. (2021) as a measure of their pragmatic competence. By integrating irony research with innovative cognitive linguistic methods, our study offers novel perspectives, deepening our understanding of verbal irony, especially of the interplay between pragmatic competence and irony processing.

Exploring Pragmatic Development Through Social Networks: The Individual Network of Linguistic Practice (INoLP) in Study Abroad Contexts

Lecture

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Study abroad programs are widely recognised for their role in enhancing students' language skills through immersive environments. However, the role of social interaction in shaping L2 pragmatic development remains underexplored. This study investigates how L2 contact influences international students' pragmatic competence through social network analysis. It introduces the Individual Network of Linguistic Practice (INoLP) framework, which adds a linguistic dimension and quantitative potential to the Individual Network of Practice (INoP) (Zappa-Hollman & Duff, 2015).

Guided by research questions exploring the relationships between social networks and both receptive and productive pragmatic competence, as well as students' perceptions of these evolving dynamics, this study adopts a sequential mixed-methods design. It begins with a quantitative investigation into how specific social network properties correlate with and predict pragmatic competence, followed by a longitudinal case study of six participants, tracing the development of their social networks and pragmatic abilities.

Quantitative findings reveal significant associations between network structures and pragmatic competence, along with notable differences in speech act patterns between L2 learners and native British English speakers. Qualitative interviews uncover mechanisms driving these relationships, while longitudinal data highlight diverse developmental trajectories shaped by contextual and individual factors. By pioneering a quantitative approach to studying pragmatic competence through a social network lens and integrating innovative methods, this study makes theoretical, methodological, and practical contributions to second language acquisition and pragmatics research.

Zappa-Hollman, S., & Duff, P. A. (2015). Academic English Socialization Through Individual Networks of Practice. *TESOL Quarterly*, 49(2), 333–368. <https://doi.org/10.1002/tesq.188>

Folk conceptualisation of small talk in discussion forums in Japanese and English language domains

Lecture

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Malinowski (1923) is responsible for elevating seemingly unimportant and aimless social conversation to the level of academic study. After observing Trobriand Islanders sitting around a village fire at the end of the day's work, he realised the importance of aimless language exchange for 'phatic communion', the act of socialising through interaction.

Small talk is obligatory if the opt-out makes the other person feel in a negative way. Sharing a space can elicit small talk (Schneider 1987; 1988; McCarthy 2000), and even more so in a small space. Topics for small talk are highly predictable. They are often non-private aspects of daily activities (Davis 2004), and general aspects of the immediate situation (Schneider 1987). Coupland's (2000) edited volume 'Small Talk', a collection of eleven research papers on small talk, renewed academic interest in the area of phatic social interaction and further emphasised its relational significance in various contexts.

The aim of this study is to investigate folk understanding of small talk (*zatsudan* in Japanese) from the perspective of interpersonal cross-cultural pragmatics by comparing comments and opinions posted on online discussion forums on small talk in Japanese and English language domains with the following research questions.

- 1) What are common keywords and emerging themes?
- 2) How do participants perceive or conceptualise small talk?
- 3) What do they think contributes to (un)successful small talk?

Both Japanese and English data sets illuminate participants' experiences in engaging in small talk in the past, their understanding of the norms associated with small talk, and their ideology. The data suggest that mutual balancing of obligations according to perceived social norms is one of the key factors that participants perceive as successful small talk, and that small talk can be a tool for social bonding (Malinowski, 2023; Coupland, 2000;2003; Ide & Murata, 2016) as well as an exclusionary tool that creates outsiders.

Formal features of noun phrases and concealed questions in English and Japanese

Lecture

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This study investigates the formal features of noun phrases (NPs) in English and Japanese, focusing on their potential to form concealed questions (CQs). CQs are noun phrases that elicit an answer resembling a question within specific syntactic and pragmatic contexts. In *Olivia knows the author*, for example, the NP *the author* could implicitly ask *Who is the author?* while the sentence could mean that Olivia is personally acquainted with the author. This dual functionality of noun phrases raises significant cross-linguistic questions about how languages encode knowledge and information-seeking structures, and it is closely related to the semantics-pragmatics interface, as it involves both the inherent meaning of noun phrases and their interpretation within specific discourse contexts. Prior studies, such as those by Heim (1979) and Romero (2005), have primarily examined CQs in European languages, focusing on definiteness and syntactic environment as key components. However, fewer studies address CQs in Japanese, where plain noun phrases operate under different semantic and pragmatic constraints.

In English, definite determiners such as *the* often signal that a noun phrase may act as a concealed question when accompanied by certain verbs (e.g., *know*, *guess*). By contrast, Japanese noun phrases lack overt determiners, complicating direct comparisons and raising questions about what signals the CQ reading. This study explores how Japanese compensates for the absence of determiners by relying on formal features of Japanese noun phrases that are distinct from English definiteness, as well as on verbal selection and contextual factors. This suggests that Japanese employs alternative semantic or pragmatic means to signal CQs. Notably, the NP expression *Mia ga ki-ni-naru sakka* (lit., *the author Mia is interested in*) carries ambiguity, allowing for two interpretations depending on the context. One interpretation is that she is interested in a specific individual who is the author, while the other interpretation suggests she is interested in who the author is.

Methodologically, data are drawn from corpus studies and existing literature and are analyzed through native speaker judgments. Through a comparative analysis of NP types, including definite, indefinite, and bare nouns in English and plain and non-plain nouns in Japanese, this paper identifies key differences and similarities between the two languages in marking CQs. For instance, while English relies heavily on the presence of determiners to cue CQ interpretations, Japanese utilizes a combination of the plainness of NPs, semantic functions within a sentence, and pragmatic enrichment.

This paper concludes that while both English and Japanese can use NPs as concealed questions, they do so through language-specific strategies. In English, determiners provide a straightforward mechanism for forming CQs, whereas Japanese relies more on the interaction between semantics and pragmatics, along with the plainness of noun phrases, offering insight into cross-linguistic variation in information structure and question formation.

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Formulaic Expressions Composed of Function Words in Japanese and Korean

Lecture

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The aim of this study is to compare formulaic expressions that are composed of function words in Japanese and Korean and examine differences between them. While Japanese and Korean share many grammatical similarities, even when the context of usage and discourse functions are similar, formulaic expressions composed of function words reveal notable differences in the manner and degree of conventionalization.

When a frequently used form becomes a conventionalized unit, its transparency of meaning and analyzability decrease. Consequently, it is processed as a single unit rather than as a sum of individual components (Wray, 2002). Such forms, called formulaic expressions, have traditionally been viewed as peripheral to grammar in the traditional sense, but these “constitute important loci of grammatical development in the diachronic domain” (Bybee & Torres Cacoullós, 2009). The analysis of formulaic expressions can provide significant insights into identifying structural differences among individual languages. On this basis, the present study investigated Japanese and Korean drama scripts to examine formulaic expressions in casual conversations, with a focus on the use of function words.

Function words occur more frequently than content words in both languages, leading to multiword strings that often include numerous function words. In particular, the Japanese copula *da* and the quotative particle *to* are used extensively, ranking 7th and 8th respectively in terms of frequency (NINJAL, 2013), and are found in many formulaic expressions. Both are bound morphemes that are typically used following another morpheme. However, connective expressions such as *na-no-de* may appear not only after other words but also at the beginning of an utterance, which can sometimes be seen as deviating from traditional norms. Many of these formulaic expressions are used widely in spoken language as well as in written, with some even functioning as independent utterances. For example, expressions combining *da* with final particles, such as *desu-yo-ne* convey agreement or approval with the interlocutor’s statement. As for *to*, forms combined with *iu* ‘speak’, such as *to-iu*, are extremely frequent. Independent utterances like *to-iu-to?* encourage deeper elaboration on a topic.

On the other hand, in Korean, although there are many formulaic expressions composed of function words, the pattern is somewhat different from those of Japanese. The copula *-i-*, corresponding to *da* in Japanese, rarely forms formulaic expressions that are used independently without a preceding word. Furthermore, while some expressions do show independent usage, they are often better accepted in repeated forms and are restricted to spoken language.

From these observations, it can be suggested that new formulaic expressions with non-normative characteristics are more readily accepted in Japanese, whereas Korean tends to impose stricter morphosyntactic constraints even when supported by the same context. In situations where a speaker wants to expand on something previously said, responding with function words that can be tacked onto the interlocutor’s prior utterance without having to repeat the content can facilitate smooth and efficient interaction. While such motivations are expected to be universal, there are differences between Japanese and Korean regarding which specific elements are retained as components of formulaic expression.

From inclusive politeness to ideological impoliteness: the recent pronoun-sharing practice as multi-layered evaluation

Lecture

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This talk will focus on the recent trend of sharing pronouns in bio signatures. I will show that the evaluation of the phenomenon deserves to be theorized within an (im)politeness framework in close association with the related notions of care – for Gu (1990: 241), to be polite is to be “face-caring” –, attentiveness (Fukushima 2004, 2009, 2011; Fukushima and Haugh 2014; Haugh 2019), respect (Haugh 2010) and civility (Sifianou 2019, 2024). Depending on whose point of view one adopts, I will demonstrate that the new trend can be construed as inclusive politeness, genuine or “virtue-signalling” civility, as well as ideological impoliteness. Indeed data from over 800 responses to a questionnaire and 265 website articles evince that the practice covers the whole spectrum from politeness to impoliteness theory. The pronoun-sharing social action constitutes a “generous” act (Leech 2014) from the perspective of allies attending to pronoun sharers’ face needs and wants (with little cost to them) whilst it is deemed “impolite” to rejecters of the practice who see their freedom rights impinged. The cost is too “excessive” (Airton 2018) for them to accept the new politeness practice, as they consider themselves “unduly imposed upon or unfairly ordered about” (Spencer-Oatey 2002: 540) to use a pronoun that they did not ask for, which in turn justifies their own impoliteness towards sharers as they opt out of civility altogether. Since the practice is still a norm in the making (and is currently suffering some backlash in the US), it is the site of social and political affirmation and struggle, giving rise to polarized evaluations.

Drawing from Haugh (2024)’s three-order approaches, I will also show that the critical metadiscursive labels I give to the different evaluations is a “third-order perspective” that reveals my own subjective position as a researcher. The way I theorize the recent social action of pronoun sharing is informed by how I observe the phenomenon and my own ethical orientation, which brings me to propound a Critical Politeness Theory (CPT). I claim that CPT would encourage scholars to explicitly recognize their own situatedness in relation to the topic under study, and their critical perspective on matters of consideration for fellow human beings.

Gatekeeping China? A study of the Cambridge undergraduate admissions interview

Lecture

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This paper explores the performance of Chinese candidates in undergraduate admissions interviews at the University of Cambridge, a gatekeeping encounter in which academic staff members question, and evaluate, prospective students on the subject they have applied to study (Weston 2021, 2022; Weston and Tranekjær 2023). Drawing on the techniques of interactional sociolinguistics, and blended with insights from the study of institutional language (Drew and Heritage 1992) and epistemics (Lempert 2008), the paper focuses on a distinguishing feature of these candidates' interactional behaviour, namely their tendency to project and align with a positive image of their home country during the interview. On the one hand, this behaviour is facilitated by a specific stage of the interview, which positions candidates as experts on topics with which they are already familiar. On the other hand, interactional tensions also arise during this stage, as interviewers pursue an analytic critique of the candidate's treatment of these topics. It is suggested that while the habitus-forming ideology of "Cultural Confidence", which is disseminated throughout the Chinese education system, has an impact on the candidates' interactional behaviour, individual engagement with this ideology—recalling Billig (1991)—also demonstrates wide variation. Although the research literature has explored the ideological beliefs and opinions of Chinese international students (Hail 2015, Zhao 2020), this is the first time these have been examined in a high-stakes gatekeeping encounter, where their display, and the candidates themselves, are "on trial". Crucially, the culturally confident demonstration of pride in China's history, society, culture and socialist model of governance is only shown to be detrimental for candidates to the extent that it displaces the preferred analytic behaviour.

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Gender-inclusive French Language on Social Media: Actions towards Gender Equality

Lecture

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Lately, gender-inclusive language has been an important subject of debate in French speaking areas, especially in France. In October 2023, the French Senate proceeded with a law proposition aiming to prohibit the inclusive writing (*écriture inclusive*) for example in public documents and school. Political context gives an interesting point of view to study gender-inclusive language, as political discourse participates in the construction of social reality and seeks to make social effects (Le Bart 1998). Concluding from this, we can see political discourse as a performative action (Kerbrat-Orecchioni 2001), which gives us an interesting perspective on gender-inclusive language use, its effects on gender equality in society, and the ways politicians address different audiences and construct representations of people in their discourses. In this study, which is part of my doctoral dissertation, I examine the use of gender-inclusive language by French and Quebecois politicians on the social media platform X (formerly Twitter). Consisting of 360 posts related to immigration, health, and education, this study focuses on different practices used by politicians, as well as on the influence of linguistic region, political orientation, gender, and post's topic. My sociolinguistic and pragmatic study, which considers gender-inclusive language as a variety of French (Alpheratz 2018), presents that neutral strategies (e.g. *élève*, 'pupil') were preferred over duplication strategies (e.g. *étudiant.e.s*, 'students [masc.fem]'). The study also shows that Quebecois politicians used more gender-inclusive language compared to French politicians. When it comes to the political orientation, the results show that gender-inclusive language was used the most frequently by politicians of the left-wing parties. Finally, my study shows that topic had an influence on gender-inclusive language use, as the posts related to immigration contained the least gender-inclusive language and relied mostly on the generic masculine. Based on these findings, my study shows how French and Quebecois politicians represent people and thus wider society in their social media discourses from the perspective of gender, and how this relates to, for example, the target audience and different contextual factors. Because gender-inclusive language aims to have non-discriminatory linguistic representation of feminine and non-binary people (Abbou et al. 2018), we can evaluate the effect of political discourse as a perlocutionary act (Austin 1962) searching for gender equality in society.

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Gesture Repetition in Assisting Word Searches in Native-Nonnative Chinese Conversation

Lecture

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This study explores the use of gesture repetition in interactions between native and nonnative Chinese speakers, focusing on its role in assisting with word searches. In face-to-face interactions, gesture repetition can signal continuity (McNecill, 1992) and is considered a strong display of co-participation and understanding (Yasui, 2013). In second language learning classrooms, teachers' repetitions of students' gestures serve as both tying devices (Sacks, 1995) and teaching devices to accomplish various interactional tasks (Majlesi, 2015). Drawing on conversation analysis (CA) and multimodal interaction frameworks, this study extends previous research by examining the use of gesture repetition in different sequential positions during word searches in native-nonnative Chinese conversations.

The data consist of 19.5 hours of video-recorded, face-to-face interactions between native Chinese speakers and Japanese learners of Chinese, collected with informed consent from participants studying at a university in Japan. The nonnative speakers' Chinese proficiency levels range from B1-C1 (according to CEFR), with some having short-term study experience in China.

Our analysis reveals that when a speaker displays difficulty articulating or experiences disfluency, often accompanied by gestures, the recipient frequently repeats or mirrors the gestures, with or without verbal production, to participate in the word-search activity. We specifically analyze gesture repetition in the following three situations:

1. When the first speaker's incomplete turn is highly projectable for the unfolding turn, the second speaker may co-construct or complete the turn preemptively, potentially (re)formulating or correcting what the first speaker intended to say. The second speaker responds with a declarative or affirmative utterance and repeat the same gesture, signaling a high level of certainty, coherency and alignment.
2. When the first speaker's incomplete turn is less projectable and the first speaker explicitly requests assistance, collaborative participation by recipients in the solution of the word-finding trouble becomes relevant. In this case, the recipient offers a verbal candidate suggestion and repeats the same gesture. By repeating the prior speaker's gesture, the recipient attempts to arrive at the result of the word search using the "hints" (gestures) provided by the prior speaker.
3. When the projectability of the first speaker's turn is low (e.g. due to mispronunciation or unclear semantics), and the speaker is engaged in "solitary word search" (Goodwin & Goodwin, 1986), the recipient may use gesture repetition alone to indicate alignment and co-participation, encouraging further elaboration from the first speaker without disturbing the progressivity.

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Has anything really changed? Gendered practices across workplace contexts

Lecture

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Gender and language scholars in the 2000s heralded positive change in the representation of women in leadership positions, and accompanying changes to those workplace practices which had traditionally prioritised masculine norms. Revisiting those claims 20 years on, Vine and Holmes (2023) note that despite social beliefs, when we dig below the surface the reported aspirations remain simply aspirations. Ideologies around what is considered typical and what is dispreferred continue to impact on workplace talk in a range of industries, despite policies which claim to promote gender equality.

In this paper we bring together analysis from three diverse working settings using methods that have been developed to establish the ideologies that underpin meaning making in everyday talk. Our focus is metatalk collected in interviews in which interactional experiences expose taken for granted assumptions about the place and role of women. We start with data from interviews conducted with women at the turn of the millennium who had seemingly established space for themselves as corporate leaders. This is then compared with women leaders in a contemporary setting, but one which is well recognised as “masculinised”, namely a regional sports organisation. Finally we turn to the experiences of those in the health sector who interact with doctors about their gynaecological wellbeing. The data thus represents three sectors which are stereotypically gendered (business, sport, medicine), but where we might expect progress based on changing societal attitudes and challenges to gender discrimination.

The analysis highlights the importance of metapragmatics to our identification of the ideologies that impact on everyday talk. Only by identifying the stereotypes and beliefs that continue to impact on the minute-by-minute negotiation of meaning can we hope to challenge and change their constraining effect on the ongoing prevalence of inequality, dismissal and cisheteronormativity in workplace talk.

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Honorifics under arms - Juniors' retaliation in Japanese

Lecture

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Honorifics, as the term name indicates, stereotypically index deference, and they are used as linguistic evidence of one's awareness of the social relationship between one and the other. Although deference is not inherent in honorific forms themselves, the value of honorific use has been ideologically established and permeated in Japanese society. As a result, the ideology of honorifics exerts a great influence on society and its people. Since ideology "suggests a connection with power relations and interests that are fairly central to a social order" (Irvine 1992: 252), honorific use as part of such "hegemonic ideology" (Mooney and Evans 2019[1999]: 18) is not meant for reciprocal respect, but it is an asymmetrical burden on the part of juniors in socially weaker positions (Koyama 2011: 279-280). Thus, if juniors do not use honorifics with their seniors in certain situations, they should be prepared to face certain social sanctions because they do not esteem the hierarchical social-order in Japanese society (Watanabe 1994: 120).

This does not necessarily mean, however, that honorific use suppresses and casts a social burden on juniors. Because honorifics are not a set of prescribed rules, but a social pledge or belief as "symbolic value" (Sergeant 2009: 346), they can in turn be taken advantage of by juniors and serve against their seniors. While juniors use honorifics appropriately on the surface, and their seniors are more drawn to the presence of honorifics, honorifics function as concealing juniors' negative intention and even work as a linguistic weapon against seniors. In this paper, I demonstrate cases in which juniors manipulate honorifics as a linguistic weapon as well as armour when retaliating against, defying or resisting their seniors, or when replying to them with sarcasm.

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How did the systems of space and time progress in discourse? Spatio-temporal systems on the road to Canterbury

Lecture

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The purpose of this paper is to carry out a discourse-pragmatic analysis of the spatio-temporal systems in Chaucer's *Canterbury tales* (fiction) along the lines of historical pragmatics and discourse analysis (Taavitsainen & Jucker 2015). The text used for analysis is taken from the Riverside edition (Benson 1987)

Language is equipped with spatio-temporal systems by which the speakers judge how distant the situations they wish to express are from their domain. Such relationships are embodied by spatio-temporal elements such as pronouns, demonstratives, adverbs, tense forms and modals, with a proximal (close) and distal (distant) distinction. These elements can be related to each other to take either a proximal or a distal perspective not only in the spatial and the temporal domains, but also in the integrated spatio-temporal domain. The speakers may maintain the same perspective, or alternate different perspectives, in discourse.

This research integrates both qualitative and quantitative analyses of how the systems of space and time in the *Canterbury tales* progress in discourse. A preliminary analysis demonstrates that the *tales* assume a slight tendency toward distal. While the narrator generally employs distal elements, he takes positive advantage of proximal elements in direct speeches and even in his narration.

This paper then addresses the following questions: 1) How does the perspective change as the discourse progresses? 2) What factors are relevant to this change in discourse? and 3) How does the proximal-distal ratio change in discourse? To provide answers to these questions, this paper focuses attention on these factors: 1) elements structuring discourse (e.g. metadiscourse), 2) elements promoting a proximal or a distal perspective (e.g. address terms), 3) elements triggering alternations of these perspectives (e.g. discourse markers), and 4) factors facilitating alternations in elements in either the spatial, the temporal or the integrated spatio-temporal domain (e.g. contrast between two worlds). The analysis displays, for example, that elements such as imperatives and address terms typically encourage a proximal perspective, sometimes in cooperation with each other. Alternations between proximal and distal perspectives illustrate contrasts such as those between the world of the dead (distal) and that of the alive (proximal). Such perspective alternations may occasionally be quick, dramatic and marked, compared with other registers such as the *Treatise on the astrolabe* (handbook) and the Paston letters (letter).

In conclusion, this paper shows how the speakers progress the systems of space and time in discourse, advancing the understanding of communication in the past.

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How to Refer to Things in Latin: Establishing Definite Reference in Roman Comedy

Lecture

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The purpose of my paper is to observe how speakers referred to things in Latin—more precisely, how they collaborated to establish definite reference.

Clark and Wilkes-Gibbs (1986) show that the process of establishing reference is more complex than simply issuing a noun phrase. They propose a conversational model of reference assignment, where co-interactants collaborate with each other: speakers frequently draw addressees into the process ('you know what I mean?'); they issue questionable noun phrases to buy time and retain the floor ('it was the what-do you-call-it...'); or engage in self-repair to ensure the flow of conversation is not interrupted ('take the red one, the one by the window').

This is reflected in Roman comedy as well:

Leonida: [...] meministine asinos Arcadicos mercatori Pelleo nostrum uendere atriensem?

Libanus: memini. quid tum postea?

Leonida: em ergo is argentum huc remisit [...].

'Do you remember that our steward sold the donkeys from Arcadia to a merchant from Pella?—I do. So what?—Well, he sent money back here...' (Plautus, *Asinaria* 333–5; translation by Wolfgang de Melo, adapted)

In this example, Leonida initiates the process of establishing common ground. Assigning a definite referent takes several turns and constitutes more than a simple noun phrase. Only after Libanus has confirmed the common ground as established does Leonida continue with his message.

Roman comedy offers an interesting area for the study of definite reference and common ground. Apart from the speaker and the addressee, a third participant is present in the conversation—the audience (Berger 2020, Goffman 1981), which means that common ground is constructed not only from the fictional backgrounds of the characters onstage, but also from the real-world background knowledge of the audience.

In my paper, I try to establish whether trends observed in linguistic studies, such as Clark and Wilkes-Gibbs (1986), are present in Latin as well. I describe the process of referent assignment in different circumstances in Roman comedy and try to identify linguistic devices used in managing this process. Since conversation is said to underlie all other modes of communication (Schegloff 1996), understanding reference assignment in Latin can make an important contribution to the growing body of cross-linguistic research on conversational interaction.

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Impoliteness Reciprocity in Communication among Interactants in Equal and Unequal Power Relations

Lecture

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Impoliteness reciprocity is a new aspect of impoliteness research that emphasizes the balance of costs and benefits on interactants' faces. Scholars have predominantly examined (im)politeness reciprocity in dyadic interactions, focusing on adjacency pairs rather than multi-party interactions. Studying impoliteness reciprocity in competitive contexts involving power struggles and shifting alliances is crucial, as it provides insights into how power dynamics shape communication. This study investigates how impoliteness reciprocity is manifested in equal and unequal power dynamics within dyadic and multi-party interactions in a reality TV show. Using Culpeper's (2011) impoliteness triggers, Bousfield's (2008) impoliteness response options model, and Dynel's (2012) taxonomies of hearers as frameworks, this qualitative discourse analysis study examines the (mis)matching of impoliteness reciprocity among interactants in both dyadic and multi-party interactions in a competitive setting. Data were purposively sampled from all 13 episodes of Season One of the entrepreneurial reality TV show *The Apprentice: ONE Championship Edition*, selected for its clear representation of both equal and unequal power relations. Findings revealed that impoliteness often involved contestants criticising teammates' performances or attacking their social identities. Reciprocity was displayed when contestants whose faces were attacked attempted to deny accusations and safeguard their positions. Additionally, power dynamics significantly influenced how interactants reciprocated with impoliteness. Contestants were less likely to retaliate against judges but more likely to retaliate against fellow contestants. Judges, due to their authority, often caused offense without eliciting impolite responses, resulting in unequal power matching. Equal power mismatching occurred when contestants, proven wrong by the majority, adopted less offensive or defensive behaviours. Social and physical contexts also shaped impoliteness reciprocity. Contestants were more likely to retaliate outside the boardroom, where power dynamics were less rigid, than within it. In the boardroom, contestants often shifted blame to safeguard their positions and avoid elimination. When clearly at fault, contestants tended to remain silent rather than retaliate, demonstrating the acceptability of equal power mismatching in such contexts. This study highlights that in competitive settings, survival and task success often take precedence over interpersonal harmony. Impoliteness reciprocity can act as a normative principle, but patterns may vary significantly in non-competitive contexts. These findings highlight the need for further research on impoliteness reciprocity in diverse, non-competitive contexts to better understand its broader social dynamics.

Intentionality in Discourse: Theoretical Concept and Communicative Resource

Lecture

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The intentionality of communicative actions has been one of the theoretical cornerstones of theorizing in Pragmatics – in Austin’s and Searle’s work on speech acts as well as in Grice’s theory of intentional meaning. In discourse analytic research, action intentions also play a key role, albeit often under a theoretical angle inspired by interpretative sociology in the tradition of Max Weber (1980) and Alfred Schütz (1974). Whereas these research strands show that theorizing communicative (inter-)action is not possible without taking into account the intentional states of interactants which get externalized through linguistic action, Duranti’s (2015) anthropological investigations in non-Western cultures have shown that different cultures vary considerably in the importance members attribute to intentions in interaction. This leads him to postulate an “intentional continuum” on which different cultures can be placed. At first glance, this may be seen to implicate that intentionality is a “Western” concept and does not have the same relevance in (and for) all lingua-cultures.

In my presentation, I will show that this apparent contradiction can be solved by differentiating between a first-order and second-order perspective on discourse and interaction (Kadar & Haugh 2013; Culpeper & Haugh 2015). After a critical overview of the central conceptions of intentionality in pragmatics and discourse analysis, I will argue that under a discourse pragmatic perspective, Duranti’s intentional continuum reconstructs members’ first order perspective on intentions whereas the various pragmatic theories’ conceptualizations of intentionality represent analysts’ second order perspectives on this phenomenon.

In order to illustrate the relevance of this differentiation for the analysis of real world data under a discourse pragmatic angle, I will scrutinize selected examples from a media text corpus compiled during the first phase of the Russo-Ukrainian war from the German quality press in spring 2022 in the last part of my presentation. Here, I will show how intentions expressed in open letters, media interviews, and opinion texts as well as intentions attributed to key actors by journalists (i.e. lay person’s second order perspectives on other communicators’ intentions) contribute to shaping the public discourse. This shows that in real life communication both first order and second perspectives (of analysts and interactants) on intentionality are relevant and have to be taken into account when analyzing and theorizing intentionality in language use.

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Interpreting the results of an association experiment: how pragmatics can contribute to psycholinguistics and vice versa

Lecture

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Experimental Pragmatics is often defined as the study of the pragmatic components of meaning using psycholinguistic methods. However, such a view may give the impression that this is a one-way street. But that's not quite the case – Psycholinguists can also gain valuable insights from the Pragmatics.

Let's look at some examples of interpreting the results of an associative experiment (AE). The traditional way of conducting such an experiment is to show or say a word (stimulus) to respondents and ask them to write or say the first word (response) that comes to their mind. The time for giving the response is strictly limited.

The AE with native speakers of Ukrainian was conducted by Zhuykova and Svidzynska between 6 November 2022 and 29 February 2024. The experiment involved 281 people of different ages, including 147 women and 134 men. The data collected were compared with the results recorded in the Ukrainian Associative Thesaurus (UAT 2007).

The working hypothesis is that after the stimulus word is perceived, the corresponding fragments of a particular conceptual structure, with its specific features, associated emotions and evaluations, are fully or partially activated. Therefore, the evoked responses are expected to reveal certain conceptual contents in the minds of the speakers.

Since the stimulus-response pair, which is a minimal artificial utterance, generally does not fully convey the message it is intended to express, the same response may have completely different interpretations. These interpretations may depend not only on whether the researcher has accurately understood the respondent's intentions, but also on the researcher's subjective perspective on the events that led to certain responses.

Moreover, the responses obtained often name people or objects that at first glance have nothing to do with their meaning. For example, to understand the responses *Yushchenko* or *Tymoshenko* to the stimulus *orange*_{Adj}, it is necessary to know the political situation in Ukraine during the Orange Revolution and the role they played in it.

Nevertheless, AE allows us to see how the context of a situation contributes to the meaning of words. For example, a comparison of reactions to the stimuli *sviy* 'us' and *chuzhyy* 'them' presented in UAT (2007) with those obtained during the Russian invasion of Ukraine reveals changes in their senses in the consciousness of the Ukrainian residents. On the one hand, reactions to the stimuli *sviy* 'us' reveal the increasing importance of all kinds of human relationships during the war. On the other hand, responses to the stimulus *chuzhyy* 'them' show a much more negative attitude. The stress and emotional trauma experienced during the war have had a significant impact on the speakers' minds, making the resulting emotions more negative and even painful.

Thus, it seems to be a matter of mutual benefit: Pragmatics gains valuable information from the experimental methods of Psycholinguistics, while the latter interprets its findings by applying the theoretical insights of Pragmatics.

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Intersubjectification as (meta)normativization: Investigating pragmatic markers through the lens of social norms

Lecture

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Different typologies – and, correspondingly, different diachronic paths – have been suggested to account for the function and historical development of intersubjective constructions (broadly defined here as extrapropositional pragmatic markers; see for instance Tantucci 2021). In this talk, I will argue that one relevant parameter to analyze these constructions is their function with respect to social norms. In particular, I will show that while some intersubjective constructions implicitly evoke social norms (which are assumed to be part of the interlocutor's common ground), others are employed to explicitly reinforce a given norm. I will refer to these two types of pragmatic markers as normative and metanormative constructions, respectively. Non-intersubjective (i.e., non-procedural) constructions, on the other hand, do not inherently make reference to social norms, and will therefore be referred to as non-normative.

Based on this three-way distinction, I put forward a particular hypothesis regarding the diachronic development of intersubjective constructions. This hypothesis states that (i) normative constructions arise out of non-normative constructions and (ii) metanormative constructions arise out of either non-normative or normative constructions. In other words, I posit the following unidirectional path of diachronic change: non-normative > normative > metanormative.

Evidence for this path will be drawn from a number of studies. In particular, I will present in some detail my own account of the emergence of Portuguese “vê se” ‘see if’ constructions. This study involved a qualitative analysis of 426 “see if” strings from the historical section of the Portuguese Corpus (Davies, 2006-) and a quantitative analysis of 319 “see if” strings from the Dialogical Portuguese Corpus, which was built for this particular research. The results showed that (i) a regular completive construction started being used in the 16th century to perform two innovative functions (namely, polite request and rhetorical command) and (ii) those uses eventually gave rise, in the 20th century, to two novel idiomatic constructions (which I label, after the pragmatic function they perform, the Preemptive Reprimand Construction and the Corroboration-seeking Construction). More importantly, the two novel constructions have a metanormative meaning, in that both are used, albeit in different ways, to reinforce a particular social norm.

Further evidence for this diachronic path will be drawn from studies on the development of Italian politeness markers (Fedriani 2019), Spanish “sabes?” ‘you know’ (Sierra and Engels 2017), and the English “You don’t want X” construction (Tantucci 2021). It will be shown that, in each of these cases, (i) a new construction has emerged in which a given social norm is put “onstage” (Langacker 1987), and (ii) the historical source of this novel construction is either a non-normative or a normative construction.

It will be argued that looking at intersubjective constructions through the lens of their relation to social norms might offer two interrelated gains: on the one hand, it sheds new light on their communicative functions; on the other hand, it allows for cross-disciplinary connections between the investigation of pragmatic markers and independent evidence of human inclination to normativity (Roughley and Bayertz 2019) and accountability (Enfield and Sidnell 2022).

Intertextual Practices in Taiwanese Medical Influencers' YouTube Videos on COVID-19: Linguistic Strategies and Sociopragmatic Functions

Lecture

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This study explores the linguistic strategies and sociopragmatic functions that constitute intertextual practices in YouTube videos by Taiwanese medical influencers during the COVID-19 pandemic. Intertextuality, or referencing other texts and sources, is integral to health and scientific communication, where it supports functions such as establishing credibility and framing contrasts (Bazerman, 2005; Bhatia, 2018). In the digital age, with fast-paced information exchange, intertextual practices are essential, yet verifying the accuracy of information has become increasingly challenging. While intertextuality has been studied in various genres, past research has mainly focused on English texts or videos (e.g., Bhatia, 2018; Deng et al., 2021), with limited investigation into health-related online content in other languages or cultures (cf. Xing & Feng, 2023).

Using a modified version of Bazerman's (2005) intertextuality framework, this study analyzes 40 YouTube videos created by Taiwanese influencers with medical backgrounds, who are widely watched and trusted, examining the sources they mention, the linguistic forms of these references, and the sociopragmatic purposes they serve in delivering COVID-19-related content. Findings reveal that, in addition to official guidelines and academic studies from Taiwan and abroad, these influencers draw from a wide range of sources, including their own previous videos, other online personalities, news reports, online articles, and general knowledge in fields like toxicology and high school biology.

Rather than relying on direct quotations, these medical influencers typically summarize or paraphrase the information (referred to as indirect quotation by Bazerman (2005)), merely mention the source without detailed information, or comment on the source. Occasionally, they use multimodal resources like tables, figures, or physical demonstrations to enhance or present their points. These influencers, notably, tend to use vague or generalized language, such as metonymy, where institutions or countries are mentioned to represent specific researchers or officials. These intertextual practices fulfill a variety of sociopragmatic functions, including establishing the relevance of the content, reinforcing the influencers' credibility, supporting arguments, making concessions, contrasting perspectives, explaining concepts, engaging audiences, and promoting the influencers' own channels or works.

By revealing the intertextual practices of medical YouTubers in Taiwan in discussing pandemic-related issues, the findings have a number of implications. First, they demonstrate how intertextuality plays a critical role in popular online videos. Moreover, intertextual practices can be considerably influenced by the sociocultural context in which they are situated, such as the platform, genre, topic, language, and the identity of the speaker. Third, these practices not only present and organize the content of the videos but also construct the identities of the YouTubers and their relationships with the audience. This study, therefore, contributes to our understanding of pragmatics, intertextuality, and health communication on the internet.

Japanese Students' Verbal and Nonverbal Listening Behavior toward Teachers and Students

Lecture

Kaori Kobayashi¹

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This study investigates how Japanese student listeners use different forms of listening behavior, that is, *aizuchi* as represented by *un* “yeah,” *hai* “yes,” and nodding. By comparing verbal and nonverbal *aizuchi* addressed to two types of speakers (teachers whom the listeners meet for the first time and students who are friends), the present study investigates how the speaker-listener relationship affects the choice of these.

In Japanese conversations, short vocal utterances such as *un* “yeah” and *hai* “yes” and nodding often occurs and have an important role (Maynard, 1987; Kita and Ide, 2007). In addition, when the participants are unfamiliar with each other, the listeners tend to use more nonverbal *aizuchi* than verbal (Miyazaki, 2007). However, in which situation they are used is not clear, which indicates that the phenomena should be analyzed from different perspectives. Therefore, this analysis focuses on to what extent the speakers produce their utterances by demonstrating whether the proposition is completed when *aizuchi* occur.

Naturally occurring conversational data collected from the “Mister O Corpus” are employed. The participants (all female native speakers of Japanese) talk in pairs about the topic “What were you most surprised at?” This study examines conversations between 20 pairs (10 each of student-student and teacher-student). The student-student pairs consist of those who are familiar with one another, while the teacher-student pairs of those who are meeting for the first time. Each conversation takes approximately five minutes, and the total of all the conversations is roughly 100 minutes. The data analysis identifies verbal and nonverbal *aizuchi* used by the student listeners and ascertains whether these are used at the end of a proposition or in the midst of the production.

The analysis reveals different recurring patterns in the two types of conversations. In the S-S conversations, the listeners tend to use verbal *aizuchi* regardless of the proposition completion. In T-S conversations, the student listeners use verbal *aizuchi* when propositions are completed and nonverbal ones when the production of propositions is in progress. Thus, in the latter conversations, the student listeners differentiate verbal and nonverbal *aizuchi* with respect to whether the proposition is completed. These findings indicate that the speaker-listener relationship determines the use of different forms of *aizuchi* in the same way as honorifics.

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Jesus' narrative discourse in response to accusations, complaints, and criticisms in the Gospel of Luke: Exploring narrative types and elements

Lecture

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This study explores storytelling as a pragmatic strategy for addressing accusations, complaints, and criticism within a religious context, extending its application beyond conventional business settings. Building on the work of Ta and Filipi (2020), which identifies storytelling as a responsive pragmatic strategy for managing disagreements (i.e., expressive speech acts), this research investigates how Jesus employed stories in the Gospel of Luke to respond to the three specific face-threatening acts. A qualitative analysis of nineteen narratives from the Gospel reveals that storytelling serves as a pragmatic tool, with primary illocutionary acts characterized as directives that encourage listeners to take specific future actions. This illocutionary act stands in stark contrast to typical business norms, where speakers often commit to future actions to achieve satisfactory outcomes. Through narrative discourse analysis, the study identifies parables as the predominant narrative type used in responses to the face-threatening acts. Additionally, the findings highlight an asymmetrical relationship between characters and events, reflecting ancient narrative techniques that create the plot. Furthermore, the analysis reveals both structural similarities and distinctions between traditional narratives and those created to address accusations, complaints, and criticism.

Limits of diachronic pragmatics – What we can learn and not learn in form-to-function mapping diachronic pragmatic studies

Lecture

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In the synchronic discourse-pragmatic studies, we find and learn the functions of linguistic forms such as discourse markers, using the collected and transcribed naturally-occurring spoken language.

The issue here lies in the validity of the diachronic version of such discourse-pragmatic studies. This version includes the studies of, for example, historical discourse analysis (Brinton 2001) and grammaticalization of discourse markers (Traugott 1995, Brinton 1996, 2017, Onodera 2004). These studies are ascribed to form-to-function mapping approach in diachronic pragmatics. Because of the non-availability of naturally-occurring spoken discourse data, “the written records of spoken language” (Jacobs and Jucker 1995: 7) such as dialogue from play scripts and fiction, private letters, diary, courtroom proceedings and conversational parts from textbooks for language education are used by researchers of historical pragmatics as “approximate evidence for his/her claims on spoken language” (Ibid). This data problem – the non-availability of natural spoken language of earlier days – for the field of historical pragmatics has been overcome, resulting in the effectiveness of the written records of spoken language. Indeed, an overflow of good papers have arrived at every issue of *Journal of Historical Pragmatics*.

The question now is the difference in findings (and features of findings) in the synchronic discourse analysis and diachronic discourse-pragmatic analysis (mostly, form-to-function mapping research). As for the *research topics*, little difference has been found in synchronic pragmatics and diachronic pragmatics from my survey in the past: both synchronic and diachronic pragmatics deal with identical themes such as speech act, implicature, deixis, politeness, and address terms. This time, the goal is to find out the difference in features of findings in the synchronic discourse analysis of spoken language and its historical/diachronic counterpart.

This study scrutinizes the papers that appeared in the *Journal of Historical Pragmatics* (2000-2024) to find the above difference. It has been found so far that the difference lies in prosody-related phenomena, since prosody is only available in real vocalization of language. Hence, analysis of meaning/implicature depending on prosody is possible only in synchronic brand of discourse analysis, not in diachronic counterpart. The availability of electronic recording techniques in the twentieth century seems to be one key.

Are there features we cannot access other than prosody in diachronic pragmatics? What can we learn and not learn in diachronic pragmatics? The purpose of this study is to find the answer to these questions. This study compares the results of synchronic and diachronic discourse analyses.

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Linguistic Landscape of Pyla: A Bi-Communal Village in Cyprus: Realisation of Politeness Strategy and Situated Speech Acts

Lecture

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The aim of this study was to implement pragmatic and cultural analysis of top-down and bottom-up signs of Pyla, a bi-communal village in Cyprus regarding speech acts (Austin, 1962; Searle, 1969; Black, 2006; Sharndama, 2015), pragmatic cultural schemas and pragmatic devices (Mey, 2001, 2010; Kecskes, 2010; Sharifian, 2017) and politeness strategies (Brown and Levinson, 1987). The researcher implemented an in-depth qualitative and quantitative landscape analysis of bottom-up signs, commercial or private, and top-down, public signs in Pyla (Landry & Bourhis, 1997; Gorter, 2012; Van Mensel et al., 2017).

Pyla, a bi-communal village in Cyprus, which is one of only four villages located within the United Nations Buffer Zone. Pyla is located in the eastern part of the island, adjacent to the British Sovereign Base Area of Dhekelia. It is administered by the government of the Republic of Cyprus, but policed by UN peacekeepers.

The data collection and analysis were based on the Geosemiotics theoretical framework (Scollon & Wong Scollon, 2003), which emphasises the link between place semiotics, interaction order, and visual semiotics and the role of semiotic assemblages such as code preference, emplacement embedded in the signs, the LL analysis and interpretation (Sheng & Buchanan, 2022). The researcher created a corpus of 540 visible linguistic signs photographed during the fieldwork.

LL of Pyla is indicative of its ethnolinguistic vitality as a bi-communal village, inhabited by both Greek Cypriot and Turkish Cypriot population, agency of sign creators and owners regarding the choice of languages and the content of the signs, as well as of such processes as internationalisation, commodification and linguistic instrumentalism (Heller, 2010; Zhao & Baldauf, 2012; Hult, 2018).

The findings suggest that the most common types of politeness strategy were bald on record, positive and negative politeness, which conveyed direct and precise meaning, lack of imposition on the customers as well as attracting their attention. The sign makers try to engage readers/viewers directly by using imperatives or requests with negative politeness markers, expressing gratitude. The analysis of public signs in terms situated speech acts, pragmemes, or generalized pragmatics acts, and practs, or concrete pragmatic acts, substantiations of pragmemes, revealed that many signs aim to emphasize the focus of the business by mentioning the products or services together with the target customers and words of collective implications.

In addition, there is an emphasis on the access to the business, via mentioning the products or services together with the business owner's identity, the nearby places. It is obvious that private signs in Cyprus show international qualities, trends and identities by using multiple languages and ensuring the reliability of quality standards, expressing credibility, referring to home-made and famous brand origins, year of business establishment, family, care and ethics, showing outstanding qualities of the products and services and providing favourable treatment.

Making an online lesson happen: The sequential and categorial organization of beginning an online class

Lecture

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This study explores the sequential and categorial organization of beginning an online class. While online classes were used before the COVID-19 pandemic, they rapidly replaced physical classrooms from early 2020. With students and teachers conducting online classes from their “classrooms”, online formats became the norm. This rapid shift brought about the evolution of dedicated technology, teaching practices, and classroom organizational and interactional strategies as participants adapted to the technology-mediated environment. This shift attracted dedicated studies on new technologies and forms of mediated communication and engagement from researchers in various fields. While face-to-face education and physical classrooms have provided and will continue to provide a rich source of ethnomethodological research on education, the global transformation from offline to online classes provides a vibrant area of research for EMCA education studies concerning multimodal language environments. Drawing on the ethnomethodological approaches of Conversation Analysis and Membership Categorization Analysis, this study focuses on how lecturers initiate their online classes through sequential and categorial methods. Through examining data from ten online classroom lecture recordings, including hybrid lectures, live online lectures, pre-recorded lectures and post-produced lectures, the analysis focuses on the sequential phase of class openings to examine how the lecturer first “arrives on the scene,” moves through various orientation phases to arrive at the point that topic talk begins. The analysis highlights the layered sequential and categorial work coordinated through technology, talk, and embodied action. The study contributes to understanding the evolving technologically mediated educational environment through the multimodal work of technology, action, and interaction as the new routines of doing teaching and learning.

Managing power relations in interactions: The construction of trust in entrepreneur-investor fundraising negotiations

Lecture

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This study examines the construction of trust in entrepreneur-investor fundraising negotiations (EIFNs), exploring how entrepreneurs deploy various trust-building strategies to manage inherent power asymmetries in these high-stakes interactions. Drawing on Origgi's (2012) sources of trust as a theoretical framework, the study investigates how entrepreneurs construct and maintain trust through dynamic interactions despite fundamental power imbalances. The research analyzes naturally occurring interactions from 560 EIFN excerpts across 140 Shark Tank episodes (2019-2024), comprising approximately 110 hours of video material. Using the CA transcription system to capture both verbal and multimodal elements, our fine-grained analysis reveals how trust is dynamically co-constructed through moment-by-moment interactions between entrepreneurs and investors. Our findings demonstrate that entrepreneurs employ five interconnected dimensions of trust-building: First, they establish epistemic authority through contextual signs (problem solver positioning, on-site demonstration, user experience validation) and professional self-presentation using both direct claims and implicature-based strategies. Second, they demonstrate compliance with cultural and institutional authorities through deference to traditional wisdom and adherence to professional standards. Third, they leverage distributed social evaluations through team professionalism and product reputation, using sophisticated linguistic choices to balance subjective assessment with objective validation. Fourth, they cultivate emotional resonance through carefully orchestrated narrative strategies, including resonance evoking, deference and admiration, concern relief, strategic teasing, and end-user engagement. Finally, they activate moral commitments by demonstrating genuine dedication to societal well-being beyond profit maximization.

The interactional analysis reveals that effective trust construction emerges not from individual strategies in isolation but through their strategic combination and sequencing in ways that align with investor expectations while maintaining authenticity. This study advances our understanding of how trust is dynamically achieved in professional discourse through entrepreneurs' sophisticated orchestration of multiple trust-building dimensions: epistemic authority, cultural legitimacy, social reputation, emotional resonance, and moral commitments. The findings illuminate specific mechanisms entrepreneurs can use to build and maintain trust to overcome power asymmetries in high-stakes negotiation contexts.

Managing Social Image Through Ambiguity: Formation and Ascription of Equivocal Self-Assessments in Mandarin Conversation

Lecture

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Ubiquitous in the everyday use of language, the action of assessment-making in social encounters has been extensively investigated (Goodwin & Goodwin, 1987; Heritage & Raymond, 2005; Pomerantz, 1984), and scholarship that examines self-assessments has thrived in recent years (e.g. Itakura, 2022; Kim, 2014). While most existing literature approaches self-assessments as either self-praise or self-deprecation, noting their implications for face in social interaction, only limited research has adopted a non-dichotomous perspective and examined the ambiguous zone of self-assessments that do not fit into the binary. Furthermore, even fewer works have looked into the multimodal aspects of such equivocal self-assessments.

Seeking to bridge the gap, this study presents a multimodal analysis of the formation and ascription of ambiguous self-assessments in Mandarin social interaction. Specifically, this study addresses the following research questions: (1) How do Mandarin speakers achieve ambiguity in making self-assessments through a composite of multimodal resources? (2) How are equivocal self-assessments ascribed and responded to? (3) What interactional functions are fulfilled by such ambiguous self-assessments?

This study draws on 15 hours of dyadic Zoom conversation recordings between unacquainted Mandarin speakers, an occasion where face, social distance, and social solidarity are particularly at stake. The findings suggest that, first, Mandarin speakers strategically use lexical-grammatical, prosodic, and bodily-visual resources, such as gaze and non-lexical vocalizations, to achieve ambiguity with a multimodal package. For instance, an equivocal self-assessment may be delivered by mixing evaluations with both positive and negative valence, and the recipient draws on prosodic and bodily cues to recognize the dominant polarity in the complicated assessment and produces the preferred response accordingly. Thus, both the speaker and the recipient orient to the equivocal meaning, high stakes, and vague preference organization of ambiguous self-assessments to deliberately promote self-image, manage social distance, and forestall threats to face when interacting with an unacquainted person.

This paper aims to contribute to the research on assessment-making as a social action by analyzing how Mandarin speakers manage social image while orienting to constraints of social values associated with self-assessments. In a broader sense, the present study also adds to the current literature on politeness theory (Brown & Levinson, 1987) and further enhances our understanding of face, facework, and dis(affiliation) in social interaction.

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Mandarin-speaking young children's development of negation in speech and gesture

Lecture

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To express negation, children choose among the forms in their current repertoire to convey a specific pragmatic function, such as expressing counter-expectations in relation with the immediate environment (e.g., expression of absence, and inability), or displaying a negative stance toward others' actions or speech (e.g., refusal, denial, and prohibition) (Beaupoil-Hourdel et al., 2015; Choi, 1988). Children's first forms of negation are conveyed nonverbally, through conventional gestures, such as headshakes and palm-ups (Bates et al., 1979). As children's speech develop dramatically during early childhood, their gestures also undergo various changes in the forms, functions, and in the relationship with speech (Fusaro et al., 2012; Guidetti, 2005). Some multimodal studies highlighted the role of gestures in expressing negation and demonstrated a developmental path of children's multimodal negations (e.g., Beaupoil-Hourdel et al., 2015). Their gesture and speech first conveyed the same negative meaning and were mono-functional. Later on, the children's gestures provided additional communicative meaning to speech and their multimodal negation became multi-functional. The development of negation in preschool children has been well documented, however, most of them focused on speech (e.g., Choi, 1988). While languages have various forms to convey negative messages, more studies that focused on young children with different linguistic backgrounds are needed to understand their multimodal development.

The present study investigated Mandarin-speaking children's negative expressions in speech and gesture during early childhood to illustrate how the children employed the two modalities to convey the complex meaning. Longitudinal data of two Mandarin-speaking children's daily conversations with their mothers at ages 1;9, 2;0, and 2;3 were collected. Each of the negative expressions in the children's production were coded for modality (speech-only, gesture-only, speech-gesture combinations) and pragmatic function (refusal, denial, non-existence, etc.) (Beaupoil et al. 2015; Cameron-Faulkner et al. 2007). The children's gesture-speech combinations were further coded for the relationship between gesture and speech (equivalent, complementary, supplementary) (Guidetti, 2005). The two children showed similar developmental changes in their negation, but they seemed to be at different stages in the development. The results indicated a transition of the children's negative expressions from gesture-only to speech-only negations. Both children produced a fair amount of gesture-speech combinations for negation. However, they demonstrated different developmental patterns in the reliance on gesture-speech combinations. For the types of gesture-speech combinations, the children produced more complementary and supplementary combinations, and used equivalent combinations less frequently during the development. Among the pragmatic functions of negation, refusal and denial were the two major functions in the children's production across ages. In addition, the children's negative expressions served more types of pragmatic functions developmentally. They used less refusals but more denials and epistemic negations during the development. The children also seemed to use speech-only and gesture-speech combinations for different types of functions. They tend to use speech-only expressions more frequently for denial and non-occurrence of an event, and produced gesture-speech combinations more often to express non-existence. The findings were discussed in terms of the children's improving communicative ability as well as individual differences in using multimodal expressions.

Meaning construction of picket signs: A case study of Writers Guild of America's picket signs in their strike against AI

Lecture

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This paper argues that meaning construction of picket signs epitomizes a linguistic effector that intends to bring about a social change: specifically, coopting a seemingly antithetical idea for the sign maker's intended message is one of the frequent strategies accounted for in picket signs. The meaning construction of picket signs is subject to the interactions of multiple viewpoints aligned in multiple layers of situations evoked by the construal of a picket sign. For example, the picket sign catchphrase *My Body My Choice*, originally used to support bodily autonomy in abortion rights, has been coopted in the context of COVID-19 vaccine mandates.

This study strengthens the argument that picket signs demonstrate how language use can trigger societal change by investigating signs used in the Writers Guild of America (WGA) strike against the Alliance of Motion Picture and Television Producers (AMPTP). The screenwriters' strike began as the two parties failed to reach an agreement on issues, including AMPTP's plan to use AI for generating ideas and scripts. A total of 46 picket sign phrases were collected via a Google image search (accessed Oct. 2024). The dataset is sorted into three categories: those profiling complaints to their boss, those profiling A.I.'s disqualification as a creative screenwriter, and those profiling the significant role of screenwriters as in (1)-(3):

(1) AI WILL REPLACE YOU BEFORE IT REPLACES US

(2) "SOLIDARITY WITH WGA!" - CHAT GPT

(3) BRILLIANCE BEGINS WITH THE WRITERS!

Each of the category is given a qualitative analysis within a cognitive semantics framework, specifically, Viewpoint Spaces theory (Dancygier, 2012). In (1), the protester conveys his stance on AI by expressing his complaints against the use of AI explicitly. In (2), while the quoted text appears to convey opposition to AI, the message is ostensibly delivered by the voice of AI ('CHAT GPT'), which ironically shows the possibility of AI's generating contradictory statements. The phrase in (3) profiles the writers' significant role, purporting that it cannot be replaced by a machine. It is noteworthy that (2) showcases AI's failure to identify an AI-generated statement whose illocution contradicts its purpose. Example (2) reads, "A.I. is not so intelligent as it does not reject making a picket sign even against itself." In this regard, this study argues that this kind of meta-linguistic interactions between (implicit) viewpoints at multiple conceptual levels are the key to understanding the construal process, which is modeled in a conceptual network: the picket sign viewers connect the dots whose viewpoints may be aligned with that of the represented speaker of the picket sign and/or the picket sign maker.

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Meaning nontransparency and perspective engagement affect sentence comprehension

Lecture

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We investigated the comprehension of sentences with compositionally transparent meanings in Hyponymy, versus those with nontransparent/nonliteral meanings in Metonymy, Metaphor, and Tautology. The nontransparent cases differ in the conceptual relations between referents, manifesting a within-domain mapping in Metonymy, a cross-domain mapping in Metaphor, and a stereotypical token-type relationship in Tautology. We conducted two timed naturalness-rating questionnaires in Taiwan Mandarin to compare the four, recording naturalness scores on a 1~7 scale (7= *very natural*) and response time (RT). **Experiment-1** (n=40) used the simple copular construction [NP is/are NP.] to examine how different conceptual relations modulate comprehension while holding the syntactic structure identical. In **Experiment-2** (n=28), the target phrases were embedded as quoting from an external protagonist, [*The professor said* NP is/are NP.], to investigate the impact of perspective engagement in indirect speech. Additionally, we probed whether individual variability in socio-cognitive propensity, measured by Autism-Spectrum Quotient (AQ)¹, among Typically-Developed adults (TDs) affect comprehension.

- Hyponymy: "Monet is an artist."
- Metonymy: "Monet is art."
- Metaphor: "Monet is a camera."
- Tautology: "Monet is Monet."

Results revealed a significant effect of Condition in both Experiment-1 ($\eta^2(3) = 140.49, p < .001$) and Experiment-2 ($\eta^2(3) = 73.91, p < .001$). Cross-experiment analysis showed: **(i)** Hyponymy was rated significantly higher than the three nontransparent conditions with shorter RTs (all $ps < .001$ in pairwise comparisons), demonstrating additional cost for nontransparent meaning. **(ii)** Metonymy received significantly higher ratings than Metaphor ($z = 5.28, p < .001$), reflecting greater ease for single-domain mapping than cross-domain mapping. **(iii)** We found a significant Condition $\times$ Perspective interaction in ratings ($\eta^2(3) = 10.74, p < .013$). Tautology was rated significantly higher in simple than quoted sentences ($\eta^2(1) = 8.87, p < .003$); Metaphor and Metonymy showed a significant Perspective effect in the opposite direction: quoted $>$ simple (Metonymy: $\eta^2(1) = 7.09, p < .008$; Metonymy: $\eta^2(1) = 4.89, p < .027$); Hyponymy exhibited no Perspective difference. **(iv)** There was a significant Condition $\times$ AQ-Group interaction ($\eta^2(3) = 193.73, p < .001$): higher-AQ TDs rated Tautology significantly higher than lower-AQ TDs, while the pattern of group difference reversed in the other conditions.

We suggest that the perceived naturalness of metaphor and metonymy increased in quoted statements since indirect speech provides shared individual knowledge that is easier to agree upon, compared to direct speech.² Interpretations of figurative expressions could vary among individuals, hence greater uncertainty in the simple (unquoted) construction. This uncertainty diminished when interpreted from an external protagonist's perspective, constrained by a specific viewpoint.³ Conversely, Tautology was deemed less natural when attributed to a knowledgeable protagonist, likely due to mismatched stereotypical expectations that a professor is less likely to make an uninformative/redundant statement. Results highlight the effects of compositional nontransparency and perspective engagement, alongside individual socio-cognitive propensity, on nonliteral meaning comprehension.

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Metaphorical construction of New Mexican Hispanic identity as portrayed in New Mexican local political cartoons and other visual media

Lecture

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This paper presents a continuing research project that builds upon previous research (Chavez, 2024) which focused on the Spanish New Mexican identity narrative as articulated in Angélico Chávez's book *My Penitente Land: Reflection on Spanish New Mexico* (2012). This identity narrative portrayed by Chávez represents a widely held narrative of Spanish heritage by many New Mexican families who identify with the Hispanic identity label, including the author's own family. Utilizing Critical Discourse Analysis (CDA) framed by Conceptual Metaphor Theory (Lakoff & Johnson, 2001/1980;1999; Kövescses, 2005;2019), this study explores the intersection of identity and historical context through the lens of a variety of artistic representations of Hispanic identity contemporary to Chávez's publication period, including the political cartoons of John Trevor of local New Mexico newspaper *The Albuquerque Journal*. By analyzing these visual representations of Spanish identity such as statues, artwork, etc., I demonstrate that the same metaphors identified in Chávez's text—including the broad metaphor CULTURAL GROUPS ARE HUMAN BEINGS and Chávez's Eurocentric instantiation NUEVOMEXICANO CULTURE IS A 16TH CENTURY SPANIARD (2012)—are instantiated both linguistically, eg. speech bubbles in political cartoons, and non-linguistically, eg. the use of Spanish conquistador imagery as representative of Spanish identity in artistic works. This research aligns with Kövescses' extended conceptual metaphor theory, which argues that metaphor is instantiated both linguistically and non-linguistically (2005,2019). This research only deepens our understanding of the Nuevomexicano Spanish/Hispanic identity and more broadly shows that ideological views in identity narratives and the historical interpretations that lead to such understandings of identity are metaphorically constructed. This work illuminates the broader sociopolitical implications of these metaphors as expressed in contemporary visual culture by multiple political cartoonists and brings to the forefront the need to critically examine narratives of cultural identity in light of their historical context.

Metaphors in communication about vaccines

Lecture

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In 2019, before the onset of the Covid-19 pandemic, the World Health Organization defined ‘vaccine hesitancy’ as ‘the reluctance or refusal to vaccinate despite the availability of vaccines’ (WHO 2019). Vaccine hesitancy was listed by the WHO amongst the top ten threats to global health, alongside antimicrobial resistance and climate change. Since the pandemic, public discussions of vaccination and of vaccine hesitancy as a public health concern have intensified (e.g. Leonardelli et al. 2023).

While vaccine hesitancy is a complex phenomenon, ‘individual and group influences’ are recognized as a contributing factor (SAGE 2014). This includes the views and experiences of friends and family members. Research suggests that metaphors can be used to address misconceptions and doubts about vaccines (e.g. Scherer et al. 2015). In this talk we report on an experiment that addressed the following research question: *To what extent and by what means do different explanatory metaphors influence people’s attitudes towards vaccines and potential future interactions about vaccines?*

We recruited 300 US-based participants online and asked them to provide feedback on a (fictional) health messaging campaign. We asked five common questions about vaccines (e.g. ‘Are vaccines that are developed quickly safe?’ and ‘Why get a vaccine if it isn’t 100% effective?’). We created three possible responses for each vaccine question: two included extended explanatory metaphors (e.g. vaccines as raincoats or seatbelts), and one did not contain any explanatory metaphors. Participants were randomly assigned to receive either all metaphors or all ‘literal’ responses, and were asked, among other things, to describe how they would answer the target question about vaccines if it were posed by a friend.

We report the findings from our analysis of the answers to the potential question posed by the friend. We found: (1) participants in the metaphor condition provided longer answers to the question posed by their hypothetical friend; (2) different metaphors were reused to different extents and in different ways; and (3) some participants generated their own metaphors. We reflect on possible explanations for these findings. We conclude by discussing implications of our results in terms of whether and how metaphors can be used to address vaccine hesitancy by making scientific explanations about vaccines more widely accessible, including in informal person-to-person interactions.

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Metapragmatic awareness of digital communicative practices: Users' accounts of Facebook "group tagging"

Lecture

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Social media-based communicative practices involve the creative mobilization of platform affordances, often in highly individualized ways. This presentation focuses on a Facebook-based practice dubbed "group tagging" by examining users' accounts of its pragmatic function. In doing so, the analysis illustrates how forms of computer-mediated communication (CMC) are rooted in users' socialization with digital semiotic technologies.

"Group tagging" is a practice whereby Facebook users tag Facebook groups in (semi-)public interactions on the platform. Tagging a Facebook group results in the group's title appearing as hypertext, featuring an embedded hyperlink that redirects to the group's landing page. In group tagging, these tagged titles come to function as utterances in on-going interactions (Ntouvlis 2024).

In this presentation, I analyze how users who are well-versed in group tagging provide accounts of this practice, hence displaying meta-awareness (Verschuereen 2021) of their communicative conduct. The question posed in this regard is: How does the varied stancetaking observed in users' accounts of group tagging reflect aspects of users' socialization through/around Facebook's infrastructure?

Methodologically, the presentation comprises a discourse analytical approach that treats users' metapragmatic accounts as recontextualizations of social practices (van Leeuwen 2008). The accounts I analyze originate in interview data from semistructured one-on-one interviews with nine Facebook (tag) group aficionados. Interviewees were recruited with the help of an insider assistant in a larger digital ethnographic project. Our discussions are treated as interactional data and an interactional-sociolinguistics view of stancetaking is adopted for the analysis (Kiesling 2020).

The findings show that, when asked to explain group tagging in an academic interview, users primarily focus on matters of pragmatic function. In doing so, they display varied stancetaking patterns through the modalization of their statements. These patterns express users' varied commitment to the statements they make as "group tagging experts". The resulting diverse stances relate to users' personal online-offline social histories, which include the appropriation of social media infrastructure for communicative goals, thereby exemplifying pragmatic adaptability in new-media contexts (Virtanen 2017). Pragmatic adaptability can thus be seen as rooted in historicized processes of familiarizing oneself with social media technology, which are traceable in metapragmatic discourse.

The presentation thereby proposes a more user-centered treatment of metapragmatic awareness in studies of CMC. This can be realized through situated, ethnographic examinations of users' metapragmatic discourse which also consider the materiality of digital communicative tools. As social media technologies acquire significance in users' lives, considering their role as appropriated communicational tools provides a promising avenue for future research into the pragmatics of CMC.

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More than a Summarizing Conjunction: Conversation-Motivated Utilities of Zongzhi ‘in conclusion’ in Chinese

Lecture

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In Chinese, *zongzhi* (总之) ‘sum-it’, roughly translated as ‘in conclusion’, is commonly understood as a conjunction used to summarize preceding information. This function of *zongzhi* has been long recognized by traditional research on written discourse. Notably, despite more frequently used in written genres, *zongzhi* is also found to be occasionally used in spoken discourse. This study aims to investigate how *zongzhi*, a conjunction traditionally viewed as a summarizing device predominantly used in written discourse, can be used in Chinese conversation, what motivates these utilities, and whether there are under-documented interactional functions they perform. Data source of this study involves a variety of naturally-occurring Mandarin Chinese conversations, including telephone conversations from TalkBank, with transcripts containing 368,814 Chinese characters, and a total of twelve self-collected face-to-face conversations between friends and family members, with transcripts containing 120,023 Chinese characters. Overall, a total of eight tokens of *zongzhi* were identified in the dataset. Closer examination on the identified cases suggests that *zongzhi*, rather than being a textual discourse device to summarize prior information, can be deployed by speakers to perform a range of interactional functions, including demonstrating a shared understanding to the interlocutor, adding an affirmative tone of a subjective remark, modifying or repairing the preceding talk, and closing the current sequence to initiate a new conversational topic. These utilities of *zongzhi* often constitute intersubjective pursuits and were often mobilized by the ongoing interactional needs in conversation, such as the need to display affiliation to the interlocutor, to break away from the current topic, and to attenuate a dispreferred response. Findings from this study extend the traditional notion of *zongzhi* as a linguistic device used in written discourse to a deployable resource for speakers in interactions, revealing its additional social-pragmatic functions and important ramifications for interaction.

Multimodal Pragmatics and Relevance in Children's Contest-Mediated Communication: Exploring Tax-related Concepts through Creative Artwork in Japan

Lecture

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This study investigates the strategies employed by Japanese children to effectively communicate abstract societal concepts, specifically taxation, through multimodal artwork submitted to a prefectural contest organized by a non-profit organization (NPO) in Akita, Japan. The contest serves as a platform for children to express their understanding of tax, and the study aims to explore how their drawings act as a form of communication in a mediated environment. The study argues that although children's artwork differs from direct verbal or face-to-face communication, it nonetheless demonstrates key pragmatic strategies aligned with Speech Act Theory and Grice's Cooperative Principle. These strategies mirror those found in typical communication, enabling the children to achieve relevance and mutual understanding in line with Relevance Theory (Sperber & Wilson, 1995).

At the core of this study is an analysis of how children, as communicators, employ strategies to optimize **effect**—the cognitive impact on the recipient—and **effort**—the resources required to produce and interpret the message. Elements such as **color**, **shape**, **spatial organization**, and **symbols** function as pragmatic tools that either complement or substitute verbal communication, in line with the principles of Relevance Theory (Sperber & Wilson, 1995). The submitted postcards in the contest are not merely expressive but are designed to convey specific informative intentions—reflecting the children's knowledge of taxation—to an audience of judges. These judges, acting as interlocutors, must interpret the children's drawings to decode the intended meaning and select the most compelling representations of tax knowledge. This process of encoding and decoding forms the basis of the mutually manifest cognitive environment between the children and the judges.

This study also addresses the **affordances and constraints** of the specific medium used—postcards—as a channel for mass communication. The size, format, and materiality of the postcard constrain the children's ability to elaborate on their understanding of taxation, yet afford a unique opportunity for concise, symbolic representation. The study investigates how these affordances shape the children's communicative choices in a multimodal manner and how institutional constraints—such as those from schools, textbooks, and cultural norms in Japan—influence the way the message is constructed and received.

By analyzing the children's drawings, the decoding process of the audience, and the broader communicative context, this research offers new insights into how children pragmatically communicate abstract ideas within a structured, contest-mediated environment. It further contributes to our understanding of multimodal pragmatics and relevance theory, highlighting how children strategically balance communicative effort and effect to ensure relevance in a non-verbal, visual mode of communication (Forceville, 2020).

Lastly, beyond illuminating children's pragmatic strategies, this study paves the way for future analyses of **multimodal metaphors**—such as TAX IS SUPPORT—and **multimodal metonymies**—such as COIN FOR TAX MONEY—that children use to represent taxation, as well as how they construct narratives through visual and verbal modes.

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Multimodal Public Apologies and Rhetorical Affect in Forgiveness

Lecture

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Apologies have been widely studied from the perspectives of rhetoric, journalism and communication, speech acts pragmatics, conversation analysis, sociolinguistics, and public relations; however, how public apologies are organized and perceived multimodally and affectively has been relatively underexplored.

This study provides a review of research studies on multifaceted apologies, including apologies as performative speech acts, rhetorical apologies in public formal discourses, and apologies on social media. Drawing on pragmatic and rhetorical approaches to public apologies (e.g., Ancarno, 2015; Kampf, 2008; Murphy, 2015; Page, 2014; Yang, 2024) alongside a multimodal social semiotic analysis (Hodge & Kress, 1988), this study analyzes two YouTubers' apology videos within the context of broader regulatory discourses surrounding marijuana use. This study also present viewers' perceptions of public apologies by adopting critical discourse analysis (Krzyżanowski, 2016) of apology-related, offense-related, and situation-related comments. Specifically, the analysis focuses on the multimodal transmission of affect through emotion words and bodily expressions from YouTubers and comments. This emphasis aims to enhance existing studies on apology by considering the wider rhetorical ecologies of regulatory discourses beyond mere logical reasoning.

The results present that although the YouTubers express their understanding of their misconduct, neither of them has requested forgiveness in their videos, which differs from those found in previous studies that emphasize requesting forgiveness in classrooms or informal everyday interactions (e.g., Chang, 2010; Olshtain & Cohen, 1981; Shariati & Chamani, 2010) and orients toward those found in formal or political discourses that feature deferential or polite statements (e.g., Murphy, 2015). Moreover, the two YouTubers craft their apologies in socially and stylistically distinct ways through a variety of rhetorical techniques, including acknowledging wrongdoings, expressing regret, offering apologies, providing explanations, seeking to repair relationships, and promising to change behavior. Their diverse ways of performing apologies also influence the viewers' perceptions of sincerity in these public apologies and subsequent (un)forgiveness. While a small portion of commenters express forgiveness and empathy, the majority do not forgive for various reasons and even suggest further actions to demonstrate the responsibilities of public figures. Extending beyond previous studies on categorical and rhetorical aspects of apologies, this study also analyzes YouTubers' embodied emotional expressions in relation to viewers' (un)forgiveness on social media. The results present not only the significant moments of the transgressors' apologies but also multimodal circulation of rhetorical affect by social media users within broader ecologies of regulatory discourses.

Multimodal Semiotics in Chinese E-Commerce Livestreaming: A Case Study of Li Jiaqi

Lecture

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E-commerce livestreaming has become a significant global business model driven by complex economic and cultural dynamics (Si, 2021). In livestreaming, verbal and visual modes are integrated to construct communication strategies. To analyze this multimodal interaction, our study draws on the theoretical framework of Systemic Functional Linguistics (SFL), which provides a comprehensive approach to examining meaning-making across multiple semiotic resources (Halliday et al., 2014). Originally developed for verbal language, SFL has since been integrated with variations of Multimodal Discourse Analysis (e.g., Kress & van Leeuwen, 2020; Maiorani & Liu, 2024).

This study adopts SFL for verbal analysis, focusing on interpersonal, ideational, and textual metafunctions to examine mood types, modality, adjuncts (interpersonal), process types, participant roles (ideational), and theme structures (textual) (Kress & van Leeuwen, 2020). For visual analysis, this study incorporates the Functional Grammar of Dance (FGD), an SFL-based approach to address the analysis for movement-based communication (Maiorani & Liu, 2024). Five key visual dimensions—gaze, facial expressions, head movement, hand movement, and torso movement—form a comprehensive analytical model. Through an in-depth single-case analysis, we demonstrate how Chinese e-commerce streamer Li Jiaqi integrates verbal and visual resources to devise communication strategies, construct meaning, and reflect economic and cultural contexts.

We use for real-time data annotation, enabling synchronized analysis of verbal and visual segmentations on a unified timeline. Segmentation and annotation are refined to ensure analytical consistency within the SFL framework, while maintaining the independence of verbal and visual segments. For verbal segmentation, the streamer's speech is first divided into Turn Units, which are further segmented into Clause Structures. For visual segmentation, drawing on FGD framework, head orientation changes serve as the segmentation criterion, with movements categorized into Move Units.

This study proposes an innovative methodology for multimodal communication analysis. Based on SFL principles, it systematically explores the interaction between verbal and visual modes under a unified framework with standardized analytical criteria. For example, preliminary analysis suggests that in each Move Unit, the streamer typically produces 1-2 verbal segments, with language density varying by head orientation: turning to audience comments has the most (2-3 segments), while turning to the assistant has the least (1 segment). When interacting with the audience, verbal expression is usually dominated by the interpersonal metafunction, featuring modality and vocatives (e.g., “Beauties”). In contrast, turning to the assistant also dominated by interpersonal functions but primarily for asking or confirming information (e.g., “Yes,” “Okay”), with lower language density. This approach uncovers multimodal interaction patterns and provides a scalable framework for future research.

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Narrative practice as social action: the reimagining of urban violence from a feminist perspective

Lecture

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Despite being declared a global public health crisis by the WHO, the devastating effects of traffic violence are still keenly felt in many of the world's metropolises, where year after year millions of lives continue to be tragically lost. Based on the assumption that the widespread perception of traffic violence as an inevitable malaise of contemporary society may similarly be reshaped in discourse – this presentation forms part of a broader, ongoing investigation which critically interrogates the construction of blame in the narratives this violence gives rise to. It does so by taking Brazil as a case study, examining newsworthy narratives crafted by traditional media, as well as their textual trajectories: both readers' online comments and recordings of public debates held by a group of feminist bicycle advocates in Rio de Janeiro, of which I am a participant.

For the purposes of this presentation, I zoom in on the narratives of resistance which unfold in these debates – disconcerting stories of everyday urban violence and misogyny featuring unconventional protagonists. In so doing, I seek to reflect on the ways in which they attempt to reconcile their experiences with common sense beliefs regarding rights to public space. Analyses suggest that participants engage in processes of resignification, confronting the territorial norms which simultaneously constrain their agency as they reimagine the social order of traffic. The performances which emerge from their narrative practice oscillate between the articulation of symbolic femininity – in which vulnerability is foregrounded – and symbolic masculinity, in which physical prowess is celebrated, pointing to the modern-day conflict between the furthering of a feminist agenda and the simultaneous need to project a post-feminist subject: courageous, resilient and undeterred by the threat of everyday violence.

Moreover, though these performances work to shift blame from the victims of traffic violence and thus challenge media representations identified in the broader study, they largely fail to level responsibility at the State or society more widely speaking, enabling the issue of structural violence to be neatly sidestepped. Violence is rather perpetrated by (and in many ways against) deviant individuals as part of a postfeminist project in which the language for talking about structure becomes unspeakable.

The study thus highlights the ways in which gendered norms, their negotiation and rearticulation may be intricately bound up with the discursive neutralization of violence in contemporary urban centres, pointing to the need to broaden debates on both the inevitability of this violence and its gendered dimensions so that cities around the world may eventually be reconstrued as inclusive spaces.

Navigating Claims about Health: How Health Literacy Shapes Doctor-Patient Interactions

Lecture

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Research continues to illustrate the relationship between limited health literacy and health disparities, yet there remains limited research assessing exactly how health illiteracy unfolds during the medical visit. Using a dataset of 52 pediatric primary care acute illness visits recorded in 2000-2002, this study consists of 11 instances in which some gap of health understanding is made clear by a pediatric patient's parent. Each case was refined using Jefferson Transcription System and robustly analyzed using a standard approach within the conversation analytic tradition.

Findings from this study demonstrate how parents reveal what I term "health illiteracy" in both volunteered and responsive positions during the medical visit. This study also shows physicians orienting to volunteered statements revealing health illiteracy as warranting a primarily "corrective" uptake while contrarily orienting to responsive statements revealing health illiteracy as warranting *both* a "corrective" and "educational" response. Here I define "corrective uptake" as a practice that focuses on clearly marking the parent's claim as incorrect and "educational uptake" as one that marks a parent's claim as incorrect before additionally providing a correct explanation to mend the illiteracy.

In this dataset, parents whose initiating emergences of health illiteracy received corrective uptake subsequently initiated post-expansions challenging the physician's correction. In pushing back on physician correction, these parents prioritized justifying the rationale behind their illiteracy over building understanding of their misdeeds. Physicians did not treat these challenges as dismissible manners, and instead oriented to this struggle for epistemic authority by reinstating their correction in their subsequent responses. By contrast, parents whose health illiteracy emerged in a responsive position were generally receptive to physicians' educational uptakes. They implored a range of subtle yet direct communication practices to demonstrate their engagement and alignment with the physician. In doing so, both physicians and parents oriented to the necessity of orienting to that moment as an opportunity to build health literacy.

This study reveals that the sequential position through which parents make evident their health illiteracy may be indicative of the "type" of patient they are. Engaged patients are characterized as vocal and more likely to challenge their physicians' statements, a characteristic evidenced through the pushback physicians received in response to their corrective uptake of parents' initiating statements of health illiteracy. Given that initiating statements of health illiteracy are volunteered, it is likely that these parents are generally more active and engaged parents. It can similarly be expected that parents whose health illiteracy was revealed in the responsive position tend to display a conciliatory participation style in which alignment is prioritized.

In general, engaged patients tend to be from white racial backgrounds and/or higher socioeconomic statuses, while conciliatory patients tend to come from marginalized racial groups and/or lower socioeconomic statuses. Though these characteristics are not mutually exclusive, race-class demographics may be inextricably linked to subsequent participatory styles. Understanding how different groups approach communicating health knowledge is an important first step towards implementing practices to address the poor health outcomes that are associated with limited health literacy.

Navigating the Space Between Humans and AI Dialogue Partners: A Conversation Analysis of Their Orientations to Sequential Progressivity

Lecture

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Since its public release in 2022, ChatGPT has reshaped traditional perceptions of artificial intelligence (AI) by demonstrating an exceptional capacity for engaging in nuanced, human-like conversations. This development has opened new avenues for exploring human-AI interactions, particularly regarding the potential for AI to serve as a smart dialogue partner. This study employs conversation analysis to investigate the orientations of both human and AI participants to sequential progressivity in their interactions. Our data include four hours of video recordings of 20 English talks between human participant and the ChatGPT voice speaker. The analysis focuses on the management of inter-turn gaps and silences, repair and the disagreements, examining how both human and AI participants navigate turn-taking and achieve sequential progressivity. Our major findings reveal that: 1) during inter-turn gaps and silences, human participants display agency by engaging in more interactional work to elicit AI's responses; 2) both human and AI participants orient to trouble sources in their talks, with other-initiated repairs occurring more frequently, wherein the human speaker is the "other"; and 3) despite the lack of visual and non-verbal resources, the ChatGPT voice speaker exhibits perceived humanness and displays "autonomous" agency (Pelikan et al., 2022) in managing disagreements. This study demonstrates how human-AI interactions adapt to the distinctive capabilities of AI systems while operating under the mechanism of human-human interactions. The findings underscore the potential for AI to be a smart dialogue partner and highlight the significance of developing adaptive and responsive design in AI language tools.

Keywords: conversation analysis; human-AI interaction; orientation; sequential progressivity

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Negative (im)politeness revisited: Evidence from moral coercion in Chinese public spaces

Lecture

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Many scholars have long argued that Brown and Levinson's (1987) notion of negative face is inadequate for explaining politeness in Chinese culture. However, confusion remains regarding what constitutes negative face within this context. This paper aims to analyze and revisit negative (im)politeness based on incidents of moral coercion in Chinese public spaces. The results reveal that negative face in these settings is fundamentally associated with autonomy and moral self-determination. It is suggested that a moral dimension be incorporated into the etic conceptualization of negative face. Furthermore, the findings indicate that acts of moral coercion represent an emic manifestation of "coercive impoliteness" (Culpeper, 2011). This paper has important implications for theories of negative (im)politeness, as well as for understanding the interconnections between face, morality, and public (in)civility.

Negotiating multilayered diasporic identities in interaction: Iberoamerican migrants in French Guiana

Lecture

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The talk analyzes the negotiation of multilayered social identities and group belonging among Iberoamerican migrants in multilingual French Guiana, adopting a constructionist approach.

Based on recordings and semi-guided interviews conducted with a total of 60 Iberoamerican migrants, the ideological construction of group belonging and the emergence of respective indexical linguistic features in a highly dynamic multilingual society will be examined.

In a first step, it is shown that there are not only different designations for Spanish-speaking migrants in French Guiana, but that these designations are used by different social actors to refer to different groups of Spanish-speaking migrants, thus stressing the importance of research on denominations. In a second step, it is shown how multilayered social identities – namely as Hispanic, Southamerican and Guyanese – are constructed through discursive practices that reveal competing linguistic ideologies. Particular attention will be paid to constructions of a ‘Peruvian’ Spanish and the group of Spanish-speaking migrants associated with it. Specifically, it will be shown that the vast majority of linguistic features that have come to be regarded as indexical of ‘Peruvian’ Spanish in French Guiana are, in fact, features generally attributed to Andean Spanish. This is interesting, because these Andean features are highly stigmatized in Peru.

In a last step, thus, it will be discussed why and how certain linguistic features, in this case features from Andean varieties of Spanish, may acquire particular sociopragmatic values in diasporic contexts. Thus, for example, a continuous use of clause-final “nomás”, typically associated with Andean variants of Spanish, is observed in the speech of migrants who come from the coastal regions of various Southamerican countries. It will be argued that such linguistic features become indexical in the construction of newly emerging, transnational diasporic groups, and that, as such, they can acquire different – and even more positive – sociopragmatic values than they are attributed in the migrants’ home country.

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Overcoming Pragmatic Barriers: Question–Answer Instruction for Effective English Interaction among Japanese Learners

Lecture

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This study aims to analyze the effects of English interaction instruction on Japanese learners of English and explore the challenges associated with it. Specifically, it examines question–answer interactions and how learners' interactional behaviors evolve (or do not) as a result.

Discourse analysis has revealed the differences in interactional behaviors and their interpretations between languages. It has also elucidated that these differences often lead to misunderstandings in intercultural communication (e.g., Gumperz, 1982). On the other hand, effective methods for teaching interaction skills to language learners remain an area of ongoing research.

Japanese learners of English frequently encounter challenges in communication. When interacting with native or non-native English speakers, they struggle to effectively engage in conversations, and sometimes they are misinterpreted to be blunt or unfriendly due to their interaction style (e.g., Terauchi et al., 2008; Tsuda et al., 2015; Otani, 2024). This issue cannot merely be attributed to limited linguistic competence; a key factor is the difference in interaction styles between Japanese and English. In other words, interaction norms and styles from Japanese tend to transfer to their English communication. Moreover, a lack of instruction in interactions exacerbates the problem (Otani, 2024).

Therefore, it is imperative to provide appropriate instruction in English interaction skills. While some studies have suggested that interactional skills are acquired by studying abroad or through extended immersion in the target language environment (e.g., Doehler & Berger, 2018), many Japanese learners of English lack such opportunities and instead rely on classroom learning. This underscores the need to explore how interactions can be effectively developed in a classroom setting, particularly when the underlying cultural values on interaction, such as those in Japanese and English, differ significantly. This study aims to address these challenges.

In Japanese culture, making enquiries during a conversation, especially with unfamiliar individuals, is not always preferred, as it may pressure the respondent, intrude on personal boundaries, or reveal the interlocutor's inability to respond (e.g., Tanaka, 2015; Shigemitsu, 2021). Accordingly, Japanese people tend to avoid asking questions, even during English conversations. However, in English-speaking cultures, making enquiries is construed as showing interest in the interlocutor or the ongoing topic. Consequently, interactions between Japanese learners of English can be perceived as blunt or impolite, leading to potential misunderstandings.

The study consisted of four 90-minute sessions of interaction instruction involving six Japanese learners of English at the CEFR A2 level. The instruction focused not only on teaching English interaction skills, but also on raising awareness of the cultural values that influence preferred interaction styles in English. By comparing learners' interactions before and after instruction, the study evaluates the changes in their interactional behaviors, specifically focusing on question–answer interactions.

This paper provides both quantitative and qualitative analyses of how learners' question–answer interactions evolved through short-term classroom instruction and discusses the implications for teaching interaction in classroom settings.

Performative production of refugees: the case of Venezuelans in Brazil

Lecture

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The Venezuelan exodus is already known as the largest migratory phenomenon in the history of Latin America. According to UNHCR data, 7 million displaced Venezuelans have sought asylum in different parts of the world since 2015. Such movements have been framed according to different and sometimes contradictory migratory categories, showing how complex and insufficient the ways of perceiving contemporary relations between individuals, nation-states and the so-called international space can be. Amidst a myriad of classifications for contemporary human displacement, refuge has historically been a privileged system of protection, but it often imposes restrictive bottlenecks due to strict and exclusionary eligibility processes. Despite these obstacles, around 150,000 Venezuelans have been formally recognized as refugees in Brazil, giving rise to prolific debates on the political instrumentalization of this decision (Santos, 2020; Martino & Moreira, 2020).

In this lecture, we look at the case of Venezuelans in Brazil to discuss the complexity of this migratory experience and the contextualized production of the refugee status. Based on a dialogue with studies from various fields – especially interaction studies and the narrative-as-practice perspective (De Fina, 2020), we begin by defining refuge as the result of a labeling process (Goffman, 1963; Becker, 1963) that involves local and translocal discursive practices. Actors and institutions directly linked to the legal and bureaucratic system of refuge, but also political bodies such as the media and national foreign policies, participate in such practices.

Our analysis argues that the process of becoming a refugee may be understood as a set of highly performative (Butler, 1990) storytelling practices in which asylum-seekers need to conform their own and potentially unique experience of displacement with the expectations of a rigid international matrix. More specifically, applicants need to repeatedly produce a credible story in which (1) their departure is constructed as prompted by some form of persecution or another “well-founded fear” and (2) their return to their country of origin is depicted as impossible. More often than not, the official attribution of the refugee status is entirely contingent on whether such narratives are able to circulate within the institutional system without being challenged by agents of authority.

Next, based on the analysis of narratives generated in interviews conducted with Venezuelan asylum seekers on the Brazil-Venezuela border, we show stories that often violate the expectations of international matrices of asylum intelligibility, blurring simplistic binary distinctions between “forced” and “voluntary” displacement or “economic” and “political” motivations. The analyses encourage reflection on sociopolitical and situated factors that act in the negotiation of meaning regarding migratory categories, producing fissures that expose their instability and possibilities of capture.

Performing to take stances and construct identities: A corpus-based multimodal discourse analysis of online graduation song videos

Lecture

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In recent years, many students in Taiwan have created music videos for their graduation ceremonies and uploaded them to YouTube. As graduation music videos have been established as a tradition in Taiwan's graduation season and have attracted considerable media attention, they are significant discourse events worth careful examination. Until now, however, there has been little scholarly discussion about this genre. Therefore, this study sets out to identify linguistic and other multimodal features in these videos, and to explore what stances are conveyed and what identities are constructed there.

A corpus of 53 videos by college students and 130 videos by secondary school students was compiled, with all of them collected from YouTube. These videos were uploaded in either 2023 or 2024. AntConc, a freeware for text analysis, was used to extract keywords from the lyrics. These keywords occur far more frequently in the corpus data than in the reference corpus, i.e., the Academia Sinica Balanced Corpus of Modern Chinese, which has been frequently used in Chinese linguistic research.

The keyword analysis suggests that the recurring themes in the graduation song lyrics include the campus (e.g., *zhōngshēng* 'bell'), dreams and goals (e.g., *mèngxiǎng* 'dream'), journeys (e.g., *lǚchéng* 'journey'), and time (e.g., *shíguāng* 'time'). Some differences are evident between the lyrics by college students and those by secondary school students. For example, the lyrics by the latter feature more emotion-denoting keywords (e.g., *huānxiào* 'laughter'). A closer examination of high-keyness keywords in concordance lines reveals lexico-syntactic and collocational patterns that reflect these students' stances and identities. For example, the keyword *mèngxiǎng* 'dream' frequently serves as the direct object of transitive verbs that denote 'pursuing' (e.g., *zhuīzhú* 'pursue'). This suggests that younger generations are positive about their future dreams, and that they demonstrate agency and see themselves as explorers.

In the multimodal analysis, two common scenes emerge. First, the characters perform their past campus experiences. This evokes a nostalgic atmosphere created by memoirists. Second, a student band performs their graduation song under spotlighting effects (e.g., close-up shots with slow zooms). This not only reinforces the ambitious image of younger generations, but also celebrifies the student performers within the campus setting (see Driessens 2012).

The above analyses demonstrate that graduation music videos constitute a socioculturally-constructed genre with distinct linguistic and multimodal features. Through linguistic expression and multimodal performance, students symbiotically embody their consumption of the campus (cf. Thurlow and Jaworski 2014), and they, within the present rite of passage, take stances toward their key concerns (e.g., their future) and construct related identities.

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Place Names as Indexicals: Analyzing Conversations from Public Hearings on Environmental Pollution Issues in Hawai‘i

Lecture

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This paper explores the significance of juxtaposing place names in English (Red Hill) and Hawaiian (Kapūkaki) during discussions about water pollution on Oahu, Hawaii. By examining how participants achieve specific interactional goals through this bilingual practice, the study highlights the social implications of language choice concerning the use of place names (Herman 1999; Louis 2011; Nash 2018). The historical backdrop of the Hawaiian Islands reveals that in the late 19th century, the United States occupied Pu‘uloa, known as Pearl Harbor, after signing a reciprocity treaty with the Hawaiian Kingdom. This bay became a focal point during World War II, leading to the construction of a large underground fuel storage facility amid rising tensions between Japan and the U.S.

The inquiry focuses on how different language uses—English or Hawaiian—create distinct social meanings when referring to this facility and its surroundings. To investigate this, the paper analyzes interactions from a January 2022 hearing of the U.S. House Armed Services Committee, comparing these to a similar panel discussion at Kanāeokana, which included Hawaiian youth.

Central to the analysis is Congressman Kaiali‘i Kahele, a representative from Hawaii and a key participant in both settings. Kahele, originally from the Big Island, served in the military before being elected to the state legislature and later the U.S. House of Representatives in 2020, becoming the second federal representative of Native Hawaiian descent. Although he was a sitting congressman during the analyzed hearing, he lost the Democratic primary for the gubernatorial election later that year, resulting in a single term in office.

The analysis reveals significant differences in Kahele’s speech acts across the two meetings. In the subcommittee hearing, he spoke rapidly and assertively, using minimal Hawaiian vocabulary—primarily limited to place names and greetings. This formal register indicated a professional, equal exchange with U.S. lawmakers and Navy officers. In contrast, during the Kanāeokana panel discussion, Kahele’s speech was slower, more conversational, and included a richer use of Hawaiian vocabulary, reflecting a connection with the youth. This shift in register underscores Kahele’s identity as a Native Hawaiian and his commitment to engaging with the concerns of younger generations.

Overall, the findings suggest that Kahele adeptly navigated different linguistic registers to align with the contexts of each event, demonstrating the importance of language choice in shaping interactions and identities within public discourse. This paper contributes to understanding the interplay between language, identity, and socio-political issues in Hawaii, particularly in relation to environmental concerns and cultural heritage.

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Politeness and Face-Threatening Acts in Nepali Drama

Lecture

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This paper examines the dynamics of politeness strategies and face-threatening acts (FTAs) in Nepali drama. In societies like Nepal, where social interactions are deeply influenced by culturally rooted respect and sensitivity to hierarchical relationships, understanding these elements is essential for grasping the complexities of interpersonal communication. This study analyzes how Nepali dramatists utilize politeness strategies—such as honorifics, indirectness, and deference—to navigate sensitive conversations, establish social distance, and express respect within the intricate framework of societal norms and power dynamics. Conversely, FTAs, which include interruptions, direct criticisms, and open disagreements, are carefully scripted to illustrate how characters confront conflicts, manage power struggles, or assert their agency within a context that often demands adherence to traditional values. Through a qualitative analysis of selected Nepali plays, this research highlights how characters strategically employ politeness to maintain social harmony or invoke FTAs to challenge existing social norms and assert their identities. The findings reveal that while politeness strategies typically reinforce traditional values, instances of FTAs serve as critical moments of conflict and transformation, illustrating the ongoing evolution of social dynamics in Nepalese society. For instance, the use of indirect speech acts and honorifics may function to express deference and respect in interactions, whereas moments of direct confrontation through FTAs can signify a character's quest for autonomy or an assertion of agency, reflecting broader societal tensions. This analysis also engages with comparative contributions on politeness and FTAs from other dramatic traditions, providing a cross-cultural context to better understand how conversational strategies in drama reflect broader societal values. By situating the exploration of Nepali politeness and FTAs within an international framework, this paper offers valuable insights into the intersections of language, culture, and identity in dramatic texts. Such a perspective not only enriches the understanding of Nepali drama but also contributes to the global discourse on the pragmatics of communication in theatre. Furthermore, the study underscores how Nepali drama functions not only as a source of entertainment but also as a significant cultural mirror, offering audiences profound insights into societal expectations around communication. The analysis of politeness strategies and FTAs highlights the intricate ways in which language both sustains and challenges social order, revealing the subtle power dynamics at play. Ultimately, this research represents a significant contribution to the field of conversation analysis in drama, enriching the broader discourse on sociolinguistics, cultural pragmatics, and the complexities of human interaction within theatrical contexts.

Politeness and Impoliteness in Business Japanese Discourse: Communication Patterns between Native and Non-native Japanese Speakers

Lecture

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The number of international workers in Japan reached an all-time high in 2023. According to recent research by DISCO Inc. (2023, p. 10), the primary challenge in working with international employees relates to Japanese communication skills within the company. To investigate this issue and propose solutions, this presentation examines how politeness and impoliteness strategies are deployed by native and non-native Japanese speakers in workplace discourse (Leech, 2014).

The study investigates challenges faced by international employees from diverse cultural backgrounds in two contexts: initial informal small talk with Japanese supervisors (first-time encounters) and formal improvement suggestions to Japanese supervisors. The analysis compares politeness and impoliteness features in formal and informal business Japanese discourse through role-play conversational data, utilizing both video and audio recordings (Coupland, 2000; Murata, 2014).

The results of the qualitative analysis are as follows:

1. More impoliteness features were observed in informal style compared to formal style, while formal style exhibited higher frequencies of politeness markers, particularly in the use of honorifics, directness levels, and register shifts between plain and polite forms (Murata, 2015).
2. Non-native Japanese speakers (multinational employees) demonstrated greater challenges than native speakers (Japanese supervisors) in linguistic, sociolinguistic, and sociocultural competencies.
3. Non-native Japanese speakers with lower language proficiency encountered more significant challenges in managing both politeness and impoliteness compared to those with higher proficiency. However, both groups exhibited influence from their native language patterns and sociocultural norms.
4. The linguistic and communicative adjustments made by native Japanese speakers (supervisors) proved crucial for facilitating effective interaction.

These findings suggest that particular attention should be paid to international employees' challenges in linguistic, sociolinguistic and sociocultural competencies when developing career support and job-hunting programs (Taguchi & Roever, 2017; Lightbown, 2022). Moreover, incorporating authentic conversational examples and animations, as used in this study, can enhance classroom activities (Roever, 2021). Our analysis further indicates that understanding the influence of multinational sociocultural norms and supervisors' accommodation strategies can provide practical insights for improving cross-cultural management and communication training. The implications extend to developing more effective training programs that address both linguistic competence and cultural awareness in business Japanese communication, with particular emphasis on the strategic use of formal and informal styles in different workplace situations. This research contributes to both theoretical understanding of workplace discourse and practical applications in business Japanese education.

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Pragmatic Analysis of Emotional Stances in Online Multi-party Interactions

Lecture

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Pragmatic stance research primarily focuses on constructing interactants' stances and their pragmatic outcomes, with little attention to the communicative characteristics and pragmatic outcomes of stance negotiation in multi-party interaction contexts. This paper uses online comments triggered by incidents of teacher violence as linguistic data. It integrates the theory of emotional stance, the stance triangle theory and dialogic syntax theory, and moral pragmatics theory to propose a pragmatic interpretive framework for emotional stances in multi-party interactions. Based on this framework, the data is analyzed, and the study finds: (1) online communicators form alliances and construct group identities by expressing negative emotional stances towards the implicated teachers; (2) based on shared emotional stances and the group identities they construct, these online communicators aim to build and maintain a set of professional ethical norms for teachers, with core elements such as "patience" "love" "respect" and "conscience". This study focuses on how communicators accomplish things through affect, intending to offer insights for the pragmatic study of emotions and the pragmatics of intergroup phenomena.

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Pragmatic Markers and Addresser's Credibility in Crisis Communication

Lecture

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One of the pivotal factors influencing the effectiveness of crisis communication is the credibility of the addresser, fostering public trust and confidence in authorities and organizations during crises. Pragmatic markers play a crucial role in establishing the addresser's credibility by modifying the pragmatic force of speech, conveying a sense of sincerity, transparency, and reliability in the communication process. However, despite their potential significance, pragmatic markers are seldom explored in the realm of crisis communication.

Therefore, this study aims to investigate the use and effectiveness of pragmatic markers in establishing, reinforcing, and restoring the speaker's credibility in the official Arabic discourse of COVID-19 crisis communication in Oman. The dataset encompasses 23 press conferences from Oman's COVID-19 Supreme Committee. Recognizing crisis communication's inherently persuasive nature, the study employs a rhetorical approach, focusing on ethos—the addresser's credibility.

The analysis is twofold. Firstly, it centers on identifying strategies to fulfill the rhetorical appeal of ethos, utilizing the speech act as the unit of analysis. Secondly, if pragmatic markers are present in these speech acts, they will be classified based on type, frequency, and function. Initial findings indicate the use of six rhetorical appeal strategies, including demonstrating personal credentials and values, restoring credibility by defending oneself and attributing blame to others, making reference to credible sources, and accepting uncertainty. It is important to note that this abstract represents work in progress, with ongoing coding of pragmatic markers. Results will be available by the time of the conference.

This study's outcomes aim to shed light on the illocutionary effect of pragmatic markers on communication during disruptive events that pose significant risks to the public. Understanding the role of pragmatic markers in crisis communication contributes to enhancing the effectiveness of communication strategies in the face of challenging situations.

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Pragmatic reasoning and executive functions in conversational awareness among children aged 3-to-4

Lecture

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Pragmatic awareness, essential for effective communication, is primarily realized through understanding Gricean maxims. Developmental studies show that when asked ‘Where’s mommy?’, 3-year-olds can identify non-truthful and irrelevant responses (e.g., “in the sky” and “it’s hot”), while accepting under-informative and over-informative responses (e.g., “in the world” and “in a café where coffee is sold”). This reflects children’s early sensitivity to the maxims of Quality and Relevance but not to Quantity I (under-informative) and Quantity II (over-informative).

Despite the importance of these maxims in characterizing the developmental trajectory of pragmatic awareness, the cognitive processes and potential interconnections among the sensitivity of maxims remain understudied. This study therefore investigates how 3-to-4-year-old children’s sensitivity to maxim violations is associated with their executive functions (EF) and pragmatic reasoning abilities, which respectively represent cognitive resources management and the ability to infer speakers’ intention.

70 Cantonese-speaking children aged 35 to 51 months participated in three tasks. First, a conversational violation task assessed children’s sensitivity to the four maxims by identifying a “silly” (maxim violated) response between two puppets. Second, a speech act comprehension task evaluated pragmatic reasoning, where children inferred a mother’s emotion from a direct speech act (“Stop watching TV”) or an indirect one (“The noise gives me headaches”). Third, an EF battery tested cognitive flexibility, working memory, and inhibition (separate tasks for interference suppression and response inhibition).

Results revealed interconnections among maxims. Sensitivity to Quantity II (over-informative) sensitivity was predicted by sensitivity to Relevance and Quantity I (under-informative) by Quality, suggesting that understanding one maxim may facilitate the understanding of another.

Further analyses show that EF and pragmatic reasoning uniquely contribute to sensitivity to violations of different maxims. Specifically, interference suppression mediated the relationship between sensitivity to Relevance and Quantity II, suggesting the ability to filter out irrelevant information helps to suppress less appropriate interpretations, thereby enhancing children’s sensitivity to over-informativeness. Conversely, pragmatic reasoning ability is more associated with Quality and Quantity I, suggesting that the capacity to infer speakers’ intention is essential when children encounter false or under-informative utterances.

This study highlights the differentiated roles of EFs and pragmatic reasoning in developing maxim understandings. These findings contribute to the discussions on how pragmatic awareness develops as an integrated system and have implications for designing strategies to enhance pragmatic skills in early childhood.

Pragmatic Strategies for Meaning Negotiation in EFL Learners' Conversations with Chatbots

Lecture

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This study explores how English as a Foreign Language (EFL) learners negotiate meaning in task-oriented interactions with chatbots, particularly in response to expectation deviations caused by the chatbot's violations of Gricean maxims. While prior research has predominantly adopted pedagogical or teacher-oriented perspectives with learner engagement underrepresented, this study shifts the focus to how learners actively regulate meaning-making in conversations with chatbots.

To investigate the interactional process, we analyzed 120 interaction transcripts from 12 Chinese university students, all of whom were high-proficiency EFL learners with prior experience using large language models for tackling learning tasks. Through qualitative analysis of these interactions and retrospective interviews for triangulation, we found that learners employed a range of strategies, such as clarification, verification, refocusing, and contextualization to address communicative challenges which included untruthfulness, over-explanation, irrelevance, and incoherence. These strategies underscore learners' active engagement in meaning negotiation with chatbots who are positioned as a collaborative knowledge co-constructor rather than a static information source.

This study contributes to research on L2 interactional competence in digital communication contexts. Furthermore, the findings have pedagogical implications for enhancing learner engagement in AI-assisted self-learning and inform the development of more context-sensitive AI language models that better align with human communicative expectations. The study underscores the need for a shift toward more interactive and adaptive educational technologies, where learners actively regulate AI-mediated discourse.

Pragmatics in Action: Deciphering legalese for Pakistani Working Women

Lecture

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Laws form the axis of a social setup, modulating the behaviors and activities of the individuals within a vicinity. However, the language of the law is known for its intricate patterns and convoluting nature, which has often become a major hurdle in the access to justice.

Working Women, particularly, fall prey to this complex legal system due to their lack of cognizance of matters relating to their personal security. While Acts have been introduced for the safety of working women, the context and implicit meanings within the legal language are seldom understood by a vast majority of the intended audience, leading to compromised safety of working places for women.

Hence, the aim of the present study is to unearth the complexity of legal language and generate a user guide to the law for the working women of Pakistan by means of the Protection against Harassment of Women at the Workplace Act 2010 and the Protection against Harassment of Women at the Workplace (Amendment) 2022.

The Harassment Act approved in 2010 is a 14-page long document, which initially describes the complex legal terminologies in the document and later goes on to pronounce the code of conduct.

The Act also incurred an amendment in 2022 which is a five-page long manuscript, following the same pattern as the Harassment Act. While beginning with definition of some of the legal expressions in the document, the Amendment replaces some of the sections present in the previous version, altering the Act on the whole.

The laws in the Act were studied in layers in order to understand the paramount and trivial meanings embedded in the language. Firstly, an initial scrutiny of the text was carried out, adjudging the level of vocabulary and comprehension. Then, an in-depth analysis of the language was conducted in the background of studies relating to the complexity of legalese.

Using such observations and analysis, an initial draft with guide was then primed and pilot-tested. Later on, second, third and fourth level adjustments were made in the draft accommodating the results acquired from pilot-testing. Lastly, the final draft of the user guide was sent to 143 students with 10 years of formal education, currently enrolled in their intermediate year (11th/ 12th year) of education. The user guide along with a multiple-choice questionnaire was circulated among these individuals in order to test if the level of comprehensibility had improved. The analysis of the responses to the questionnaire showed that the students were able to comprehend the law and have a basic understanding regarding the act.

Pragmatics in Animal Action

Lecture

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Recent developments in understanding interspecies pragmatics have provided evidence that animal actions can effectively organize interactions with human actions. In these interspecies interactions, animal actions are indexed as turns (Logue & Stivers 2012; Rossano 2013; Mondada 2019), with an animal speaker capable of generating such turns (Cornips 2022). Animal actions can be categorized into first pair-parts and second pair-parts (Rossano 2013; Mondémé 2023), as well as larger sequential structures, such as sequences of sequences (Peltola & Simonen 2024). These actions are cognitive and can significantly contribute to the meaning-making processes of human speakers.

Evidence of animal action can be drawn from interactions between humans and dogs. In one study (Simonen 2023), a dog owner was recruited to equip her two dogs with GoPro video cameras. The resulting footage (nearly two hours) was transcribed using ELAN and analyzed through conversation analysis. The footage reveals a dog walking session where one of the dogs offers a ball to the owner, who accepts it. This event, involving the animal action, initiates a ball-catching exercise. The owner prepares to throw the ball, while the dog positions itself optimally to catch it. The owner then throws the ball once the dog is ready. At the same time, the other dog, which had been playing with its own ball nearby, seems to anticipate the upcoming ball-catching action, ceasing its play to watch as the first dog performs the action and successfully catches the ball.

From this extract, one can argue that the owner-dog dyad has established a trajectory for the flying ball and that all participants are cognitively aligned in organizing the exercise. This ball-catching exercise serves as a prime example of interspecies pragmatics investigating animal action.

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Pragmatics of tok pilai in Kere

Lecture

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Pragmatics of tok pilai in Kere

This paper reports the results of our collaboration to investigate humour in the existing corpus of Kere language (Rarrick 2017) in Papua New Guinea (PNG). Kere, also known as Tok Ples Kere, is a variety of Sinasina (ISO 639-3: sst). Approximately 1000 people speak Kere, but language shift to Tok Pisin is advanced within the community. The main corpus consisted of twenty hours of video recordings that were archived with the Endangered Languages Archive (ELAR) (Berez & Rarrick 2014).

To examine the pragmatics of humour in Kere/Tok Pisin context, we initially searched for “@” (marker of laughter), “laugh”, and the Tok Pisin word “laf” within the data. The rationale behind this choice was that laughter in interaction has been shown to be connected to the immediately prior utterance to signal non-seriousness (Schenkein 1972; Glenn 2003), humour (Weisfeld 1993) and signalling the laughable (Ginzburg et al. 2020).

The main corpus, which is primarily pre-planned narratives and procedural texts with social and cultural significance, did not result in examples of folk humour. However, we identified examples of the indigenous ways of being playful in a folder that included incidentally collected recordings during the research. This type of playfulness is known as tok pilai (roughly ‘talk play’), in the form of a metapragmatic label, by the insiders themselves and has been mentioned in a few studies (Mühlhäusler, 1979; Schreyer 2019) in the last decades.

As an alternative method, we turned our attention to the contextual clips in the collection. Contextual clips refer to incidentally-collected recordings that provide contextual information, but are not part of a main corpus (Rarrick & Arab, 2025). Contextual clips are excellent resource in studies on folk linguistics. The contextual clips we identified through this research are thus considered a category of (meta)data, as they have significance for investigating topics like humour and tok pilai through socio-pragmatic lens. Speech acts and practices are proven to be more frequent in the unarchived, incidental recordings than those in the main collection. This approach contributes fruitfully to the sociolinguistic examination of ethno-epistemologies in line with previous studies on the topic (Albury 2017; Mizumoto et al. 2020)

In this study, we found that tok pilai is the folk way of humour in PNG. It is better described as ‘playful speech’ and it amounts to an oral tradition of playfulness with language. Using such methods, we propose that, from an emic point of view, tok pilai can be grouped in three categories: a) play on grammar, especially ergative-like constructions; b) word play; and c) unexpected circumstances on the sentence level. These findings are expected to importantly impact future studies in folk pragmatics, especially in exploring indigenous styles of humour.

Pragmatics Revisited in Construction Grammar

Lecture

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Within the framework of Construction Grammar (CxG), a construction is defined as a form-meaning pairing, where form encompasses syntactic, morphological, and phonological properties, and meaning includes semantic, pragmatic, and discourse-functional aspects (Croft 2001: 18). The interface between semantics and pragmatics has been approached in two ways (Huang 2014: 299). The first view holds that semantics pertains to conventional, encoded meanings, while pragmatics involves contextually inferred meanings. The second distinguishes semantics as truth-conditional meaning, whereas pragmatics accounts for non-truth-conditional, context-dependent meaning. Construction Grammar aligns with the first approach, treating the semantics-pragmatics distinction as conventional (Capelle 2017: 116). However, the semantic-pragmatic interface in CxG remains underexplored (Nikiforidou 2009; Capelle 2017; Finkbeiner 2019), partly due to the blurred boundary between conventionalized and non-conventionalized meaning, which often forms a continuum (Langacker 2008: 40).

To address the pragmatic dimension of constructions, I introduce the concept of “Construction Usage Scenario”, which distinguishes two types of usage scenarios: the Frame-general Usage Scenario (semantic meaning of a construction) and the Frame-specific Usage Scenario (pragmatic meaning of a construction). To illustrate this model, I examined the German [[Thanks for] + [X]] construction (Danke für + X) in the Die Zeit Corpus (1946–2018) from DWDS (Digitales Wörterbuch der deutschen Sprache, <https://www.dwds.de/r>). Specifically, I analyzed 591 different fillers occupying the [X] slot and identified two distinct types of usage scenarios.

In Frame-general Usage Scenarios, the [X] slot is typically filled with expressions referring to actions or contributions that positively affect another person. These constructions convey gratitude and can be interpreted without additional contextual information. However, in Frame-specific Usage Scenarios, the construction’s meaning shifts depending on its illocutionary force and the context in which it is used. For example, in a protest setting, “Danke für nichts!” (“Thanks for nothing!”) activates a complaints frame, transforming the conventional gratitude expression into sarcasm or criticism. Thus, the pragmatic interpretation of a construction in a Frame-specific Usage Scenario relies on speech act theory and the contextually triggered illocutionary force.

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Procedural Meanings of Chinese Adversative Discourse Connectives “Danshi”, “Keshi”, and “Buguo”: A Relevance-Theoretic Approach

Lecture

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The purpose of this study is to clarify the meaning of the Chinese adversative discourse connectives 但是 (“*danshi*”), 可是 (“*keshi*”) and 不过 (“*buguo*”) in the relevance-theoretic framework. The meanings of these three discourse connectives have not yet been fully investigated. Zhou (2007) concluded that “*danshi*” indicates a complete contradiction between the assumption derived from the preceding clause and the subsequent clause, leading to the elimination of the former assumption, and that this discourse marker is synonymous with “*keshi*” (hence, they are interchangeable). With regard to “*buguo*”, on the other hand, the assumption of the preceding clause is not eliminated but weakened (Zhou 2007), unlike the cognitive effect of contradiction and elimination that is shared by the adversative discourse connectives.

This study attempts to propose a comprehensive examination of these three discourse connectives in terms of procedural meaning they encode. Procedural constraint analysis can distinguish the subtle differences in meaning between these three similar discourse connectives. In relevance theory, discourse connectives belonging to the same coherence category (adversativity in this study) can be distinguished by the procedural meaning they encode (Blakemore 2002:161). These three connectives exhibit a cognitive effect of “contradiction and elimination” regarding the preceding and subsequent clauses, but we can assume the way of eliminating the preceding clause significantly differs between them.

This theoretical analysis is reinforced by the survey of the BCC corpus (a Chinese corpus released by the Beijing Language and Culture University). “*danshi*” indicates a direct denial of the preceding clause, while “*keshi*” instructs the denial of a higher-level explicature constructed from the preceding clause. The corpus data analysis reveals that “*keshi*” is preferred over “*danshi*” in certain contexts, which is suggested by a tendency for “*keshi*” to co-occur with adverbs like 明明 (“*mingming*”), 偏偏 (“*pianpian*”), 竟然 (“*jingran*”) and 居然 (“*juran*”) that imply “contrary to expectations or predictions” of the propositional content. In contrast, “*buguo*” encodes a procedure that instructs the hearer to deny part of the assumption derived from the preceding clause, which is a different procedure from “*danshi*” and “*keshi*” that deny the entire content of the preceding clause. In summary, it seems that the three Chinese concession discourse connectives encode different procedures: “*danshi*” indicates a direct denial of the preceding clause, “*keshi*” is a denial of the higher-level explicature of the preceding clause, and “*buguo*” exhibits a partial denial of the preceding clause, despite the cognitive effect of “contradiction between the preceding and subsequent clauses and elimination of the preceding clause”.

Proficiency and Topic Shift Sequence in Second Language Mandarin Chinese Discussion

Lecture

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Conversation analysis has demonstrated that the transition from a previous topic to a new topic is systematically achieved and can proceed in a disjunctive or stepwise manner (Sacks, 1992; Maynard, 1980). Previous second language (L2) interactional research on topic shift is relatively rare, and no studies on topic shift have focused on Mandarin Chinese as the target language. This cross-sectional study investigates how L2 learners of Mandarin Chinese develop in their interactional abilities to accomplish topic shift in a dyadic elicited conversation task where pairs of participants discussed an assigned topic. The data were gathered from 48 L2 learners with four proficiency levels and 12 native Chinese speakers.

The current study found both stepwise and disjunctive topic shift. While topic shifts were rarely found among beginners, lower intermediate participants overwhelmingly relied on disjunctive topic shift with a limited set of interactional devices to signal topic shift. Upper intermediate learners commanded more diversified interactional tools, including summative assessment, repetition of the gist of previous talk, disagreement, and discourse markers. They also established co-class membership to transit to new topic in a stepwise fashion. For advanced level participants, stepwise topic shift was more common, and more collaborative efforts were observed in their topic shifts. Chinese native speakers commanded unique interactional devices not found among the learner groups for disjunctive topic shift. For stepwise topic shift, native speakers commonly employed an upgraded statement to indicate the topical potential of ancillary matters, whereas L2 learners usually asked whether the interlocutor is interested in a discussion of ancillary matters. We conclude that increasing L2 proficiency and interactional ability gives learners more diversified linguistic devices for topic shift and enables them to show the linkage of the following topic to previous talk, thereby facilitating stepwise topic shift.

Keywords: Topic shift; Interactional Competence; Conversation Analysis; Chinese as a second language

Recipient design by gesture: Teacher's orientation to students' cultural membership

Lecture

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Teaching is an embodied accomplishment, jointly and contingently achieved with students through the complex management of various action sequences and larger instructional goals (Hall & Looney, 2019). Within the embodied work of teaching, a growing body of literature has identified teachers' use of gestures in educational settings, such as explaining the progressive aspect (Kimura & Kazik, 2017) and temporal concepts (Matsumoto & Dobs, 2017) of L2 English grammar, facilitating unplanned vocabulary instruction (Lazaraton, 2014), and teaching mathematical concepts (Alibali & Nathan, 2007; Alibali et al., 2014). What has been evident in the use of gestures in those educational contexts is that gestures are recipient-designed (Sacks et al., 1974) addressing the asymmetry of knowledge between the teacher and students (Lilja & Piirainen-Marsh, 2022), thereby facilitating students' understanding. Furthermore, the students' use of "return gestures" (Eskildsen & Wagner, 2013, p. 139) serves as a fundamental window into the learning process that may not be accessible through verbal conduct (Kimura & Kazik, 2017).

In addition to considering recipients' content knowledge, another important aspect of recipient design is recipients' cultural membership and identity. Hence, this study examines 1) how the teacher uses gestures that are recipient-designed to the cultural membership of the students with shared cultural understanding, and 2) how they are responded to by the students. Specifically, the study focuses on teacher-fronted instruction as well as small group discussions where the teacher employs Japanese cultural-specific gestures, the *gassho* and *zukkoke* gestures. In a *gassho* gesture, the gesturer places the palms of both hands together (Greer, 2022). *Zukkoke* gestures depict a falling-down movement, comically showing the feeling of light disappointment, the use of which is restricted to TV shows and entertainment. However, in this classroom context, the teacher uses both gestures for instructional and non-instructional purposes.

The data come from 20 hours of video-recorded interaction over two semesters in a lower-intermediate level ESL classroom with almost exclusively Japanese students. The participants are an L1 English teacher with advanced Japanese linguistic and cultural knowledge and 23 students (i.e., semester 1: 9 Japanese and 1 Korean; semester 2: 13 Japanese students). The data were transcribed based on Jefferson's (2004) conventions and a modified version of Mondada's (2016) notations.

Analysis reveals that 1) the teacher's orientation to recipient design secures the progressivity of the activity (Lilja & Piirainen-Marsh, 2019) even without verbal conduct; 2) the non-instructional use of the teacher's gestures (e.g., apologizing, showing appreciation) works as a display of affiliation and engenders affiliative uptake; 3) the students' use of return gestures (Eskildsen & Wagner, 2013) validates the teacher's knowledge of Japanese gestural practices and positions the students and teacher as co-members of a particular intercultural classroom community of practice.

Relationships of Ambivalence in the Social Fields of Fishing and Tourism in a Community on Santa Catarina Island

Lecture

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Contemporary studies have focused on analyzing indexicality in many aspects of discursive practices. By investigating the artisanal fishermen of Barra da Lagoa (Santa Catarina Island - Southern Region of Brazil) and their relationships in the social fields of fishing and tourism in two chronotopes (2001 and 2021), it was observed that the relationship between these two social fields is a scenario of ideological disputes between natives and non-natives of the place. These spaces delimit the stances of the agents, through the values that circulate in them. To understand how fishermen construct and project social perceptions and identities in their discursive practices of their respective fields, this study analyzes the relations of the indexicality of some deictic practices and stances. The interviews of the fishermen of Barra da Lagoa were mapped, identifying and delimiting the co(n)texts of talks that reflect: the social fields of fishing and tourism, the reports and opinions, the deictic indexes (prototypical and non-prototypical) and the stance of the interviewees. The analysis identifies referential shifts of the indexical expressions of person, space, and time that show the fishermen's differentiation and identification of events shared in fishing and tourism.

Relative-Clause-Internal Crossover Phenomena Revisited

Lecture

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1. None

In Tsurusaki (1995), I proposed a functional explanation of *crossover phenomena*, illustrated by such examples as (1a-d), where underlining indicates the intended anaphoric relation between the words:

- (1) a. * Who did he shave t ?
 b. * Who does he say Mary likes t ?
 c. * [Whose mother] does he love t ?
 d. * Who did [the girl he hated] describe t ?

In these examples, the wh-word is dislocated from its original position, crossing over an anaphoric pronoun, to the clause initial position.

To account for these data, the author proposed a functional constraint on anaphoric dependency, the *Presupposedness Constraint on Interpretation (PCI)*: *Elements constituting the presupposition of a sentence must be interpreted independently of the elements constituting the focus of the sentence.* Given this constraint, and assuming that the interrogative word is inherently focal, we can offer a convincing explanation for the crossover effects. In (1a), for example, “Who” constitutes the focus, and the residue of the sentence constitutes the presupposition. Thus, the PCI prohibits “he” from being anaphorically dependent upon “Who.” In other words, the PCI bars the intended anaphoric relation in (1a).

Note, however, that the “relative-clause-internal” (RC-internal) crossover examples defy our PCI-based account:

- (2) a. * the man [who [he hated t]]
 b. * the man [who [his mother loves t]]
 c. * the man [whose daughter [he loves t]]
 d. * The man [who [he said Mary was kissing t]] was lying.

The reason for this is that relative pronouns cannot reasonably be seen as focal —although focal elements are generally undeletable, relative pronouns quite freely delete.

In order to account for the RC-internal crossover effects, Tsurusaki (1996) proposed to assume that the anaphoric relation between the relative word and the pronoun is bound anaphora, and the former must c-command the latter at D-Structure. For example, (2a) looks like (3) at D-Structure (where [...] represents the landing site of *who*) and in this configuration, *who* does not c-command *he*:

- (3) the man [...] [he [_{VP} hated who]]

Thus, the unacceptability of (2a) is explicable as a failure to satisfy the bound anaphora condition.

This solution, however, is unsatisfactory. Considering the fact that the majority of generative grammarians these days prefer to present or design their theories without referring to such syntactic levels as D-Structure and S-Structure, it is desirable, if possible, to formulate the bound anaphora condition without referring to D-Structure. Thus, this paper tries to find a new way of handling the relevant data.

The new approach proposed here is based on the observation that the examples involving the crossing-over of relevant items (e.g. *the man whose daughter he loves) are pragmatically less desirable (needlessly complicated and perceptually more difficult) than their counterparts without crossing-over (i.e. the man who loves his daughter). If so, we can argue that the use of the former runs counter to Gricean requirements on rational use of the language.

Reported Speech and Reported Mental States in Anti-Vaccination Advocacy Communication: A Case Study of Voice for Freedom

Lecture

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Reported speech (i.e. quotation) as a type of metarepresentation (Fetzer & Weiss, 2020), is central to how we construct and interpret social and political realities. Past research has documented the linguistic structures and pragmatic functions (argumentative, interpersonal) of reported speech in different forms such as direct and indirect. For instance, compared with reporting speech indirectly, directly reported speech often offers the audiences a more vivid and animated sense of past conversations and engage them more effectively. However, beyond quoting prior talk or speech, people also report their own thoughts, attitudes, feelings, and emotions, a communicative practice that remains understudied (Vásquez and Urzúa, 2009). To date, prior studies have primarily focused on the pragmatics of (direct and indirect) reported speech, while few have examined how speakers report their own mental states in mediated communication and the social functions this achieves in specific contexts.

This study addresses this gap by analysing how speakers' mental states and prior speech are reported in a novel corpus of data – approximately 18 hours of recordings of Zoom meetings (from December 2021 to late 2022) of a New Zealand-based anti-vaccine advocacy group Voice for Freedom (VFF) during the Covid-19 pandemic. Founded by three women in December 2020, VFF claimed to have over 100,000 members across New Zealand and has gained significant attention and controversy due to their misinformation campaigns. In this paper, our analysis mainly focused on how the founders of this group strategically reporting their mental states (especially their thoughts and feelings) and prior speech (especially from politicians, fellow members and mainstream press) in their online meetings with their members. Our analysis shows that speaker's mental states are much more saliently reported than speech, contrasting with findings in past research that reported speech (RS) rather than reported mental states (RMS) is more commonly used in social interactions. RS often involves reporting others' talk to accomplish social actions such as validating a point made by the founder/speaker (usually through quoting their members' or affiliates' words) or ridiculing their opponents (e.g., government officials) through quoting and mocking their words directly. In contrast, RMS centred on reporting the founder/speaker's thoughts and emotions. Most of RMS occurred in the process of storytelling – speakers' re-accounting of a prior interaction or event. In these instances, RMS does not merely serve the interactional function of storytelling in a more intimate and animated way, but more importantly allows the speakers to propose their own assessment or interpretation of the situation as authentic and veracious; despite that the veracity cannot be fully verified. We contend that RS and RMS are used strategically to present the group's views as "common" and "authentic" in its advocacy against vaccine, vaccination, and other imaginary opponents such the government and mainstream media. This research sheds light (at a micro level) on how advocacy groups such as VFF has used language effectively to influence and mobilise the public in potentially harmful ways, an area warranting further research.

Representation of Gender and Power Dynamics through Dialogue in Nepali Drama

Lecture

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This research investigates the representation of gender and power dynamics through dialogue in the published selected Nepali drama texts. Gender and power relations are intricately woven into Nepal's cultural and social fabric, with dramatic texts serving as a reflection, reinforcement, or challenge to these structures through meticulously crafted dialogues. By focusing on the ways characters use language to navigate and assert authority, this study reveals how Nepali dramatists depict social hierarchies, gendered expectations, and evolving power relations within society. In Nepali drama, dialogue transcends mere narrative function; it becomes a mechanism for expressing and interrogating gender and power dynamics. The analysis zeroes in on interactions between male and female characters, particularly examining aspects such as tone, assertiveness, interruptions, and silences, which are culturally coded to signify dominance, submission, or resistance. For example, dialogues of male characters often embody societal authority and assertiveness, while female characters may employ language that reflects compliance, negotiation, or defiance within their roles. This interaction exposes both traditional and shifting attitudes toward gender and power, offering audiences a mirror to Nepalese society and its evolving norms.

The study centers on selected Nepali drama texts that illustrate how characters leverage dialogue to assert or resist power, scrutinizing the linguistic cues that signify respect, control, or defiance. This exploration emphasizes how turn-taking, politeness strategies, and interruptions function within a cultural context to depict gendered power dynamics, unveiling implicit societal values related to status and hierarchy. Often, female characters utilize indirect language and strategic silences to navigate patriarchal expectations, while male characters employ more direct language to reinforce or contest authority. These subtleties within dialogue provide critical insights into how power relations are enacted and questioned in Nepalese society.

Additionally, this research engages in cross-cultural comparisons with analyses from other dramatic traditions, enriching the discussion on how conversation analysis in drama reflects global societal hierarchies and gendered expectations. By situating Nepali drama within broader frameworks of sociolinguistics, gender studies, and cultural pragmatics, the study contributes to understanding how language in drama both sustains and critiques social structures. Ultimately, this research aims to underscore Nepali drama's role as a cultural narrative that explores gender and power, offering nuanced insights into how these dynamics shape interpersonal interactions. The analysis emphasizes the significance of dialogue as a medium for expressing and challenging cultural values surrounding gender and authority, thus contributing to the broader discourse on gender dynamics and power relations.

Saying“xiè ”Ostensibly on Social Media among Chinese Youth Group

Lecture

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This study investigates the Chinese ostensible “xiè” (thanking) on the social network of WeChat, aiming at answering two research questions: 1) what are the pragmatic features of ostensible thanking in Mandarin Chinese? 2) what are the illocutionary meanings of ostensible thanking in Mandarin Chinese? The study is primarily qualitative one, with its data collected through the WeChat history of the participants. The data analysis follows two steps. Through the interview with the participants and the retrospective verbal reports by them, the illocutionary meanings of the ostensible thanking are preliminarily analyzed and elicited. Following it, data is analyzed by partly referring to ostensible features by Isaacs and Clark (1990). Based on the two steps involved, the pragmatic meanings or communicative meanings of the ostensible thanking are qualitatively looked into. The results show that pragmatic implication of ostensible gratitude indicates: a) Being perfunctory; b) Being sarcastic; c) Being speechless; d) Closing the ongoing topic; or e) Random combination of the above four. Current investigation will contribute to the relevant research in two ways: the pragmatic features in contrast with the genuine thanking will help interlocutors to identify ostensible “xiè” (thank); and the illocutionary meanings will help interlocutors know more about the communicative purposes of the ostensible speech acts in Chinese—a “xiè” (thank) may mean more than its literal meaning. This intended research will add to the body of literature of the ostensible speech acts by broadening its topic and scope of study.

Shifting Speakers: The Politics of Illocutionary Agency

Lecture

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Austin (1962) argued that when we speak, we do not just utter words; we also perform actions with words, speech acts. Drawing on Austin, contributors to philosophical debates about silencing argue that silencing occurs not only when one is ‘gagged’ and prevented from uttering words, but also when they fail to perform their intended speech acts with their words. Otherwise put, silencing may occur when one’s utterance fails to have its intended force, as when the force of a woman’s utterance shifts from an order into a request due to hearers’ distorted uptake (Kukla 2014).

But what if, instead of the *force* being twisted and shifted, the *speakers* of speech acts are twisted and shifted? You may make an utterance that has the force that you intended, but your speech act may turn into someone else’s speech act, and vice versa. This possibility has been overlooked despite its theoretical and political significance. In this presentation, I identify the neglected phenomenon of shifting speakers, which occurs when the speaker of a speech act changes such that what was initially agent A’s speech act ends up being another agent B’s speech act.

For instance, after the deadliest train crash in Greek history, victims’ relatives formed a group and tried to collectively protest the government’s responsibility for the crash through the group’s president, Karystianou, who delivered a speech on the group’s behalf. However, government-affiliated politicians responded as if the protest was *Karystianou’s* rather than *the group’s*. Karystianou and the group were too disempowered to correct these distorted responses. The speech, I argue, *became* Karystianou’s protest. The speaker shifted: what started as the group’s protest turned into a grief-stricken mother’s lonely protest.

To argue for shifting speakers, I precisify the notion of ‘speaker’, bringing together Goffman’s work on footing (1981) and Austin’s work on speech acts. Then, I argue that speakers can shift just as force shifts, drawing on theorists who view force as hearer-dependent, plastic, and negotiable (McDonald 2022; Sbisà 2023; Witek 2015) and adapting their approach to facts about force to apply it to facts about speakers.

I explore how speaker-shifts can be politically weaponised, curtailing the discursive agency of the disempowered in two ways. One is *speaker diminishment*, where powerful hearers act as if someone speaking for a disempowered group only speaks for herself and diminish the collective speaker into a lone individual (as in the example above), ‘erasing’ the group from the speech act. Another way is *speaker conscription*, where powerful hearers act as if someone speaking for herself speaks for a group, and coercively conscript the group as the speaker of a speech act that it did not want to perform. Unlike extant accounts of how hearers obstruct illocutionary performances, in our cases hearers manipulate *who* does something with words rather than *what* is done with words.

I conclude by indicating that I have not exhausted but only opened the space of politically significant speaker-shifts, outlining how speaker-shifts can be further weaponised, giving hate speech strength and deniability.

Signaling Who Knows Better : Particles **hao** and **ao** as indicator of epistemic authority in Northeastern Mandarin Chinese

Lecture

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Based on natural data, this paper investigates the two interpersonal tag particles **hao** and **ao**, adopting the constructional approach (Croft 2022; Traugott 2017), epistemic indexing in interactional linguistics (Couper-Kuhlen & Selting 2018), and Theory of Creation of Meaning (LaPolla 2015). We focus on the particle's signaling of knowledge directness, the constructional meanings of "**XXX hao**" vs "**XXX ao**", and their interactional functions, by comparing these two constructions with zero-tagged "**XXX**".

We propose, **hao** and **ao** are reflexive metalinguistic discourse particles that are used not only to refer to the speakers own utterances, but also carry on the performative function in Austin's (1962) sense, specifically, **hao** for asking and **ao** for telling. Just for this reason, **hao** and **ao** are often used in the face to face talk, and have different linguistic behaviors from other SFPs (Fang & Hengeveld 2022). First, it always occurs at the outermost of the sequences of particles, and there may exist the prosodic pause between the particles and their host utterances. Second, they operate on the scope of the whole preceding utterance, which may constitute of several consecutive sentences or clauses, not just the immediate preceding one.

As for the epistemic indexation (Heritage & Raymond, 2005; Raymond & Heritage 2006), they are both used to call on the recipients attention, yet they are different in terms of the engagement (Evans et al. 2018a,b) and inference of the recipients' knowledge/attentional state (LaPolla 2015). For **hao**, the speaker assumes he and his recipient have certain shared knowledge (Enfield 2011), but the speaker downgrades his epistemic stance and positions the recipient as the epistemic authority, whereas for **ao**, the speaker assumes or presumes the recipient is in the inferior epistemic status and/or not in an attentive state. The indexations of knowledge/attention attribution and distribution of **hao** and **ao** are opposite in terms of who has the epistemic authority (Drew 1991; 2018).

The two interpersonal tag constructions have different pragmatic functions: **Hao-tagged** constructions have the core meaning of seeking for confirmation and agreement on the proposition. On the contrary, **Ao-tagged** construction have the core meaning that the speaker are telling the recipient something that he assumes the recipient may not know or attend at the speaking time. The **hao** and **ao** in these constructions are the index of who knows better compared to zero-marked form. The functions of these particles are not so much epistemic indexical as ostentative marking of speech act of telling vs. Asking (Krifka 2024, and the particles should be counted as the spinal elements for the interaction (Dingemanse 2024 Wiltchko 2021).

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Sincerity Paradox: An Attempt to Catch the Elusive Phonetic Encoding of Sincerity in Apologies

Lecture

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While the encoding of sincerity in expressive speech acts such as apology and gratitude is most likely a mixture of non-linguistic and linguistic features, previous research by the authors (2023) has shown that the phonetic encoding of sincerity is detectable to some extent. However, compared to the speech communication of other psychological states, such as anger and happiness, its encoding is not as clear. The authors hypothesize the difficulty in detecting clear phonetic features may be partly explained by the paradox that the hearer may search for an unintentional indications of sincerity when the speaker tries to intentionally encode sincerity.

We investigated the (in)stability of phonetic encoding of sincerity using 1,070 tokens of recorded apologies. The data were collected from a group of subjects ($n = 44$, “Speakers” hereafter). They were provided with 80 scenarios and asked to give scores on how remorseful they would feel on a 100-point slider scale and then they produced utterances of apology according to how they felt in each scenario. The data were rated by another group of subjects ($n = 39$, “Raters” hereafter), who listened to the recorded tokens and rated how apologetic each stimulus sounded on a 100-point scale.

Correlation coefficients were calculated for each pair of Speakers and Raters. Needless to say, some pairs had higher correlations while others received lower correlations. As we closely examined the data, we noticed that certain Speakers (hereafter “H Speakers”) had high correlations with many of the Raters while others (“L Speakers”) had mostly low correlations. While the two groups did not seem to be differentiated solely by the phonetic features of sincerity reported by the authors (2023), speech tokens of H Speakers actually sounded like “better” apologies, which suggests some speakers are indeed “good” at producing sincere-sounding apologies. Based on our data, such individual differences were greater for the encoding rather than decoding of sincerity. Indeed, the variance of the correlation coefficients among Speakers (mean = 0.10 / sd = 0.13) was much greater than that for Raters (mean = 0.1 / sd = 0.05). The difference was statistically significant ($F(43, 38) = 7.38, p = .001$). If the phonetic system of encoding of sincerity were more stable, we would expect more variance among Raters’ performance relative to Speakers’. The fact that Speakers’ performances show much greater variance than those of Raters seems to indicate that the phonetic encoding of sincerity is not a very stable system. The imperfect performance of encoding sincerity may explain the holistic phenomenon that, while we can intuitively tell sincere-sounding apologies from not-so-good ones, we cannot detect clear phonetic features between them. Since we as hearers seem to search for an unintentional element in detecting sincerity, phonetic features that speakers intentionally encode probably do not consistently function well to convey sincerity.

Sociocultural factors influencing humorous practices in ELF workplace interactions

Lecture

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A nuanced understanding of cultural contexts and traditions is essential for constructing and interpreting conversational humor across cultures, particularly when English is used as a lingua franca (ELF) in international workplaces. This paper addresses the relationship between cultural implications and conversational humor in ELF workplace contexts. The study demonstrates that participants from different cultures can leverage their differences to enhance the dynamics of interactional humor. The dataset comprises approximately 11 hours of audio recordings of face-to-face encounters between colleagues from the ACE corpus (ACE, 2020).

Previous research has primarily concentrated on how distinct cultures differ in their conventions about the use of humor. These differences can lead to misinterpretations, thereby jeopardizing interpersonal relationships (Davies, 2022). Some recent studies have also emphasized the relationship between conversational humor and cultural conceptualization within a cognitive framework (Stankić, 2017). However, relatively little attention has been paid to how cultural factors influence the development of conversational humor in Southeast Asian ELF workplace settings.

This analysis is grounded in the interactional pragmatic framework and offers insights into how cultural influences shape humorous practices in ELF workplace interactions. These influences are multilayered, encompassing organizational, regional, and national levels (Spencer-Oatey et al., 2022). The organizational level pertains to workplace culture; the regional level relates to the national culture of the workplace's location; and the national level refers to each participant's culture. These layers are fundamental to producing and interpreting humorous practices through inference—a key feature of sociopragmatics—in three ways.

Participants collaboratively construct humorous practices that generate meaningful inferences about their sociocultural norms, reflecting the cultural heritage and values of their communities (Baker, 2015). By leveraging these inferential cultural constructions, individuals can communicate humor through various means: violating sociocultural norms, elevating targets above these norms, or stating truths or falsehoods to imply these meanings. Understanding these cultural contexts in the creation of conversational humor is essential for developing pragmatic skills. These skills enable workers to navigate interpersonal relationships effectively, particularly in diverse and global workplace environments. Mastering the nuances of conversational humor allows individuals to foster stronger connections and enhance communication, ultimately contributing to a more cohesive and productive work atmosphere.

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Sociopragmatic Functions of Multilingual Practices in Online Gaming Interactions among Korean-speaking Users

Lecture

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This study explores how Korean online interlocutors from diverse backgrounds strategically employ multilingual repertoires to reveal its sociopragmatic functions such as constructing fluid identities and achieving varied interactional goals. The rapid growth of online communication platforms has reshaped interaction across various social domains. Platforms like YouTube and Twitch provide unique spaces where users from different backgrounds can share content as streamers and engage as viewers, commenting and interacting within a shared environment. Unlike offline settings, online interactions allow greater linguistic flexibility due to platform features such as ephemerality, anonymity, and connectivity.

Despite this flexibility, Korean online users remain mindful of their linguistic practices, taking into account broader sociocultural values and facework. Consequently, they have developed unique methods to construct socially dispreferred identities while mitigating potential “face-threatening acts” (Brown & Levinson, 1987). This research examines the dynamics of interpersonal relationships, identity construction, and facework among Korean online gaming streamers and their viewers on YouTube, adopting an interactional and interpersonal perspective (Haugh, 2017). The analysis categorizes their shifting roles and power/distance dynamics by focusing on language use, particularly code-switching between Korean and other languages as well as between honorific and non-honorific forms. Additionally, social activities are defined through Allwood’s framework (2007), which explores how sociocultural factors interact with the (re)construction of context.

Analysis of YouTube video data demonstrates that online users strategically employ multilingual practices to construct specific interactional identities and achieve related interactional goals, including 1) asserting epistemic stance that position them as knowledgeable and authoritative players, and 2) indexing confrontational affective stance, in a way that incorporates strategies to mitigate potential face-threatening acts. For example, online interlocutors frequently switch to or combine English with Korean as a means of signaling expertise or skill, particularly in competitive situations. Additionally, they employ English swear words, even though Korean equivalents are available, when expressing a strong disapproval towards uncooperative interlocutors or ongoing disadvantageous situations.

These communicative practices illustrate the nuanced and complex ways intercultural communication functions within Korean online communities, as users utilize multilingualism to manage power dynamics, shape relational identities, and thereby negotiate social hierarchies. The interplay of linguistic choices—especially through code-switching and varying degrees of politeness—demonstrates how language use is carefully modulated to achieve interactional goals, from asserting authority to managing interpersonal tension. This study thus sheds light on the evolving dynamics of language use in digital spaces, where online platforms enable a flexibility and fluidity in linguistic expression that is often less accessible in offline interactions. A closer examination of these practices contributes to intercultural pragmatics by revealing how online communication platforms are transforming language use and identity construction in an increasingly digitalized and globalized sociocultural landscape.

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Sorry seems to be the hardest word: From apology to self-repair

Lecture

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The English word *sorry* is an example of **polyfunctionality**: while canonically an expression of apology, a close examination reveals a range of pragmatic functions, one of which is as part of self-repair (Schegloff et al. 1977). In repair sequences, *sorry* can be seen as extending to an apology for disrupting the interaction's progress (Hayashi et al. 2013; Robinson 2006). Example (1) shows its use in same-turn self-repair, with this category potentially employing ten different operations, including *replacing* or *aborting* the trouble source (Schegloff 2013):

(1) Even on my like nineteenth bir- no sorry my twentieth birthday. (Speaker 116/1442.862)

While research on repair, following the commitments of Conversation Analysis, has focused on its actions and sequencing, here we explore the use of one form in doing this work, an approach which is more 'linguistic' (cf. Lerner & Kitzinger 2015; Németh 2024). We explicate the functions and constraints on *sorry* in self-repair for further insights into its polyfunctionality.

Our data come from a corpus of sociolinguistic interviews, conducted in (Canadian) English by in-group members of different ethnolinguistic communities in Toronto and approximating informal conversations between peers. We identified 246 uses of *sorry*, of which 57 (23%) function as a self-repair strategy.

We examine a number of possible variations in the sequence and its employment to reveal the apparent common range of use, including *sorry*'s position in relation to the repairable and to non-lexical elements (Schegloff et al. 1977), whether it is prefaced by another lexical form (Lerner & Kitzinger 2015), if the repair was successful or if it was followed by further repair adjusted to its repaired form (Schegloff 2013), and how the repairable was clear, given the openness of *sorry* (Drew 1996).

Together, our findings provide an account of this under-considered function of *sorry* and redress the dearth of its discussion in the self-repair literature.

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T'es qui toi? T and V forms in contemporary spoken Tahitian French

Lecture

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It is well-known that distinction in second person pronouns in many languages is a means to position speakers in interaction and mark the various social relationships between them. The choice between *tutoiement* (informal “you”) and *vouvoiement* (formal “you”) in spoken French is far from straightforward and depends on several factors. These factors align with a set of more or less defined social rules and practices, but also, to a large extent, on the speaker’s judgment based on the communication situation, the speaker’s personal background, and the interlocutors involved. Moreover, the norms governing the use of address terms vary from one Francophone region to another; for example, the systematic practice of *tutoiement* in Tahiti (French Polynesia) is well known, as opposed to practices in mainland France and New Caledonia, for example. However, recent evidence suggests that this practice is shifting, and that, contrary to the usual evolution of T and V forms, *vouvoiement* is becoming increasingly common.

This study investigates current perceptions and practices of the address terms *tu* and *vous* in Tahitian French. Empirical data collected over a three-week period include observation of naturally-occurring spoken interactions in public spaces such as retail shops, cafés, public parks, public transports, markets and supermarkets, museums and hotels. A selection of discourse produced spontaneously on local radio and television was also collected, as well as examples of public notices and other written productions displayed for the attention of the general public (e.g., *do not smoke, please close the door*). In-depth focus groups and interviews were also conducted with a representative sample of the population, as well as vox-pop type surveys with members of the public. Metalinguistic comments concerning the use of *tu* and *vous* were also collected from various social media platforms such as travel blogs and websites for analysis.

This presentation will provide a snapshot of the main findings to date, including representations of language use (what participants think they do) and practice (what they actually do), as well as an examination of the particular values and ideas seemingly motivating the shifting practices of *tu* and *vous* in Tahitian French. Considerations for language teaching and learning will also be evoked.

Talking about concepts

Lecture

Keith Allan¹

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Goddard 2008: 1 describes the Natural Semantic Metalanguage approach to semantic analysis as a ‘program of conceptual analysis’. The same holds true for all semantic analyses in every theoretical framework. Thus, a successful lexicographic semantic description characterizes the concepts that occur in establishing the meaning of a listeme by modelling what the competent native-like speaker of the language knows of its meaning – a matter of pragmatics. Supporting evidence are three partial semantics for *cup*: ‘A small open vessel for liquids, usually of hemispherical or hemi-spheroidal shape, with or without a handle; a drinking-vessel’ (*Oxford English Dictionary* 2024). ‘Physical Object. Inanimate. Vertical Orientation. Upwardly concave. Height about equal to top diameter. Top diameter greater than bottom diameter. Artefact. Made to serve as a container from which to drink liquid.’ (Katz 1977). ‘If $\forall(x)[cup(x) \rightarrow \lambda(y)[hollow'(y) \wedge hemispheroid'(y)](x) \wedge Most(x)[cup(x) \rightarrow \lambda(y)[diameter'(y) > height'(y)](x)]$ ’ (Allan 2024). The formal differences nevertheless reveal that the content of all three lexicographic descriptions is, necessarily, very similar.

The problem in focus is that the concepts in the common content are necessarily named in a term derived from natural language. Defining *concept* as “cognitive representation”, consider the comparatively simple concept identified by the word *two*, here symbolized TWO, which is *duo* in Latin, *deux* in French, *dos* in Spanish, *zwei* in German, 貳, *èr* in Chinese, اثنان, *aithnayn* in Arabic, and many other words if we were to run through the world’s human languages. Languages also employ a number of symbols for this concept: II and ii in Roman, 二 in Chinese, ٢ in Arabic, 2 in a decimal system, and 10 (*one zero*) in a binary number system. It is impossible to represent the concept two without recourse to the words or symbols of a natural language (here, TWO).

Consequently, lexicographic descriptions, and semantic metalanguage more generally, is necessarily embodied in terms directly derived from natural language.

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Teaching Japanese Honorifics Differently: Observations from a Workshop

Lecture

Yuning Cao¹

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This study reports on a two-day workshop designed as a prototype for teaching Japanese honorifics. Honorifics in Japanese are often considered difficult and complex for second-language learners to master. Moreover, the definition of “successful acquisition” of honorifics can vary depending on each learner’s goals. Rather than evaluating the workshop’s effectiveness, this presentation focuses on the data collected during the workshop, the issues that emerged from students’ responses and interactions, and provides recommendations for how teachers can incorporate some of the workshop’s strategies and activities into their own teaching practices.

Nine participants from a research university in the United States, all with intermediate to advanced proficiency in Japanese, attended this two-day workshop. Each session lasted one hour, with one week between sessions. Recently, scholars have moved away from a rigid, rule-based understanding of honorifics, favoring a more dynamic and flexible approach that emphasizes real-life usage (Cook, 2008a, 2008b, 2021; Matsumoto, 2008). Based on these findings, the workshop aimed to help participants 1) understand honorifics in a more dynamic way, rather than a strict form-function mapping; 2) recognize the various functions of honorifics; 3) critically analyze honorific usage; and 4) use honorifics to express themselves. Activities included pre- and post-workshop surveys on students’ perceptions of honorifics, scaffolded discussions about honorific usage in real-life materials (YouTube videos of monologues and interviews), and role-playing exercises. Data were collected via surveys using Qualtrics and Poll Everywhere, along with recordings of student discussions and role-plays.

The results showed that even a two-hour intervention can shift students’ understanding of honorifics from a more hierarchical perspective to a more dynamic one. However, some views remained unchanged, suggesting that long-term exposure and patience are required for students to fully grasp the diverse uses of Japanese honorifics. The data also highlighted areas where instructors can place greater emphasis.

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Thai Smiling Terms: Features of Expressions and Usages in Contexts

Lecture

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The Thai language has many words that express different smiling behaviors. (Monthienvichienchai, 2004) I refer to these as “Thai Smiling Terms.” However, their features, usages, and considerations have yet to be explored.

This study aimed to comprehend the complexities of Thai smiling expressions, analyzing the characteristics of their physical expressions and their usages within Thai sociocultural contexts. A total of 100 Thai undergraduates were asked to complete a written questionnaire based on twenty-three Thai Smiling Terms, collected from the Royal Institute Dictionary (2011 edition). The questionnaire covered three major aspects: (1) the facial movements that form these expressions, (2) the situations and contexts where these smiles can be used, and (3) the reasons behind their usages in such contexts.

The most common feature of smiling expressions involved mouth movements such as “jókmumpà:k” (to lift the mouth), “jia:dpà:k?ò:k” (to stretch the mouth), and “tə̀hì:kpà:k?ò:k” (to tear the mouth), as well as other movements of the mouth or co-occurring with other nonverbal elements, particularly eye movements and hand gestures.

Smiling expressions were normally employed in a variety of situations, especially during conversations and when feeling good. They could also be used to conceal genuine emotions and when one was alone. Smiles could serve myriad functions such as amplifying the meaning of verbal statements or replacing verbal interactions in social interaction.

The choices of Thai native speakers to smile or not smile were heavily influenced by their relationships with conversational partners. They were particularly concerned about “sà?nìdsà?nǒm” (intimacy). For instance, “jímhúa” (a giggling smile) was commonly used with close friends, but it was the second least used with more distant individuals or strangers. Additionally, the concept of “?a:wúsǒ” (seniority) also played a role in smiling behaviors. Thai speakers would use “jímteù:n” (a sheepish smile) and “jímke:k?” / “jímke:k?huǎj” (an embarrassed smile) with individuals of higher status or older age. In contrast, they would rather use “jimsà?jè?” (a grimacing smile) and “jímjǒ?” (a sneer) with subordinate or younger people. These cultural concepts, such as “ráksǎ:ná:mteaj” (to save hearts or minds), “kre:ŋteaj” (to considerate hearts or minds), and “ráksǎ:nâ” (to save faces), were still prevalent in Thai sociocultural contexts. For example, Thais often used the “jímhê:ŋ” (an unwilling smile) as a courteous response to an unmannered utterance or action, as they didn’t want to offend their hearers’ hearts or minds.

The Thai Smiling Terms are fruitful and versatile, encompassing a wide range of expressions, functions, and circumstances. Not only do they serve as a means of expressing individuals’ emotions but also reflect cultural key values that provide insight into understanding effective ways of expression and communication within Thai sociocultural contexts.

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The choice of expressions in American English proposals: Focusing on task-based interactions between first-encounter American teacher and student

Lecture

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This study examines task-based interactions between American interlocutors meeting for the first time, focusing on the linguistic forms used in proposing ideas and their actual usage. Proposals are considered by Brown & Levinson (1987) as one of the face-threatening acts that may impinge upon the hearer's negative face. This suggests that speakers' perception of their relationship with the hearers (such as perceived status or age differences) affects the choice of expression and raises the following two questions: Does the perceived status or age disparity between participants influence the choice of expressions used when making proposals, especially in task-based interactions where people propose their idea bidirectionally to achieve the task? And how do participants construct their relationships through these linguistic choices? Many studies focus on proposals in American interactions (Jiang 2006; Fujii 2018; Shinke 2022), but few have addressed bidirectional proposals between interlocutors of different statuses or ages. This type of interaction frequently occurs in daily contexts, such as school discussions or business meetings, making it essential, especially for English learners, to investigate the actual linguistic patterns used in such settings.

The data are from 11 first-encounter task-based interactions between native American English speakers of different statuses or ages (a teacher and a student). Participants engaged in an activity where they arranged 15 cards into a coherent story. Focusing on proposing ideas for the storyline, this study analyzes the relationship between the preceding context and the choice of linguistic forms of a proposal ((1) Declarative statement, (2) Declarative statement with mitigating expressions, (3) Declarative question, and (4) Question form) to explore how perceived status or age differences affect proposal-making.

The analysis revealed two main differences as follows:

1. (1) Declarative statement usage

Teachers used this form after introducing topics unrelated to the proposal, while students employed it following teachers' indirect actions that facilitated proposals (e.g. confirming the process of story-making or leaving statements incomplete).

2. (2) Declarative statement with mitigating expressions usage

Teachers used this form after students asked a question, whereas students used it either after teachers asked a question or after introducing non-proposal-related topics themselves.

These findings highlight two points. First, after their own introduction of non-proposal-related topics, teachers tended to use (1) declarative statements for the proposal, while students favored (2) declarative statements with mitigating expressions. This indicates that students employed more indirect expressions when making proposals, even in situations with a low likelihood of face-threatening acts like interrupting the flow of the conversation. This suggests students' perspective of teachers as higher-status individuals. Second, teachers took indirect actions that could encourage students' proposals (e.g. confirming the process of story-making or leaving statements incomplete), whereas students tended not to take such actions. This reveals that students may deem using process-confirming or incomplete statements with higher-status teachers inappropriate. In summary, the perceived status or age disparity influences the choice of expressions during proposal-making in task-based interactions, shaping a relational dynamic where teachers delegate judgment to students, while students refrain from imposing their own opinions on teachers.

The development of Japanese learners' Interactional competence in a study abroad context

Lecture

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This study investigates the development of L2 interactional competence by Japanese college students in a study abroad context. Interactional competence is the ability to co-construct interactions, considering sociocultural and pragmatic aspects of speech situations (Galaczi and Taylo, 2018). Six Japanese female students, who joined a program that combined an internship at an American theme park with study at a local university, talked with an English-speaking teacher before and after studying abroad in a form of one-to one interview. All the spoken data were transcribed and examined to find differences in the participants' ways of interaction between pre- and post- study abroad.

The results showed that after studying abroad the participants significantly increased the amount of speech, trying to give more information in response to the interviewer's questions. They willingly gave examples to help the interviewer understand their idea. Although some participants were just at a loss for words before studying abroad, after studying abroad, they asked the interviewer for help to complete their utterances. As for topic management, after studying abroad the participants sometimes offered their own topics, not just waiting for the interviewer's question. Furthermore, it was observed that once they started a new topic, they completed it by themselves. Finally, after studying abroad, the participants were able to handle abstract topics such as "Has your image of Americans changed?". They used their limited linguistic resources (e.g., vocabulary and grammar) to get their point across to the interviewer. Even though they often made grammatical mistakes and chose wrong words, they still succeeded in making themselves understood.

Although the students were rather passive participants in the conversation before studying abroad, they became more active contributors to the conversation through study abroad experiences. In this sense, study abroad experiences had positive effects on their development of L2 interactional competence.

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The effects of explicit instruction on directives and modifiers in written ELF peer feedback

Lecture

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Feedback has been studied from a variety of perspectives, yet a systematic speech act perspective is missing from ILP research. In a similar way, pragmatic instruction in feedback has been one of the underexplored areas in the field. As a substantial body of research on the dichotomy of explicit versus implicit instruction suggests the former to be more effective than the latter (Alcón-Soler 2015; Glaser 2014; Safont-Jordà and Alcón-Soler 2012), most studies on the instruction of feedback speech acts have focused on explicit methods (Nguyen, Pham, and Cao 2013a; 2013b). However, these studies primarily focused on teaching the speech act of criticism, rather than directives, mostly within ESL/EFL contexts. Therefore, no research to date has examined the effectiveness of instruction on learners' or ELF (English as a Lingua Franca) speakers' feedback directives. In a recent study on incidental learning in an EFL setting, Del Bono & Nuzzo (2021) have found that incidental pragmatic learning can occur for feedback directives (i.e., suggestions), in that their learners produced more directives and employed more indirect suggestion strategies at the end of the observational period, thus, approximating native speaker behaviour. However, no significant effect was reported in terms of modifier use.

Addressing the above-mentioned research gaps, the present study explores the effectiveness of explicit pragmatic instruction on the directive strategies and modifiers used by ELF speakers in their written peer feedback. In this regard, a longitudinal quasi-experimental research design is employed with pre- and post-tests, with the pre-test serving as control data.

The initial results indicate that, following the intervention, learners tend to opt significantly more for conventionally indirect strategies, such as positive assessment of future action, whereas there is a decrease in the use of direct strategies such as imperative forms and performative verbs. In this respect, our findings align with those of Del Bono and Nuzzo's (2021), displaying a positive development in feedback directives.

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The Emergence of “Spoken” Phrases in Academic Writing

Lecture

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In recent years, the growth of social media has resulted in a tendency for written language to have a “spoken” quality. This trend may be associated with an issue that has been identified in Japanese academia, namely that recent academic writing contains many “spoken” phrases (Kashino et al. 2016). This problem is shared by the students of my advanced Japanese language course.

A multitude of textbooks that instruct learners of Japanese in academic writing have been published (including Nitsu, Sato 2020 and Noda, Moriguchi 2020). Publications that include a glossary of terms used in academic writing have also been printed (Hori et al. 2013). There has, however, been a scarcity of literary and research material that highlight the issue of “spoken” vocabulary use in academic writing, including the reasons behind it. Many aspects of this trend, therefore, have yet to be uncovered.

With this background in mind, I conducted research by collecting the academic writings (504 total compositions including summaries, opinion pieces, and reports) of students in my advanced Japanese course from the fall semester of 2017 to the spring semester of 2022 (72 students in total), scanning through the documents to detect the instances and frequencies of “spoken” language, and considering the possible reasons behind this particular style of writing.

After analyzing all of the documents, I observed 583 total instances of “spoken” phrases, out of which 129 distinctive phrases were found. Students used an especially high frequency of “spoken” conjunctions, with 284 of the 583 “spoken” phrases (49%) being of this variety. Thirty-seven different conjunctions were observed, with the most notable being “kara (because)”, “node (since)”, and “nanoni (although)”.

There were 39 different “spoken” adverbial phrases, which were utilized the second most, and they appeared 118 times (20%) overall. Specific examples that stood out include “totemo (very)”, “yappari (after all)”, and “motto (more)”.

These findings raise further questions when compared with a study conducted by Yamashita (2018) in which she examined reports written by Japanese university students and found 133 instances of “spoken” phrases. Of these phrases, the two most prominent types were also conjunctions and adverbial phrases respectively.

In this presentation, I seek to identify the reasons why students tend to use “spoken” phrases specifically for conjunctions and adverbial phrases. Using results from a survey taken by the students, I will also consider how “spoken” phrases make their way into academic writing.

Lastly, in this presentation, I will consider methods of effectively providing academic writing instruction within limited class time and ways that this data can be used to improve teaching materials and instruction methods.

The function of En and its multiple sayings in the responses of Chinese conversation

Lecture

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When we talk with others, we design what we say for our recipients (Sacks et al. 1974). Recipients in turn signal whether we have successfully done so effectively, for example, by using acknowledgement tokens such as *En* (嗯) in Chinese.

This study focuses on *En* and its multiple sayings in Chinese, which were considered as the responsive interjections to express acknowledgement (Chao, 1968). But in Russian (Bolden 2016), German (Barth-Weingarten 2011) and English (Stivers 2004), researchers have found that the acknowledgement tokens may also express some problems between participants of conversation. Is the same true for Chinese? What are the interactive functions and sequential distributions of *En* and its multiple sayings?

We tried to answer it using conversation analysis methods. Through analysis of 22 hours of Chinese natural conversations, we found that *En* and its multiple sayings can display alignment with the activity, and they also may be modulated so as to convey a range of stances and functions. Both *En* and its multiple sayings can indicate consistent assessment, confirming facts, and supporting the narrative. In these cases, the speakers align with the activity in progress, and they are either affiliate with another speaker or lack their stance. Their difference lies in the fact that 1) the multiple sayings of *En* can indicate a consistent stance when supporting the narrative, while the single form cannot. 2) The multiple sayings of *En* can be used to stop the current topic, but the single form cannot. When the multiple sayings are used to end a topic in the end of the sequence, the speaker displays alignment and lacks a consistent stance; When the multiple sayings used to interrupt the current topic, the speaker conveys alignment and disaffiliation. Unlike the previous belief that the function of multiple sayings is reinforcement, we believe that the number of repeat and prosodic characteristics of multiple sayings are important resources for speakers to display (dis)affiliation.

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The Impact of Short-Form Social Media Videos on Intercultural Communicative Competence Among Thai Hotel Employees

Lecture

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In today's digital era, despite the ubiquity of technological solutions in service delivery, person-to-person interactions remain highly valued in hospitality settings. Intercultural Communicative Competence (ICC) emerges as a crucial skill for effective interactions with guests from diverse backgrounds. While prior research has shown the potential of social media videos like YouTube in enhancing ICC, there remains a significant gap in understanding the impact of short-form social media videos on platforms like TikTok, despite their prevalent contemporary use. Moreover, existing studies have predominantly focused on educational contexts, leaving ICC development within professional settings largely unexplored. This study addresses these gaps by investigating the impact of short-form TikTok videos on ICC among frontline employees working in two five-star hotels in Bangkok. It further explores which type of video content—and to what extent—effectively fosters behavioral application in workplace interactions. Employing a mixed-methods approach, a quasi-experimental design spans 10 weeks, involving an experimental group (n=25) participating in a structured video intervention and a control group (n=25) maintaining their natural viewing habits. The intervention comprises 10 main topics about language and culture, established through a literature review and identified deficiencies among Thai participants. Data collection includes pre- and post-intervention questionnaires measuring changes in ICC components as conceptualized by Byram and Fantini (knowledge, attitudes, skills, and awareness) and behavioral application focusing on effective communication, appropriate behavior, and goal achievement as guided by Deardorff's external outcome framework. The study also investigates participants' perceptions and challenges in using short-form videos for ICC development. Quantitative data analysis employs descriptive statistics and inferential tests, while semi-structured interviews provide qualitative insights into participants' perspectives and experiences. Interview data undergoes thematic analysis using MAXQDA software, following Braun and Clarke's six-step framework. The findings are expected to deepen understanding of short-form social media videos' influence on ICC development in professional contexts within the hospitality sector. If findings indicate a positive relationship between structured short-form videos exposure and ICC improvements, this will provide empirical support for integrating short-form social media videos into pedagogical practices and training programs. Such integration would benefit pragmatic teaching methodologies, enhance workplace learning approaches, and contribute to more culturally responsive service delivery in the hospitality sector.

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The Japanese grammatical construction ‘sasete itadaku’ in contemporary corpora: An analysis based on Tachiba theory

Lecture

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This study examines a change in the use of the Japanese causative-benefactive construction *-(s)ase-te itadak-u* through the lens of Tachiba theory (*tachiba* ‘standpoint/role’) (Haugh & Obana, 2011).

The target construction, *-(s)ase-te itadak-u*, comprises two main components: (1) the 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. The original meaning of the construction is that one receives permission from a respected referent (= the causative benefactor) to do something beneficial to oneself (e.g., *Sensei ni hon o tsukaw-asete itadaki-mashi-ta* ‘Thankfully I was allowed to use the book by my teacher.’).

The construction is, however, often used in ways that deviate from the original meaning. Previous corpus-based studies of the construction have identified a particularly common usage ending with the ‘polite’ *-mas-u* form, *V-(s)ase-te itadaki-mas-u*’ (e.g., Takahashi & Higashiizumi, 2018). These studies maintain that, although the term ‘polite’ is commonly used for this form, the finality of the *-mas-u* form emphasizes the speaker’s strong will or unilateral declaration of their action. However, this study contends that any assertive nuances connoted by *V-(s)ase-te itadaki-mas-u* may stem from the non-past declarative suffix ‘*-u*’ and *-mas-* is unrelated to such nuances.

The data for this study come from three Japanese corpora: Academic presentations, simulated public speeches (both from the Corpus of Spontaneous Japanese (CSJ)), and the online Q&A forum, Yahoo! Chiebukuro (from the Balanced Corpus of Contemporary Written Japanese). A total of 1851 examples (795, 368, and 688 respectively) of the causative-benefactive construction were analyzed, including many examples of *V-(s)ase-te itadaki-mas-u* in both the CSJ (as observed in previous studies) and in Yahoo! Chiebukuro. These corpora show this construction used in situations where participant roles are clearly established, such as presenter/audience, questioner/advice-giver. Typical examples include *shooryaku sase-te itadaki mas-u* ‘I will take the liberty of omitting (it).’

This study incorporates an idea from Tachiba theory that when a participant’s *tachiba* is prominent, the assessment of the degree of face-threat in their utterance may not always be a key factor in choosing an appropriate politeness strategy. It argues, contrary to previous claims, that the construction is not used in these cases in a one-sided, assertive way. Instead, the speaker’s perceived social role, such as presenter or advice-giver, licenses the use of the straightforward declarative to announce their intended actions. In this context, the incorporation of the *-(s)ase-te itadak-* component serves not to seek or acknowledge any actual permission from a referential causative-benefactor. Rather, it redirects the original sense of humility and indebtedness towards the addressee, allowing the speaker to announce their actions consistent with their social role while maintaining consideration of their addressee.

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The Outbreak of ‘sase-te-itadaku’ and Emergence of ‘New sase-te-itadaku’: The Law of Decreasing Deference in Japanese Honorifics

Lecture

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Japanese donatory verbs are used as subsidiary verbs, or benefactives, as well as main verbs. In this lecture, I deal with Japanese donatory verbs, with meanings such as ‘give’ and ‘receive’, which are used not only as main verbs but also as auxiliary verbs or complex predicates to use with other main verbs, the latter usage of which I call benefactives. It is interesting to note that in present-day Japanese, benefactives are treated as a linguistic device to express politeness in a way that encroaches on the territory of traditional Japanese honorifics, indeed have almost taken over their role.

In present-day Japanese, there is an outbreak of “*sase-te-itadaku*” and new usages have emerged but some of them have been criticized as incorrect. In this paper I try to explore what is behind this complex phenomenon of “*sase-te-itadaku*.”

I look at a diachronic change in the use of two sets of Japanese benefactives which are used to express something that a speaker does in a courteous way: “*sase-te-kureru*” and its polite form, “*sase-te-kudasaru*” [lit. meaning: you give me permission of doing something], and “*sase-te-morau*” and its polite form, “*sase-te-itadaku*” [lit. meaning: I receive the benefit of your letting me do something]. Although these two sets of benefactive expressions can be used interchangeably, a survey of the corpora reveals that there is a shift from you-give-type “*sase-te-kudasaru*” to I-receive-type “*sase-te-itadaku*.”

By discussing the results of the analysis of two corpora and a questionnaire, I shall expand my view to explore possible reasons for the diachronic shift to the preference for *sase-te-itadaku*, and also discuss the changes that have occurred in the way people communicate. I shall illustrate why *sase-te-itadaku* has become so common, and how it has grown into the overwhelmingly popular all-powerful monster of ‘New-*sase-te-itadaku*’.

I conclude by saying that the law of decreasing deference is a linguistic moment of diachronic change in honorifics as well as inflation of politeness in the Japanese language. To use Goffman’s terms (1967), this is a shift from a benefactive of “deference” to a benefactive of “demeanor.”

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Note: The two data sets examined here are *Aozora Bunko* (an archived Japanese text), and the Balanced Corpus of Contemporary Written Japanese or BCCWJ compiled by the National Institute for Japanese Language and Linguistics.

The Sources of Bound Variables in Explicature: Semantic or Pragmatic?

Lecture

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This paper explores whether it is possible to introduce bound variables during pragmatic processes. It is well known that (1) is ambiguous between a free variable reading like (2a) and the bound variable reading in (2b) due to the fact that the adjective *local* inherently requires an argument.

(1) Everyone visited a local bar.

(2) a. Everyone visited a bar local to Sam's office.

b. Everyone x visited a bar local to x .

In (2a), the free variable x in 'local to x ' is saturated, whereas the variable x is bound in (2b). The essentially same thing applies to (3). Nishiyama and Kajiura (2011) argues that (3) is ambiguous between a free variable reading like (4a) and the bound variable reading in (4b).

(3) This chair is good.

(4) a. This chair is good for barricading the room.

b. This chair [use: for sitting on] _{i} is good for ϕ_i .

The argument shows that in (4a), the free variable ϕ in 'good for ϕ ' is saturated, whereas in (4b), *this chair* binds the variable ϕ , which is semantic binding and does not rely on pragmatics.

Falkum (2007) argues that *good* is not ambiguous and that different interpretations arise through *ad hoc* concepts like GOOD*, conveying 'good for barricading the room', or GOOD**, conveying 'good for sitting on'. However, this analysis essentially introduces bound variables during *ad hoc* concept construction, thereby violating restriction (5), which we will show is necessary in this paper.

(5) *Ad hoc* concept construction cannot change the argument structure of lexically encoded concepts.

Regarding Stanley's (2000) famous example (6), Carston (2002) argues that the bound variable could come into being by free pragmatic enrichment.

(6) Every time John lights a cigarette [at location x], it rains [at x].

Carston's analysis can apply to (7), where *car* does not linguistically require an argument, yet the bound variable reading in (7b) is possible.

(7) a. Everyone washed a car.

b. Everyone x washed a car [x owns]

Note that in cases like (6) and (7), the logical form does not contain variables, and that the free pragmatic enrichment adds the bracketed elements as adjuncts to *rain* and *car*, rather than changing the argument structure of these encoded concepts. By contrast, Carston's analysis cannot apply to cases like (1) and (3). Thus, we claim the following:

(8) Free enrichment cannot change the argument structure of lexically encoded concepts.

To conclude, we need to distinguish three distinct sources of variables in explicature: (i) free variables contained in the logical form due to lexical requirements

are saturated as in (2a) and (4a); (ii) bound variables contained in the logical form appear in their bound state in explicature, without relying on pragmatics as in (2b) and (4b); (iii) bound variables are introduced through free enrichment as in (6) and (7). We also argue that it is not possible to introduce bound variables through *ad hoc* concept construction due to the restriction (5).

Toward an Alternative Theory of Tautologies: Integrating Constructionist Approach and Pragmatist Perspective

Lecture

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This study discusses the interpretive mechanism of tautological expressions such as *boys are boys*. While many previous studies have analyzed such expressions from the standpoint of pragmatics (e.g., Maibauer 2008; Nishikawa 2003; Ward and Hirschberg 1991), this study argues that tautological expressions have conventionalized aspects as constructions and discusses an integrated view of the interpretive mechanism as a continuum ranging from Gricean principles to constructional aspects. In detail, based on the discussion below and further surveys, including historical investigation, this study rejects the view that tautologies are interpreted *solely* through the Cooperative Principle. Instead, it proposes that the interpretive mechanism for tautologies exists on a continuum that includes fixed interpretations, schematic interpretive processes, and pragmatic inference.

This study focuses on specific types of English tautological expressions. For instance, modal tautologies, such as *boys will be boys* (hereafter *BWBB*), are introduced here. Below is the dataset that displays the raw frequencies of human-related words used in the *X will be X* structure (hereafter *MODAL*), based on the COCA corpus (originally in Aoki 2022). Additionally, frequencies of those words in the non-modal *X are X* structure are also shown for comparison.

- **modal:** boys (275), kids (48), girls (19), children (7), people (5), trolls^[1] (4), men (4)
- **non-modal:** boys (5), kids (40), girls (2), children (17), people (145), trolls (1), men (38)

It shows that, influenced by the fixed expression *BWBB*, *MODAL* displays an idiosyncratic tendency for vocabulary representing children to appear in the structure. Additionally, in terms of interpretation, the following example was observed:

- Again, don't worry, this harassment will never stop me from making my videos! (...). "But I'd just like to reiterate that this is not a trivial issue. It cannot and should not be brushed off by saying, 'oh well that's YouTube for you', '**trolls will be trolls**' or 'it's to be expected on the internet'." (COCA)

The fact that *trolls will be trolls* is juxtaposed between two phrases showing tolerance for trolls suggests that this phrase also conveys the same implication. These data indicate that, using *BWBB* as a basis of its extension, the *MODAL* structure becomes associated with the meaning of "showing tolerance for X's nature," forming a form-function pair with non-compositional interpretation and idiosyncratic lexical selectivity, as Wierzbicka (1987) *partially* discusses.

To summarize, this study reveals that the interpretation of tautologies involves not only pragmatic inference but also interpretations based on fixed expressions, such as *BWBB*, and schema-based interpretations, such as the *MODAL* construction. Although the conventional aspects have been noted in previous studies (e.g., Wierzbicka 1987, 1988), how these aspects might integrate with a pragmatic approach has not been fully examined. Thus, this perspective offers a fresh viewpoint to studies on tautologies. Furthermore, by exploring the intersection between convention and *ad hoc* inference, this study contributes to a broader understanding of human abilities of inference.

[1] Here *trolls* is used to mean "someone who leaves offensive or upsetting messages on the Internet" (*LDOCE6*).

Towards a Tripartite Continuum Approach to Politeness under the Goal-driven Principle

Lecture

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Based upon an careful examination and review of previous studies and research on linguistic politeness and also upon the author's recent research on this topic in connection with courtroom discourse (2019 & 2023), the present paper revisits the proposal of a tripartite continuum approach to politeness, highlighting the neutral politeness as a significant, indispensable and legitimate dimension of the politeness phenomenon in its own right in politeness studies and research on the one hand and calling for more attention to the interplay and dynamics of the three dimensions of politeness. The main arguments of the paper include the following:

1. The social phenomenon that we call politeness is a continuum of essentially the following three dimensions: “*positive politeness-neutral politeness-negative politeness*”, which are equally weighty in social communication. In other words, politeness is not a dichotomy of either politeness or impoliteness.
2. Neutral politeness should be treated as an independent and indispensable dimension of politeness in its own right and not simply be dealt with as something that lies between the politeness and impoliteness dimensions.
3. Neutral politeness strategies play a very important role in social communication and justice should be done to them now.
4. More attention should be paid to the dynamics and interplay of the three different dimensions of politeness as a web in a social activity as a whole, and not focused exclusively on one single dimension so as to have deeper insights into the phenomenon of politeness. The tripartite model provides us with a convenient way of exploring the interplay and dynamics of the different dimensions of politeness.
5. The choice and also the dynamic change of politeness strategies are motivated by the goals of participants in the activity.

Interesting and authentic data examples from both institutional and everyday or ordinary settings are used to illustrate and support the arguments.

A caveat: the terms “positive politeness (strategies)” and “negative politeness (strategies)” are defined and understood quite differently from those by Brown & Levinson (1978).

By “*positive politeness (strategy)*”, we mean behavior or those acts which please the addressee or hearer in the way of courtesy, respect, face wants or benefit, or take care of, or cater for, the face of the addressee. By “*negative politeness (strategy)*”, we refer to behavior or those acts which may offend the addressee or hearer by showing lack of courtesy, respect, care for face wants or benefit, or threaten the face of the addressee, utilized where the latter would be expected, in such a way that the behavior or acts can only or most plausibly be interpreted as intentionally and negatively confrontational. Consequently, “*neutral politeness (strategy)*” denotes behavior or those acts which neither please nor offend the addressee or hearer, in the way of courtesy, respect, face wants or benefit

Translating Attitudes: The Use of Discourse Markers by English-Speaking Learners of Korean

Lecture

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This study aims to investigate how adult English-speaking learners of Korean utilize machine translation services and generative AI tools in using discourse markers (DMs). Korean features a rich array of DMs that convey various interactional meanings. These markers stem from diverse linguistic sources, including adverbials, sentence-final particles, and standalone, comment-clauses. Due to the high context dependence of the Korean language, the meanings of these markers can often be ambiguous. As a result, learners typically rely on a limited selection of highly grammaticalized DMs that are semantically transparent and can function independently. Despite the importance of effectively using DMs for developing intercultural competence, they are frequently neglected in foreign language curricula.

Motivated by this observation, the current study examines the works of intermediate-level learners during in-class translation exercises and how translation can facilitate the acquisition of DMs, enabling learners to effectively convey interactional and sociocultural nuances. Translation has long been a prevalent pedagogical tool in foreign language education; however, it has faced criticism in recent years due to its association with the decline of the Grammar-Translation Method, which emphasized artificial sentence constructions to illustrate the target language. Recently, pedagogical translation has garnered renewed interest, as the demands of a digitally connected and globalized world increasingly call for intercultural competence. With the advent of machine translation and generative AI tools, L2 learners can decode and encode textual meanings irrespective of their proficiency levels. However, understanding and conveying the sociocultural and interactional meanings embedded in source texts often necessitates more than mere vocabulary acquisition. Thus, despite the advantages offered by technology, the effectiveness of pedagogical translation in fostering intercultural competence remains an underexplored area.

This study addresses two research questions: (1) Do L2 learners use machine translation and generative AI tools in translating DMs? If so, how? (2) What are the pedagogical implications of the findings? The participants consisted of 53 college students enrolled in five second-year Korean classes at a large research university in the Northeastern United States. They viewed a clip from the Canadian sitcom ‘Kim’s Convenience,’ which portrays complex family dynamics involving first-generation immigrant parents from South Korea and their adult children. After viewing, participants translated the family conversation into Korean, focusing on conveying each family member’s emotional states and attitudes, as well as relative position, while utilizing various DMs.

The theoretical and analytical framework for this study is grounded in Interactional Sociolinguistics, particularly concepts such as contextualization, social identity, and interactional meanings. The findings underscore the importance of teaching pragmatics, especially the contextual aspects of language that elucidate how speakers imply and infer meanings beyond literal interpretations. In an increasingly translingual educational landscape, despite the ubiquity of machine translation, the instruction of DMs remains essential for enabling learners to navigate linguistic and cultural subtleties. As language teaching evolves to incorporate technological advancements, the significance of DMs in facilitating meaningful communication and bridging linguistic and cultural divides becomes increasingly pronounced.

Tuning the “blues”: Metaphors of late-life depression in Australian news media

Lecture

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The cognitive semantic perspective on linguistic knowledge claims that lexical units provide access to encyclopedic knowledge, including the connotations attached to various expressions (Evans 2019). Research has shown that this is also the case with labels for older adults as used in Australian English; referring to this group as *the elderly* elicits more negative connotations, such as fragility and frailty, as compared to *older people*, who are associated with wisdom, and *seniors*, who are considered as socially engaged and physically fit (Allan et al. 2021). The question is, however, whether these connotations are transferred onto an abstract concept such as late-onset depression, which is a highly tabooed and stigmatized condition affecting a significant proportion of older Australians. Drawing on the premise that mental illnesses are often discussed using metaphors (Benczes & Burridge 2018), we analyzed the metaphorical language surrounding late-onset depression in eight major Australian newspapers published between 1987 and 2024 within a cognitive linguistic framework, applying the Metaphor Identification Procedure (Pragglejaz 2007). We hypothesized that depression associated with the more positive label *seniors* would be understood as a less intensive and enduring condition (e.g., *seniors deal with depression*), as opposed to the more negative label, *the elderly*, in which case depression would be conceptualized as a more intensive and enduring illness (e.g., *depression hits the elderly*). We also hypothesized that metaphors associated with depression in *older people* would fall somewhere between those associated with *seniors* and *the elderly* (e.g., *older people get depression*). Our results corroborated both hypotheses, indicating that which label is used for an older adult does impact how late-onset depression is discussed and conceptualized in Australian print media. The research has serious implications for journalistic language in particular and the language surrounding older people in general; journalists and policymakers should be mindful of how figurative language can “tune” the understanding and perception of debilitating conditions such as depression. How mental illness in older adults is talked and written about and what metaphorical conceptualizations are used can serve to intensify or help disperse the fears and taboos surrounding them.

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Turn-Taking Mechanisms in Nepali Drama Text

Lecture

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This research explores the turn-taking mechanisms within Nepali drama text. Turn-taking is a vital element in conversation analysis that shapes the structure, flow and dynamics of interaction in dramatic texts. In Nepali drama, turn-taking serves culturally embedded mechanism that reflects the social norms of interpersonal relationships, respect and social hierarchies related to Nepalese society. The objectives of this research are to analyze how drama text apply turn-taking patterns to illustrate societal norms, establish character relationships, and convey the values associated with hierarchy and social relation. Utilizing qualitative analysis of selected modern Nepali drama, research identifies specific conversational patterns that reveal intricate social roles and power dynamics within the narratives. For instance, instances of interruptions and overlapping speech often indicate dominance, while strategic pauses may suggest submission or negotiation, showcasing the complex interplay of social expectations in interpersonal interactions. These conversational practices not only facilitate the flow of dialogue but also carry significant Nepalese cultural weight, reflecting deeply ingrained values within Nepalese society, where respect for elders and social hierarchy are paramount. The result show that turn-taking functions as a means to depict respect for elders, delineate social hierarchies, and navigate interpersonal relationships, reinforcing the notion that dialogue in Nepali drama text is a controlled yet expressive medium for portraying social negotiations and community-oriented values. Additionally, the research engages in a cross-cultural comparison, drawing parallels between Nepali turn-taking practices and similar mechanisms in other cultural dramatic traditions, thereby enhancing the understanding of how turn-taking mirrors cultural norms across diverse settings. This research highlights that, turn-taking mechanisms are not merely functional; they are integral to character development and narrative progression. By examining how characters employ these turn-taking strategies, the study illuminates the implicit rules of social interaction in Nepal, where even the act of interrupting or allowing another to complete a thought carries significant cultural meaning. Ultimately, this analysis underscores the importance of turn-taking as a culturally rich communicative strategy in drama, revealing its critical role in shaping character interactions while providing a window into the social fabric of Nepalese society. The insights gleaned from this research contribute to the broader discourse on cross-cultural pragmatics and the interactional dynamics of drama, suggesting that Nepali theatre serves as both a mirror and a commentary on cultural norms. Through this exploration, the research aims to enhance the understanding of turn-taking as an essential component of dramatic texts.

Understanding the communicative function of question sequences in digital discourse

Lecture

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Rossette-Crake (2019, 2022) offers her idea of *The New Oratory* to refer to new types of digital discourse including TED talks, 3-Minute Thesis, and investor pitches. One main feature of this discourse genre is the presence of a single speaker who directs the discourse toward a passive audience who is not an equal conversation participant. Nevertheless, sequential interrogatives are present in TED talks in the form of question sequences (Cardo and Celle, 2024).

The aim of this paper is two-fold: to analyze the role of non-canonical questions via their cognitive and affective functions in mediated communication, and to understand the function of question sequences in monologic discourse. Through a pragmatic analysis of question sequences in TED talks and podcast monologues, we argue that question sequences are never truly seeking an answer to an unknown question. Rather, they may be used for emotive and discourse-management purposes. As a result, question sequences serve both a communicative and perceptual function, reflecting the speaker's discursive intention while simultaneously guiding the audience's interpretation of the discourse. Importantly, the use of question sequences may reflect the intersection between cognition and emotion (Wharton and de Saussure, 2023), as the speaker's emotive choices foreground their loci of interest through a mixture of content-centered and hearer-centered discourse strategies (Caffi and Janney, 1994).

Embedded in this study of question sequences in digital discourse is a broader question about how information is shared in the digital age. Both podcasts and TED talks involved an imagined audience which is not present at the time of the initial communicative utterance. We thus must combine theories of language production and language perception in order to understand how speakers in presentational discourse get their point across to their seemingly passive audience.

This study is based on a corpus of English TED talks and podcast segments featuring a single speaker. Through the analysis of discourse relations between question sequences and previous and subsequent utterances, we explore how questions are used non canonically to demonstrate the speaker's intention of highlighting the importance of a certain topic and to feign interaction between speaker and addressee. In doing so, we hope to better understand why interrogative clauses are used in monologic digital mediums.

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Unsolicited Advice in Chinese: A Display of Solidarity

Lecture

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This study argues that unsolicited advice displays solidarity and is viewed as appropriate in certain contexts. While most previous research (e.g. Swol et al 2017; Bar-Or & Meyer 2019; Landis et al. 2022) suggests that unsolicited advice is unwelcome—often seen as unpleasant, negative, or self-serving—this has mainly been based on data from questionnaires, experiments, or workplace settings. There has been little investigation into unsolicited advice in natural conversations among Chinese speakers.

To address this gap, the study analyzes approximately forty hours of spontaneous conversations from a south-eastern city in mainland China, focusing on how participants gave and responded to unsolicited advice. The conversations were transcribed and examined using interactional sociolinguistic methods, with playback sessions conducted for insights from both advice-givers and recipients.

Results show that unsolicited advice was given frequently, and recipients responded lightly, without negative evaluations. They engaged actively in the discussions, indicating they found the unsolicited advice appropriate. While unsolicited advice could imply incompetence, it seemed to contribute positively to solidarity-building, likely due to the informality of the setting, the casual nature of the topics, the equal status of the advice-givers and recipients, and a belief in advice as a helpful tool. During playback interviews, participants noted that unsolicited advice is normal in casual conversations, with its appropriateness being context-dependent. The function of unsolicited advice as a display of solidarity was also supported by feedback from ten Chinese interviewees. This study reveals that Chinese speakers can value giving advice—whether solicited or unsolicited—as a means to display solidarity and challenges universal interactional norms. Its findings can enrich our understanding of discourse analysis and pragmatics, particularly in intercultural communication involving native Chinese speakers.

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Using AI for the Analysis of Discourse Markers: New Directions in Discourse Annotation?

Lecture

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Discourse markers play a critical role in structuring interaction and marking speaker attitudes, yet their categorization remains a challenge due to context-dependence and semantic underspecification.

Recent advancements in computational tools have opened new possibilities for discourse analysis, particularly in the annotation of discourse markers (DMs). Building on the framework provided by discourse-pragmatic research (Furkó, 2020), this study explores the use of large language models such as ChatGPT and Perplexity in enhancing both manual and automatic annotation processes for DMs.

The paper investigates how AI tools can complement existing annotation methodologies, such as USAS and manual coding, by providing context-aware semantic tagging of DMs across various genres. In order to measure reliability in the identification and categorization of DMs, Freelon's ReCal tool was employed to assess inter-annotator agreement between AI and manual tagging. The data was drawn from diverse corpora, including natural conversations, scripted discourse, and political interviews, which allowed for a comprehensive evaluation of core and peripheral DM functions.

The findings suggest that ChatGPT's and Perplexity's ability to process vast corpora with nuanced, human-like interpretation offers a unique approach to the classification of core and peripheral DM functions. Additionally, the model's potential in identifying procedural meaning and addressing multifunctionality across contexts is assessed, with a particular focus on cross-genre variability, as outlined in the works of e.g. Crible (2017) and Beeching (2016).

However, despite these promising applications, there are several challenges in using AI tools for discourse marker analysis. First, large language models are sensitive to the biases present in the training data, which may skew the analysis of discourse markers across different languages and genres. Additionally, the model's probabilistic nature can lead to inconsistencies in identifying rare or less prototypical markers, thereby necessitating manual oversight. The lack of transparency (and occasional confabulation) in the model's decision-making processes also limits its usefulness in theoretical linguistic research, where interpretability is crucial. Furthermore, Open AI tools may struggle to fully capture the pragmatics of discourse markers in highly context-dependent situations, where human annotators excel.

In sum, the findings suggest that while AI tools provide a robust foundation for DM analysis, hybrid models combining machine learning with traditional linguistic frameworks remain essential for mitigating the limitations of AI tools in discourse marker research.

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Uttered sentences vs utterances vs sentences: a prosodic reconsideration of injonctivity

Lecture

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Even as most of the classical understanding and modelling of semantic and pragmatic interpretation was explicitly based on a distinction between utterances and sentences, the fact that any uttering of a sentence (or any uttering a non-sentential linguistic sequence) is forcefully associated with a form of prosodic realization (PRF) which constraints and orients the interpretation of what is said, was mostly overlooked. The aim of our communication will be to show - based on an extensive corpus-based study of injonctive utterances - that such an identification of explicit content with textual content and the correlative ignorance of prosodically explicit content (and of the complex relationship between these two types of explicit content) is problematic. After presenting the oral corpus of 5000+ injonctive utterances that has been gathered, and the way it has been annotated, we shall describe a set of methods that allows gradually to describe the composite semantics of PRFs, the prosodically composite nature of PRFs and the relationship between semantic and prosodic variation. From an empirical perspective, injonctive utterances challenging classical definitions of injonctivity (for being based on the textual content of the utterance) will be extensively presented and analysed.

From a theoretical perspective, it will be shown that because PRFs are explicitly providing indications that are often metapragmatic but are often not metatextual, they play a central role in pragmatic interpretation in a way which challenges and falsifies the classical Gricean/post-Gricean modelling of the semantic/pragmatic interface.

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Venting and Responsiveness: Emotion Performance and Management in Consumer Service Interactions in the Digital Age

Lecture

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In the digital age, social media platforms amplify the visibility of consumers' complaints, often laced with strong negative emotions (Valentini et al., 2021). This heightened visibility underscores the necessity for webcare agents to be well equipped with emotional competence to address complaints online, which can be examined in terms of the performance of emotional labor (Fuoli & Monika 2022). To capture the emotional dynamics in consumer service interactions, this research explores how consumers vent their emotions in initial complaints as well as follow-up replies and how webcare agents to perform emotional labor in complaints responses discursively. Three research questions will be addressed in this study: 1. How do consumers vent emotions in complaints? 2. What emotional labor strategies are used by webcare agents in complaint responses? 3. What are the potential impacts of emotional labor strategies on the following complaint interactions? Data for this study is sourced from consumer complaints and corresponding brand responses in the courier services industry on social media platform X, where real-time, high-volume interactions occur. The results show that, facilitated by social media's affordances, various (para-)linguistic resources (e.g., insult, emoji and emoticons, capitalization, etc.) are at consumers' disposal to vent their emotionally charged complaints with varying degrees of intensity. A wide range of strategies employed by webcare agents are identified to perform three primary emotional labor functions (emotional expressing, backgrounding and managing function) in fulfilling their professional roles. Different distributions and combinations of emotional labor strategies exert further impacts on the way in which the complaint interactions unfold. This study hopefully contributes to the fields of pragmatics and business communication by offering a nuanced understanding of how emotions are performed and managed in the digital age.

Keywords: Emotion performance, emotion management, consumer service interactions, social media platforms

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What is evaluated as impolite in Japanese?

Lecture

Saeko Fukushima¹

1. *Tsuru Bunka Daigaku*

Impoliteness has been examined in a number of studies (e.g., Culpeper, 1996, 2005, 2009, 2010, 2011; Culpeper, et al., 2003, 2010, 2017, among others). However, the investigation into impoliteness in Japanese is rather under-researched (Cook and Nakamura, 2021). Thus, this study attempts to fill this research gap, investigating the evaluation of impoliteness in Japanese. The main interest in the previous research on im/politeness in Japanese has been focused on the linguistic aspect. This is partly due to the high profile of honorifics in Japanese. As the non-linguistic aspect has been rather neglected in im/politeness research, this study does not confine its scope merely to the linguistic aspect. In this study, genuine impoliteness is examined, excluding mock impoliteness. This study attempts to address the following research questions:

- What do the Japanese lay people evaluate impolite?
- Is impoliteness manifested linguistically, non-linguistically or both?

Participants of this study included 181 Japanese university students (74 male; 104 female; 2 gender unknown; age range: 18–24; mean age=19.47; SD=1.43). The participants were asked to report some instances which they deemed impolite (*shitsurei*) in their daily life. 376 impoliteness instances were collected from the participants, using a self-report questionnaire. The data were coded and analyzed.

The results show three categories of impoliteness instances: non-linguistically manifested impolite instances (47.36%), linguistically manifested impolite instances (40.74%), and combined manifestations (both linguistically and non-linguistically) (11.91%).

Within each of the categories above, sub-categories emanated on the basis of what appeared frequently in the participants' responses. The following sub-categories emerged in the linguistically manifested impoliteness instances in order of predominance: (1) annoying/abusive remarks (20.63%), (2) no use of honorifics (8.73%), (3) remarks on appearance (4.50%), (4) asking questions concerning privacy (3.44%) and (5) others (3.44%).

For non-linguistically manifested impoliteness instances, the leading types included: (1) bad manners (16.40%), (2) ignorance (e.g., no returned greetings) (10.58%), (3) failure to comply with public rules (7.41%), (4) no apology (7.41%) and (5) others (5.56%).

Instances that combined both linguistic and non-linguistic manifestations of impoliteness were observed in the following order: (1) arrogant attitude + talking with a condescending tone (2.65%), (2) ignorance + doing something else/talking with impolite manners (2.38%), (3) having done something wrong + stating an excuse/blaming the other party (2.12%), (4) talking/replying + doing something (0.79%) and (5) others (3.97%).

These results are discussed in the presentation, taking expected social norms and moral orders into consideration.

When imperative expressions appear in Japanese advice-giving

Lecture

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This study examines Japanese imperative expressions used in advice-giving sequences, drawing on the method of conversation analysis. The Japanese imperative inflectional ending of verbs and other morphological endings such as *~na* ‘don’t do~’ and *~nasai* ‘do~’ are pragmatically associated with the speech act of order and are strong formats that would leave the recipient with little contingency. Studies that have examined naturally occurring conversations show that, although imperative forms are not recognized as canonical advice forms, they can be used to do advising, and that utterances with these forms can be understood by participants as advice (e.g., Shaw, 2013; Couper-Kuhlen & Thompson, 2022, on English advice forms). The current study on Japanese supports this observation. Moreover, the current study, which used ordinary conversations as data, suggests that these imperative forms tend to appear when the preferred future actions expressed with these forms can be contextually and sequentially expected. For example, the same preferred actions were indicated with other linguistic formats (e.g., *~ta hoo ga ii* ‘you had better~’) before imperative endings occurred. Previous research on imperatives used in requesting has suggested a link between imperative turns and their recipients’ (granted) commitment/compliance (e.g., Sorjonen et al., 2017), and this current study might suggest that similar observations can be made for the action of advice-giving.

Previously, studies on Japanese advice forms have largely relied on Speech Act Theory and Politeness Theory. For example, Shima (1993) analyzed movie and TV drama scripts and reported that men tended to use assertive forms such as bare and imperative forms while women tended to use other forms in giving advice to mitigate face threats. The current study suggests that it is rather the interactional context, not fixed social factors such as gender or age, that might mitigate the force of imperative expressions, highlighting the importance of examining actions in interaction.

Why Conditionals in Advertisement and Campaign in Action

Lecture

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1. The University of Tokyo

This paper examines uses of conditionals in advertisement and campaign in action, addressing the question of why and how conditionals are used in these purposeful activities in our society. The main purpose of this paper is to show that different types of conditionals, including content, epistemic and speech-act conditionals (Sweetser 1990), are strategically used for different purposes in advertisement and campaign.

Conditionals can convey causal relations between the antecedent P and the consequent Q in advertisement and campaign. (1) comes from the “I am ALS” campaign, which lead a revolutionary movement to change the healthcare system in the U.S.

(1) If we cure ALS, we will unlock cures for Parkinson’s, Alzheimer’s, MS, FTD, Huntington’s.

In this **future-predictive IF conditional**, both P and Q present the goals of the campaign, informing people of its direct objective “cure ALS” in P, of its aimed and extended positive effects in Q, while predicting causality between P and Q.

Other constructions can also convey similar causal relations in advertisement. For example, Coca-Cola’s slogan (2) juxtaposes the cause and the positive effect “open happiness.”

(2) Open a Coke Open Happiness

(3a) Once you taste new Kellogg’s Nutri-Grain Nuggets, you’ll forget about Post Grape Nuts.

(3b) The taste will make you forget your old nuggets. (Fujii 1995)

In (3), a T.V. commercial advertising a new cereal, the concluding remark (3b) uses a causative construction to convey the causality between “tasting the new brand of cereal” and “forgetting the old brand of cereal,” whereas the same causal link is initially displayed in (3a) using a bi-clausal conditional with ONCE (Fujii 1993, 1995). (2) and (3) recommend the experience expressed by the antecedent or the subject of the causative construction.

While (1)-(3) discussed above are considered **content conditionals**, **epistemic conditionals** are also used in advertisement, as in (4):

(4) If you paid full price, you did not buy it at Crown Books. (Fujii 1993)

In an epistemic conditional (4), the judgment expressed in the consequent depends on the speaker’s knowledge of the situation stated in the antecedent. (4) invites people to realize the alternative (if you buy it at Crown Books, you do not pay full price; or if you had bought it at Crown Books, you wouldn’t have paid full price), pursuing the advertising purpose to suggest buying books at Crown Books.

Speech-act conditionals are most frequently observed in Japanese advertisement, as in (5), while other types are also used.

(5) *Kaigai ni iku nara tabi-regi.*

Overseas DAT go IF travel-registration

If (you intend to) go abroad, register travel-registration.

In (5), P draws the attention of those who go abroad, to whom the following speech-act is relevant, whereas Q gives an action to take.

Overall, different types of conditionals are strategically used for specific purposes in advertisement and campaign, for example, to delineate and predict the goals and effects, suggest a certain action to take, or lay the topic and the target audience of the advertised matters.

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Why Teachers Resent Professional Development: Voices From the Field

Lecture

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A meaningful professional development is one that is valuable in improving teachers' repertoire of knowledge, skills, and attitudes; as well as students' achievement, whereas a meaningless professional development is one that has no value and, therefore, resented by teachers. The latter is typical of most teachers' professional development today. Little wonder why teachers always feel resentful and unmotivated to attend professional development programs. Since this has been the situation for a long time, especially in public education, it means something must be fundamentally wrong in the way professional development for teachers has always been organized and/or conducted. However, to develop any meaningful professional development for teachers is first to know why they are resentful of it. This is an on-going qualitative research using a phenomenological research design to have an in-depth understanding of the experiences lived by the teacher-participants in order to know why they continue to be resentful of the professional development programs meted to them over the years. In all, 212 teachers were surveyed for demographical purposes and 20 have been identified for interview and focus groups. The selection of the participants for interview was purposeful and based on meeting a set of criteria, including a minimum of five years full time teaching experience in public schools (i.e., elementary, middle, or high schools) across the state and must have attended a minimum of three professional development programs at their schools and/or school district. The study also aimed at determining various strategies that could be used by educational leaders to make professional programs for teachers more interesting, motivating, and meaningful. Implications for practice, policy, and further research will also be discussed.

Keywords: professional development, meaningful, motivating, resentful, teachers, student achievement.

Workplace identity struggles in the first generation of post-EEOA women

Lecture

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The Equal Employment Opportunity Act (EEOA), enacted in 1986, prohibits discrimination based on gender at all stages of employment and has facilitated women's advancement to career-track positions in Japanese companies. These positions entail the performance of general operations that constitute the core of the company and are typically associated with managerial or executive roles. As evidenced by Japan's placement as the 120th among 146 countries ranked in "Economic Participation and Opportunity" in the Global Gender Gap Index 2024, formal employment equality between men and women has not been fully reflected in the realization of realistic working conditions. Nevertheless, women who initiated their careers immediately following the enactment of the EEOA have reached their 50s and some occupied management roles.

This study employed a qualitative research methodology to analyze the semi-structured interview narratives of six first-generation post-EEOA women. The objective of these narratives was to gain insights into the strategies employed by female managers to thrive in a male-dominated working environment. To gain insight into the experiences of these women, we drew on questions posed by Schnurr and Van De Mierop (2017: 2). This study was guided by three primary research questions: 1) What identity struggles do these women encounter?, 2) How do they understand and make sense of these struggles, and 3) What insights can we gain from their narratives to guide future generations.

This study addresses the two identity conflicts that frequently emerge in the narratives under examination. The first is the conflict between the roles of women and employees in career-track positions. The second issue is the conflict between the roles of mothers and professional workers. As an analytical framework, we draw on positioning theory, initially proposed by Harré and Van Langenhove (1999), applied to narrative analysis by Bamberg (1997), and revised by Lucius-Hoene and Deppermann (2004), aiming to capture the temporal nature of autobiographic interview narratives. The findings indicate that identity conflicts emerge when there are discrepancies between the male-dominated norms of the workplace and the expectations placed on women employed under the same conditions as their male colleagues, as well as on mothers who are expected to primarily assume the role of caregivers. Furthermore, the analysis, guided by Lucius-Hoene and Deppermann's positioning level II framework, revealed that the interviewees occasionally ascribed more disparate meanings to past events in their narratives, compared with the same events in the present. These transformations are closely related to their own identity constructions in the present.

You have no right!: The dynamics of power in Colonial Louisiana Spanish

Lecture

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Despite its importance in the history of the American continent, colonial Louisiana has received scarce attention in scholarly work, particularly in the linguistics literature. During the 40 years of Spanish rule in 18th-century Louisiana, innumerable business letters were circulated within the colony with a multitude of different aims: descriptions of local situations, petitions to government officials, offers of goods and services, and adjudications of legal matters. These letters provide a rich source of historical and linguistic data for the study of early Louisiana.

Due to the nature of the communications therein, the business letters penned during the Louisiana Spanish period are replete with commissive and directive speech acts. Within the field of pragmatics, commissive speech acts have been all but ignored in scholarship (Márquez Reiter & Placencia 2005). Only a small number of studies (including Rall 1993; Hardin 2001; Chodorowska-Pilch 2004) focus exclusively, or partially, on this class of speech acts in Spanish, and even fewer studies deal with the expression of commissive intent in written registers (Author 2018, 2019). Directive speech acts, on the other hand, have received much attention in the literature, but have sparsely been examined in terms of their supportive moves (Márquez Reiter 2002).

A seldom-studied aspect of Colonial Louisiana is that of the power relationships between different members of Spanish society. Given the tumultuous transition between French and Spanish rule in the territory, relationships between government officials, and those between officials and settlers, were defined in practice. The ways in which power plays out in interpersonal interactions is one that features prominently in the scholarly literatures of many areas of study; Brown and Levinson argue that power consists of “the degree to which H [the hearer] can impose his own plans and his own self-evaluation (face) at the expense of S’s [the speaker’s] plans and self-evaluation” (1987: 77). Disciplines such as psychology, business, and linguistics reflect concern with social conventions of expected or appropriate ways to behave in different social circumstances, and with the notion that we have (or lack) ‘the right’ to act in certain ways, depending on the power dynamics of an interaction.

The current study seeks to examine these assumptions at a micro-level with data from this historical North American speech community. The corpus for the study consists of 200 institutional letters from two settlements of the Louisiana territory between 1778 and 1802. Commissive and directive speech acts, as well as their accompanying modifications, were identified in the corpus and classified according to the taxonomies in Bilbow (2002) and Blum-Kulka et al. (1989), respectively. Study findings reveal that, contrary to the conclusions in much of the literature (specifically Fairclough (1989)), speakers in Spanish Louisiana universally issued directly formulated speech acts, but the level of tentativeness accompanying these acts was highly dependent on the relative power of the speaker in the interaction. The study results thus call into question traditional notions of the ‘rights’ speakers of differing levels of power possess to issue certain types of speech acts.

Poster

“Cohayo” and “Cohsupnita”: The two forms of “Good” in teacher’s talk in Korean language classrooms

Poster

Hee Chung Chun¹

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This paper examines KFL (Korean-as-a-foreign-language) teachers’ use of the Korean expressions ‘*cohayo*’ and ‘*cohsupnita*’ as a sequence-closing third (Schegloff, 2007) during the Initiation-Response-Feedback (IRF) sequence. Using the methodology of Conversation Analysis, this study draws on a corpus of interactions between teachers and elementary-level students in an online KFL classroom.

While both ‘*cohayo*’ and ‘*cohsupnita*’ are translated as ‘good’ in English, their speech level (of hearer honorifics) differs. Among the six speech levels in Korean, the polite (*cohayo*) and the deferential (*cohsupnita*) are the two speech styles that are most respectful toward the listener (Sohn, 1999). Although the deferential speech style is deemed more appropriate for formal contexts (e.g., news broadcasting), recent studies have illustrated that the two are commonly mixed within one interaction (Brown, 2015). Teacher-student interactions are no exceptions. In most KFL classrooms, including my dataset, teachers predominantly use the polite speech style during instructional interactions, occasionally shifting to other speech styles (Park, 2014). This paper demonstrates when this shift occurs between the polite ‘*cohayo*’ and the deferential ‘*cohsupnita*’ and how each form achieves different actions during the ‘feedback’ stage of the IRF sequence.

The analysis reveals that the polite ‘*cohayo*’ is used as an immediate and explicit positive assessment (Waring, 2008), evaluating and confirming the correctness of students’ responses. ‘*Cohayo*’ is produced as part of one-on-one teacher-student interaction, mimicking a real-life question and response sequence. Thus, the expression selects a student who participated in the specific IRF sequence as its recipient. On the other hand, the deferential ‘*cohsupnita*’ is used as a transition token. As illustrated in previous studies on teachers’ use of ‘very good’ in different languages (e.g., Batlle, 2020), ‘*cohsupnita*’ is used before transitioning to the next pedagogical activities or recipient and shifting the interactional focuses. With the deferential speech style, teachers take a “formal presentational stance” (Brown, 2015, p.56), invoking an image of speaking in their defined formal role. That is, the use of ‘*cohsupnita*’ displays the teacher’s institutional role as the one who sets pedagogical agendas, effectively steering the flow of instruction in alignment with their interactional objectives (Park, 2014).

Overall, by focusing on the under-investigated phenomenon of KFL teachers’ talk, the paper sheds light on how teachers achieve pedagogical practices – assessment and transition – during the ‘feedback’ stage of IRF in the lower-level language classroom. This paper also extends our understanding of how different Korean speech styles display different stances and, in return, achieve different actions.

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“O-kotae-wo sashihikae sase-te itadaki-masu” : A Study of the Local Grammar of Refusal in Japanese Diet deliberations

Poster

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The refusal to answer in the Diet represents a significant feature of Japanese political discourse. However, current research on this topic is extremely limited, except for analyses of a few typical refusal expressions (Kinoshita & Feldman, 2018; Kinoshita, 2023). This study focuses on the refusal to answer in the Japanese Diet, aiming to deconstruct the discourse patterns of Japanese politicians in detail. By analyzing the grammatical structure and semantic functions of refusal discourse and their interlinkages from the microscopic perspective of local grammar, this study seeks to provide insights into the characteristics of the political culture of parliamentary systems in East Asian countries, as represented by Japan.

This study focuses on the typical communication case of ‘refusal to answer’ in Japanese Diet deliberations, examining the grammatical structure, meaning, and function of refusal discourse and their interlinkages from the microscopic perspective of local grammar. By deconstructing the discourse of Japanese politicians, this study reveals the essence of their linguistic wars. The analysis identifies six functional labels within refusal discourse: “Refuser,” “Refused item,” “Refused reason,” “Refused action,” “Hinge,” and “Situation-degree,” and the subsequent analyses identified 16 basic local grammar patterns of refusal, which are categorized into four major types. Among these patterns, those consisting of two to three functional labels, which represent substantive content of refusal, are the most frequently used and are most effective in fulfilling the communicative function of refusal. The more complex and rigorous these patterns are, with functional labels stacked on top of each other and the same construct repeated over and over again, the stronger the refuser’s intention to deflect and evade. While these linguistic forms of refusal appear respectful and polite and fulfill the original communicative function of refusal on the surface, they may ultimately become tools of defense or attack. In the end, there is a higher risk of losing the nation’s trust.

“Stop Confusing the Role with the Actors, You Freaks!”: Semiotic Ideologies of Voice Acting in Japan

Poster

*Liu Yang*¹

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This research explores the semiotic ideologies regarding how voice actors/actresses are presented and recognized as connected to virtual characters in modern Japan. Extending from the concept of linguistic ideology, semiotic ideology refers to people's underlying assumptions about what signs are and what functions signs reserve (Keane 2018). By drawing on linguistic and anthropological tools, I examine how common practices in current Japanese voice acting industry, as well as the audience responses to those practices, may reflect and negotiate among themselves the ideologies of the voice actors/actresses' labor, esp., voice as a sign.

As the theoretical framework, I propose 2 axes of the ideological meaning of voice. The first axis, which I call the axis of continuity, concerns the temporal and spatial scale of the implication. In the case of voice acting, it applies onto a continuum of ideologies that range from those who hold that the voice only stands for the character in a limited situation e.g., a 20-minute TV show, to those who hold that the voice implies the character in a larger sociocultural context. The second axis, the axis of originality, shows the divergence between the ideology of voice as presented by the character on the one hand, and voice as the product of the act (voice acting) on the other. While these axes align with the theorizations of speakers in the communication from a linguistic perspective such as participation framework (Goffman 1981) and typification of voices as characterological figures (Agha 2005), they also resonate more or less with the categorizations of other non-linguistic signs, e.g., singing voice (Frith 1996). The 2 axes are to put into an X-Y coordinate system, on which a variety of practices and implications concerning voice acting may locate.

As for the ongoing analysis, I focus on an increasingly common practice involving voice acting in public, i.e., promotional events of anime and games that require voice actors/actresses to represent their characters not only linguistically but also visually. Data are collected from the narratives of the voice actors in a specific event held in November 2022, along with online reactions from the audience using an official hashtag. What is characteristic about the selected event is that 3 months before it took place, one of its voice actors was reported to be involved in an affair scandal, thus arousing additional attention to the way in which his connection to the character was produced.

Through analyzing the underlying ideologies of my data, I will show how the voice actors' connection to the characters are managed and negotiated verbally/non-verbally, and how the seemingly haphazard ideologies of voice can be visualized using theoretic tools. I further argue that these results depict the semiotic dynamics in modern Japan.

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“Well, here is my advice”: pragmatic transfer in L2 English and L2 Korean

Poster

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Advice-giving is an under-examined speech act (Hosini, 2020) when compared to compliments, apology, and requests, even though advice-giving is part of everyday common speech (Li, 2010). Current literature centers around acceptable appropriateness perception for second language learners (Babaie & Shahrokhi, 2015; Decapua & Dunham, 2007) with little research taking the perspective of linguistic constructions and strategies common to advice-giving in English or Korean. This study aims to look for statistical evidence of pragmatic transfer, if there is any, by comparing linguistic constructions and strategies employed, in equal power dynamics. A total of 40 participants were recruited including 20 L1 English speakers who are L2 Korean learners and 20 L1 Korean speakers who are L2 English learners. Data collection is by role-plays (RP) and acceptability judgment tasks (AJT). The RP recordings are transcribed and coded for linguistic construction and strategy employed. AJT are constructed using the transcribed RP. Full data collection and analysis can provide practical implications around pragmatic transfer in advice-giving for second language learners of English to Korean or Korean to English. Advice is a daily speech act and learning how to accurately and appropriately deliver in SL is critical to adapting to a new culture. Providing students with an understanding of the role pragmatic transfer has in advice-giving can help mitigate misunderstandings and ease communication.

A Comparative study of Intensifiers Taught in Upper-Intermediate English Language Textbooks in Japan

Poster

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Words can mean many different things depending on the sentence they appear in, and this can be a problem for Japanese learners of English who often have trouble telling the different meanings apart, especially when the words are synonyms or from specific groups of words like intensifiers. We use intensifiers when we want to increase the power (intensify) of other words, and they have been the focus of different studies over the past years because of their capacity to influence and enhance communication. Moreover, the differences in the use of intensifiers between American and British English native speakers have been extensively studied (Biber et al., 1999; Romero, 2012; Tagliamonte & Roberts, 2005), and it has been found that although there is no significant difference between the quantity of intensifiers used there were significant differences in the particular type used.

Following on from two previous studies by this author, this study examines the use and variety of intensifiers that are introduced and taught in higher-level communication-focused textbooks in Japan. Four of the most popularly used CEFR B2/C1 level textbooks were selected (2 American and 2 British) and intensifiers were extracted and analysed using MAXQDA, according to their function and use. The results determine which types of intensifiers are most commonly used and that there is a difference in the type and quantity of intensifiers taught depending on whether the textbook is in American English or British English. Specifically, it tries to investigate how using intensifiers ensures the desirable level of appropriateness for teaching these in the Japanese classroom and thus enables students to improve not only their communicative competence but also their pragmatic development.

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A Diachronic Study of (im)politeness Reciprocity in Chinese Compliments and Insults

Poster

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1. Lancaster University

(Im)politeness reciprocity involves maintaining a balance of (im)politeness payments in human interactions and plays a crucial role in understanding how (im)politeness operates in social interactions (Culpeper & Tantucci, 2021). The Principle of (Im)politeness Reciprocity (PIR), as proposed and defined by Culpeper and Tantucci (2021), requires further research to broaden the current understanding of (im)politeness reciprocity. Notably, PIR remains an underexplored area with great potential in (im)politeness research on Chinese speech acts.

This ongoing PhD research is centred on Chinese novels and spoken dramas from the twentieth century to examine two speech acts - compliments and insults. It investigates whether and how (im)politeness reciprocity works within Chinese literary data and examines how the speech acts of compliments and insults perform in the dataset. Annotation schemes were developed to code and analyse the two speech acts, and statistical analysis was conducted using R. This method enables a diachronic examination of (im)politeness reciprocity, focusing on Chinese novels and spoken drama from the 1910s to the late twentieth century. The research also explores factors such as age, power relations, and social distance that may influence (im)politeness (mis)matching across turns. It seeks to uncover how changes in these factors over time, influenced by varying socio-political contexts, have shaped their impact on (im)politeness reciprocity in Modern Chinese. The overall goal is to shed light on the operation of (im)politeness reciprocity within the Chinese literary data, deepen the understanding of compliment and insult speech acts in Chinese, and explore methodologies for diachronic pragmatics research. Preliminary findings reveal that, while complimenting back and thanking can achieve politeness reciprocity, in the data, rejecting compliments can also achieve this balance. Previous studies (Ye, 1993; Spencer-Oatey et al., 2008; Leech, 2014) have discussed the rejection as a frequent response type in Chinese compliments, but this research highlights on how rejection can restore the polite balance. Pilot findings on impoliteness reciprocity show that downshift mismatches in insult exchanges are common. Conventionalised patterns observed in the insult data may support existing literature (Culpeper, 2011) and enrich studies of insult speech acts and impoliteness. Furthermore, response choices to compliments and insults in the literary data appear influenced by societal changes and by traditional Confucian values on (im)politeness (Gu, 1990). Values such as stressing modesty and humility may explain the choices of rejecting compliments, while pursuing harmony may account for some downshift mismatches of impoliteness.

Due to space limitations, the poster will focus on presenting the methodology, results and findings related to insults data, offering insights into previously unexplored patterns of impoliteness reciprocity in Chinese literary contexts.

A Pragmatic Investigation into the Japanese Expressions Nan-cha-tte and Shira-n-kedo

Poster

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This study conveys the pragmatic characteristics of the Japanese expression *nan-cha-tte* “just kidding” used by Japanese middle-aged men toward young women, and the Japanese buzzword *shira-n-kedo* “I don’t know, though.”

Although one might predict that they are not grammatically relevant, a closer investigation reveals that they share some linguistic properties: these expressions cannot precede the statements to which they refer, as in (1), and the response to utterances where no context is given and the use of the deictic expression *sore* “that/it” are unacceptable, as in (2) (Kinsui (1999)):

- (1) a. * *Nan-cha-tte!* *Ojisan-to deeto shi-chau?*♥ “Just kidding! Shall we go on a date?♥”
 b. * *Shira-n-kedo.* *Gooya-wa karada-ni ii-n-da-zo!!!!* “I don’t know, though. Bitter melon is good for health!!!!”
- (2) a. A: *Nan-cha-tte!* “Just kidding!”
 B: * *Uso-da-tta-no??* “Were you lying??” / * *Sore ii-sugi-desu.* “That goes too far.”
 b. A: *Shira-n-kedo.* “I don’t know, though.”
 B: * *Maji-de?* “For real?” / * *Sore-na!* “I know, right!”

These behaviors suggest that these expressions are sentence-final oriented.

It is indeed the case, however, that they have distinct pragmatic properties: *nan-cha-tte* is an expression that modifies or withdraws what men said, as in (3), and *shira-n-kedo* is a modal expression used to express the degree of certainty, as in (4) (Suzuki (2023)):

- (3) a. *Ojisan-to deeto shi-chau?*♥ *Nan-cha-tte!* *Demo honne-wo iu-to yappari xxx-chan-to deeto shi-tai-na!*♥ “Shall we go on a date?♥ Just kidding! But honestly, I want to go on a date!♥”
 b. * *Gooya-wa karada-ni ii-n-da-zo!!!!* *Shira-n-kedo.* *Demo hontou-wa karada-ni ii-n-da-zo!!!!* “Bitter melon is good for health!!!! I don’t know, though. But the truth is that it is good for health!!!!”
- (4) a. A: *Gooya-wa karada-ni ii-n-da-zo!!!!* *Shira-n-kedo.* “Bitter melon is good for health!!!! I don’t know, though.”
 B: *Kakushin nai-no?* “You aren’t sure?”
 b. A: *Ojisan-to deeto shichau?*♥ *Nan-cha-tte!* “Shall we go on a date?♥ Just kidding!”
 B: * *Kakushin nai-no?* “You aren’t sure?”

To use *nan-cha-tte*, middle-aged men try to avoid the risk of sexual harassment and maintain interpersonal relationships. As for *shira-n-kedo*, the speakers use it to mitigate the explicitness of prior utterances and prevent damaging relationships.

It may be true that these expressions are distinguished in terms of their pragmatic features, but we can

also say that speakers even share a mindset to hedge against interpersonal risks and maintain good relationships. This study suggested that seemingly irrelevant expressions indeed share linguistic properties and that *nan-cha-tte* and *shira-n-kedo* reflect human mind that people, regardless of their generations, respect interpersonal relationships.

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Accepting oneself as a ‘rotten girl’: How Japanese *fujoshi* negotiate identities online

Poster

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This paper examines the linguistic strategies Japanese *fujoshi* ‘rotten girls’—fans of male-male romance comics—use to achieve self-acceptance while interacting with others anonymously on the popular bulletin board Yahoo! Chiebukuro. Although contemporary Japanese society is becoming increasingly positive towards diversity, *fujoshi* are often marginalized and viewed negatively, leading many *fujoshi* to internalize beliefs that they are abnormal (Yamaoka 2016), and making self-acceptance as a *fujoshi* challenging. Self-acceptance has been extensively researched in the LGBTQ community, but it is conceptually relevant to members of any devalued group, for whom stating one’s identity as a group-member can be viewed as a coming out process (Swain and Cameron 1999). Because people achieve self-acceptance as they discursively construct their identities, self-acceptance may be expressed through linguistic strategies, making a pragmatics-oriented analysis beneficial. Posts on forums such as Chiebukuro are especially fruitful data for this, as online interactions are often motivated by self-acceptance issues, especially amongst young people (Stern 2008). For many *fujoshi* who do not feel they can be open in real life, online forums have been a place to find community (Kaneda 2007), suggesting that discourse amongst *fujoshi* online will often concern self-acceptance and coming out.

From 2004 to 2024, 475 posts on Chiebukuro included the words *fujoshi* and *kamingu-auto* ‘coming out’ within the question. To focus on strategies across interactions, the 28 posts with ten or more replies were selected for analysis, with friends (14 out of 28) and parents (15) the most frequently mentioned people to come out to. Both posters and responders used a variety of strategies in the process of self-acceptance, including self-disclosure, self-deprecation, and adequation and differentiation (Bucholtz and Hall 2005). Quotative speech also played a prominent role, as posters frequently requested scripts and imagined reactions to potential scenarios. These strategies did not always indicate positive self-acceptance: When not accompanied by rapport-building contextualization cues—including but not limited to those typical of Japanese computer-mediated communication such as emoticons and non-standard punctuation—reactions to posters tended to be negative. When done successfully, posters interactively created supportive communities similar to discourse on *ibasho* ‘a sense of place,’ which has been shown to be important to self-acceptance in Japanese society (Bamba and Haight 2011), thus offering potential insight into self-acceptance in a broader social context beyond *fujoshi*.

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Aging and Education: Their Effects on Pragmatic Dependency and Syntactic Complexity in Korean Elderly Speech

Poster

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This study examines how aging and education influence pragmatic dependency and syntactic complexity in the speech of elderly Koreans. The analysis is based on a corpus of 550 hours of speech from 1,439 Korean speakers aged 60 to 95 (Ok and Kim, 2024). Statistical analysis was performed using the Korean Structure Analyzer from ETRI (<https://aiopen.etri.re.kr/>). Key metrics included the average number of words per clause and per Intent-Based Unit (IBU), the number of predicates per IBU, and the frequency of null pronouns per IBU.

1. Age-Related Findings:

- Average Words per IBU: Decreases with age—speakers in their 60s use 15.00 words on average, those in their 70s use 14.02 words, and those in their 80s and 90s use 13.42 words (Welch's $F(2, 61,746) = 331.784$, $p < .001$).
- Predicate Ratio per IBU: Increases with age—.282 in the 60s, .305 in the 70s, and .314 in the 80s and 90s (Welch's $F(2, 59,249) = 973.227$, $p < .001$).

2. Educational Background Findings:

- Average Words per IBU: Increases with higher education—13.49 words for elementary education, 13.59 for middle school, 14.56 for high school, and 15.89 for college graduates (Welch's $F(3, 133,921) = 586.958$, $p < .001$).
- Predicate Ratio per IBU: Decreases with higher education—.317 for elementary education down to .270 for college graduates (Welch's $F(3, 132,093) = 1,358.159$, $p < .001$).

3. Null Pronoun Usage (Pragmatic Dependency):

- By Age: Increases with age—.173 in the 60s, .196 in the 70s, and .203 in the 80s and 90s ($F(2, 597) = 6.112$, $p < .01$).
- By Education Level: Decreases with higher education—.214 for elementary education down to .173 for college graduates ($F(3, 596) = 5.713$, $p < .001$).

The findings reveal that as speakers age and have lower educational levels, they tend to produce shorter sentences (fewer lexical items) but with a higher proportion of predicates per IBU. This shift indicates more compact yet syntactically dense expressions. The apparent complexity arises from increased null pronoun usage among older and less educated speakers, reflecting heightened pragmatic dependency and greater reliance on the listener to infer missing information from context. This emphasizes their dependence on pragmatic context over explicit linguistic expression.

These results have significant implications for the development of AI language models, particularly those aimed at processing speech from elderly populations. Models must be adapted to account for the higher pragmatic dependency and syntactic complexity characteristics of older and less-educated speakers. Recognizing the increased use of null pronouns and the reliance on context is crucial for accurate language processing in Korean, a language where such features are prominent. This research also emphasizes the necessity of incorporating sociolinguistic variability in computational models to ensure inclusivity and effectiveness.

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An analysis of metadiscourse markers in travel comments: Tourists' opinions on travel destinations in Japan

Poster

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Research on metadiscourse markers in written texts have been widely studied. Metadiscourse markers comprise two types of markers: interactive resources, which are organizational markers of the texts, and interactional resources, which are markers used to involve readers and negotiate the writers' claims with them in the course of discussion. Interactional metadiscourse markers include hedges (e.g. *might*), boosters (e.g. *definitely*), attitude markers (e.g. *surprisingly*), self-mentions (e.g. *we*), and engagement markers (e.g. *note*) (Hyland, 2005). Hedges and boosters have been often investigated in academic research articles in different languages. However, in Japanese discourse, there are still only a few studies in different contexts in terms of these metadiscourse markers.

Therefore, this study aimed to address this research gap by examining two types of interactional metadiscourse markers in travel comments: hedges and boosters. Hedges are often used to soften writers' claims and suggest their opinions, whereas boosters are used to narrow opinions and emphasise certainty in their statements (Hyland, 2005). Travel comments are written by travellers in a casual manner to report their holiday experiences and help others by providing suggestions about the destination. Although the readers may form a wide-ranging audience, they may have similar interests in the destinations. In this study, three groups of writers were analysed: tourists from America, Britain, and Japan. Two popular travel destinations in Japan were chosen because the destination type may influence the use of metadiscourse markers. Thirty comments from each destination and group were collected from the TripAdvisor website, and 180 comments were examined in this study. Travellers from America and Britain wrote their comments in English, whereas Japanese travellers wrote theirs in Japanese. Holmes (1988) and Hyland's (2005) models of hedges and boosters in English and Fujimura-Wilson's (2023) model of Japanese hedges were used for the data analysis.

The findings revealed the various ways in which the three groups of travellers used both hedges and boosters in their comments of each travel destination in Japan. Cultural differences in rhetorical explicitness in norms of politeness were observed in the results. The quantitative analysis of the comments revealed that writers using English used more boosters than those using Japanese, as explicitness in claiming opinions differs by language and culture. Hedges are considered as important interactional metadiscourse markers in English to negotiate writers' claims with readers. In this study, the writers in English travel comments used them more frequently than boosters. Although the differences between travellers from America and Britain were not greater than those in English and Japanese, there were some differences among travellers from America and Britain. The qualitative analysis indicated the frequent use of hedges and boosters within the context, emphasizing their particular use in each group.

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An Experimental Investigation of Soft and Hard Presupposition Triggers in English

Lecture

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Presuppositions are conventionally regarded as projective inferences triggered by certain expressions. Presupposition triggers have been researched in the way that expressions containing similar semantic contents lead to the same presuppositions (Simons, 2001). Besides, some recent research has shown that presupposition triggers can be characterized in terms of projective strength, with highly projective hard triggers and less projective soft ones proposed (Abusch, 2002, 2010). Several experimental studies have attempted to seek a systematic way for semantically similar triggers across different languages (Chen & Antomo, 2024). This study reports an experiment adopting four classical presupposition triggers in English in order to 1) explore the cross-linguistic stability of their projective strength by comparing our results and the previous studies and 2) to verify the heterogeneity of these triggers in English. The results, surprisingly, challenge the previous findings about stability of heterogeneity in projective strength. More exactly, the groups of hard and soft triggers do not behave as heterogeneously as previously experimented in German and Chinese, which indicates that presupposition triggers are more complicated across languages and require more precise psycholinguistic and experimental pragmatic investigations. This study aims to add more experimental evidence to presupposition trigger investigations and further improve the understanding of presuppositions.

Caregiver-child interactions in Ku Waru: Affordances and limitations of nested language socialisation

Poster

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Children acquire language along with cultural norms through interactions with those around them. In this process of language socialisation (Ochs & Schieffelin, 2011), children become proficient users of the local language while being induced to adopt the local community's social and cultural practices. Although these interactional practices build on universal principles, their specific enactments vary across cultures.

One notable cross-cultural difference in language socialisation is the organisation of interactional frameworks and corporeal arrangements of interactants (Chavajay & Rogoff, 2002; Ochs et al., 2005; de León, 2011). While European American caregivers show a preference for a dyadic interaction with the child (Chavajay & Rogoff, 2002), many other societies have a preference for multi-party interaction (Brown, 2011; de León, 2011). This contrast also impacts the preferred configurations of participants' corporeal alignment in social interaction: while face-to-face alignment is very common in European American caregiver-child interactions, other cultures seem to prefer nested alignment, i.e., a formation where the child is positioned on the caregiver's lap or back, facing forward (de León, 2011). When the child is nested in the caregiver's lap, both participants have different "evidential boundaries" (Goffman, 1974, pp. 215–216) and direct access to eye contact is often obstructed. This setup raises some interesting questions: Do the differing evidential boundaries play a role? How is visual coordination in nested alignment achieved? What kinds of interactional work do the nesting caregiver and nested child do in order to be able to achieve intersubjective understanding, e.g., when using pointing gestures? And are there any special affordances that the nested formation provides by virtue of the constant physical contact between caregiver and child?

Combining the language socialisation line of enquiry with a multimodal conversation-analytic approach, this study will explore the affordances and limitations of nested interactions based on a corpus of video-recorded cross-generational multiparty interactions in the Papuan language Ku Waru, spoken in the Western Highlands of Papua New Guinea. The focus children of the analysed interactions are aged between 24 and 36 months and are frequently nested in their caregiver's lap.

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Contextualization cues, fixation and sayings deautomatization for parody purposes

Poster

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Popular sayings and proverbs are fixed and culturally marked. Their origins are attached to past events and references, so their meaning can be opaque nowadays, and can be activated only by context (Canestrari, 2010; Tsakona, 2013; Ruiz Gurillo, 2012, 2016). Our goal is to analyze which are the markers and contextualization cues (Gumperz, 1992; 2015; Pickering et al., 2009; Attardo, 2020: 226) that build the humorous effect in a restricted corpus of two sketches by José Mota (Silvestre, 2023): “Para lo que me queda en el convento, me cago dentro” (“I don’t give a stuff, ‘cos I’m not going to be around much longer”) and “Antes se coge a un mentiroso que a un cojo” (“A lie has no legs”), in the series *Cazadores de refranes* (2016), parody of *Myth busters* (2003), and original *Ghostbusters* (1984). *Myth busters* are experts that reproduce dangerous experiments to test their truth, and Mota does the same from a supposedly scientific point of view. However, the experts are not so, and the object to analyze is a very colloquial (even scatological) saying. This fact is one of the main punches: ridiculing. Another sketches’ main punch lays on the fact that they recontextualize the saying in a plausible and literal reality (Framing, Goffman, 1974).

From a methodological point of view, we deal with an interactional sociolinguistics approach: we analyze how a wide repertory of cues (mimics, non-verbal language, cultural references, linguistic elements) are exploited and carefully addressed to construct the proper ambiance, so that the literal reading of the saying is actualized and re-signified, deautomatizing it. In that way, the results show a new humorous switch, that was not in the original. It confirms the theories explained in Attardo (2020: 201) about markers of humor performance and offers a new approach, understanding humor generation as something ever evolving and creating new paradigms and patterns, closely related to the context surrounding.

Cross-Cultural Pragmatics of Dissatisfaction: Analyzing Negative Reviews of Veterinary Clinics in English and Italian

Poster

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In our increasingly digital world, online platforms for expressing evaluative feedback have become essential to everyday communication, enabling consumers to significantly influence the decisions of others through web-based reviews (Vásquez, 2014). For businesses, including veterinary clinics, reviews serve as a critical tool for marketing, credibility building, and fostering trust (Liu et al., 2020). This dynamic is particularly significant in health-related services, where the well-being of the client, whether human or pet, depends on selecting the right service from among the many available options.

This study aims to enhance our understanding of cross-cultural pragmatics by examining how negative evaluations are articulated in online reviews of veterinary clinics in English and Italian. Using a self-compiled corpus of 1-star (negative) Google reviews from the three most populated cities in England and Italy, the analysis includes 4,452 reviews (438,162 tokens and 13,775 types) in English and 1,675 reviews (156,930 tokens and 12,758 types) in Italian. The study employs corpus-assisted methodologies (Partington et al., 2013) and draws on Hunston's (2011) seminal work on evaluation, as well as Vásquez's (2011) classification of online complaints.

Previous research on English and Italian positive reviews of veterinary clinics (Simi & Vignozzi, forthcoming) and law firm services (Vignozzi, 2023) has revealed that, when it comes to praise, the two lingua-cultures seem to have different focuses: English reviews tend to emphasize interpersonal skills, while Italian reviews highlight professional competence. Building on these findings, the present research shifts the focus to negative evaluations: those that identify the most concerning or problematic aspects for clients, which can, in turn, inform businesses about areas for improvement. Specifically, it aims to identify and compare how online complaints, criticisms, and expressions of direct dissatisfaction (Decock & Depraetere, 2018) differ between English and Italian reviews.

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Decoding Political Meanings in Adel Al-Jubeir's Security Speech in Munich: A Critical Political Discourse Analysis

Poster

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This study presents a critical political discourse analysis of Adel Al-Jubeir's security speech in Munich. The primary objective of the paper is to decode the various meanings communicated in the selected speech, as well as to explore the different linguistic manifestations through which Al-Jubeir rhetorically conveys his intended meanings. The corpus of the study constitutes one speech delivered by Al-Jubeir on February 12th, 2016 in Munich. The study draws on two analytical strands: a political perspective to critical discourse analysis (CDA) and systemic functional grammar (SFG). The research questions of this study are: First, what are the various meanings Al-Jubeir attempts to communicate in his speech? Second, to how does Al-Jubeir employ his rhetoric and language in articulating the reality of ISIL (Daish)? Third, how are the various political meanings manifested linguistically in Al-Jubeir's speech? The paper has two overarching findings: First, Al-Jubeir employs his rhetorical language to draw the attention of the diplomats in the Munich conference and bring home the reality of Daish and its extremist activities in Syria and Yemen. Second, Al-Jubeir manages to contextualize his intended meanings within specific linguistic code manifested in three levels of analysis: lexically, grammatically, and pragmatically.

A brief account about Adel Al-Jubeir

Born on February 1st, 1962, in Majma'ah (Riyadh Province), Saudi Arabia, Adel Al-Jubeir is the first Saudi foreign minister to come from outside the country's royal family and does not have the kin ties that the familial link to founder Ibn Saud provides. He received his basic education in Germany. He obtained a B.A. summa cum laude in political science and economics from the University of North Texas in 1982, and an M.A. in international relations from Georgetown University in 1984. The big event in his life was an assassination attempt by elements affiliating to the Iranian government on 11th October 2011. Al-Jubeir has 30 years' experience in the diplomatic field working at the Embassy of Saudi Arabia in the United States and the United Nations in New York. On January 29th, 2007, he was appointment as ambassador of the Kingdom to the United States. On April 29th, 2015, His Excellency Mr. Adel Al-Jubeir was appointed Foreign Minister by the Custodian of the Two Holy Mosques King Salman bin Abdulaziz (Mofa.gov.sa, 2016).

Research Method

First, a political perspective to critical discourse analysis (CDA) as introduced in the contributions of many linguists and philosophers, including Fairclough (1989, 1995), van Dijk (1993, 1997), and Wodak (2008), with a special focus on Fairclough's three dimensions of discourse and discourse analysis: Description (text analysis), interpretation (processing analysis), and explanation (social analysis)

Second, a systemic-functional grammar approach (SFG) as introduced and discussed by Michael Halliday's (1985, 1994), specifically his three semantic meta-functions: ideational, interpersonal and textual; and the semi-otic functions represented in the three variables of register: field, tenor and mode.

Developing a computerized dynamic assessment of requesting-in-interaction for Japanese L2 English learners

Poster

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Requesting is a common speech act in both daily life and academic contexts; however, Japanese L2 English learners can often find it to be a challenge. This may be due to requesting's inherently face-threatening nature, with the potential for social discomfort for interlocutors. Learners must be aware of, and adapt their language choices to, varying contextual factors, such as power (P), social distance (D) and rank of imposition (R), as well as being aware of pragmatic norms within their particular relevant community.

In evaluating pragmatic competence, assessments have often focused on non-interactive data, such as those elicited by discourse completion tasks, rather than on performance. Assessing requesting by evaluating a learner's performance in interaction with a skilled interlocutor allows for insights into specific aspects of requesting-in-interaction that learners find challenging.

Dynamically administered strategic interaction scenario (D-SIS) tasks (van Compernelle, 2013), as part of a dynamic assessment, take a sociocultural approach to evaluation of interactive oral performance, eliciting extended talk sequences between a learner and a mediator. In a D-SIS, the learner and mediator collaborate on an oral task, with the interlocutors engaging in mediation sensitive to the learner's *zone of proximal development* (ZPD) if, or when, the learner struggles. In such a way, insights can be gained into both particularly challenging elements of requesting-in-interaction, and also a learner's responsiveness to mediation, indicating potential development.

Research has begun to investigate the effectiveness of a sociocultural D-SIS approach to oral requesting-in-interaction (Nicholas, 2020). However, the time and resource-intensive nature of the approach may restrict access to the methodology. Computerized forms may address this issue, but have yet to be investigated.

Here, we report on the early stages of the development of a computerized dynamic assessment of oral requesting-in-interaction, in which we focus on establishing a proof-of-concept for such an approach. The program is specifically designed for Japanese L2 English learners at a Japanese computer science university. Specifically, we discuss the particular aspects of oral interactive requesting Japanese L2 English learners find challenging, and how automated, ZPD-sensitive mediation can be inserted into extended sequences of request-based talk between a learner and an automated agent. We outline a proposed flow of interaction, and the employment of triggers in the program that will allow for both the interaction to proceed, and for mediation to be initiated when appropriate.

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Do prosodic cues convey speech acts directly or through contrastive marking? The case of French indirect requests

Poster

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Linguistic ambiguity is pervasive and can hinder successful communication, especially in settings where facial and gestural cues are missing, such as online messages and phone conversations. In the latter case, a possible way for speakers to avoid being misunderstood is to use prosodic features to clarify how they intend their utterances to be taken by their addressees. In line with this idea, experimental research has shown that speakers indeed make use of prosodic cues to enable their addressees to disambiguate syntactically ambiguous utterances (Price et al. 1991; Snedeker & Trueswell 2003) and potentially ironic messages (e.g., Bryant & Fox Tree 2005; Cheang & Pell 2008). Previous work also revealed that prosody enables the disambiguation of speech acts (SAs). For example, intonational contours are reliable cues when it comes to interpreting one-word utterances, such as *beer*, as the SAs of criticism, doubt, naming, suggestion, warning and wish (Hellbernd & Sammler 2016). Specific acoustic features also appear to aid hearers in detecting whether a speaker is making an “indirect request” or not (Ruytenbeek et al., 2023; Trott et al., 2023). In the present study, we address the general question of *whether* and *how* prosody plays a role in the production and interpretation of indirect requests in French. In particular, we focus on whether prosodic cues convey speech act information directly, or whether their primary function is as contrastive markers—signaling a deviation from the canonical interpretation of an utterance. Four interrogative constructions are compared in that respect, i.e., *non-inverted interrogatives* with a modal verb (“Tu peux fermer la fenêtre?”, or “Can you close the window?”) or without a modal verb (“Tu fermes la fenêtre?”, or “Are you closing the window?”), as well as a modified version of *non-inverted interrogatives* that includes the interrogative particle *est-ce que* (“Est-ce que tu peux fermer la fenêtre?” and “Est-ce que tu fermes la fenêtre?”, respectively).

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Does political ideology lead to differences in multimodal behaviour? A comparison of Swedish parliamentary speeches of the Sweden Democrats and the Social Democrats

Poster

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The relevance of body behaviour has been recognized since Roman rhetoricians such as Quintilian and Cicero who attributed to gestures almost the same expressive force as words and viewed them as a necessary part of successful political communication. However, they also advised the orator to use gestures with moderation and to restrict their use to emphasise their speech and line of thoughts (i.e., to use pragmatic gestures, in modern terms), rather than illustrate the content of what is being said (i.e., to avoid representational gestures).

Studies on multimodality in political discourse have increased in recent years and have shown that politicians tend in fact to perform mostly pragmatic gestures (e.g., Streeck, 2008). Poggi & Vincze (2009) even argued that representational gestures have “no persuasive import”. However, political ideology is rarely taken into consideration when looking at politicians’ gestural production. While some argue that political position doesn’t impact gesture production (Trotta & Tonelli, 2021), others suggest, instead, that gesture production might in fact vary based on party affiliation (Streeck, 2008).

To deepen our understanding of whether and how political ideology impact politicians’ gesture production, this study compares speeches of 30 populists of the Sweden Democrats, and of 30 pluralists (traditional) of the Social Democrats (as classified according to the Global Party Survey, Norris, 2020), in Swedish parliamentary debates. While populist politicians have achieved vast electoral success, their rhetoric strategies, in general, remain poorly understood (Villadsen, 2019), and studies on their bodily behaviour lack entirely. In addition, Sweden is also an understudied area in political discourse rhetoric.

Analyses were performed on three minutes of speech per speaker, comprising 3293 spoken clauses and 1306 gestures. Speech was transcribed verbatim and analysed for rhetoric traits: *people-centrism*, *anti-elitism*, *bad manners*, *crises*, and *pathos* (Rooduijn and Pauwels, 2011). All manual gestures were identified and following Kendon’s (2004) functional classification coded as representational or pragmatic. Analyses were conducted on the stroke phase, being this the meaningful part of a gesture (Kendon, 2004).

Preliminary results indicate differences in gesture between Swedish politician of the two parties. More specifically, Swedish populists 1) had significantly lower rates of gesture compared to the pluralists; and 2) used significantly more representational gestures than traditional politicians, who in turn produced significantly more pragmatic gestures. In contrast, there were no significant differences for the rhetorical traits in speech.

The findings suggest that political ideology can lead to variation in gestural behaviour, and that representational gestures can have persuasive values that have previously been overlooked. While more qualitative analysis is needed, we tentatively propose that these differences emerge from the populists strive to differentiate themselves from their traditional counterparts, which leads them to rely on a contrastive style of rhetoric to construct an identity with the goal of persuading the audience that they represent an alternative to traditional politics.

Establishing “Just Chatting” between Virtual YouTubers and Live Streaming Viewers: A Case Study in a Japanese Language Environment

Poster

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This presentation is focused on “just chatting” streams, a type of video streaming conducted via YouTube Live, the most widely used live streaming platform in Japan. We analyze, specifically, how conversations are established between streamers, who speak via voice, and viewers, who send messages using text chat. Unlike game commentary or live drawing, “just chatting” streams are streaming activities with the sole purpose of interacting with viewers. In the Japanese live streaming environment, “just chatting” streams are the most traditional form of activity; recently, they have become popular among Virtual YouTubers (VTubers) who use 2D avatars, due to their ease in attracting viewer engagement without requiring special equipment or extensive preparation.

From the perspective of linguistic research, however, few studies have examined “just chatting” streams, which do not involve additional activities, such as game playing, to observe Japanese language use in live streaming media environments or the unique linguistic behaviors that arise from using avatars. Therefore, we transcribed one hour of “just chatting” streams from each of the top 10 VTubers (in terms of subscriber count) who are not affiliated with a company, for a total of 10 hours. Then, we manually examined the correspondence between the streamers’ speech and the 64,279 viewer messages.

In this presentation, we primarily use a discourse analysis approach to identify three strategies that streamers use to create or facilitate interactive “chatting” with their viewers. First, we report that, in Japanese “just chatting” streams, streamers often refer not only to messages that contain questions but also to those that do not require a response. This contrasts with research on Twitch (Recktenwald, 2018), a live streaming platform specializing in game commentary, which observed that streamers tend to respond to viewers’ messages in a manner similar to a Q&A format.

Next, we observed that, in the data targeted by this study, it is difficult for streamers to respond to every message due to the large number of viewers sending messages. However, streamers sometimes refer to an older message after addressing a more recent one. This suggests that streamers are intentionally selecting which messages to respond to, often with the aim of turning their talk into entertainment.

Finally, we point out that streamers sometimes respond to viewers’ messages with only minimal responses (such as backchanneling) or deliberately fall silent. We observe that these actions are intended to make it clear to the viewers that the streamer is “reading the messages”. We also believe that the unique norms of “just chatting” streams lie behind such actions, where the streamer is expected to continue speaking at all times, as well as the technical limitations that are imposed by the use of avatars, which make it difficult to convey engagement in activities through eye contact or body orientation.

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Exploring Politeness Strategies in German Call Centre Sales Negotiations

Poster

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This study empirically investigates the role of syntactic, morphosyntactic, and lexical modifiers in shaping politeness strategies within German call centre sales negotiations. In this high-imposition context, modifiers enable agents to balance persuasion with customer satisfaction, often mitigating face-threatening acts (FTAs). Grounded in Brown and Levinson's (1978, 1987; hereafter B&L) politeness framework, this research explores how power dynamics, social distance, and imposition influence communication strategies in sales. Although the B&L framework and Grice's Cooperative Principle (1967) are decades old and not specifically designed for call centre interactions, they remain instrumental in understanding the shift from cooperative to persuasive communication. By integrating insights from contemporary politeness models, the study illuminates how agents navigate the balance between politeness and persuasive efficiency.

This study addresses three key questions:

- (1) Which modifiers are commonly used in German sales conversations to express politeness?
- (2) In what contexts and for what purposes are these modifiers applied?
- (3) How do relevant linguistic choices impact the negotiation process?

The presented study sheds light on the pragmatic effects of verbosity and politeness in high-imposition sales environment, suggesting domain-specific adaptations to the above-mentioned theories, with implications for utterance design in AI-driven systems.

The study is based on 68 authentic conversations from a German call centre where customers sought to cancel magazine subscriptions, and agents aimed to retain them by offering alternative products or contract extensions.

Dialogue acts were annotated using the ISO 24617-2 dialogue act taxonomy, revealing that agents predominantly used suggestions (56.7%) and information-providing acts (32.7%) in their sales approach.

Modifiers were classified using established taxonomies, primarily the Cross-Cultural Speech Act Realization Project coding scheme (Blum-Kulka, House, & Kasper, 1989). Refinements were drawn from Ackermann (2023), Biesenbach-Lucas (2007), and Soler (2005). A total of 802 modifiers were identified (mean 2.8 per segment), distributed across 13 categories: 58% internal (modifying the head act), 16% syntactic, and 26% external (peripheral devices accompanying the head act). Inter-annotator reliability was substantial (Kappa = 0.76).

Internal modifiers, such as downtoners, understaters, and temporal markers, were frequently employed in high-imposition contexts to soften sales approaches. External modifiers, including grounding strategies, were used to explain offers, establish rapport, and mitigate FTAs. The subjunctive mood reduced directness and conveyed politeness, whereas personal modifiers (e.g., personal pronouns) appeared internally in 68.3% of cases to personalize sales offers and strengthen the agent-customer relationship.

To evaluate the impact of politeness modifiers on customer perceptions, a crowdsourced survey (n = 99) was conducted. The chi-square coefficient showed significant differences ($p < 0.001$): respondents rated neutral phrasing higher in "simplicity" (residual 3.94) but lower for "willingness to buy" (residual -2.68), while the subjunctive mood was perceived significantly higher for "politeness" (residual 3.76).

The findings highlight the pragmatic role of politeness modifiers in enhancing sales negotiations, demonstrating how linguistic choices can both soften FTAs and shape customer perceptions. These insights open new opportunities for studying politeness strategies in commercial settings, while offering practical guidelines for developing conversational systems in commercial contexts.

Exploring Strategic Silence: A Discourse-Pragmatic Analysis of Silence in YouTube Interviews and Its Role in Effective Communication

Poster

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This study examines the role of silence as a strategic communicative tool in YouTube interviews, focusing on its pragmatic functions within cross-cultural contexts. Silence, typically viewed as a pause or absence of speech, is revealed to be critical in managing conversational flow, politeness strategies, and power dynamics, with its meaning varying across different cultural and linguistic settings. By analyzing two distinct podcast series—*Fenjan*, a Saudi podcast produced by Thamania, and *Seriously Social*, an Australian podcast featuring social scientists—this study explores how silence functions in Arabic and English-language interviews. These podcasts were chosen for their cultural diversity, offering a valuable basis for cross-cultural comparison. Drawing on Turn-taking and Conversation Analysis (1974) and Politeness Theory (1987), the research investigates the communicative role of silence in managing turn-taking and politeness strategies within these contexts.

The study employs a qualitative discourse analysis method, transcribing selected episodes from both podcasts to capture verbal exchanges and moments of silence. These silences were then coded and categorized based on their conversational function, such as facilitating turn-taking, marking politeness, or reflecting power dynamics. Preliminary results indicate that silence is a critical tool for managing turn-taking in both *Fenjan* and *Seriously Social*. In *Fenjan*, the interviewer often uses silence to allow the guest time for reflection, particularly on emotionally or intellectually complex topics, consistent with Arabic conversational norms that emphasize patience and attentiveness. In contrast, *Seriously Social* features shorter silences, which often signal transitions between questions or topics, reflecting Western preferences for conversational efficiency.

As a politeness strategy, silence is also used differently across the two podcasts. In *Fenjan*, silence often conveys respect and deference, particularly when the guest holds a position of authority or discusses sensitive issues, aligning with Arabic norms where silence serves as a marker of politeness. Conversely, in *Seriously Social*, silence is used to avoid interrupting the speaker or to soften the delivery of challenging questions, following Western norms of indirectness and maintaining speaker autonomy.

The study also reveals that silence can reflect power dynamics. In *Fenjan*, the interviewer controls silence to empower guests by allowing them more time to speak, especially if they hold higher status, demonstrating a more hierarchical structure. In *Seriously Social*, the interviewer uses silence to guide the conversation and introduce new topics, reflecting a more balanced power dynamic.

These findings contribute to a deeper understanding of silence in digital media, demonstrating how silence operates not only as a conversational tool but also as a cultural marker. By integrating insights from conversational analysis and politeness theory, this research enriches the study of cross-cultural pragmatics in contemporary interview settings.

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Expression Changes in Reciprocal Third-Party Compliments in Japanese Conversation: A Focus on New Topic Introduction and Conclusion

Poster

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In this study, third-party compliments refer to compliments about someone not present, such as a mutual acquaintance, a well-known individual, or an unspecified person (Furukawa, 2000, 2003). This presentation focused on compliments about mutual acquaintances in a new topic introduction and topic conclusion.

While compliments can show appreciation for the other party and create a favorable impression (Brown & Levinson, 1987; Wolfson, 1983), they can also be a potential source of misunderstandings in intercultural communication. In Japanese conversation, the reciprocal pattern of third-party compliments significantly influences participants' efforts to find common ground and guide their topic exploration (Nagata, 2014). According to Nagata (2014), speakers use third-party compliments to demonstrate knowledge and interest in a topic. Additionally, speakers with more information tend to take longer turns giving compliments than those with less information (Kusumawati, 2023).

However, previous studies have primarily focused on patterns and turn-taking, neglecting the changes in compliment expressions across an entire topic. Although expressing compliments is essential for positive self-presentation and relationship-building (Wolfson, 1980), the process becomes complex when expressions shift multiple times.

This study investigates the evolution of third-party compliment expressions in Japanese conversation. Data were collected from thirty minutes of free conversation among ten pairs of Japanese graduate students (same-age, same-gender, first-encounter). Participants are from the same university but with different majors. Participants discussed various topics without a pre-determined structure, and the conversations were recorded. To maintain the naturalness of the conversation, only the participants were present in the room, and no observers were visible to them.

Third-party compliments were extracted from the entire conversation using Furukawa's (2000, 2003) typology of third-party compliments and Ono's (2013) concepts of compliments expression variation in Japanese (such as appreciation, fact-pointing, admiration, etc.). This framework identifies mutual acquaintance compliments in two topic introductions and one conclusion. Then, these sequences were analyzed to observe the changes in compliment expressions as discourse developed.

The findings reveal that at new topic introductions, participants begin with specific compliments, such as "Omoshiroi sensei" (Interesting Professor), which they expand with further detail like "Jugyou ga wakariyasui" (The class is easy to understand). In contrast, at a topic conclusion, compliments start with broader expressions like sugoi (amazing) and are subsequently rephrased with greater detail.

When specific compliments are directed at a newly introduced topic, speakers highlight the subject's unique characteristics to demonstrate their knowledge. Speakers use these compliments to establish common ground and facilitate further exploration. In contrast, after thoroughly exploring the primary topic and subtopics, the conversation often concludes with broader affirmations, such as "amazing" or "nice," encapsulating the overall positive sentiment of the discussion. This progression aids in signaling the end of the topics.

This study builds on Nagata's (2014) and Kusumawati's (2023) work by highlighting the evolving nature of compliment expressions. It shows that these expressions, beyond turn-taking patterns alone, guide topic exploration and foster rapport in Japanese conversations. This study is part of a comparative study between the Japanese and Indonesian languages, so in the future, the result will be compared with Indonesian.

Female Community Awareness Program to Support Communication Development of Indonesian Children

Poster

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Effective communication requires understanding language beyond the literal use and interpretation of spoken words. The capacity for effective communication begins developing in early childhood and is shaped by environmental influences that support communication. Furthermore, a significant number of young children worldwide are at risk of experiencing language and communication challenges. To date, most research addressing communication challenges in young children has been conducted in developed or Western countries. The proposed research fills a crucial gap in existing research as it focuses on community participation in less developed countries by investigating the development and implementation of a female community awareness program in Indonesia to support young children's communication development.

In Indonesian culture, individuals with disabilities, including children with atypical language development, often face stigma due to a lack of societal understanding and awareness. However, Indonesia's strong communal culture, particularly the potential of the female community, can be a significant source of support for children's communication development. This research aims to understand and leverage the unique perspectives and potential of the female community in Indonesia in supporting young children's communication development. Their insights will be instrumental in developing effective strategies for early involvement and support.

This qualitative participatory case study recruited 27 female community volunteers in Semarang City as participants in a collaborative community awareness program to support communities with children's language development. Qualitative data across seven phases of the study collected participants' perspectives on the needs of the community and the community awareness program. It is hoped that by participating in the study, community members will increase their knowledge and awareness of supporting young children's communication. Furthermore, the findings from this study can contribute to the development of cultural models to inform community participation that promotes the development of children's communication skills in developing country contexts.

Focus on the pragmatics of Linguistic Landscape

Poster

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‘Linguistic Landscapes’[‘LL’] (Ben Rafael et al, 2006) was initially coined as a term to facilitate analysis of signage in multilingual spaces, permitting linguists to focus on language choice in the public domain. Over the last 20 years, our concept of ‘the public domain’ has broadened, as has the sociolinguistic understanding of the use of dialect variation to reflect group membership. Recent work by Kallen (2023; Kallen et al 2020) focuses our attention on LLs found in online media, demonstrating their importance for the pragmatic analysis of LL research. This poster follows that lead, focusing on dialect choice as reflected in both signage and online posts to demonstrate that speakers manipulate the phonology of transliteration to present themselves in a positive light.

Hall-Lew demonstrated the influence of political party on US Representatives’ (Hall-Lew et al 2010, 2012, in press), and Scottish politicians’ (Hall-Lew et al 2023, in press) realization of vowels, documenting that variation in a vowel or consonant’s realization can be manipulated to ‘advertise’ a speaker’s political position. Similarly, other recent work has shown that subphonological variation can reflect degree of commitment to a religion (Yaeger-Dror 2015; Bowie & Yaeger-Dror in press).

One might conclude that LLs are free of such manipulation of phonology to foreground socio-political nuances within a given language. However, Abu-Elhija (2013) demonstrated that on social media, where Arabic is written in ‘Latin’ characters, the choice of Latin character to express a specific consonant varies with the platform, to reflect authors’ desire to foreground the political or religious ‘identity’ preferred.

This poster presents evidence from American Jewish press and online posts showing that even when authors could post in a Hebrew font, they often use Latin transliterations, and make use of variation within transliteration practices, to advertise their socio-political position and align their political and religious identity with the perceived audience of the chosen platform.

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From 'face to face' to 'digital space' – Pragmatic variation and diasporic perspectives on Mexicans in Germany

Poster

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Abstract:

Mobility, migration and *digitalisation* are important keywords to characterise current societies. In diasporic communities in particular, online media fulfils an important role as contact media for simultaneous exchange with both the home and host societies. This leads to the assumption that new and specific pragmatic patterns emerge in digital spaces so that traditional categorisation from face-to-face communication may not be transferable.

Using the example of the Mexican community, which has already been well researched in terms of face-to-face interaction, this paper takes a look at digital and face-to-face interactions from the perspective of variational pragmatics and specifically analyses the emergence of specific pragmatic patterns in digital diasporic contexts related to linguistic politeness.

The example of linguistic politeness helps to understand specific patterns according to which pragmatic variation is negotiated in the respective community and how it can be (systematically) distinguished from non-digital (face-to-face) interactions. Related to politeness or impoliteness in a special kind of digital space, then such patterns can be situated, and then compared with those in face-to-face/non-digital interaction.

Working on a corpus structured in three levels (I: face-to-face communication, II: digital communication of the community, III: digital communication of the community in the German diaspora), the above-mentioned questions are approached on several stages: For the community of practice, digital spaces in the diaspora represents a particularly central place for negotiating linguistic identity and mexicanidad. In summary, this contribution combines relevant aspects of variational pragmatics with desiderata for analysing contact-related language change under current conditions of migration and diaspora in digital societies.

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From Politeness to Conflict: Evaluating Large Language Models' Understanding of Disagreement

Poster

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1

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In recent years, there has been consistent and accelerated advancement in artificial intelligence systems and large language models (LLMs), which are increasingly employed in tasks involving direct human interaction through chatbots, search engines, and web browsers. The rapid integration of LLMs into everyday life raises critical questions regarding the assessment of these models' communicative skills and their ability to identify and interpret interlocutors' intentions when they are not very clearly expressed or explicit.

This study draws upon politeness theory, which posits that effective communication often involves recognizing and mitigating potential face-threatening acts (Brown & Levinson, 1987), to establish a benchmark – a set of tests designed to assess the performance of LLMs in recognizing disagreement. Disagreement, as a speech act, is a naturally occurring response that can foster social interaction (Schiffrin, 1984), especially when it is preferred and permitted (Kakava, 2002). However, disagreement can also be conflictual, in which case it can provoke negative emotions such as annoyance, anger, or contempt. Disagreement can thus be seen as occupying a liminal state between cooperation and confrontation. Understanding and recognizing various strategies for expressing disagreement can enhance LLMs' interactions with users and facilitate relevant linguistic analyses.

Informed by prior research on disagreement strategies (Culpeper, 1996; Muntigl & Turnbull, 1998; Shum&Lee, 2013), we constructed a typology of eight disagreement strategies, ranging from unmitigated to mitigated types and constructed corresponding examples for each strategy in Russian. These categories include: (1) Polite Disagreement (employing mitigative strategies such as hedges and modal auxiliaries to temper opposition); (2) Interrogative Disagreement (using rhetorical questions or negative interrogatives to demand evidence or expose inconsistencies); (3) Repetition and Rewording (expressing disagreement by echoing or reformulating previous statements); (4) Referential Disagreement (invoking personal experiences or external evidence, such as expert opinions or statistics); (5) Irrelevancy Claim (dismissing the topic or content outright); (6) Mitigated/Direct Disagreement and Reprimand (spanning from strong, unmitigated opposition to softened responses using politeness strategies); (7) Ironic Disagreement (indirectly conveying negative judgment without direct face-threatening acts); and (8) Sarcastic Disagreement (employing sarcasm, often with a potentially offensive or mocking tone). For each disagreement type, the prompts incorporated (a) a response instruction, (b) a question, and (c) a minimal communicative context to clarify speaker intent. The resulting benchmark consisted of 400 tasks, with approximately 50 in each type.

We evaluated eight LLMs, ranging from Russian-specific to multilingual models, against disagreement typology, assessing their accuracy in interpreting and classifying each type of disagreement. Our findings reveal specific categories of disagreement that present significant interpretative challenges for LLMs, alongside those more readily understood. Further analysis of these results highlighted discursive features that complicate the extraction of pragmatic implicature, thereby impacting the fidelity of human-LLM interactions. Overall, the benchmark results provide practical insights for evaluating and enhancing the pragmatic competencies of LLMs, supporting more precise tracking of model evolution and identifying the most challenging disagreement strategies for nuanced interpretation. Furthermore, our work represents the first comprehensive assessment of this kind in Russian, broadening the scope of cross-linguistic pragmatic evaluation for LLMs.

Gaze as an interactional resource for organizing instructional sequence in video-mediated environments of online Yoga courses

Poster

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This study focuses on students' gaze as a resource for organizing teacher instruction in the context of six online Yoga classes. The Yoga teachers were videotaped in the studio and their real-time, mediated interactions with online students were also recorded. The participants included a Yoga teacher and about 30-40 learners in each class. This study draws on 6 hours of video recordings of instruction-practice sequences. Keevallik (2020) describes that in a Pilates class, instruction-practice sequences constitute a central activity such that whenever the instructor speaks, students' practice sequence might be simultaneously in progress. This study is based on observations of 11 examples wherein the student, framed in the main window with enhanced visibility, looks towards the screen at the moment when the synchronization of a move should be initiated. This study focuses on one single case in which the teacher demonstrates how to perform an alternate leg pose. The teacher sits crossed-legs with right lower leg being folded to the outside and left lower leg to the inside. The next exercise consists of repetitive moves which request students to alternate the opposite foot in front. The teacher's verbal instruction ("qian hou jiao hua::n" or "front back alternate" in translation) is accompanied with a lift of hips and knees. Then she places both hands on the floor to maintain torso steady. The balancing acts are simultaneously performed with her right leg moving inside and left leg in reverse.

The embodied demonstration shows ways in which the exercise can be correctly executed but the step sequence is more complex than what was expressed lexically. As the teacher completes demonstrating the pose when uttering the last prolonged syllable "hua::n," she turns to look to the screen. The screen shows the student in the main frame looks at the screen, but she sits in the same pose without initiating her practice. Although the exact pace of a single move and the moment at which a single exercise is started often varies from student to student, the teacher uses embodied-visual practices to display trouble in the the ensuing pause of 2.2 seconds. The teacher first pokes her head. Then she holds the head position through the silence that follows until the student initiates her practice. Hence, the remote student's gaze direction provided an indication of whether she is available for being engaged in instructed interactions. Second, previous studies have noted that head poke and freeze head and body movement were found to indicate trouble in interaction (Floyd et al., 2016; Manrique, 2016; Oloff, 2018). In video-mediated communication environments, Hansen (2022) also found that after the trouble source turn occurs, visible conduct is performed by the participant by poking her head, freezing head and body and looking directly at the screen at the time a response or other-initiated repair is expected. This study offers another example such that teacher's visible display of trouble draws on the affordances of student's gaze at the screen as communication modality to organize the instruction sequence.

Genre blending in Finnish essays about animal rights

Poster

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This study examines Finnish essays about animal rights from the point of view of genre blending and hybridity (Mäntynen & Shore 2014). The theoretical framework of the study is based on linguistic genre studies and the idea of genre as sociocultural action (e.g. Devitt 2004; Bhatia 2004). The aim of the study is to explore the genre of recent essays published in Finland and the linguistic traits that potentially produce its hybridity.

The essay is usually described as creative nonfiction; it blends the techniques of fiction and nonfiction (e.g. Lopate 2013). Mixing different genres comes naturally to the essay, and this makes it a very diverse group of texts. The idea of the essay as a genre has been challenged because of this (e.g. Boutcher 2020). This study is based on the idea of the essay as a transgressive genre (see Bahtin 1981).

In this presentation, I analyze two contemporary Finnish essay collections discussing animal rights. Traditionally, the essay has been seen as a type of text that doesn't explicitly try to convince the implied reader. On the other hand, some studies suggest that the essay is always at least implicitly persuasive. (E.g. Lopate 2013: 107–111; Boetcher Joeres & Mittman 1993: 16–17.) The essays studied in this research are openly political and aim to influence the implied reader's attitudes towards animals (see also Bugliani 2023). Their main communicative purpose is to convince the implied reader that animals should be treated better in society. To do so, the essays utilize both the author's personal experiences and knowledge based on other texts and research. The analysis shows that the Finnish animal essays are hybrids blending for example pamphlet, memoir and general nonfiction.

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Here we are the women: inclusive toponymy in the linguistic landscape of university campuses in southern Spain and its connection to the environment

Poster

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This poster proposal aims to quantitatively and qualitatively analyse the female anthroponyms present in the linguistic landscape of the building names at public universities in Andalusia and, additionally, it will examine whether there is any explicit mention of symbolic representation of female names in each university's Equality Plans and how this pragmatically relates to their university context, including the level of representation among students and faculty. It will also address the limits of top-down linguistic landscape and the feminist thinking in place-naming. All these facts are related also to the collective memory that can be reflected in na

The concept of linguistic landscape, as defined by Landry and Bourhis (1997), already included place names -toponyms- and institutional building names as defining parts of the linguistic landscape of a given territory. In this case, it would also be a "top dow" linguistic landscape (Ben-Rafael et al., 2006), as it is determined by an authority. These person-related toponyms, often commemorative, reflect ideals which the naming entity wishes to exalt and identify with, cloaked in apparent neutrality (Rose-Redwood et al., 2018). Thus, building names become places of memory as symbolic reflections of the past (Kuri Pineda, 2017). Observing these monuments of the intangible raises the question of whether women also deserve a commemorative place in higher academic spaces.

All the aforementioned connects with the publication of a policy brief by the newly established UNESCO Chair in Inclusive Toponymy (2024), which highlights the unequal female representation in toponymy and the need to reverse this situation. To this end, the policy brief outlines a series of steps to follow, including the creation of onomastic corpora, and emphasizes the need to investigate these realities and to establish communication and partnership among interested parties: community, entity, researchers, or political agents, among others.

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How to build a relationship in Japanese kimono traditional industry of Kyoto: A study of style shifts in Japanese interaction

Poster

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This study explores how a manager and multiple craftsmen build relationships through the process of producing a *kimono* in Kyoto traditional industry by focusing on language uses: 'style shifts' (Jones and Ono, 2008). Production of a *kimono* needs many processes as multiple craftsmen are expected to collaborate with one another. The '*shikkaiya*' who plays a role of a manager in sourcing, tailoring, and caring for *kimono* (Koujien, 2018), is expected to govern the interactions with those craftsmen. Majority of the existing research in the field of discourse studies have explained that the interactions in the *soto* groups (out-groups) likely presuppose the use of polite forms based on the theory of '*wakimae*' (Ide, 1989). However, there is still room to investigate how the participants could flexibly use such forms to build a friendly relationship.

This study aims to present how the *shikkaiya* and other craftsmen in *soto* relationships could build a friendly relationship through style shifts between plain forms and polite forms by adopting the notion of 'improvised roles' (Obana, 2006) created in the ongoing interactions.

Data comprise: 1) an interview survey to the *shikkaiya* (53 years old) (15 minutes) and the craftsman (70 years old) (15 minutes); and 2) audio recorded conversations between them (240 minutes). The former follows the method of structural interviews and covers 9 questions to grasp the entire process of producing a *kimono*. Regarding the latter conversations, this study focuses on one of the 12 stages, called 'drawing *kimono* design to the fabric' as the *shikkaiya* needs to thoroughly interact with the craftsman.

There were three key findings in my analysis. Firstly, there were three parts in each conversation: opening, middle, and closing. Opening was involved in '*aisatsu*' (greeting) between the *shikkaiya* and the craftsman after the *shikkaiya* arrived at the craftsman's workplace. In the middle, the *shikkaiya* and craftsman had an interaction on how they put the *kimono* design and what kind of a process was required. Closing had mutual checks to confirm what to do and had a farewell '*aisatsu*'. Secondly, style shifts through Kyoto dialect functioned were embedded in the above three parts. Unlike the formula of '*wakimae*' (Ide, 1989), my data suggest that both of the participants likely flexibly used two forms: plain and polite. Thirdly, such uses of the style shifts played a role in building a closer relationship despite their *soto* relationship. Although the *shikkaiya* was supposed to give a certain instruction to the craftsman one-sidedly, their conversation went smoothly from the middle part. The study further argues how the above findings can be related to the 'improvised roles' of the participants (Obana, 2006). Their use of plain forms signal that they have pursued their interactions as co-creators to produce *kimono*. On the other hand, that of polite forms shows that they have proceeded the ongoing interactions to emphasize their distinctive roles as a *shikkaiya* and craftsman based on the *soto* relationship. This entire interaction process finally brought them a sense of familiarity.

Integrating Pragmatics Instruction in PBL: Teaching Polite Suggestions to EFL Learners

Poster

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Second language learners need pragmatic competence to communicate effectively in diverse social and cultural contexts. However, acquiring pragmatic knowledge is challenging because it does not always develop alongside grammatical proficiency. SLA research has shown that instruction in pragmatics is essential due to the influence of the first language and developmental differences that do not always correspond to grammatical competence. As Bardovi-Harlig (2001) summarized, empirical studies have demonstrated that while grammatical competence is a primary focus in foreign and second language education, its development does not automatically result in an equivalent level of pragmatic competence.

This presentation reports on the study grounded in politeness theory (Brown & Levinson, 1987) and examines how explicit pragmatics instruction can enhance learners' ability to produce polite suggestions in collaborative tasks. The study was conducted with 25 low-intermediate EFL learners at a science and engineering university. Over 10 weeks of PBL activities, students engaged in collaborative product development and provided constructive feedback on their peers' ideas. Two sessions explicitly taught formulaic expressions for polite suggestions, based on Rover et al. (2014). Instruction included discourse completion tasks (DCTs), role plays, and peer feedback activities, followed by opportunities to apply polite suggestion strategies in authentic interactions within project-based tasks. Pragmatic development was assessed through a pre-post design using a written DCT test. Additionally, classroom speech was video-recorded and analyzed for prosodic features using Praat software, while a questionnaire captured students' awareness of pragmatic strategies.

Results indicate the following: (1) significant improvement in polite suggestion production in the written DCT test, (2) increased awareness of indirectness strategies but difficulties in selecting appropriate linguistic forms, (3) frequent reliance on a limited set of formulaic expressions ("Maybe you could...", "It might be better to..."), and (4) challenges in mastering prosodic features, such as pitch range, intonation, and stress placement. The findings highlight that while formulaic language supports pragmatic development, learners require additional scaffolding to expand their pragmatic repertoire. Furthermore, prosodic analysis suggests that pragmatic competence extends beyond lexical and syntactic knowledge, highlighting the need to incorporate suprasegmental features into instruction for effective communication.

These results underscore the need for pragmatics instruction that integrates prosodic training alongside written and interactive components. Moreover, these findings emphasize the importance of aligning instructional content with learners' proficiency levels and sociocultural contexts to facilitate more natural and appropriate pragmatic performance in real-world interactions, particularly by incorporating prosodic training in L2 pragmatics instruction.

Interacting with AI: Investigating the requesting behaviours used by university second language learners

Poster

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All prompts that users enter when interacting with generative artificial intelligence (AI) can be considered a requesting behaviour. Regardless of how the request is phrased (e.g., a question or a direct command), the underlying function is to request an output from AI. In real-life interactions, requests can lead to face-threatening situations such as a refusal, unintended offense, or a communication breakdown (Taguchi, 2006). In contrast, AI chatbots are unlikely to refuse requests or ask for clarification due to unclear or inappropriate language use (e.g., impoliteness) or inaccurate grammatical structures. Therefore, this can impact how users contextualize their requests (e.g., deploying fewer preliminaries) (Roever & Kasper, 2018), the language they use to make the core requests (e.g., using imperatives or more direct expressions) (Blum-Kulka et al. 1989), and how they add follow-up queries depending on how the AI output satisfies their needs.

To gather empirical evidence supporting our hypothesis, students' authentic interactions with ChatGPT (OpenAI, 2024) were collected from 150 students who speak English as a second language at an Australian university. To control the effect of GPT model differences, each student was asked to share their choice of three chat histories between August 2024 and November 2024. The data is analysed in terms of three aspects: the extent to which students use preliminary moves, the forms of the core requests, and the ways in which students ask follow-up questions. Findings from this study will help us understand what type of requesting behaviour AI reinforces and encourages discussion among language educators on how this can impact second language learners who still need to develop their pragmatic skills.

Interpreters' understanding checks in mediation discussions

Poster

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In this study I examine how interpreters initiate repair of understanding problems during mediation discussions. The repair is initiated in the form of understanding checks, which result in a monolingual sequence between the interpreter and one participant. Mediation in criminal and civil cases in Finland is a public service where volunteer mediators mediate between the parties to a crime or a dispute. The purpose of mediation is to discuss the mental and material harm suffered by the victim and agree on measures to redress the harm (Zehr 1990).

Previous research (i.a. Wadensjö 1998) has shown that dyadic monolingual sequences are a common phenomenon in interpreter-mediated interaction. By dyadic monolingual sequence, I refer to a sequence of at least two turns produced in one language between two speakers. The sequence temporarily excludes the non-speaker of the current language from the triadic discussion. According to previous research (i.a. Pasquandrea 2012), there is variation in whether the monolingual dyadic sequence is interpreted into another language. In the data for the present study, the information clarified in the repair sequence is interpreted into another language usually in the next suitable interpretation turn.

The repair initiation displays an utterance in the previous turn as problematic from the point of view of the interpretation. Based on the data examined, the repair sequence is commonly initiated by the interpreter as an understanding check. With an understanding check, the interpreter deals with understanding problems by refining the meaning of or contextualising the trouble source utterance (see also Raymond 2014). The analysis shows that with understanding checks, the interpreter can work on understanding both for their own and other participants' needs. In the repair sequence that remedies the interpreter's own understanding, the interpreter's understanding check targets details uttered in the previous turn. In the repair sequence that orients to the understanding of the other participants, the understanding check combines new information with what was uttered earlier. The interpreter works on understanding by inferring, utilising their previous experience, or recycling information emerged earlier in the discussion.

With the help of conversation analysis (Sacks et al. 1974), I examine the detailed organisation of monolingual repair sequences as linguistic and bodily activity progressing in time and space. The data consist of four authentic video-recorded (~3,5 hrs) interpreter-mediated one-to-one mediation discussions in Finnish-Arabic, Finnish-Dari or Finnish-Russian. The data are presented in the original languages with a translation to English.

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Japanese American Princess: A Linguistic Anthropological Approach to Transnational Identity, Political Ideology, and Pageantry within the Nikkei Community

Poster

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The Japanese American community exemplifies Asian Pacific America writ large with regard to assimilation and ethnic identity construction, and yet its history of wartime incarceration allows for a unique examination of language loss and revitalization across generational divides (Kurashige 2002, Morimoto 2014, Reyes and Lo 2008, Tsuda 2016, Watanabe 2023). Drawing on Kroskrity, Irvine, Gal, and Pennycook's research on language ideologies and semiotic assemblages, I analyze Japanese American linguistics and semiotics as they continue to be shaped by wartime incarceration, racial politics, and cultural performance as a means of either resisting or perpetuating ethnic assimilation. (Kroskrity 2021, 2000; Irvine and Gal 2000; Pennycook 2017). With a focus on Japanese language ideology alongside Japanese American semiotics, I utilize ethnographic data and interviews conducted over the course of two years within a Japanese American pageant program affiliated with Southern California's annual Japanese festival. As a participant myself – in a pageant program that seeks to foster the local community's next generation of cultural ambassadors – I aim to demonstrate how the history of World War II incarceration has created generational divides within the Japanese American community through Japanese language use and ensuing ideologies. Fueled by dominant language ideologies and the prevalence of linguistic racism, fractal recursions appear to occur as pre-war and post-war immigrant generations continue to separate themselves based on Japanese language proficiency and collective memory (Irvine and Gal 2000, Hill 1998, Alim et al. 2016, Kroskrity 2021). Closely tied to notions of authenticity and nationality – as Japanese, American, both, or neither – Japanese Americans thus exemplify the need for a language ideological assemblage in understanding the contexts by which multiple ideologies and political economies emerge and evolve (Woolard 2016, Eisenlohr 2004, Kroskrity 2021). As such, I argue that *gaman* – the Japanese word for endurance – serves as a cultural gloss of a language ideological assemblage encompassing a complex, dynamic array of sociopolitical perspectives and intersectional identities specific to Japanese American community and pageantry (Kroskrity 2021). Focusing not only on ideologies and semiotics themselves, but also on the contexts through which they occur – across intersecting racial, gender, national, and generational identities – I hope to articulate the political economies and underlying complexities that continue to exist within and beyond the Japanese American community. In doing so, I attempt to illustrate the perceived benefits and detriments of language proficiency within spaces that promote intergenerational solidarity, cross-cultural exchange, and the vestiges of what it means to be either Japanese or American in an increasingly transnational world.

Marking Shared Epistemic Access in Penang Hokkien: SFP =lo and =la

Poster

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The Sentence-final Particles of Penang Hokkien, a Southern Min variety (Chinese) spoken in Malaysia form an epistemicity paradigm. Their optional use is conditioned by information-packaging considerations. This paper studies the functions of a contrastive pair, =lo and =la as markers of shared epistemic authority.

Analysis. Both =lo and =la mark shared epistemic authority between interlocutors, but differ such that =la concerns the access to the Target Situation (TS), while =lo the source situation (SS). This distinction is made following Schultze-Bernt (2017), who states that the TS of an utterance is the encoded situation, while SS is the source of evidence.

Use of =lo. =lo marks shared access to SS between interlocutors. (1) demonstrates that, as A has access to the SS of B's falling, for A has seen the bruises, B may felicitously use =lo to inform A about the falling. If B cannot assume that A may have observed the evidence of the falling, 'lo' is infelicitous, as in (2).

(1) [A saw B's bruises] A: huatseng hami?su? 'What happened?'

– B: wa pua?to =lo 'I fell =lo'.

(2) [A called B] A: tsitpang antsuã? 'How're things going?'

– B: wa pua?to (#=lo) 'I fell (#=lo)'.

The type of evidence is usually unspecified, but when co-occurring with predicates of internal states or assessments, e.g. 'like' or 'delicious', the direct evidential reading is blocked. The SS of such events are inherently experiencer-intimate and private, therefore incompatible with the marker of shared SS authority.

Use of =la. =la marks shared access to TS between interlocutors. In the first sequence of (3), B has presupposed "Ali has eaten", and expects the information to be in the common ground. In the next sequence, by questioning the truth of the proposition, A positions their epistemic status as less knowledgeable, manifesting that A does not actually know the answer. B may in turn use =la to express that A should have had access to the TS.

(3) B: t^hama Ali tsiakpa-liau e si, i ko k^hi be loti. 'Just now, after having eaten, Ali even went to buy bread.'

A: i tsiakpa-liau bue? 'Has he eaten?'

B: tsiakpa-liau la. 'He has eaten =la.'

However, if the TS cannot be considered to be known by both, A's question would be legitimate. B cannot follow their answer with =la felicitously, see (4).

(4) [Someone who has eaten is needed]

A: i tsiakpa liao bue? 'Has he eaten?'

B: tsiakpa liao (#la). 'He has eaten (#la).'

=la contributes to a hard-to-challenge proposal in integrating the TS information into the common ground.

Summary. The study shows the contrast between TS and SS being a meaningful parameter in the epistemicity paradigm formed by SFPs of Penang Hokkien. The difference, while subtle, is relevant to =lo and =la's felicity conditions and pragmatic effects.

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Never Taking Responsibility? An Agentivity Analysis of Hungarian Political Crisis Communication in 2024

Poster

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Individuals are more likely to remember the agent of an event if they hear utterances constructed with agentive language elements, such as “the government will address the issue” or “we introduce a curfew” (Fausey et al., 2010). This raises questions of responsibility, as the choice of number and person marking – or even its omission – conveys meaning and thus imparts a specific message in communication (Tolcsvai Nagy, 2017).

What happens when the event is a crisis, and the agent is/are leading politician(s)? This study examines Hungarian political crisis communication in 2024, focusing on how government representatives use language to take or deflect responsibility. Using corpus linguistic methods, the research analyzes the use of personal pronouns and possessive markers (marked by individual words and word-endings in Hungarian) in official communication to understand how responsibility is expressed, particularly in crisis contexts. During crises, citizens scrutinize the government’s response and assign credit or blame based on public statements.

The analysis is based on a corpus of transcribed government press conferences (N=18), examining number/person markers to detect patterns of agentive and non-agentive language. The selection was made because these briefings are one of the most important sources of information for Hungarian government communication and the only one where journalists can ask government representatives questions on current affairs; the transcript of the corpus is 271 539 words. All markers are analyzed using Python scripts and manually with AntConc software (Anthony, 2023), alongside agentless structures, to understand how Hungarian politicians frame responsibility.

Preliminary findings indicate that officials frequently employ agentless constructions to manage public perception of responsibility. For example, in phrases like “the issue will be addressed” or “a curfew is being introduced,” the actions lack a clear agent, thus deflecting responsibility. Such linguistic choices affect not only immediate interpretation but also the long-term memory of events, potentially shaping public trust and democratic accountability (Cope & Kalantzis, 2020). This study thus sheds light on the role of language in political communication, revealing how strategic linguistic choices during crises can influence the public’s view of governmental responsibility. Furthermore, a press briefing is more informal than, for example, a press release issued in the event of a crisis – so with the analyzed government press conferences, the immediate reaction of the speaker can be measured. The analyzed press conferences cover a wide range of topics, since they deal with public, political, economic, domestic and foreign affairs issues, so the responsible nature of government communication can be relatively generalized for different topics.

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Noteworthiness and Plurality of Inanimate Nouns in Japanese

Poster

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In this study, I demonstrate that ‘noteworthiness’ is at work in the use of Japanese plural suffix *-tachi* when it is attached to inanimate nouns. ‘Noteworthiness’ has been applied in both lexical semantics and pragmatics to account for linguistically marked phenomena (e.g., Nunburg 2006; Ionin 2006; Kim 2019). Nunburg (2006) claims that a certain kind of polysemy can be accounted for in terms of ‘predicate transfer’ and states that “predicate transfer is only possible when the property contributed by the new predicate is ‘noteworthy’.” Ionin (2006) also accounts for non-demonstrative ‘this’ (“this-indefinite” in her term) with ‘noteworthiness.’ Following the author’s study in 2023, while the use of *-tachi* for animate nouns has spread from human-animate to non-human animate nouns and now been grammaticalized (e.g., Murahata et al. 2021), I contend our observation that the use of *-tachi* for inanimate nouns is still a marked case. See in the following *hon* “book” is not specific and it is unacceptable.

(1) *Kinoo hon-tachi-o kai-ni-itta.

Yesterday book-PL-ACC buy-to-went

“I went to buy books yesterday.”

The cases found in naturally occurring utterances with inanimate nouns such as (2) and (3) are all specific.

(2) Chikyuu kara tooi-tokoro-ni atta shoo-wakusei-tachi

earth from far-place-at existed small-planet-PL

“The small planets that were far away from the earth.”

(3) Hakutsusha-ga mitsuketa kyouryuu kooho-no hone-tachi

excavator-NOM found dinosaurs candidate-GEN bone-PL

“The bones that the excavator found and that may belong to dinosaurs.”

The definition of specificity is as follows (Ionin, Ko & Wexler, 2004: 5). Notice that, in it, ‘specificity’ involves the speaker’s presupposition only, not the hearer’s, and the notion of ‘noteworthiness’ is embedded.

(4) If a Determiner Phrase (DP) of the form [D NP] is...

...[+specific], then the speaker intends to refer to a unique individual in the set denoted by the NP and considers this individual to possess some noteworthy property.

In this study, I focus on the occurrences of *-tachi* with inanimate nouns such as the examples in (2) and (3). I demonstrate and emphasize that it is the speaker that decides on noteworthiness of a pertinent noun. Therefore there may be discrepancies in acceptability between speakers and hearers. Observe:

(5) Ranju Tomu-san-no guzzu-tachi

Ranju Tomu-Ms-GEN merchandise-PL

“The merchandise of Ranju Tomu”

(6) Watashi-no kutsu-tachi desu.

I-GEN shoe-PL be

“They are my shoes.”

The example in (5) was uttered by an actor who was a big fan of a musical star Ranju Tomu and was showing her collections of Ranju Tomu’s merchandise. (6) was uttered by another actor who collected shoes and was showing her collection. Although both sentences were naturally occurring, my native informants’ judgments for (6) varied from marginal to unacceptable compared to unanimous acceptability for (5). I attribute this discrepancy to how far individual interlocutors have grammaticalized the use of *-tachi* beyond animate nouns,

and how much linguistic or extra-linguistic information a hearer requires to agree with a speaker's judgment of noteworthiness.

Noun Modification by Fictive Utterances and Ordinary Clauses: A Cross-Linguistic Study of English and Japanese

Poster

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Noun modification by fictive utterances (i), (1)) is observed in several languages (Izumi 2024, Pascual 2014). When the utterance involves a clause, such expressions can also be considered cases of noun modification by clauses. This raises the question of how they differ from noun modification by clauses in more standard ways. To address this question, we investigated examples of type (i) in two different languages: English and Japanese. In English, there are two primary types of clausal noun modification: relative clause constructions (type (ii)) and noun complement constructions (type (iii)). In Japanese, these constructions are unified under general noun-modifying clause constructions (type (iv), GNMCCs; Matsumoto & Comrie 2018).

(i) [Fictive utterance + Noun]

(ii) [Noun + Relative clause] (relative clause constructions)

(iii) [Noun + Complement clause] (noun complement constructions)

(iv) [[... Predicate (finite/prenominal)] + Noun] (GNMCCs, Matsumoto & Comrie 2018)

Examples:

1. I have perfected my stony **“Don’t even think about talking to me” face** (...)
2. *This is the **“I’m reading” book**. (Intended to mean “This is the book that I’m reading.”)
3. *The **“He was dead” fact**. (Intended to mean “The fact that he was dead.”)

More than 1,000 English examples and approximately 15,000 Japanese examples of noun modification by fictive utterances were collected from enTenTen15 and the NINJAL Web Japanese Corpus, respectively. These were supplemented with examples from the Corpus of Everyday Japanese Conversation, YouTube videos, TV series, and films, yielding the following findings:

- In both English and Japanese, type (i) expressions involve elements that do not typically appear in modifiers, such as imperative forms, sentence-ending particles, interjections, and various conversational features. In English, premodification is also a distinctive characteristic.
- In English, type (i) expressions appear to be compounds, but sometimes appear to be phrases. In Japanese, however, they are almost certainly compounds, as evidenced by features like rendaku (Japanese sequential voicing) and specific compound noun accent patterns.
- In both English and Japanese, type (i) expressions (with only a few exceptions) must not contain a syntactic gap in the utterance part that could be filled by the following noun, making examples like (2) unacceptable. This restriction distinguishes type (i) expressions from relative clause constructions.
- In English, noun complement constructions (type (iii)) cannot be paraphrased into type (i) expressions, as shown in example (3). However, in Japanese, noun complement constructions can sometimes be transformed into type (i) expressions with similar meanings, although the applicability varies depending on the noun.
- Some Japanese expressions are ambiguous between type (i) and type (iv) when written, with accent patterns serving as one distinguishing factor.

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On the Use of Proverbs in Chinese and Japanese: A Contrastive Analysis of Colloquial Quotative Forms

Poster

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This study attempts to characterize the use of both Chinese proverbs and Japanese proverbs focusing on their colloquial quotative forms. To distinguish the types of common colloquial quotative forms, 149 Japanese and Chinese proverbs are collected to search for examples from the corpora including CSJ corpus, CEJC corpus, NUCC corpus and CWPC corpus in Japanese, CCL corpus and MLC corpus in Chinese. All the examples are gathered from dialogues and are roughly classified into direct speech and indirect speech.

According to Yamaguchi (2009), different from narrations, the distance from the quoted information conveyed by the sentences in dialogues is not limited to far ones in terms of information structure; and the quoted speaker can not only be a third person, but also the current quoting speaker or the hearer. It is shown that proverb quotations are more likely to be treated as information far from the quoting speaker including echo utterances in Japanese, but Chinese tends to quote a proverb as information close to both the quoting speaker and the listener. Yamaguchi (2009) also claims that the quotatives “-tte (って)” and “-to (と)” are regarded as the most important and basic particles in Japanese quotation. It is found that “-tte (って)” is used more preferentially in Japanese, but null particles appear more commonly in both Chinese and Japanese. The length of the proverb may have an influence on the quotative forms too. Actually, no dedicated quotative particles can be found in Chinese, but it is shown that sentence-final particles, which are considered as subsidiary measures in addition to the quotatives “-tte (って)” and “-to (と)” in Japanese, function by comparing the pragmatic meaning of the Chinese and Japanese sentences. Furthermore, Chinese “suhua shuo (俗话说)” can be recognized as a typically used quotative marker, but Japanese barely mentions “kotowaza (諺)” when quoting proverbs.

It is considered that these contrasting characteristics are manifestations of some general differences between Chinese and Japanese.

Perceptions of Korean Food in Australia

Poster

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This study examines how Korean food is perceived by diverse groups living in Australia (Korean and non-Korean) and how these perceptions are linguistically articulated in discourse. Culture, including food culture, is constantly contested and reinterpreted in global and local contexts. When Korean food is promoted, the interpretation of this food can differ among individuals, influenced by local and global contexts—mirroring broader cultural phenomena. With the growing global popularity of Korean food and culture, analysing these perceptions provides valuable insights for both cultural and linguistic research—a topic that has received limited attention in current studies. Data was gathered through an online survey, followed by semi-structured interviews with selected participants, providing an in-depth exploration of how individuals interpret and experience Korean food. The interviews were analysed to uncover linguistic and pragmatic perspectives, illustrating how people from diverse backgrounds, cultural orientations, and experiences engage with Korean food. This analysis identified key themes aligned with linguistic and pragmatic features, offering a nuanced understanding of how perceptions are shaped and reshaped within social discourse. Additionally, the study examined the influence of cultural trends, personal interests, and group affiliations on these interpretations. Analysis of language use and conversational patterns revealed specific linguistic strategies that reflect complex attitudes toward Korean food. By focusing on these linguistic markers, the study demonstrates how cultural meanings and identities linked to Korean food are negotiated and constructed through discourse. This research highlights the dynamic relationship between cultural interpretation and linguistic expression, showing how language and discourse contribute to the evolving global identity of Korean food.

Political doublespeak as a communicative simulacrum in political discourse re-framed for entertainment purposes

Poster

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Political satire has long had an important place in French-language communicative ecosystem as a way of conveying evaluations of political discourse. Reframing (following Goffman 1974) as a discursive strategy, which consists in setting the discourse to be evaluated in another frame, allows for different perspectives on what is being said (Chankova 2023). Reframing for entertainment purposes confers a particular role to the speaker – the jester, who enjoys leeway in the way she uses language, suspending the expectations for clarity and efficacy, opting for vague or exaggerated language, and utilizing irony and sarcasm to convey a particular kind of evaluation.

This contribution focuses on reframed political discourse for entertainment purposes as revelatory of the hearers' evaluation of political discourse, and, in particular, on the characteristics of political discourse which prompt such reframing. The aim of the study is to explore the category of political doublespeak for its pragmatic features mainly in terms of a discursive strategy for conveying political ideas and performing belief-expressing speech acts. The data is collected from French-language YouTube channels, transcribed and analyzed using discourse analysis and speech act analysis. It is suggested that reframing serves the purpose to expose shortcomings of political discourse, especially those that are perceived as political doublespeak. The differences with bullshit assertion are explored.

A description of the category of political doublespeak is suggested on the basis of the data as a communicative simulacrum (the term is from Baudrillard, 1983) which as a legitimisation strategy seeks to diffuse the politician's responsibility. It further aims to dilute the evaluation criteria which the audience may be gauging political speech with. The ascription of doublespeak may concern contents (what is talked about) and form (how it is formulated), but also conformity to political ideals which are associated with public servants, which are perceived to be broken or flouted.

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Pragmatic functions and core meaning of *phor-dee* ‘It just so happens that’ in Thai conversational discourse

Poster

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The expression *phor-dee* ‘It just so happens that’ is widely used in Thai conversational discourse, serving various pragmatic functions. This study aims to analyze the pragmatic functions and core meaning of *phor-dee* in Thai conversations. The data collected are from three primary sources: naturally occurring Thai conversations, the Thai National Corpus (TNC), and 35 episodes of the YouTube program *If the World Doesn’t Have GPS*. The findings reveal that *phor-dee* serves 12 pragmatic functions, which can be grouped into three categories based on the focus of each function. First, listener-oriented functions include five key roles: making requests, asking for something back, inviting, politely declining invitations, and softening disagreement. These functions encourage speakers to consider the listener’s feelings and reactions, promoting harmonious interaction. Second, speaker-oriented functions include providing justifications, making excuses, taking leave, expressing humility, and displaying hesitation. These functions help the speaker present themselves in a way that maintains social harmony and portrays their intentions as non-imposing or deferential. Third, content-oriented functions include indicating coincidence and shifting topics. These functions enable smoother transitions and contextual clarifications in conversation. In terms of its core meaning, *phor-dee* fundamentally conveys the concept of unintentionality, often implying that events occurred by coincidence or without deliberate intent. The various functions and their core meaning may lead to misinterpretation by the listener. Specifically, they may perceive the speaker as pretending or avoiding expressing their true intentions. The results demonstrate that Thai speakers commonly use *phor-dee* to explain that certain actions or events were not premeditated and were beyond their control. In instances where speech acts may affect the listener, the use of *phor-dee* may mitigate the impact. Additionally, the findings suggest that the listener-oriented functions are closely related to the Thai cultural value of *kreng-jai* or consideration, which emphasizes respect for others’ feelings and the importance of maintaining social harmony.

Pragmatic Markers in Chinese EFL Learners' Spoken English -in Relation to Language Proficiency

Poster

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Pragmatic Markers (PMs) are crucial for achieving fluency and naturalness in spoken English, helping speakers navigate social interactions and express themselves more effectively (Schiffrin, 1987). Particularly for learners of English as a Foreign Language (EFL), acquisition and appropriate use of pragmatic markers in spoken English are indispensable components of communicative competence. However, using pragmatic discourse markers properly in speech is a serious challenge for students learning English as a foreign language (Volkova, 2017). Key findings consistently show that EFL learners often use pragmatic markers less frequently and appropriately than native speakers, which might affect how naturally and successfully they communicate in spoken contexts. Over the past few decades, research on pragmatic markers in the context of English as a Foreign Language (EFL) has evolved significantly. Corpora have drawn increasing academic attention in this evolution. Corpus-based studies allow researchers to identify common patterns of PM use and examine how these patterns vary according to factors such as genre, register, and speaker identity (McCarthy & Carter, 2004). This research will compare the pragmatic markers used by native English speakers with Chinese EFL learners using a corpus-based approach and contrastive interlanguage analysis. It will contrast how native English speakers and Chinese EFL learners use pragmatic markers from three aspects: 1. How do pragmatic markers used by Chinese EFL learners differ from those used by native English speakers in terms of categories, frequency distributions, and pragmatic functions? 2. What are the specific differences in pragmatic marker usage across various proficiency levels (CEFR B1-C2) among Chinese EFL learners regarding categories, frequency distributions, and pragmatic functions? 3. How do these differences reflect the learners' interlanguage development and pragmatic competence? Corpora data will be retrieved from the British National Corpus (BNC) Spoken 2014 and the Chinese subgroup of the International Corpus Network of Asian Learners of English (ICNALE). Quantitative analysis will compare the frequency and distribution of PMs between Chinese EFL learners and native speakers and examine correlations between proficiency levels and PM usage patterns, to identify significant developmental trends. Chi-square will be used to test the significance of the different uses of PMs across different proficiency levels. Qualitative analysis will be a pragmatic analysis of the PMs in discourse contexts (e.g., agreement, disagreement, topic shift, hedging) to understand their functions and appropriateness. The identified key differences are expected to contribute to the understanding of pragmatic competence in EFL; to explore how proficiency level influences the use of pragmatic markers, with potential implications for teaching and learning; and to develop a profile of pragmatic marker use for Chinese EFL learners at different stages of proficiency, aiding in curriculum design and assessment.

Keywords: Pragmatic Markers; Chinese EFL; Learner Corpora, Contrastive Interlanguage Analysis

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Requests by Chinese English learners revisited: Insights from a sociopragmatic perspective

Poster

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Intercultural studies on the speech act of request abound and have offered considerable insights into various aspects of request, such as request strategies, their level of directness, the different forms of internal and external modification, and L2 learners' development of request (e.g. Faerch and Kasper, 1989; Weizman, 1993; Trosborg, 1995; Kasper and Rose, 2002; Barron, 2003; Hassall, 2003; Fe'lix-Brasdefer, J. C. 2005, 2007; Taguchi, 2006, 2011, 2018; Ogiermann, 2009, 2020; Economidou-Kogetsidis, 2012; Bella, 2012; Napoli and Tantucci, 2022). Yet, relatively less focus has been placed upon the reasons behind requests being made interculturally in the ways they are. This may be due to the fact that, as Haugh, Kádár and Terkourafi argued (2021), the current field of pragmatics is dominated by linguistic and cognitive pragmatics, focusing on what strategies are adopted in which contexts and their frequency (as seen in speech act research), while the social aspect of pragmatics remains regrettably underdeveloped. The present study focuses on the social aspect of the requests made by the Chinese English learners and investigates how the social contexts and the related variables potentially influence the learners' choices of request strategies and how these choices diverge from those of native English speakers and thus affects the learners' sociopragmatic competence. The research is theoretically informed by the conceptual framework of two politeness models from Brown and Levinson (1978 & 1987) and Blum-Kulka et al (1989). Altogether four groups of data are to be elicited: Oral Discourse Completion Task data from Chinese English learners to reveal Chinese English learners' request strategies; ODC data from native English speakers to reveal difference in request strategies between native English speakers and Chinese English learners; ODC data from native Chinese speakers to identify culturally specific request strategies and determine which of these are adopted by Chinese English learners; the audio-recorded retrospective interview data from Chinese English learners to reveal speakers' perceptions of appropriateness in specific contexts, which will help confirm whether their request strategy choices are influenced by their native language. The ODC data will be analyzed using two main theoretical frameworks. First, Blum-Kulka et al.'s (1989) universal three-level scale of directness will be applied to classify request strategies. Secondly, Brown and Levinson's (1987) three contextual variables will be used to assess the contextual factors influencing the choice of request strategies. More importantly, emerging perspectives, such as the social-moral order perspective (Spencer-Oatey & Kádár, 2021), will be integrated into the classical approaches to request studies to expand the sociopragmatic exploration of the research questions. The study aims to identify and confirm culturally specific request strategies employed by Chinese English learners, offering explanations for these choices from both the interlocutors' and the researcher's perspectives, thereby illuminating the sociopragmatic competence of these learners.

Saying no via explanations: An attributional analysis of Chinese speakers' refusal explanations

Poster

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This ongoing project investigates the use of explanations in the speech act of refusals. Refusals are typically considered face-threatening acts, requiring refusers to employ indirect strategies, with explanations often being the most commonly used across various linguacultures. Despite its prevalence, detailed exploration of this strategy remains limited. Existing research has primarily focused on explanations in refusals from two perspectives: specificity and content. However, discussions of why individuals use certain explanations have predominantly centered on cultural factors, overlooking the internal logic behind these explanations beyond cultural influences.

To provide a holistic understanding of why and how people explain in refusals, this study adopts attribution theory from social psychology to examine the internal logic of explanations through two attributional dimensions: locus of causality (the attribution of behaviors to internal or external factors) and controllability (the perception of behavioral causes within or beyond control). We also explore how refusers' attributional reasoning relates to contextual factors such as power and social distance.

The study involves 100 participants (Chinese university students), each of whom completed eight Discourse Completion Tasks (DCTs), reflecting different social variables (power and distance). Following the DCTs, 20 participants were randomly selected for interviews to explore their metapragmatic comments on providing explanations in refusals. For data analysis, participants' explanations were thematically coded according to their attributional features. So far, we have identified five attributional categories: (1) external, uncontrollable reasons, (2) internal, controllable reasons, (3) external, controllable reasons, (4) internal, uncontrollable reasons, and (5) vague reasons (with only one attributional feature). Among these, external, uncontrollable reasons have emerged as the most frequently cited. Further inferential statistical analysis will examine whether significant differences exist among the attributional categories across varying social contexts once data processing is complete. The interview data were analyzed following the principles of qualitative content analysis. The codes were generated from both theory-driven (i.e., including pre-existing themes based on interview questions) and data-driven (i.e., generating new thematic codes from the data) ways.

The analysis of the interview data is still in progress, but the preliminary findings from the interview data suggest that Chinese refusers demonstrate a clear metapragmatic awareness of how external, uncontrollable reasons help mitigate responsibility. They also adjust their explanations' attributional features based on contextual factors. Additionally, cultural influences are observed in explanations, such as citing parents when refusing requests from superiors, reflecting the cultural emphasis on filial piety in Chinese society.

Overall, this project is expected to make two significant contributions. First, it provides a comprehensive understanding of explanations in refusals, enriching the growing body of literature on refusals. Second, we will also discuss the practical implications of the findings for enhancing communication in diverse social and professional contexts.

Smartphones as a gradual engagement device: Multimodal analysis of multiple smartphone users

Poster

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This research investigates how silence is broken in face-to-face conversations where several people use smartphones simultaneously.

Prior research has identified three ways to continue talking after a long silence, i.e., lapse: transitioning toward closing the interaction, resuming prior talk, or initiating a new topic (Hoey, 2018). Most studies on smartphone use in conversations focus on its interruptive effects between users and non-users (Porcheron et al., 2016). However, few studies have focused on conversations among smartphone users and analyzed in detail their relation to silences in conversations. Preliminary analysis indicates that the participants often turn to their smartphones as a sequence nears its end, or as silence emerges. This paper examines how ongoing silence is broken and its connection to smartphone use.

The data for this paper come from the *Corpus of Everyday Japanese Conversation* (Koiso et al., 2023), comprising roughly 26 video-recorded conversations, totaling about 12 hours, selected in casual settings such as resting and dining, concentrating on interactions involving more than one participant utilizing smartphones or tablets simultaneously.

The analysis yielded two findings. First, silence is broken when the previous topic continues after the break as shown by Hoey (2018). Notably, the speaker typically disengages from their smartphone, redirecting their gaze from the device to the hearer as conversation resumes. The hearer, on the other hand, often responds by holding their smartphone, anticipating the resumption of smartphone use. Occasionally, the speaker also holds their smartphone while gradually shifting their gaze toward the hearer to restart the conversation.

Second, silence is broken when the speaker references content on the smartphone. Interestingly, in the data, both the speaker and the hearer often keep their gazes on their smartphones. By continuing to use the smartphone and maintaining their gaze on it, the speaker implicitly allows the hearer to respond while using their smartphone. Additionally, there are moments where the hearer's attention is directed toward the speaker's smartphone. This suggests that both parties collaboratively break the silence by observing each other's actions. Participants manage lapses not only through verbal but through embodied interaction (Vatanen, 2021). This paper argues that in conversations among smartphone users, silence is broken as participants mutually observe and respond to embodied actions related to smartphone use, gradually signaling their re-engagement in the interaction.

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The anticipation rule in Tawang Monpa questions

Poster

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The ‘anticipation rule’ has been observed for various varieties of Bodish languages (See Tournadre, (2008) for Tibetan and Gawne (2016) for Lamjung Yolmo). It has been defined as “whenever the speaker asks a direct question of the hearer, she should anticipate the access/source available to the hearer and select the evidential auxiliary/copula accordingly”(Tournadre & LaPolla, 2014: 244). This is an interesting pragmatic phenomenon because, although the addressee may opt for a copula that they believe is more apt in their answer, the speaker has to speculate about the hearer’s stance and choose a form accordingly while posing a question to them (Gawne, 2016). Tawang Monpa is an East Bodish speech variety spoken in Tawang district of Arunachal Pradesh, India. This speech variety is not an exception to the anticipation rule (Tomblason, 2020). In this poster I describe how the anticipation rule manifests for various contexts in Tawang Monpa questions. The methodology consists of mainly two methods, direct elicitation (having provided a context) and staged elicitation (using prompts and games).

Tawang Monpa has separate particles marking polar and content questions. First, I look at how this rule manifests in three types of questions in Tawang Monpa, content (Example 1), polar (Example 2) and tag questions.

1) Q:

halo i gatʃe nou lo

hello you where COPEGO QM

Hello, where are you?

A:

ne puna=naŋ=k khem=a nou

I friend=PL=GEN house=LOC COPEGO

I am at friend’s house. [20240925_022_01]

2) Q:

zim jin jo

cat COPEEQ.EGO QM

Is it a cat?

A:

zim jin

cat COPEEQ.EGO

It is a cat. [20240925_022_01]

In the perfective aspect, Tawang Monpa uses one form for the first person (e.g. *gəiju* ‘I went’) and another for the second and third person (e.g. *gəi* ‘you/she/he went’). It is observed that, following the anticipation rule, the form used for first person features in questions. I look at how questions about a third person directed at an addressee differ from those concerning the addressee themselves. I also discuss examples which deviate from this rule, i.e., when and how the copula in the question and the answer might differ.

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The communication process to build a friendship in Japanese first-encounter interactions: A focus on self-disclosures and the reactions

Poster

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This paper investigates the reciprocal communication system by focusing on self-disclosures and the reactions in Japanese first-encounter interactions and demonstrates how such a system impacts on building friendships. Previous research on social psychology suggests that participants disclose certain aspects of themselves to build relationships in the ongoing interactions (Hinde, 1989; Katriel & Philipsen, 1990). To achieve such relationships, a greater focus on the contributions of the listener side is fundamental in Japanese interactions as the majority of discourse studies have emphasized the active role in the ongoing interactions (Mizutani, 1986; Clancy, et al., 1996; Namba 2011; 2020). They have focused on the role of listeners in intimate relationships, however, there is still room to examine more details on such roles of the first encounter interactions.

This paper aims to explore the functions of self-disclosures and the reactions in first-encounter interactions and how they play a role in building friendships. To give more details, the study examines how participants display both self-disclosures and the reactions by dividing each conversation into three terms: 'exchange of information', 'developing', and 'closing' in terms of thematic progression (Mimaki, 2013). It further argues how the above findings connect with the thematic progression and impact on building a friendly relationship between the participants.

The data consist of the first-encounter interactions between Japanese female college students in the Kansai area (total 141 min). The multiparty interactions (including 4 groups) were collected: 2 groups (1 group: 4 members) and 2 groups (1 group: 5 members). Each group had a 30-minute free conversation without any regulation.

There were three key findings in my study. Firstly, 5.75 themes on average appeared in each conversation (30 min). In the opening, participants displayed their basic information (i.e. university, name, and hobby as self-introduction). The developing term, however, had 4 to 6 themes (i.e. personal information, university, and part-time job). The closing had only one theme in each group, but covered various themes (i.e. job-hunting, part-time job, and school trip). Secondly, I examined how reactions to the above self-disclosures appeared in each conversation by focusing on both nonverbal and verbal cues. In the opening, participants displayed various synchronized activities. The activities included 'backchannels' and 'repetitions' as 'reactive tokens' (Clancy, et al., 1996), nodding and laughing. These simultaneous activities were meant to share the same emotional tones between the participants. In the latter terms, they gradually displayed 'reactive expressions' (Clancy, et al., 1996), and this suggests that the listeners actively displayed their interest in what the speaker has expressed.

The study further argues how multiple participants could share these active reactions in terms of thematic progression. The opening term mainly contained the new information, and the interaction style was likely one-sided. In the latter terms, however, participants gradually took a cue from the old information to develop the theme. I found that sharing such information between the participants played a role in the thematic progression and led them to build closeness even in the first encounter interactions.

The Effect of Processing Disfluencies on Lexical Adjustments: Approximations in L2

Poster

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A basic assumption of Relevance Theory is that “the meaning encoded in the linguistic expression type that a speaker utters inevitably underdetermines the content that she communicates” (Carston 2010, 156). Pragmatic inference plays a crucial role in recovering the speaker’s meaning. The comprehension process involves treating the encoded concept as a clue, guided by expectations of relevance and contextual assumptions, leading to cognitive effects that satisfy these expectations (Wilson and Sperber 2006).

Lexical pragmatics acknowledges that the lexically encoded meaning of a word may differ from its meaning when used in context (Scott 2023). *Ad hoc* concepts help us understand the loose use of language, and approximation is a common category of such loose use. Indeed, approximations “involve a broadening of the lexicalised concept encoded by a word” (Ibid., 174). Example (1) from Scott illustrates the approximation of CIRCLE*.

(1) The children sat in a circle around the campfire.

In (1), CIRCLE* is an *ad hoc* concept which encompasses any shape “close enough to being a circle to be relevant in the context.” (Ibid., 175). According to Relevance Theory, producing an utterance that reflects a literally true state of affairs is appropriate when that literal truth is needed to communicate an optimally relevant interpretation. However, if a looser use of language leads the listener to an optimally relevant interpretation, that option should be favored.

Alter and Oppenheimer (2009, 219) define processing fluency as “the subjective experience of ease with which people process information.” Following the work done by Foster-Cohen (2004) and Padilla Cruz (2013), we assume that L2 speakers and hearers will experience disfluency. As Relevance Theory frames relevance as an optimal ratio between cognitive efforts and effects, we hypothesize that processing disfluency in a second language (L2) would disrupt this optimal ratio between processing costs and cognitive effects.

This study aims to present a theoretical model for the kind of constraints imposed on lexical adjustment processes in L2. We argue that limited cognitive resources in L2 will impact these pragmatic processes, and approximations in particular. We hypothesize that L2 processing requires greater cognitive effort in drawing inferences, which is expected to influence how lexical adjustments are made.

A first prediction is that evaluating the acceptability of approximations in an L2 requires additional cognitive effort. This, combined with the disfluency associated with L2 processing, may lead L2 hearers to be less accommodating of more extreme approximations due to limited cognitive resources. Alternatively, a second hypothesis suggests that L2 hearers will remain highly flexible regardless of these costs, relying on accommodation as a strategy to overcome their lexical shortcomings when processing in an L2.

We will report on an experimental study that tests these two hypotheses by investigating lexical adjustment explicatures in L2 versus L1. Specifically, building on the categories of approximation outlined in Scott (2023) – geometric shapes, geographic and scientific terms, and negatively defined terms – we propose a design to investigate the perceived acceptability of different kinds of approximations in L2 versus L1.

The Endangered Language and Culture of the Gelao Ethnic Group in Southwest China

Poster

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The Gelao language, spoken by only a few thousand people in southwestern China, is critically endangered. Due to the group's scattered settlements, multiple dialects have emerged, complicating research. Much of the existing research has focused on language description and classification (He Jiashan, 1983; Zhang Jimin, 1993), revealing linguistic diversity through fieldwork and dialect comparison (Deng Qian, 2023; Zhang Bingxue, 2023; Pei Yuting, 2023). Studies have also analyzed phonetics, vocabulary, grammar, and pragmatics, offering insights into its features and evolution (Li Huabin, 2019), as well as the language's historical origins (Yang Liuyan & Li Jinfang, 2019). Despite these efforts, the use of big data in studying the Gelao language remains largely unexplored. Big data offers new perspectives, providing more comprehensive insights into both the language and culture. By using big data, researchers can overcome the limitations of traditional methods, such as small sample sizes and limited fieldwork, leading to a deeper understanding of the language's status and evolution. This approach allows for precise analysis of language features, dialect variations, and sociocultural contexts, supporting the development of more effective preservation strategies.

This study investigates the endangerment of the Gelao language, focusing on its linguistic features, dialectal variations, and the impact of social and cultural factors. It explores how big data technologies, such as artificial intelligence (AI), speech recognition, and natural language processing (NLP), can offer deeper insights into the language's structure, evolution, and socio-cultural context, as well as identify effective preservation strategies. The methodology involves collecting language samples from native speakers, including spoken and written texts, and multimedia data like audio and video recordings. The collected data is cleaned and preprocessed for analysis. NLP techniques are used to examine phonetics, grammar, vocabulary, and pragmatics, revealing structural changes and evolution over time. Additionally, big data tools analyze sociocultural factors like language usage patterns, generational transmission, and community attitudes.

The findings provide a deeper understanding of the Gelao language's endangered status. Dialectal variations were found, with some dialects showing more signs of erosion, particularly in phonetics and grammar. Social and cultural factors, such as migration, urbanization, and shifting cultural practices, contribute to the language's decline, with younger generations preferring Mandarin. Weak generational transmission further accelerates language endangerment. The analysis suggests several preservation strategies, including AI-driven learning tools, multimedia materials, and community-driven revitalization programs to foster intergenerational language use.

This research uses big data to document the Gelao language, uncovering patterns of language loss and areas needing intervention. By applying AI and NLP tools, it provides a scalable methodology for other endangered languages. The study also analyzes social and cultural factors, offering a holistic approach to language preservation. The findings inform revitalization programs, helping identify strategies to engage communities. Ultimately, this research deepens understanding of the Gelao language's endangerment and offers a framework for global endangered language conservation.

The Expansion of Usage Patterns in Korean Third-Person Pronouns ‘Ku’ and ‘Ku-nje’

Poster

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This study examines the establishment and usage patterns of the grammaticalized Korean third-person pronouns “ku (meaning ‘he’)” and “ku-nje (meaning ‘she’),” which emerged under western influence, mirroring similar developments in Japanese and Chinese. While these pronouns have become naturalized in written Korean, their spoken use remains limited, contrasting with the more integrated adoption seen in Japanese and Chinese. Through corpus analysis, we confirm that “ku” and “ku-nje” have been common in written Korean since the 1920s and first appeared in newspapers in the 1950s, with genre-specific differences in adoption speed.

Our research further reveals that these pronouns are now commonly used in written forms such as literature, magazines, and newspapers, and are also well-established in semi-formal spoken contexts. However, in conversational Korean, their usage remains relatively infrequent, with quasi-pronouns (e.g., “ku saram,” “ku pun”) preferred when referencing individuals with whom there is social or psychological distance. To address the limitations of corpus analysis, we conducted qualitative research through experiments and interviews, finding that speakers use “ku” and “ku-nje” predominantly when referring to higher-status individuals or those absent from the conversation, often in contexts of storytelling or commentary. These pronouns have also gained stability in public discourse, such as in academic settings.

The findings suggest that Korean third-person pronouns are expanding from written and semi-formal contexts into spoken Korean, albeit in restricted, context-specific ways. This gradual shift indicates an ongoing expansion of register of third-person pronoun use in Korean, with implications for broader integration in spoken form language.

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The glamorous White Plague: On the social representation of late Victorian tuberculosis victims

Poster

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As public discussion continues and develops throughout a pandemic like the tuberculosis, and the possible aftermath of the health crisis, different discursive strategies for making sense of the crisis and the parties involved in it are likely to emerge. By studying historical public discourse we are able to see how pandemics have created social circumstances for not only changing social behaviour but also linguistic behaviour in the past.

Linked to the Linguaging Crises project (2023–2027), this poster focuses on the ways in which specific people and groups are talked about in public discussions that relate to tuberculosis in the late Victorian era (1850–1900). In these discussions, people are often categorised on the basis of positive and negative values, beliefs, or practices into disparate sociocultural groups (cf. Moscovici 1984; van Leeuwen 2008). Giving attributes to the self and others (labelling) concerns the interactional and societal context, which involves the concept of inter-group evaluation (see Nevala 2019). This poster concentrates on prevalent social marginalisation processes that show in language use through positive linguistic evaluation. In particular, the study discusses how individuals and groups are described against the prevalent social ideals during the outbreak of tuberculosis in the late 19th century, when consumptive symptoms were even regarded as beautiful and romantic by some (Lawlor 2006). The data for the study come from 19th-century newspapers in the Illustrated London News Historical Archive, The British Newspaper Archive, and the Times Digital Archive. The texts are searched for attributes used to refer to tuberculosis victims in the news, many of them showing (positive) evaluation (e.g. fragile, fading, delicate). Concurring with earlier studies (e.g. Nevala In prep.), the preliminary results show that the social representation of tuberculosis victims in the newspapers clearly reflect the way in which the victims were set aside as a group that possessed both ‘attractive’ and ‘romantic’ qualities, as well as less desirable properties which, nevertheless, made them outsiders in the ‘normal’ and ‘healthy’ society. In so doing, the media was using language as a tool for social polarisation, taking action to the pandemic and its victims.

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The Influence of Age and Gender on Voice Quality in Emotional Expression among Middle-Aged and Elderly Korean Speakers

Poster

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This study examines how age and gender affect voice quality in emotional expression among middle-aged (under 60) and elderly (over 80) Korean speakers. Using a large speech dataset (Ok & Kim, 2024) with 1,097 middle-aged speakers (503 females, 119 males) and 475 elderly speakers (338 females, 137 males), we analyzed how acoustic features interact with demographic variables when expressing neutral, negative, and positive emotions.

Acoustic features—including fundamental frequency (F0), Harmonics-to-Noise Ratio (HNR), shimmer, and speech rate (estimated by the number of voiced segments per second)—were extracted using Python’s opensmile library with the eGeMAPSv02 feature set at the functionals level (Eyben et al., 2016). We employed a multinomial logistic regression model with age and gender interactions to predict emotional states based on these features. Key findings include:

- Negative Emotion
 - *Shimmer × Age (<60)*: Middle-aged speakers with higher shimmer (greater variability in vocal amplitude) are more likely to express negative emotions (estimate = 0.324, $p = 0.045$).
- Positive Emotion
 - *F0*: Higher F0 is associated with a decreased likelihood of expressing positive emotions across all ages (estimate = -0.026, $p < 0.001$).
 - *HNR*: Better voice quality increases the likelihood of expressing positive emotions (estimate = 0.062, $p < 0.001$).
 - *Speech Rate*: Faster speech is associated with expressing positive emotions (estimate = 0.109, $p = 0.002$).
 - *Speech Rate × Gender (Male)*: The positive effect of speech rate on expressing positive emotions is less pronounced in male speakers (estimate = -0.160, $p = 0.024$).
 - *Speech Rate × Age (<60) × Gender (Male)*: Middle-aged male speakers who speak faster are more likely to express positive emotions (estimate = 0.307, $p = 0.006$).

The observed significant differences in voice quality for emotional expression across age and gender can be understood through the gerontological distinctions between the Third Age (ongoing social engagement) and Fourth Age (diminished autonomy) (Laslett, 1991; Higgs & Gilleard, 2017). Middle-aged individuals (especially men), generally belonging to the Third Age, might express emotions with more vocal cues for the dynamic interactions required by active social roles. In contrast, elderly speakers may follow traditional norms of emotional restraint in Korean culture (Shim et al., 2012).

The results underscore the importance of considering physiological changes and social identity in understanding how emotions are conveyed vocally. Recognizing these nuances can improve communication strategies, speech therapy, and speech recognition technologies to reflect demographic differences in emotional expression.

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The Pragmatic Distribution of Personal Pronouns in Falam Chin

Poster

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The Pragmatic Distribution of Personal Pronouns in Falam Chin

This study investigates two sets of pronouns in Falam Chin, a ‘South Central’ or ‘Chin’ Tibeto-Burman language spoken in Western Burma/Myanmar and by members of a Burmese diaspora community in Indianapolis, Indiana. The analysis is based on elicitation data obtained in collaboration with a female native speaker of Falam in her 20s who is a member of the Indianapolis diaspora community. Falam is under-described, and the pronominal system has not been analyzed in depth. However, there are brief descriptive accounts of Falam pronouns (King 2010) and some prior research on personal pronouns in another Chin language, Hakha Lai (Lehman and Van Bik 1997; Ceu Hlun 2007).

In Falam, there are two distinct sets of pronouns in complementary distribution based on the information structure properties of the sentences which contain them. Falam is pro-drop, meaning that sentences often do not include overt pronouns (King 2010). Where overt pronouns are present, one set of pronouns, the *focus* pronouns, are used when the pronominal referent is in the generated set of alternatives included in the presupposed content of the current question under discussion. The other set, the *contrast* pronouns, are used elsewhere, such as when responding to a question that does not contain the pronoun’s referent from among the set of alternatives. The two forms for the first-person singular pronoun are shown in examples (1-2) below.

Focus Pronoun[1]

Q: Who wants a mango?

keimah in hai ka-duh

1.s.foc erg mango 1.sg-want

“I want a mango.”

Contrast Pronoun

Q: Which fruit do you want?

(kei cu) hai ka-duh

1.s.cont cu mango 1.sg-want

“I want a *mango*.”

Although the responses in (1) and (2) contain the same propositional content, the form of the pronoun in each response is determined by the question to which they are responding.

This paper argues that the form of personal pronouns in Falam is sensitive to the focus meaning of the current question under discussion. This analysis builds upon a proposed formalization of pragmatics by Roberts (2012) and contributes to research on the grammaticalization of information structure properties of utterances and describes an under-investigated double pronoun system rare in the world’s languages, but commonly found in the Chin languages of Myanmar/Burma.

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[1] Glossing abbreviations: 1.s.foc – first person singular focus pronoun; erg – ergative case; 1.sg – first person singular verbal agreement; 1.s.cont – first person singular contrast pronoun

The Use of Cantonese Interrogative Particles in Non-Questioning Contexts: Implications for Speaker Cognition and Stance-taking

Poster

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In daily conversations, speakers deploy different resources to express and negotiate stances (i.e. speaker's evaluation, viewpoint, judgment, etc.). One common strategy of stance-taking is the use of interrogative expressions (IE). Speakers frequently use IE in a variety of forms: question words (*how*, *what*, etc.), various interrogative constructions (subjective-auxiliary inversion, question tag, etc.), and particularly grammaticalized interrogative particles in Cantonese (e.g. sentence-final particles *me1* and *aa4*) and other East Asian languages (e.g. *ka* in Japanese and *gga* in Korean). What is interesting is that while these forms are grammatically interrogative, they are not solely used to request (unknown) information, but are also very often used to express the speaker's subjective attitudes and beliefs (subjectivity) and their attentiveness to the addressee's attitudes and beliefs (intersubjectivity). For example, by uttering in Cantonese *Nei5 heoi3 me1?* you go QP "You going?!" (I'm surprised!)", the speaker not only seeks confirmation as to whether the hearer is going, but also expresses his/her surprise and perhaps unexpectedness upon hearing that the addressee is *really* going – which does not match with his/her cognitive knowledge.

The phenomenon of having other functions such as attitudinal stances performed through questioning has been commonly observed cross-linguistically. Since E. Goody's (1978) seminal work *Questions and Politeness Strategies in Social Interaction*, related studies investigating Indo-European languages have emerged. However, comparatively little has been done on Chinese varieties, nor from an interactional communicative perspective (e.g. speaker's evaluation of the stance object and speaker's alignment with other interlocutors, *a la* DuBois (2007) viz-a-viz his Stance Triangle framework). Adopting a discourse-pragmatic approach within the broad interactional linguistic framework, the present study explores how a range of interrogative particles in Cantonese are adopted to express speaker's evaluative stances, particularly how their (dis)affiliative footings are positioned with respect to the other interlocutors in the course of interactive talk, reflecting the speaker's knowledge in their cognitive minds.

Based on data obtained from contemporary corpora and transcriptions of conversations in Cantonese sitcoms, the present study investigates the uses of the nine Cantonese interrogative particles (i.e. *maa3*, *me1*, *aa4*, *laa4*, *zaa4*, *gaa4*, *le5*, *haa6waa5*, and *ho2*) in everyday interactional contexts. Particularly, we focus on the range of non-interrogative functions these particles perform, which reveal important information about the kind of knowledge that is being shared between the speaker and the hearer and the status of the speaker's cognitive mind when using a particular particle. Preliminary findings indicate that the speaker's subjective stance towards the situation (e.g. feeling impossible, unbelievable, surprised) and his or her evaluation of the amount of information that the hearer has would determine the speaker's decision of using one interrogative particle over another. The results of this study will give a good understanding of how an interrogative is adopted to express a speaker's attitude towards a situation and how the speaker positions himself in relation to the situation and the other participant(s). More broadly, the findings of will have important implications for typological (i.e. crosslinguistic) comparisons, as well as implications for communication and translation studies.

The Use of Spoken Arabic Discourse Markers as Mitigation Devices in X Spaces among Saudi X Users

Poster

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This poster investigates the role of Arabic Discourse Markers (DMs) as mitigating devices in synchronous voice-based Computer-Mediated Communication (CMC) among Saudi users on X Space (formerly Twitter Space). While extensive literature exists on DMs in English and Western languages (e.g., Schourup, 1985 & Schiffrin, 1987), DMs in Arabic remain underexplored (see Alkayed et al., 2020 & Jarrah, 2022 for discussions on DMs as politeness strategies). This study aims to provide a detailed examination of Arabic DMs in informal spoken Saudi Arabic, focusing on how DMs convey politeness and mitigate face-threatening acts in X Spaces, conditioned by sociolinguistic factors like gender and topic.

Arabic DMs are analyzed as mitigating devices using Speech Act Theory (Austin, 1962; Searle, 1975) to explore politeness strategies in Arabic multimodal communication. The research adopts models from the Cross-Cultural Speech Act Realization Project (CCSARP) (Blum-Kulka et al., 1989; Leech, 2014) to classify and analyze DMs.

Data collection includes 20 hours of recorded public conversations[1] on X spaces across mixed-gender and same-gender groups, discussing topics like religion and technology, extracting 627 DMs categorized as internal (e.g., lexical) or external modifiers. Examples include ممكن (momken, 'please') as an internal modifier and 'يسعدك' (Allah yse'dik, 'may God make you happy') as an external modifier. Analysis shows gender-based differences: female speakers use more external modifiers like religious expressions, while male speakers prefer internal modifiers such as conditional structures. For example, (1) was extracted from Technology Space, a very masculine gendered space. The use of 'momken' in this context functions as a politeness marker to soften the directive:

(1)

ممكن؟ المايك، قفل

gaffil al maik, momken!

Close the mic, could you please? (TEC-ML-1)[2]

Topic variation also emerged, with religious discussions using more politeness markers, while technology conversations featured more downtoners and grounders.

This study enhances understanding of Arabic CMC, showing how Saudi users manage politeness in real-time online interactions, with implications for translation, interpretation, and Arabic language technologies, emphasizing cultural and linguistic awareness for non-Arabic speakers.

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[1] Data were granted a Waiver of Consent approved by LTU Human Research Ethics Committee

[2] Tec= Technology Topic / ML= Masculine gender space

Toward Online Language Reclamation: Uchināguchi Enregisterment in Digital Performance and Discourse

Poster

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This poster examines online Uchināguchi (Okinawan) language usage within the broader context of language shift toward Japanese varieties. Within contexts of Imperial Japanese (1879-1945), U.S. military (1945-1972), and “Transpacific” (1972-present) colonial rule over Ryūkyū, proficiency in the archipelago’s Indigenous languages has decreased dramatically over the past century. Extended Uchināguchi usage in public spheres is rare, and language shift studies describe Okinawans born since the 1970s as monolingual Japanese speakers. Although Uchināguchi revitalization discourses have emerged in recent decades, widespread efforts to reverse language shift remain limited. Building upon extant research on such “revitalization paradoxes,” I combine the Indigenous framework of language reclamation with the analytical concept of enregisterment from linguistic anthropology. Language reclamation prioritizes community epistemologies and needs in contrast to language revitalization, which prioritizes speaker proliferation (Leonard 2017). Enregisterment research, with its socio-historical and ethnographic focus, provides an analytical approach that can support language reclamation by elucidating how Uchināguchi is actively constructed and contested by community members on their own terms. My project examines YouTube videos featuring young Okinawan comedians who perform and circulate Uchināguchi to massive online audiences. Highly performative contexts such as these videos are well-suited to studies of enregisterment because of their need to exaggerate a given register’s salient linguistic features to achieve legible humorous effects (Johnstone 2011). My guiding question is: “What are the characteristics of Uchināguchi enregisterment in these videos, and how do these processes relate to language revitalization and reclamation?” I analyze three data sets centered on “Sally Kawamitsu,” a character known for her extensive Uchināguchi usage: (1) her linguistic production in YouTube videos, (2) metalinguistic commentary within the videos and viewers’ comments, and (3) ethnographic interview data from Arinkurin and viewers.

Linguistic analysis of (1) demonstrates that Sally’s speech is translingual, incorporating and blurring descriptive categories of Okinawan, Okinawan-substrate Japanese, Standard Japanese, and American English. I note linguistic innovations such as rhotacized Uchināguchi vowels (/a/, /o/, /e/) and neologisms like *utashaa muae* (“singer money-lending circle”) and *komento gwaa* (“little YouTube comments”). Discourse analysis of (2) demonstrates that Sally’s fluent yet American-accented Uchināguchi is valorized, with other characters and viewers frequently praising her proficiency. Didactic subtitling practices and commentary among fans demonstrate numerous instances of both the circulation and acquisition of Uchināguchi lexical items/grammatical constructions. At the same time, there was effectively no discourse about language shift or Uchināguchi’s endangerment. These videos thus contribute to some material goals of language revitalization without enregistering Uchināguchi as a separate language from Japanese or as endangered. Building on (2), I will use (3) to compare comedians’ and viewers’ language ideologies with those of dominant scholarly discourse. I argue that deeper ethnographic engagement, which attends to the particular linguistic dimensions of coloniality in Ryūkyū, is necessary to support language reclamation. Understanding how youthful, mass-mediated instantiations of Indigenous languages connect to linguistic and cultural self-determination is essential to this endeavor.

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Try-marking delicate choices of words in Korean conversations: Issues of epistemics in social representation

Poster

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Using conversation analysis (CA) as an analytical tool, this study examines word searches that are try-marked (Sacks & Schegloff, 1979) in conversations among native Korean speakers. Drawing on video interactions of native Korean speakers featured in media, the analysis focuses on instances where a problematic word is marked with rising intonation before the Korean post-positional particle, indicating that the marker cannot complete a turn-constructive unit (TCU). This study investigates the interactional practices through which two participants co-construct an ongoing social action of word search activity in institutional settings (Goodwin & Goodwin, 1986), such as during public news interviews. In this study, the use of try-marked vocabulary choices—characterized by rising intonation before post-positional particles and gaze—addresses epistemic issues. These choices highlight words that may challenge an individual's social representation, their relationship with the person being referenced, or the dynamic between interviewer and interviewee. An excerpt from a news interview illustrates this, where the interviewer poses a potentially challenging question to the interviewee regarding his civic engagement. The interviewer hints at the problematic word “*uysik*” with another candidate vocabulary, “*uymwu*,” in combination with rising intonation.

05 INT: cohun yenghyanglyekul senhan kosey
good influence-ACC good place-LOC

06 sseya hantanun kulen
use have to such

07 [(0.5)] **uysik?**
[(0.5)] *Consciousness?*
int: [eye twitching]

08 (0.3) **uymwu?** (.)
(0.3) Duty? (.)

09 INT: **kathunkel** hangsang kacko kyeysinke kathayyo.=
something always have have-DEF like-DC-PO

“Seems like (you) always have a sense of (0.5) consciousness? (0.3) duty? (.) believing that (you) should use (your) positive influence for good.”

The analysis shows that, by try-marking a problematic word within an ongoing sequence, participants manage issues that go beyond merely searching for the correct word; they also address epistemic concerns related to themselves or the other party (Drew, 2018; Heritage, 2012). For instance, when posing a question to someone who holds primary epistemic authority—especially one that may challenge their goodwill—the questioner can employ a try-marked word search to soften the potentially confrontational nature of the inquiry. Embodied actions, such as gaze, hand gestures, eye twitching, and head tilting, are intertwined with the search for try-marked words that precede the Korean post-positional particle.

Uncertainty markers in a corpus of podcasts about COVID-19 in Australia: a preliminary study

Poster

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During COVID-19, journalists and scientific and medical experts were at the forefront of discourses surrounding the pandemic. In a media climate where there is increasing demand for expert opinions on various health issues (Corroy et al. 2024), there is a tension between experts being certain of what they say, and the need to be upfront about what remains unknown (see e.g. Budescu et al. 2009). In other words, uncertainty itself is sometimes the most authentic form of communication during a global crisis. We focus in this paper on the linguistic characteristics of uncertainty, including hedges, vague language, and epistemic modality, which express lack of commitment, tentativeness, or imprecision.

We created a corpus of 19 *Coronacast* podcasts produced and broadcast daily in 2021 by the Australian Broadcasting Corporation, by compiling the transcripts available from their website, resulting in a corpus of over 4 hours / 30,000 words. *Coronacast* is hosted by a medical expert and a journalist and includes invited guest experts.

We searched for 18 types of uncertainty markers previously reported in the literature (e.g. Lakoff 1973, Beeching 2018), in a top-down analysis. Our preliminary quantitative and qualitative study yielded 506 tokens, including adverbs, modals and verbs expressing epistemic modality (e.g. *apparently*, *think*), hedges (*kind of*), and the adjective/noun *uncertain/uncertainty*. We then tagged each token for: part of speech, syntactic position, primary function (e.g. downtoning), secondary function (if applicable), speaker name/job (e.g. epidemiologist), language/dialect background (if known), theme being discussed (e.g. anti-vaxxers) and type of interaction (e.g. three-way discussion).

Preliminary results show that *think* is by far the most frequent uncertainty marker, at 39% of the data, followed by *might* (12%), *probably* (9%) and *seem* (5%). *Think* was used primarily for asserting/claiming, *maybe*, *might*, *probably* and *seem* predominantly for hedging/showing lack of commitment, and *kind/sort of* mainly for looseness/approximation. Most uncertainty markers were used by medical experts (56%) as compared to journalists (28%), other experts (13%) or non-experts (3%). Some markers were used more by medical experts (e.g. *think*) whereas others, such as *might*, were equally distributed. These preliminary findings have implications for understanding how uncertainty materializes linguistically in crisis discourse, enhancing crosslinguistic perspectives which we initiated with a comparable corpus of COVID-19 discourse in French (Vigneron-Bosbach et al. 2024).

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Verbal and Embodied Negotiations in Activity Transitions: Initiating Pedagogical Activities in EFL Tutoring Sessions

Poster

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Participants in interaction do not simply continue the same activity, rather, they progress through transitions from one activity to another or engage in multiple activities simultaneously. To initiate a new activity smoothly, participants face the challenges of when and how to start it. EMCA studies focus on how participants negotiate activity transition or multiactivity from both verbal and embodied perspectives (e.g. Goffman, 1963; Goodwin, 1984; Nishizaka, 2008).

This study focuses particularly on EFL (English as a Foreign Language) tutoring conversations, which serve multiple goals, such as providing students with opportunities to practice speaking and to learn vocabulary and grammar. Thus, the transition from casual chat to pedagogical activities like teaching or learning presents a challenge for participants. When students produce utterances containing errors, one approach to addressing these is through “correction” (Schegloff et al., 1977). In the course of correction, attendant activities, such as instructing or forgiving, often follow correction (Jefferson, 1987). In instructional interaction, instruction following correction reflects an orientation to pedagogical goals (Seo, 2008). However, most research has primarily focused on the correction and instruction themselves. Therefore, this study examines how participants initiate correction and instruction through verbal and embodied negotiations in terms of activity transitions.

A conversation-analytic survey of approximately 11 hours of recorded interactions revealed the following three findings:

- (1) When the student produces an utterance with unnatural grammar or word choice but there are no problems in hearing, listening and understanding, the TA initiates correction after producing an acceptance token or continuer (Schegloff, 1982) rather than correcting immediately.
- (2) After the correction sequence ends, the participants resume the ongoing activity that was interrupted by the correction before initiating instruction. Once this ongoing activity is completed, instruction is initiated.
- (3) When the ongoing activity is resumed after the correction sequence, the TA engages in the ongoing activity verbally while simultaneously preparing for the subsequent instructional activity. Specifically, the TA prepares a whiteboard or writes down the words or sentences, modifying them to be grammatically correct. This allows the new activity to be projected without disrupting the progressivity (Schegloff, 2007) of the ongoing activity. When the instruction begins, all the participants display their orientation to the new activity by directing their gaze and bodies towards the whiteboard.

These findings demonstrate that participants achieve the initiation of a new activity through verbal and embodied negotiations while maintaining the progressivity of the ongoing activity.

Worldviews in translation: A comparative study of English and Japanese picturebooks

Poster

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This study compares English and Japanese picturebooks and their translations from English to Japanese and from Japanese to English, focusing on how these translations can create a different impression for readers. While previous studies have identified some linguistic and pragmatic features in picturebooks and their translations, few have thoroughly analyzed both the text and the illustrations. This study aims to clarify why and how the translations of certain picturebooks differ in their impact on readers.

The analysis reveals that the translations of English and Japanese picturebooks often reflect distinct worldviews that can diverge significantly from the originals. Examples illustrate that these differences arise from shifts in perspective, whether between the narrator and the characters or in the style of discourse, such as monologue versus dialogue.

For instance, the English picturebook *Bear Came Along* features a cumulative story in which various animals, each with unique characteristics, join a ride down the river.[i] The structure “not... until...” is repeatedly used, as shown in (1).

(1)

Once there was a river that flowed night and day, but it didn't know it was a river... until... Bear came along. Bear was just being curious... when he realized what the river could do, but he didn't know he was on an adventure... until... Froggy hopped on.

The word “until” acts as a “page-turner,” prompting readers to anticipate what will happen next. This structure indicates that the story is narrated from a viewpoint that knows all events from beginning to end. The illustrations predominantly reflect this perspective, showing characters and situations from the side or above. This portrayal suggests a message about teamwork and contributions by diverse characters, conveyed with consistent rhythm and structure. However, the Japanese translation seems to lose this worldview.[ii] Instead of repeating “not... until...,” which is less common in head-final languages like Japanese, the translation favors direct speech and onomatopoeia, shifting some events to the characters' perspectives. Consequently, the Japanese version encourages readers to empathize with the characters, emphasizing the excitement of their journey.

Another example involves the English translation of a Japanese picturebook, where the original narrator's monologue is transformed into the direct speech of the inanimate objects.[iii][iv] The illustrations are all in black and white, creating a serene nighttime atmosphere. The English translation introduces interaction where inanimate objects voice their thoughts, which does not align with the worldview presented in the original Japanese version.

Thus, some translations of picturebooks generate a different worldview from the originals. I will further examine additional examples and their influence on children's language acquisition in future studies.

[i] *Bear Came Along*. 2019. Text by Morris, T. Richard. Illustration by Pham, LeUyen. New York, Little, Brown and Company.

[ii] *Kawa ni kuma ga okkochi-ta* (Bear fell into the river). 2019. Translated by Ryo Kisaka. Tokyo, Iwasaki-syoten

[iii] *Baby Owl*. 1980. by unknown translator. New York, Methuen.

[iv] *Mori de mitsuke-ta o-tomodachi* (Friends in the forest). 1979. Text by Yasuko Funazaki. Illustration by Shuji Tateishi. Tokyo, Kaiseisya.

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