

Pragmatics of Translation

Symposium of
Politeness

24-26 June
2021

iMean

Plenary speakers

Prof. Dr. Philipp Angermeyer, York University, Canada

Prof. Dr. Silvia Bruti, University of Pisa, Italy

Dr. Rachel Mapson, Queen Margaret University, Edinburgh, UK

Prof. Dr. Lorenza Mondada, University of Basel, Switzerland

Organizers

Miriam Locher

and the Basel English linguistics team

Conference website

<https://www.conftool.com/sympol-imean21/>

<https://sympol-imean21.philhist.unibas.ch/en/>

Sponsors



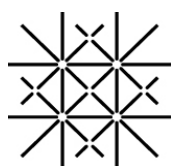
SCHWEIZERISCHER NATIONALFONDS
ZUR FÖRDERUNG DER WISSENSCHAFTLICHEN FORSCHUNG



Schweizerische Akademie der Geistes- und Sozialwissenschaften
Académie suisse des sciences humaines et sociales
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Welcome note

In 2021 the 13th meeting of the international *Symposium on (Im)Politeness* and the 7th meeting of the biannual *iMean* (interaction and meaning) conference will be merged for a meeting on the “**pragmatics of translation**” on **24-26 June, 2021** in *virtual* Basel, Switzerland.

At the conference, scholars will present papers on translation outcomes and processes which highlight a pragmatic angle of understanding the transfer of language phenomena across cultures and intra-culturally. We approach translation from a broad perspective, including written textual translation from source to target language as well as other modalities such as signing, simultaneous translation or audiovisual translation by professional and lay people. We also include topics such as explaining meaning to each other or translating sensual experience into language.

Many scholars have taken up the challenge to address both (im)politeness/delicacy as well as translation issues within an interactional/pragmatics frame, which promises to be an exciting interface. In addition, in the tradition of both the symposium of politeness and i-mean, you will also be able to listen to papers on (im)politeness and interactional meaning more generally.

If you are a registered participant, you can access the conference content by logging into <https://www.conftool.com/sympol-imean21/> and you will find all the information you need in this document and our website <https://sympol-imean21.philhist.unibas.ch/en/>.

With the current pandemic situation in Switzerland, we decided to proceed with an online conference and hope that many of you will engage in synchronous and asynchronous discussions with us. We would have loved to welcome you in Basel and host you in our Department of English, which is several hundred years old and called the “Beautiful house”. To give you at least an impression of our location, we have created an online exhibition with information about Basel within Gathertown (see below).

We are happy to exchange our ideas with over 70 presenters plus attendees and are looking forward to lively discussions.

Kind regards, Miriam Locher and team



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Societad Svizra da Linguistica

Team members

Please feel free to approach us during the conference. The conference secretary, Aline Bieri, will be in Gathertown at our virtual conference desk and you can approach her during the conference time (see information on Gathertown below). All written questions can be sent to sympol-imean@unibas.ch

In zoom, our names will be preceded with [UBas] so that you can identify us more easily. We will also use the same screen background of the University of Basel.

Organising committee



[Miriam Locher](#), chair



[Aline Bieri](#), secretary



[Daria Dayter](#),
co-organisator



[Thomas Messerli](#),
co-organisator

Student assistants



Joana Gut



Debora Ehrhardt



Stefanie Heeg



Shannon Hughes

Online conference

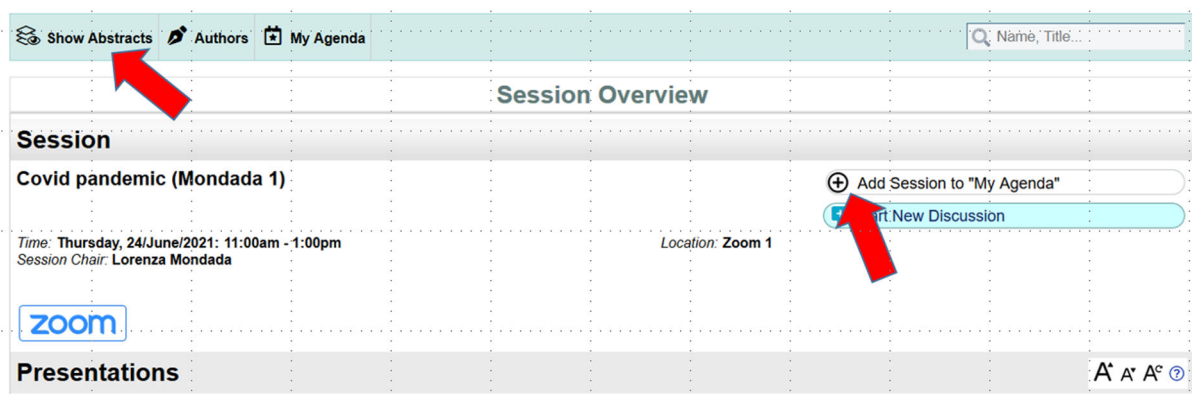
The current pandemic situation in Switzerland is such that we decided to proceed with an **online conference**. The sessions will be held in **Zoom** and social functions in **Gathertown**. All information on the detailed program, links to sessions and breaks will be available in our conference software conftool: <https://www.conftool.com/sympol-imean21/>. Only registered users have access to links that lead to zoom /gathertown meetings and videos.

If you are not yet a registered conference delegate and find the program interesting and wish to participate, you can register here: <https://www.conftool.com/sympol-imean21/>.

Browsing the conference program in conftool

When you log into conftool, the link "Browse Conference Agenda" will take you to an overview of the parallel sessions.

When you click on the title of a session, you have the option of seeing the abstracts by clicking on "Show Abstracts" on the mint banner above the "Session Overview".



You have the option of adding a session to "My Agenda" to personalize your program (see [this information](#), point 5).

Measures because of different time zones

One of the challenges of an online conference is that the delegates are in different time zones. To account for this, we have done the following:

- we have done our best to schedule presenters into sessions where we can expect them to be reasonably awake
- in the conftool system, you can change the time settings by **editing your user profile**, so that the presentations are displayed with the time zone that you reside in (please look at image 4 in [this documentation](#)).
- we encourage you to send us pre-recorded presentations so that delegates in different time zones can watch in their own time (see below)

- we have activated a discussions function in the program that allows people to leave comments and to respond to comments about a particular paper (see below)

Live conference and interaction

Our conference will take place in CEST time. We are hoping for lively discussion. In order to facilitate this:

- contributors will be able to present their presentations live in Zoom and have a discussion of their paper right afterwards
- the presentations are 20 min. + 10 min. discussion
- we have allowed for extra time to account for technical problems so that the breaks between sessions are longer and there are mini Zoom wellness breaks in between papers
- if a participant's Internet connection is known to be problematic, we highly recommend sending us a pre-recorded video of the presentation beforehand (see below) so that we can stream this video for you
- we also encourage making pre-recorded videos available so that delegates in other time zones can watch in their own time as well (see below)
- the commenting function in conftool will provide further opportunities to keep the discussion going
- social meetings during coffee breaks and lunches in gathertown should give us the opportunity to also meet casually (see Gathertown below)

Pre-recorded papers

We encourage our delegates to send us pre-recorded versions of their paper. Tips on how to do pre-recordings are available [here](#). Delegates can still decide to present live or they can stream the video during their presentation slot. We expect all presenters to be present during their time slot and to take questions in the live discussion.

Here is information on the videos:

- the duration should be not longer than 20 minutes
- the videos will be hosted on a Swiss video portal for educational content SwitchTube, with servers located in Switzerland and compliant with Swiss data laws
- the links to videos are **accessible only to registered conference participants** in the conference agenda
- we should be able to include most video formats, however, it is best if you could provide your video as either mp4 or avi (with a file size of up to 2GB)
- you have the option to provide subtitles for your video as a .srt or .vtt file
- access to the videos via the conftool system will be closed a week after the conference is over and the videos will be deleted
- please send us your video until 21 June 2021 (sympol-imean@unibas.ch), using any file sharing system like WeTransfer, SwitchDrive, GoogleDrive etc.
- if you send the videos later, we can still upload them but there might be a delay

If a presentation is available in pre-recorded format, it is marked with [video] in front of the title in the online program (not available in this pdf).

Date: Saturday, 26/June/2021

<p>9:00am - 11:00am</p> <p>Interpreting / simultaneous translation</p> <p>Location: Zoom 1 Chair: Daria Dayter</p> <p>zoom</p> <p>9:00am - 9:30am</p> <p>Politeness strategies and roles of co-worker interpreters at intercultural conflictual meetings</p> <p>Ping Du, Nancy Liu</p>	<p>Intercultural relational work</p> <p>Location: Zoom 2 Chair: Thomas Messerli</p> <p>zoom</p> <p>9:00am - 9:30am</p> <p>Affective common ground and meaning making in intercultural interactions</p> <p>Carolin Debray</p>	<p>Interaction, translation and relational work</p> <p>Location: Zoom 3 Chair: Linda Walz</p> <p>zoom</p> <p>9:00am - 9:30am</p> <p>"Breaking the ice": Opening first conversations</p> <p>Michael Haugh, Danielle Pillet-Shore</p>	<p>Interaction and meaning</p> <p>Location: Zoom 4 Chair: Miriam A. Locher</p> <p>zoom</p> <p>9:00am - 9:30am</p> <p>[Video] Working together as a team: Making meaning on YouTube</p> <p>Meredith Marra, Reuben Sanderson</p>
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Once you click on the session itself, a button will display that brings you directly to the video on the SWITCH platform.

9:00am - 9:30am

[Video] Working together as a team: Making meaning on YouTube

Meredith Marra, Reuben Sanderson

Victoria University of Wellington, New Zealand; meredith.marra@vuw.ac.nz; sandersonreuben@gmail.com

The way in which we make use of language to signal belonging to a community has been a perennial interest in sociolinguistics and sociopragmatics, and a pervasive trend in workplace discourse analysis within recent years. As our modes and methods of communication evolve, so too do the interactional practices that are used in these developing contexts. In this paper we examine the ways in which interactants work together to create communities in online spaces, focusing in particular on YouTube channels where interacting involves asynchronous communication and for which facilitating the development of (embedded) communities has tangible financial outcomes for content creators.

To illustrate strategies of belonging and the relevant discourse practices that function as 'appropriate' in this setting, we make use of data appearing on the food vlogging channel, *Binging with Babish* (<https://www.youtube.com/user/bgfilms>). Within the analysis we engage with the concepts of communities of practice, imagined communities, and affinity spaces. The result is emphasis on 'modes of belonging', or the ways in which a person aligns with a community. These shape the way that practices are enacted and negotiated between members. Our findings highlight the imagined sense of belonging to community/ies and we respond to critiques of the misapplication of more traditional forms of community within discourse analytic work. We also discuss how engaging with these communities frequently involves explaining meaning to others, both directly and indirectly.

To close we draw attention to the affordances and limitations in current research involving online spaces within workplace discourse analysis. The focus on YouTube allows us to trouble the boundaries of what counts as workplace and simultaneously to recognise the impact of asynchronous and multimodal interaction on meaning-making in our field.

External Resource: [SWITCH](#)

[Start New Discussion](#)

Discussion fora

For each paper, you can leave comments and questions to the author of the paper and thus start a discussion thread. You can respond to the question and engage in an asynchronous dialogue.

11:35am - 12:05pm

Making sense of regulations in situated activities during the pandemic

Yeji Lee, Philipp Hänggi

University of Basel, Switzerland; yeji.lee@unibas.ch; p.haenggi@unibas.ch

In tackling the Covid-19 pandemic, governments around the world have announced public health regulations for members of the society to abide by, including the wearing of masks, disinfecting the body and space, and keeping distances. A distinctive feature of these regulations is that they are irremediably indeterminate (Garfinkel, 2002), and thus need to be tailored to particular instances to be properly followed. The successful implementation of regulations therefore is conditioned upon how people make sense of them in situated activities so as to construct, and in so doing, conform to the relevance of new norms in specific ecologies.

Against this backdrop, the current study uses Ethnomethodology and Conversation Analysis to examine the processes by which people make sense of Covid-19 regulations when confronted with novel settings. For this purpose, the study addresses the following issues with respect to two distinct settings: i) how people negotiate mask-wearing and account for its moral implications within workplace settings; ii) how people negotiate mask-wearing and account for its moral implications within domestic settings. The study consists of video recordings of workplace and domestic settings. The first setting depicts passengers' initial turn-in-the-way instructions from first to second.

[Start New Discussion](#)

Discussion regarding presentation: [Video] Working together as a team: Making meaning on YouTube

[Start New Discussion](#)

E-Mail Notification

Thank you for starting off the pre-recordings. This is much appreciated.

You have subscribed to this discussion and will receive an e-mail when a new message is posted.

You can also activate E-mail notifications if you want to be alerted about activities in your thread. In addition, you can check what is being discussed on the entry page.

Welcome, Prof. Miriam A. Locher

You are logged in as user **locher**.

You are registered as participant. Total Amount: CHF 0.00

You can select from the following options:

- Your Submissions**
Here you can submit new contributions and manage your submitted contributions.
You have submitted 47 contributions.
- Browse Conference Agenda**
Overview and details of the event program.
- Information for Session Chairs and Moderators**
- Your Discussions**
Here you can get an overview of all the discussions to which you have sent messages or to which you have subscribed.
Here you can access the personal data of your user account.
- Edit User Account Details**
Here you can update your personal user data.
- Logout**
Please sign out when you are finished to prevent unauthorized access to your account.
- Logout and Return to the Main Website**
Sign out and return to the website "13th meeting of the international Symposium on (Im)Politeness and 7th meeting of the biannual iMean (interaction and meaning)".

Zoom

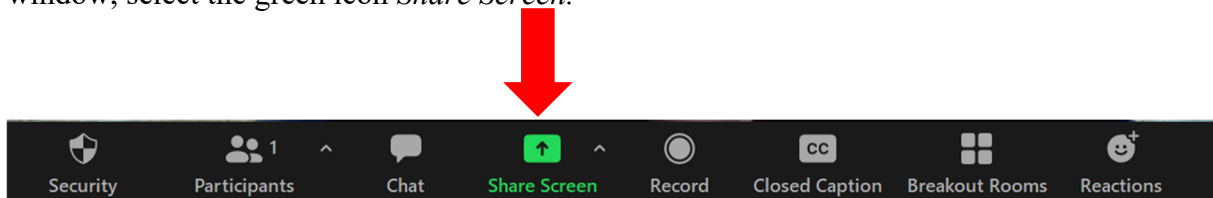
The conference papers will be given in zoom. You do not need to install the program in order to participate. All you have to do is click on the zoom links for each session.

Covid pandemic (Mondada 1) Location: Zoom 1 Chair: Lorenza Mondada 11:00am - 11:30am Introduction: human sociality in the age of Covid-19 <u>Lorenza Mondada</u>	(Im)politeness theorising Location: Zoom 2 Chair: Andreas Jucker 11:00am - 11:30am Life experience, (im)politeness, and human nature <u>Chaoqun Xie</u>	AVT / Auidivisual translation Location: Zoom 3 Chair: Vittorio Napoli 11:00am - 11:30am (Im)politeness and plot advancement in screen translation: a comparative analysis of Korean and Russian fiction film subtitling <u>Vittorio Napoli</u>
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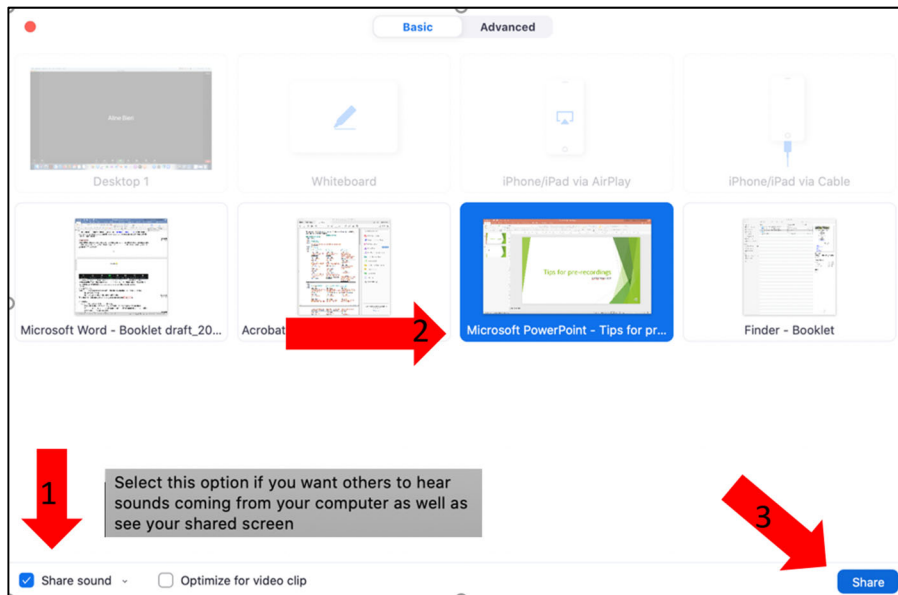
For presenters:

Each Zoom room will have a student assigned to it who can help you with technical issues such as sharing the screen and audio settings. If you are not a regular zoom user, please write to us ahead of time and we can teach you (email to sympol-imean@unibas.ch). Please make sure to enter the zoom room during the break before your session and identify yourself to the technical staff and chair.

Share screen: You will be asked to share your screen for your presentation. In order to do so, first make sure that the presentation (pdf, PowerPoint) is open. At the bottom of the Zoom window, select the green icon *Share Screen*.



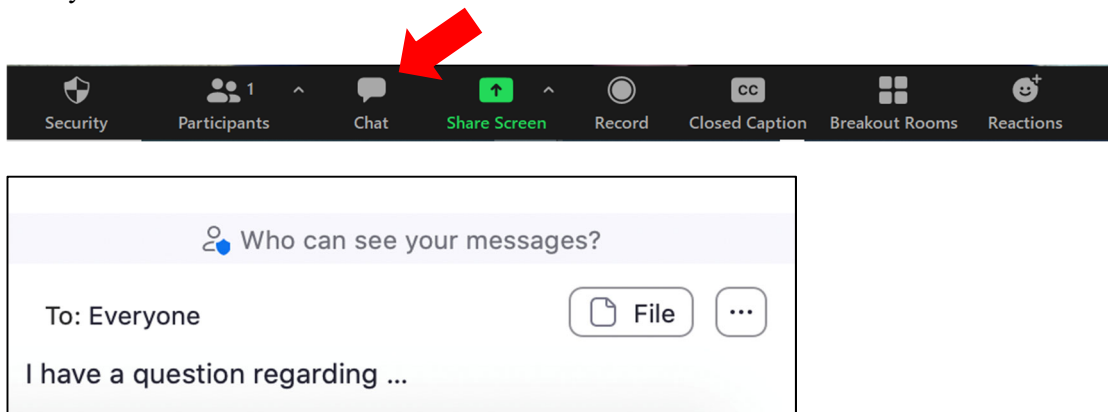
A window will pop up asking you which app to share → select the pdf or PowerPoint you want to share. If you intend to play video or audio files during your presentation, make sure to have *Share sound* box ticked. Then click *Share*.



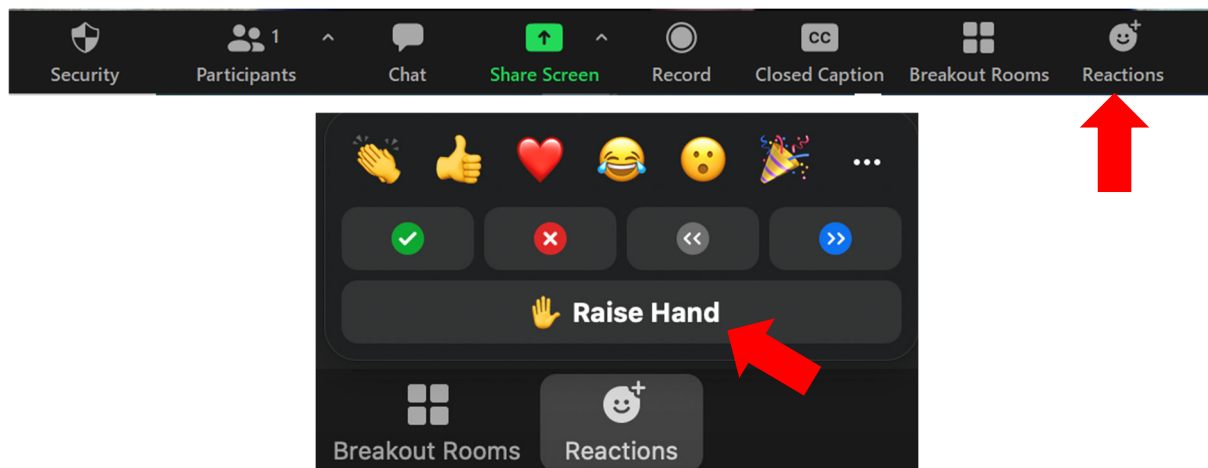
For participants:

You should have your microphone off during the presentation. You can ask questions

- by writing in the chat → select the *Chat* function and then enter your question addressed to “everyone”



- by raising your hand with the “raise hand function” → go to *Reactions* and then select the *Raise Hand* icon

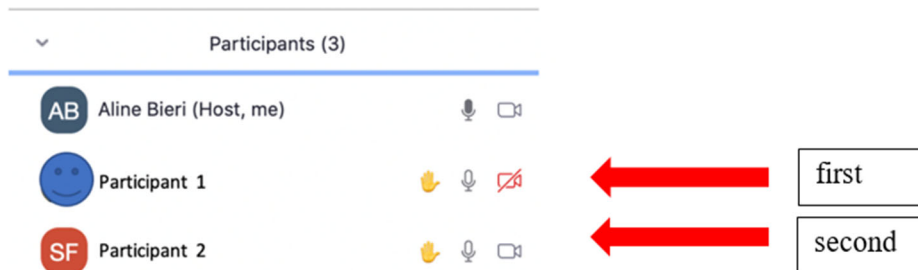


The chair will read your question from the chat or ask you to unmute your microphone to ask your question.

For chairs:

If you are a chair, please do the the following:

- Please be in the zoom room early and make sure that the presenters are there.
- If the presenters ask you to stream a pre-recording, either launch the video yourself or ask the technical support to do it.
- Please time the presenters (20 min.).
- Please chair the discussion. Questions can be asked in the chat (see screen shots above). When people raise their hand electronically, you can see the sequence in which they asked their question in the list of participants (click on *Participants* and you will see the the respective list).



- Please make sure that the next presenter can start on time.
- Thank you for your help!

Gathertown

Coffee break and lunch time will take place in Gathertown. The link can be found within conftool. Use either Chrome or Firefox as a browser (Safari works with the beta-version). The password is `sympolimean2021`. All zoom rooms will be directly accessible from within Gathertown. Our conference secretary Aline Bieri will staff the conference desk in Gathertown and you can drop by there if you have questions and want to talk to her. You can also reach us by writing to sympol-imean@unibas.ch. There will also be an introduction to Basel in one of the exhibition halls.



Programme

General overview

Thursday, 24 June

9.00-9.30	Plenary Zoom: Welcome and Conference opening		
9.30-10.30	Plenary Zoom : Lorenza Mondada		
10.30-11.00	Gathertown: Coffee break		
11.00-13.00	Zoom 1 Covid pandemic (Mondada 1)	Zoom 2 Im/politeness theorising	Zoom 3 AVT/ Audiovisual translation
13.00-14.00	Gathertown: Lunch		
14.00-16.00	Zoom 1 Covid pandemic (Mondada 2)	Zoom 2 Historical politeness and translation	Zoom 3 AVT Audiovisual translation
16.00-16.30	Gathertown: Coffee break		
16.30-17.30	Plenary Zoom: Philipp Angermeyer		

Friday, 25 June

9.00-10.00	Plenary Zoom: Silvia Bruti			
10.00-10.30	Gathertown: Coffee break			
10.30-12.30	Zoom 1 Covid pandemic (Ogiermann 1)	Zoom 2 Translation of fiction and other texts	Zoom 3 CMC and relational work	Zoom 4
12.30-13.30	Lunch			
13.30-15.30	Zoom 1 Covid pandemic (Ogiermann 2)	Zoom 2 Translation of fiction and other texts	Zoom 3 CMC and relational work	Zoom 4 AVT/ Audiovisual translation
15.30-16.00	Gathertown: Coffee break			
16.00-18.00	Zoom 1 Covid pandemic 3	Zoom 2 Translation of fiction and other texts	Zoom 3 CMC and relational work	Zoom 4 Interaction and translation

Saturday, 26 June

9.00-11.00	Zoom 1, 9.30am Interpreting/ simultaneous translation	Zoom 2 Intercultural relational work	Zoom 3 Interaction, translation and relational work	Zoom 4 Interaction and meaning
11.00-11.30	Gathertown: Coffee break			
11.30-12.30	Plenary Zoom: Rachel Mapson			
12.30-13.30	Gathertown: Lunch			
13.30-15.30	Zoom 1 Interpreting/ simultaneous translation	Zoom 2 Intercultural relational work	Zoom 3 Interaction, translation and relational work	Zoom 4 CMC, relational work and interaction
15.30-16.30	Plenary Zoom: Round table and closing			

Detailed overview

Thursday, 24 June

9.00-9.30	Plenary Zoom: Welcome and Conference opening			
9.30-10.30	Plenary Zoom : Lorenza Mondada <i>Objects, the sensing body, and language: Tasting and expressing taste</i>			
10.30-11.00	Gathertown: Coffee break			
11.00-13.00	Zoom 1 Covid pandemic (Mondada 1) Chair: Lorenza Mondada	Zoom 2 Im/politeness theorizing Chair: Andreas Jucker	Zoom 3 AVT/ Audiovisual translation Chair: Vittorio Napoli	
11.00-11.30	Introduction: human sociality in the age of Covid-19 Lorenza Mondada	Life experience, (im)politeness, and human nature Chaoqun Xie	(Im)politeness and plot advancement in screen translation: a comparative analysis of Korean and Russian fiction film subtitling strategies Kamilla Pak	
11.30-11.35	Zoom wellness break			
11.35-12.05	Making sense of regulations in situated activities during the pandemic Yeji Lee, Philipp Hänggi	On dismissive incomprehension: Impoliteness, face and a research agenda Manuel Padilla Cruz	From page to stage: DM use in Chinese-English drama translation Xin Li	
12.05-12.10	Zoom wellness break			
12.10-12.40	Achieving physical distancing through	Exploring a translator's edge competences in academic	Mediated spectatorial views in the arts and	

	corrective practices in the times of the Covid-19 pandemic Guillaume Gauthier	texts: the need for voice creation. Alena Kačmárová, Magdaléna Bilá, Ingrida Vaňková	beyond: from artwork titles to film subtitles as transcultural interfaces Marie-Noelle Guillot
13.00-14.00	Lunch		
14.00-16.00	Zoom 1 Covid pandemic (Mondada 2) Chair: Lorenza Mondada	Zoom 2 Historical politeness and translation Chair: Manuel Padilla Cruz	Zoom 3 AVT Audiovisual translation Chair: Thomas Messerli
14.00-14.30	Distancing and queuing: Body arrangements in space orienting to risks of contagion Hanna Magdalena Svensson, Burak Tekin	The emic perception of impoliteness in Latin: An analysis of its metalanguage Luis Unceta Gómez, Federica Iurescia	Audio description as an aesthetic innovation Joel Snyder
14.30-14.35	Zoom wellness break		
14.35-15.05	Organizing safety and reconfiguring actions in service encounters in the Covid-19 era Julia Schneerson, Sofian Bouaouina	Translating middle English im/politeness: The case of Geoffrey Chaucer's <i>Miller's Tale</i> Andreas H. Jucker, Annina Seiler	"There is no doubt, you must be right!": the expression of epistemic modality in dubbing and subtitling Vittorio Napoli
15.05-15.10	Zoom wellness break		
15.10-15.40	Entering with a mask: how safety imperatives affect routine trajectories in space Mizuki Koda	Etiquette and etiquette books in nineteenth-century Europe Annick Angelina Paternoster	Strategic choices in pronominal address: A pragmatic perspective on film dubbing Maicol Formentelli, Maria Pavesi
16.00-16.30	Gathertown: Coffee break		
16.30-17.30	Plenary Zoom: Philipp Angermeyer <i>Speaking without an addressee? Exploring the participation framework of court interpreting</i>		

Friday, 25 June

9.00-10.00	Plenary Zoom: Silvia Bruti <i>The challenges of (im)politeness in translation: examples from TV series</i>			
10.00-10.30	Gathertown: Coffee break			
10.30-12.30	Zoom 1 Covid pandemic (Ogiermann 1)	Zoom 2 Translation of fiction and other texts	Zoom 3 CMC and relational work Chair: Daria Dayter	Zoom 4

	Chair: Eva Ogiermann	Chair: Simona Nisticò		
10:30-11:00	10.30-10.40 The interpersonal functions of public signs during the Covid-19 pandemic Eva Ogiermann 10.40-11.10 Socio-economically differentiated guises of Covid-19 signs in the Belgian urban public space Fien De Malsche, Mieke Vandenbroucke	Impoliteness and pragmatic preferences in the German translation of Harry Potter Monika Pleyer	Relational work in the ride-sharing economy: a cross-linguistic study of BlaBlaCar in Spain and United Kingdom María de la O Hernández-López	
11.00-11.05	11.10-11.15 Zoom wellness break	Zoom wellness break		
11.05-11.35	11.15-11.45 Finnish and French directives in public signs during the Covid-19 pandemic Tuuli Holttinen, Johanna Isosävi	A socio-cultural investigation of non-standard literature in translation Kotryna Garanasvili	Online disagreement and (im)politeness in WhatsApp groups: A contrastive study of Spanish family members and workmates Lucía Fernández-Amaya	
11.35-11.40	11.45-11.50 Zoom wellness break	Zoom wellness break		
11.40-12.10	11.50-12.20 Fear appeals in public signs of COVID-19 in Chinese local communities Mian Jia, Yi Zhao	Ideology, (im)politeness and translator: comparison of two translations of Salinger's "The Catcher in the Rye" into Georgian Manana Rusieshvili	The conventionalization of mock impoliteness in Roast! Shengnan Liu	
12.30-13.30	Gathertown: Lunch			
13.30-15.30	Zoom 1 Covid pandemic (Ogiermann 2) Chair: Eva Ogiermann	Zoom 2 Translation of fiction and other texts Chair: Simona Nisticò	Zoom 3 CMC and relational work Chair: Joelle Loew	Zoom 4 AVT/ Audiovisual translation Chair: Vittorio Napoli
13.30-14.00	"Money can buy health": affective	Politeness in translation- a case	"What's the most Karen thing you	Aisatsu and multimodality in

	dispositions in commercial signs emerging from the COVID-19 pandemic Vincent Wai Sum Tse, Andre Joseph Theng, Jasper Zhao Zhen Wu	study of Molière's plays translated into English Emilia Wilton-Godberfforde, Christophe Gagne	have seen?" Perceptions of offense as a vehicle for spreading a gender stereotype in a transnational online community Mohamed Ramzi Ghanmi	Japanese films with French subtitles Chantal Claudel
14.00-14.05	Zoom wellness break			
14.05-14.35	The reception of lockdown measures during the Covid-19 pandemic in Athens and London: Insights from non-official public signage announcing closures. Eva Ogiermann, Spyridoula Bella	The Translation Landscape of Thessaloniki: Findings from a cross-disciplinary approach to translated texts in public spaces. Christopher James Lees	A neo-Gricean approach to implicit insults in English and Spanish fora Carmen Maiz-Arevalo, Alfonso Sánchez-Moya	Contrastive analysis of English fan and professional subtitles of Korean TV Drama Thomas C. Messerli, Miriam A. Locher
14.35-14.40	Zoom wellness break			
14.40-15.10	Covid-19 WhatsApp stickers and impoliteness in public signs in Oman Najma Al Zidjaly	Switching codes in Algerian Manga: I swear and I am ironic/sarcastic in Arabic not in French Dalila Belhassena	"We got a wild Karen here": making public conduct sanctionable on social media Linda Walz, Natalie Flint, Jack Joyce	
15.30-16.00	Gathertown: Coffee break			
16.00-18.00	Zoom 1 Covid pandemic 3 Chair: Eva Ogiermann	Zoom 2 Translation of fiction and other texts Chair: Monika Pleyer	Zoom 3 CMC and relational work Chair: Daria Dayter	Zoom 4 Interaction and translation Chair: Miriam A. Locher
16.00-16.30	Humor and identity in Berlin's Covid-19 signs Rita Tamara Vallentin	Will you shut up, man? The translation of forms of address in the Portuguese press Rita Faria	Impoliteness in online reactions on media reports of the 2019 Nigerian presidential election victory declaration Chuka F. Ononye, Stephen R. Ikenwa	"So my job is translating from professional cook to home cook": Cookbook writers talk recipes on "Food to Words" podcast Alla Tovares
16.30-16.35	Zoom wellness break			

16.35-17.05	Credibility in hazard communication: the case of Oman's official Arabic discourse on Covid-19 and its English translation Abdul Gabbar Mohamed Al-Sharafi	Translating conflict in fictional data, a case study Simona Nisticò	Spanish heritage speakers' perceptions of impoliteness on Twitter: Frames and expectations Victor Garre Leon, Dale A. Koike	Chef knows best: How "translations" of immigrant families' recipes (re)construct a celebrity chef's epistemic authority Cynthia Gordon, Naomee-Minh Nguyen
17.05-17.10	Zoom wellness break			
17.10-17.40			Multimodality and resisting (gendered) impoliteness in eSports Sage Graham, Dena Arendall	

Saturday, 26 June

9.00-11.00	Zoom 1 Interpreting/simultaneous translation Chair: Daria Dayter	Zoom 2 Intercultural relational work Chair: Thomas Messerli	Zoom 3 Interaction, translation and relational work Chair: Linda Walz	Zoom 4 Interaction and meaning Chair: Miriam A. Locher
9.00-9.30	withdrawn	Affective common ground and meaning making in intercultural interactions Carolin Debray	"Breaking the ice": Opening first conversations Michael Haugh, Danielle Pillet-Shore	Working together as a team: Making meaning on YouTube Meredith Marra, Reuben Sanderson
9.30-9.35	Zoom wellness break			
9.35-10.05	Dealing with interactionally risky speech acts in simultaneous interpreting: the case of self-praise Daria Dayter	Failed cross-cultural humour in English-Italian interactions Giulia Magazzù	Translating a manifesto into practice: agile ideologies in workplace discourse Joelle Loew	Korean General Extenders 'and stuff' and 'or something' Minju Kim
10.05-10.10	Zoom wellness break			
10.10-10.40	Exploring the potential of implicatures for assessing interpreting quality for the Swiss Asylum Procedure	Intercultural competence, (Im)politeness and the use of social media during the intercultural adjustment period of	Im/politeness1 evaluations in interactional data: classificatory and metapragmatic aspects	Prompting clients' recognition and retrieval of requested documents in social work encounters

	Lenny Bugayong	Indonesian postgraduate students in the UK Erizal Lugman	Vasiliki Saloustrou, Eva Ogiermann	David Monteiro
11.00-11.30	Gathertown: Coffee break			
11.30-12.30	Plenary Zoom: Rachel Mapson <i>"How do they wish to be?": The complexity of mediating im/politeness</i>			
12.30-13.30	Gathertown: Lunch			
13.30-15.30	Zoom 1 Interpreting/ simultaneous translation Chair: Daria Dayter	Zoom 2 Intercultural relational work Chair: Carolin Debray	Zoom 3 Interaction, translation and relational work Chair: Thomas Messerli	Zoom 4 CMC, relational work and interaction Chair: Miriam Locher
13.30-14.00	Connectives in interpreted discourse: Who do they come from? Andrea Götz	Backward transfer in sociopragmatic Judgements: the politeness and appropriateness of Taarofs (Persian compliments) in Persian bi/multilinguals Negar Ahmad Khosravi, Hua Zhu	Japanese politeness markers in child directed speech. A case study on the use of the -masu form. Margherita Melotti	Self-promoting behaviour in a translators' forum Sara Orthaber, Rosina Marquez Reiter
14.00-14.05	Zoom wellness break			
14.05-14.35	Translating/interpret ing implicatures from English into Arabic: cases extracted from the final 2020 presidential debate between Donald Trump and Joe Biden Ahmed Sultan Al- Hameed, Zayneb Elaiwi Al-Bundawi	Im/politeness in classroom discourse: A case study of critical remark in cross- cultural perspective Claudia Zbenovich, Tatiana Larina, Vladimir Ozyumenko	How can I help you? Exploring face in telephone interpreting Carmen Santamaria- García	Identity construction via the use of impoliteness: a critical discourse analysis of Trump's political incorrectness in the preliminary debates (2015-2016) Shefa Albakheet
14.35-14.40	Zoom wellness break			
14.40-15.10			What learner translations tell us about modal particles Steven Schoonjans	The role of emotional evaluation in social media activism: A case study

				Patricia Bou-Franch, Pilar Blitvich
15.30-16.30	Plenary Zoom: Round table and closing			

Plenaries (ordered alphabetically)

Philipp Angermeyer, York University, Canada

Speaking without an addressee? Exploring the participation framework of court interpreting

Face to face interpreting is often conceptualized as "dialogue interpreting," with the interpreter mediating interaction between two individuals who don't speak a common language. However, in interaction with more participants, interpreters also need to translate talk between speakers of the same language for the benefit of a third participant who does not understand them and who is not addressed by them. When interpreters in such situations maintain the person deixis of the source in their target renditions (as is common in court interpreting), they produce speech that - in the terms of Goffman (1981) - appears not to have an addressee but is directed exclusively at an unaddressed recipient, arguably an anomalous participation framework in face-to-face interaction.

Drawing on research on court interpreting (Angermeyer 2005; 2015), but also on observations of other spoken and written data from multilingual contexts involving translation, I explore how this participation framework is negotiated, maintained or challenged by the participants. Recipients may expect to be addressees, and interpreters may accommodate them by shifting pronominal deixis (Wadensjö 1998; Cheung 2012; Defrancq & Verliefdede 2017), or they may make use of politeness features and face-work to distinguish participant roles. While the choices of interpreters may be attributed at least in part to translational norms and ideologies, I argue in addition that language choice itself has a role in projecting participation frameworks. In this I draw on findings from research on codeswitching (Gumperz 1982; Auer 1995; Gardner-Chloros 2009), showing that interpreter-mediated interaction is best analyzed as a type of bilingual interaction, rather than as two separate monolingual interactions.

Angermeyer, Philipp Sebastian. 2005. Who is "you"? Polite forms of address and ambiguous participant roles in court interpreting. *Target: International Journal of Translation Studies* 17(2). 203–226.

Angermeyer, Philipp Sebastian. 2015. *Speak English or What?: Codeswitching and Interpreter Use in New York City Courts* (Oxford Studies in Language and Law). New York: Oxford University Press.

Auer, Peter. 1995. The pragmatics of code-switching: A sequential approach. In Lesley Milroy & Pieter Muysken (eds.), *One speaker, two languages: Cross-disciplinary perspectives on code-switching*, 115–135. Cambridge: Cambridge University Press.

Cheung, Andrew K. F. 2012. The use of reported speech by court interpreters in Hong Kong. *Interpreting: International Journal of Research & Practice in Interpreting* 14(1). 73–91.

Defrancq, Bart & Sofie Verliefdede. 2017. Interpreter-mediated "paternalistic" interaction in a judge-centered courtroom. *Interpreting* 19(2). 209–231.

Gardner-Chloros, Penelope. 2009. *Code-switching*. Cambridge: Cambridge University Press.

Goffman, Erving. 1981. *Forms of talk*. Oxford/Philadelphia: University of Pennsylvania Press.

Gumperz, John J. 1982. *Discourse Strategies*. Cambridge: Cambridge University Press.

Wadensjö, Cecilia. 1998. *Interpreting as Interaction*. London/New York: Longman.



Philipp Angermeyer is professor in linguistics in the Department of Languages, Literatures and Linguistics and director of the Graduate Program in Linguistics and Applied Linguistics at York University. He is a sociolinguist. His primary research interest is in multilingualism and language contact, especially as they relate to inequality and social justice. Recently he has worked mainly on interpreter-mediated interaction and on written discourse/linguistic landscape.

He holds a Ph.D. in Linguistics from New York University (2006) and an M.A. in Linguistics, Eastern-European History, and Comparative Literature (1998) from Universität zu Köln (Cologne, Germany).

Text adapted from:

<https://www.philippangermeyer.com/>

Silvia Bruti, Università di Pisa, Italy

The challenges of (im)politeness in translation: examples from TV series

Pragmatic and cultural aspects are at the core of interaction, yet, despite this recognized crucial role, they represent a challenge in translation because they are characterized by a great deal of variability in different linguistic-cultural systems, even when these systems are not particularly distant from one another, as in the case of the pair English/Italian. When translating these aspects, there is always the risk of altering or even disrupting the dynamics of interaction (Sidiropoulou 2021).

In this contribution I will discuss phenomena that contribute to the dimension of (im)politeness in contemporary TV series, which often aim at representing believable interactions, and their translation from English into Italian in the modality of dubbing. Politeness, as has been shown in the relevant literature (cf., *inter alia*, Culpeper 2005, 2011; Leech 2014; Locher 2006; Locher and Watts 2005; Terkourafi 2005), is in the majority of cases the preferred aim of interaction, targeted at reaching a desirable social balance and solidarity. There are however occasions when the reverse is the case and interactants are hostile and aggressive, as well as many in-between situations comprised between the two extremes of the gradient.

By means of examples drawn from a variety of contemporary shows (e.g., *Dawson's Creek*, *Skins*, *Pretty Little Liars*, *Riverdale*, *13 Reasons Why*, and *Sherlock*), I will attempt at disclosing how (im)politeness is the result of an algebraic sum, in which several elements, e.g., speech acts, turn-taking rules, modalization, contribute to the overall result. By analyzing the forces at play and taking into account the well-known constraints of dubbing, I will show how the translation of politeness phenomena in fictional audiovisual texts is often responsible for different scenarios and relational work in the target text.

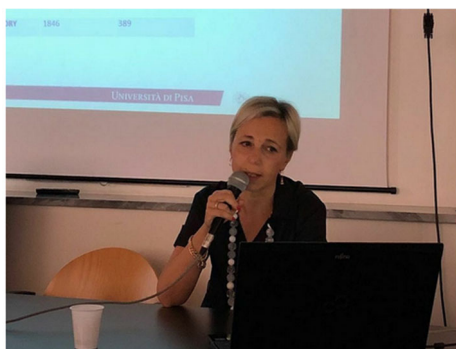
Bruti, Silvia, 2019. (Im)politeness rituals in *The Young Pope* and teaching pragmatics. In Valentin Werner (ed.), *The Language of Pop Culture*. Abingdon: Routledge, 230-251.

Culpeper, Jonathan, 2005. Impoliteness and Entertainment in the Television Quiz Show: The Weakest Link. In *Journal of Politeness Research: Language, Behaviour, Culture* 1: 35-72.

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Leech, Geoffrey, 2014. *The Pragmatics of Politeness*. Oxford: Oxford University Press.

- Locher, Miriam A., 2006. Polite Behavior within Relational Work: The Discursive Approach to Politeness. In *Multilingua* 25(3): 249-267.
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- Sidiropoulou, Maria, 2021. *Understanding Im/politeness Through Translation The English-Greek Paradigm*. Cham: Springer.
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Silvia Bruti, PhD in English from the University of Pisa, is Associate Professor of English Language and Linguistics at the University of Pisa and Director of the University Language Centre. Her research interests include topics such as discourse analysis, (historical) pragmatics, corpus linguistics, audiovisual translation and language teaching. She has published widely in these areas and contributed to national and international conferences. She has investigated issues in intercultural pragmatics and audiovisual translation, e.g. the translation of compliments, conversational routines and terms of address in subtitles and dubbing. Among her recent publications there are a monograph on the translation of politeness (2013) and a co-authored volume on interlingual subtitling (2017).

Website: https://people.unipi.it/silvia_bruti/

Rachel Mapson, Queen Margaret University, Edinburgh UK

“How do they wish to be?”: The complexity of mediating im/politeness

In this presentation, I draw on previous and ongoing work to explore the complex layering of perceptions around im/politeness that can occur in interpreter-mediated interaction. In the most basic interpreted interaction, there will be two clients, each using a different language, and an interpreter. However, even in this situation there are multiple perceptions and evaluations involved. Each individual will make their own evaluations of the other participants, with the clients’ perceptions of each other being influenced both by what they perceive directly as well as what is relayed by the interpreter.

My focus is on interpreting between signed and spoken language, a combination that generates a further layer of complexity because of the different modalities involved. The visual modality of signed language necessarily injects a greater focus on what people perceive through seeing, rather than hearing. The language pair in my research, British Sign Language (BSL) and British English, convey indirectness very differently (Mapson 2014), which may impact on perceptions of im/politeness. I discuss the challenge this presents for interpreters, and the sophisticated balancing act in which they constantly engage when evaluating and then reflecting im/politeness between these languages (Mapson 2020). Data from signers and non-signers underline the need for interpreters to counteract negative perceptions of the source message in BSL, in order to facilitate the establishment and maintenance of rapport.

Mapson, Rachel (2014) Polite appearances: how non-manual features convey politeness in British Sign Language, *Journal of Politeness Research* 10 (2): 157-184.

Mapson, Rachel (2020) Intercultural (Im)politeness: Influences on the way professional British Sign Language/English interpreters mediate im/polite language. In: Dawn Archer, Karen Grainger and Piotr Jagodziński (eds) *Politeness in Professional Contexts*. Amsterdam: John Benjamins, 151-178.



Rachel Mapson completed her PhD in 2015 which, like her initial interpreter training, was studied through the University of Bristol. Her doctoral research was a qualitative study exploring how BSL/English interpreters recognise and reflect im/polite language from BSL into spoken English, including the various influences that impact on choice of interpreting strategy. Her research has also included study of the way im/politeness is conveyed in British Sign Language.

She joined the staff at Queen Margaret University in September 2016 in order to develop the Masters modules on advanced BSL/English interpreting. She works part-time at the University alongside her continuing professional practice as a self-employed interpreter.

Text adapted from: <https://www.qmu.ac.uk/schools-and-divisions/shs/shs-staff/dr-rachel-mapson/>

Lorenza Mondada, University of Basel, Switzerland

Objects, the sensing body, and language: Tasting and expressing taste

How to name things, how to find adequate linguistic resources to refer to and describe objects of the world and their qualities, and how to share their understanding intersubjectively are problems that characterize not only the field of semantics but also ordinary activities of social actors within diverse everyday and professional practices. This talk focuses on actual activities in which these problems constitute a recurrent and central concern for their participants: tasting sessions are discussed as an exemplary setting in which the practical issue is to find the right words to express bodily sensations and material qualities.

The talk discusses the relation between things and words, and the intersubjective establishment of meaning, by offering a systematic analysis of the situated multimodal practices through which social actors assemble together objects and their material qualities, sensory experiences of the body, and linguistic descriptors. On the basis of videorecorded tasting sessions, it shows how participants learn to link words and sensations, and how they gradually move from *ad hoc* expressions of their subjective experiences to negotiated descriptions and finally to standardized descriptors.

Approaches to the sensory lexicon have been proposed within various disciplines. Whereas sensory sciences are interested in developing standardized, almost universal lexicons for odor and taste, in service of the industrial reproduction of standard food products (Lawless and Civille, 2013), anthropological and cognitive approaches have pointed at their cultural and linguistic relativity, showing that they are the *locus* of strong cultural differences (Majid, 2015, Majid et al. 2018). The talk adopts a conversational ethnomethodological (EMCA) approach that is rather focused on how the descriptors are produced *in situ*, within embodied sensory

engagements with tasted samples (Mondada 2018), and how their eventual standardization is a practical accomplishment, achieved through the negotiation of descriptors, the local use of terminologies, coding sheets and aroma wheels that the participants read and comment while tasting (Fele 2019; Liberman 2013, 2018; Mondada 2019, Mondada & Fele in press).

The construction of an intersubjective agreement could be discussed in terms of *translation* in the sense of the Actor-Theory-Network (ANT) (Callon 1984). The participants engage in the problematization of the relations between the sensing body, material objects and standard descriptors, and in the confrontation between various translations that assemble together subjective sensations, samples, and official terminologies characterizing various communities of practice (professional tasters associations, the sensory industry, the labelling authorities...). Translations eventually allow a fleeting embodied sensation to become an objectivized entity, a *mobile immutable* that will be able to travel in order contexts, organize comparisons, enable the reproduction of judgments (Latour, 2004, Hennion, 2007) – in short, will join the process of standardization of taste, reinforce the objectivity of the lists of descriptors (and ultimately contribute to the standardization of the products they describe).

Within an EMCA approach, this translation is seen as a web of practices consisting in uttering descriptions, negotiate their validity and intersubjectivity, searching for alternative versions, and agreeing on the applicability (or not) of official terms. Different entities are mobilized in this process, like different parts of the body (eyes, hands, nose, tongue...), as well as objects to sense, and various semiotic resources (documents, aroma wheels...), in a way that is finely coordinated in social interaction. The intersubjectivity, reification, standardization, stabilization of the descriptors finally jotted down on the tasting sheet, are not a quality of the network, like in ANT, but rather a practical achievement obtained through the search for agreement or the demonstration of epistemic authority and sensorial expertise.

In this sense, the talk aims at contributing to current interdisciplinary discussions about how meaning is constituted by articulating language, the body, and the material world.

- Callon M. (1984). Some elements of a sociology of translation: Domestication of the scallops and the fishermen of St Briec Bay. *The Sociological Review*, 32:196-233.
- Fele, G. (2019). Olfactory objects: recognizing, describing and assessing smells during professional tasting sessions. In D. Day and J. Wagner (eds.) *Objects, Bodies and Work Practice*. Bristol, U.K.: Multilingual Matters, pp. 250-284.
- Hennion, A. (2007). Those things that hold us together: taste and sociology. *Cultural Sociology*, 1(1), 97-114.
- Latour, B. (2004). How to talk about the body?: the normative dimension of science studies. *Body & Society*, 10(2-3), 205-229.
- Lawless, L.J. and Civille, G.V. (2013), *Lexicon Review*. *J Sensory Studies*, 28: 270-281.
- Liberman, K. (2013). The Phenomenology of Coffee Tasting. In *More Studies in Ethnomethodology*. New York: SUNY, 215–266.
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- Majid, A. (2015). Cultural factors shape olfactory language. *Trends in Cognitive Sciences*, 19(11), 629-630.
- Majid, A., Burenhult, N., Stensmyr, M., de Valk, J. & Hansson, B. S. (2018). Olfactory language and abstraction across cultures. *Phil. Trans. R. Soc.*, B37320170139.
- Mondada, L. (2018). The multimodal interactional organization of tasting: practices of tasting cheese in gourmet shops. *Discourse Studies*, 20(6), 743-769.
- Mondada L. (2019). Rethinking bodies and objects in social interaction: a multimodal and multisensorial approach to tasting. In U. Kissmann and J. van Loon (eds.) *Discussing New Materialism*. Wiesbaden: Springer, pp. 109-134.
- Mondada, L. & Fele, G. (in press). Descrittori visivi per l'assaggio professionale: lessico, sensorialità e standardizzazione. *Rivista Italiana di Linguistica Applicata*.



Lorenza Mondada is Professor of general and French Linguistics at the University of Basel. Her research deals with social interaction in ordinary, professional and institutional settings, within an ethnomethodological and conversation analytic perspective. Her work on multimodality in interaction studies how linguistic and embodied resources are not only used but also configured and transformed in interaction, as well as how the situated and endogenous organization of social interaction draws on multimodal resources such as, beside language, gesture, gaze, body posture, body movements and objects manipulations. Her work has also explored a diversity of settings (surgical theatres, architectural practices, meetings, family meals, encounters in public spaces, call centers, shops, etc.) on the basis of video recordings of naturally occurring activities. Website:

<https://franzoesistik.philhist.unibas.ch/de/personen/lorenza-mondada/>

Abstracts for panels and individual papers

The abstracts are organized such that the papers which are scheduled in the same session are presented in sequence. The sequence is ordered chronologically (starting Thursday), and then according to topic/Zoom room. To get an overview, please consult the program in the tables. The abstracts of the four plenary speakers precede this list.

Thursday, 24 June 2021, Zoom 1, Covid Panel

20210624-Z1-1: Covid pandemic (Mondada 1)

Time: Thursday, 24 June 2021, 11.00-13.00

Location: Zoom 1

Introduction: human sociality in the age of Covid-19

Lorenza Mondada

University of Basel, Switzerland

The Covid19 pandemic is radically affecting and changing the way in which social interaction is routinely achieved in diverse settings. This situation is the starting point for a double question that lies at the core of the project *Human Sociality in the Age of Covid-19* I launched in March 2020 at the University of Basel together with the authors of the presentations in this panel (see Mondada et al. 2020a/b/c). On the one hand, the question concerns how to document and systematically analyze the detailed way in which a pandemic situation is oriented to, addressed, managed, and negotiated by the members of a society in their ordinary life. This question concerns not only how people respond to official measures, safety injunctions and preventive discourses but also how they orient to risks of contagion and issues of safety in their everyday situated actions. On the other hand, the other question concerns how this situation casts new lights on the organization of social interaction and on the way various issues that lie at the foundations of human sociality can be addressed. How to document historical change of routine actions in the observation of detailed conducts, how to demonstrate local orientations making relevant situational matters (such as disease, contagion, risk, dangerous bodies and possibly infected objects, etc.) and how to pinpoint the way they shape the details of multimodal practices; how to revisit the morality and the normativity of social interaction and the ways they transpire and are displayed in public encounters. The project has continuously gathered video recordings of everyday life since the outbreak of covid19 in March in Switzerland. This represents a unique corpus documenting situated interactions and their historical change, explored through analyses grounded on ethnomethodology and conversation analysis. The panel present the first systematic findings developed in the project.

Mondada, Banninger, Bouaouina, Camus, Gauthier, Hänggi, Koda, Svensson, Tekin (2020a). Human sociality in the times of the Covid-19 pandemic: A systematic examination of change in greetings, *Journal of Sociolinguistics*, 24:4, 00:1-28, doi: 10.1111/josl.12433.

Mondada, Banninger, Bouaouina, Gauthier, Hänggi, Koda, Svensson, Tekin (2020b). Changing social practices. Covid-19 and new forms of sociality, *Etnografia e ricerca qualitativa* 2, 217-232, doi: 10.3240/97807.

Mondada, Banninger, Bouaouina, Gauthier, Hänggi, Koda, Svensson, Tekin (2020c). Doing paying during the Covid-19 pandemic, *Discourse Studies*, 22:6, doi: 10.1177/1461445620950860.

Making sense of regulations in situated activities during the pandemic

Yeji Lee, Philipp Hänggi

University of Basel, Switzerland

In tackling the Covid-19 pandemic, governments around the world have announced public health regulations for members of the society to abide by, including the wearing of masks, disinfecting the body and space, and keeping distances. A distinctive feature of these regulations is that they are irremediably indeterminate (Garfinkel, 2002), and thus need to be tailored to particular instances to be properly followed. The successful implementation of regulations therefore is conditioned upon how people make sense of them in situated activities so as to construct, and in so doing, conform to the relevance of new norms in specific ecologies.

Against this backdrop, the current study uses Ethnomethodology and Conversation Analysis to examine the processes by which people make sense of Covid-19 regulations when confronted with novel settings. For this purpose, the study addresses the following issues with respect to two distinct settings: i) how people negotiate mask-wearing and account for its moral implications when embarking on a ferry; and ii) how people give and follow instructions on safety measures and its change during a university orientation event. The data for the study consist of video-recordings of the two settings in Switzerland during the pandemic.

The first setting demonstrates how the regulation on mask-wearing on public transport is configured in the ferry by and for the passengers and the ferryman. A central observation is that passengers' initial turns are designed so as to implement possible (embedded) requests for permission to which the ferryman subsequently responds. The second setting exhibits changes in the way instructions are given and followed by freshmen and university personnel in the course of a day. One example of a change is when the sequential position of instructions shifts from first to second position, whereby the freshmen later request for instructions to university personnel.

Garfinkel, H. (2002). *Ethnomethodology's program: Working out Durkheim's aphorism*. Rowman & Littlefield Publishers, Inc.

Achieving physical distancing through corrective practices in the times of the Covid-19 pandemic

Guillaume Gauthier

University of Basel, Switzerland

This talk uses Conversation Analysis to study food distribution activities for people experiencing poverty during the Covid-19 pandemic and focuses on how, in this specific context, the local achievement of contagion-mitigating distancing rules can *mobilize* bodies by *immobilizing* them. In practice, the people waiting for food are positioned along a series of lines, at some distance one from another. The persons distributing the food walk from one to the other handing over various products. Thereby, they refer to the local distancing apparatus to limit the movements of those who receive the food. The sequential environment chosen for the analysis is centered around corrective side sequences (Jefferson, 1972) occurring just before and/or during the handover of food.

Whereas questions on how normative expectations result in the correcting of bodies in interaction have already been tackled in conversation analysis (Keevalik, 2010; Mondada, 2014, 2017), this study intends to expand on how Covid-19-related injunctions, contingently affect the speech, the bodies as well as the activities of social actors (Mondada et al., 2020). There is a large variety of settings in which participants do intersubjectively accountable physical distancing with the help of incrementally produced embodied and verbal resources. In our case, however, distance is not only ensured by imposing on people a precise position in space but is

also enforced through explicit injunctions and corrections. That is, in the particular case of food distribution, *doing* physical distancing becomes consequential upon the obtainment of food.

The data for the analysis is constituted of video recordings of two food distribution activities taking place in Switzerland during the Covid-19 pandemic. The talk examines how interactional resources are mobilized in corrective practices arising from the epidemiological situation. More generally, this inquiry poses the question of norms and of the practical and societal issues that their situated achievement entail.

20210624-Z1-2: Covid pandemic (Mondada 2)

Time: Thursday, 24 June 2021, 14.00-16.00

Location: Zoom 1

Distancing and queueing: Body arrangements in space orienting to risks of contagion

Hanna Magdalena Svensson, Burak Tekin

University of Basel, Switzerland

The Covid-19 pandemic has put new constraints on various aspects of our everyday life, of which an important number concerns the issue of physical distance. This study is interested in greetings and queuing in public space - two social contexts where the issue of managing distance and proximity is crucial for the intelligibility of the activity. In the Germanic part of Switzerland, *greetings* typically include reciprocal touch and constitute a context where this social routine is subject to change as the pandemic evolves (Mondada et. al 2020b). As people typically engage in shaking hands, kissing cheeks and hugging when meeting in public space, it's a normative, practical problem to greet at-a-distance, while ensuring that the situated expectancies that are intrinsic to each social relationship are met (Garfinkel, 1963). In the context of standing in line, the relative positioning of bodies in space configures the recognizability of people queuing together (Livingston, 1987), which may become problematic as the physical distance between people blurs the intelligibility of how the queue proceeds. Approaching the intelligibility of social action within the framework of Ethnomethodology (Garfinkel, 1967) and Conversational Analysis (Sacks, 1995; Schegloff, 1991), this study is interested in the situated practices people meeting in public space deploy to project and gradually establish a shared understanding for how to greet and to queue, while orienting to proximity as a risk of contagion. The data comprises audio- and video recordings of various everyday activities from the outbreak of the pandemic in Switzerland, and following months. The sequential, multimodal analysis of naturally occurring activities in public space, elucidates the importance of projectable embodied trajectories that people manifest to ensure physical distance, while establishing (new) routine ways of accomplishing their everyday activities

Garfinkel, H. (1963). "A Conception of, and Experiments with, 'Trust' as a Condition of Stable Concerted Actions." Pp. 187–238 in *Motivation and Social Interaction: Cognitive Approaches*. Edited by O. J. Harvey. New York: Ronald Press.

Garfinkel, H. (1967). *Studies in Ethnomethodology*. Englewood Cliffs, NJ: Prentice-Hall.

Eric Livingston, (1987), "Making Sense of Ethnomethodology", London, Routledge & Kegan Paul.

Mondada, L., Bänninger, J., Bouaouina, S., Camus, L. Gauthier, G., Hänggi, P., Koda, M., Svensson, H., Tekin, B. (2020). Human sociality in the times of the Covid-19 pandemic: A systematic examination of change in greetings. *Journal of Sociolinguistics*, 24:4.

Sacks, H. (1995). *Lectures on Conversation*. Edited by G. Jefferson. TJ International Ltd, Padstow, Cornwall: Blackwell Publishing.

Schegloff, E. (1991b). "Reflection on Talk and Social Structure." Pp. 44–70 in *Talk and social structure*. Edited by D. Boden and D. H. Zimmerman. Polity Press.

Organizing safety and reconfiguring actions in service encounters in the Covid-19 era

Julia Schneerson, Sofian Bouaouina

University of Basel, Switzerland

Safety-measures related to the Covid-19 pandemics are consequential for how service-encounters are organized and designed. Within the framework of ethnomethodology and conversation analysis, this paper addresses how new practices related to safety and hygiene are integrated in courses of action characterizing institutional and service activities. What happens when the usual course of professional activities is disrupted through participants' orientation to safety and hygiene?

Focusing on openings and transitions between activities, and on the way in which these are jointly reconfigured by the participants, this paper shows a) how *service* is reshaped in openings, and b) how constraints arising through masks are integrated in specific ongoing courses of action. This will allow us to see how practices related to safety and hygiene are continuously accounted for; how professional activities are constantly being reshaped and adapted *in situ*; and how this affords new forms of collaboration between the client and the professional. Also, this study sheds light on the way in which normative and moral issues are negotiated at the very beginning of and during the service encounter. It shows not least the interdependencies between service provider and client and the interactional, sequential and negotiable achievement of *doing service*. The paper shows how constraints produced through masks can be disruptive for ordinary professional-client interactions, but also how they create a sequential environment in which opportunities arise for the participants to exploit them as resources, creatively integrating them within the interaction.

Drawing on various video recordings of naturally occurring interactions collected in professional settings from the first day after the first official "lockdown" in March onwards, two analyses will be presented: (1) The welcoming of customers and reshaping service within the opening of the encounter while imposing constraints; (2) The integration of constraints in the ongoing professional service activity.

Mondada, Banninger, Bouaouina, Camus, Gauthier, Hänggi, Koda, Svensson, Tekin (2020a).

Human sociality in the times of the Covid-19 pandemic: A systematic examination of change in greetings, *Journal of Sociolinguistics*, 24:4, 00:1-28, doi: 10.1111/josl.12433.

Mondada, Banninger, Bouaouina, Gauthier, Hänggi, Koda, Svensson, Tekin (2020b).

Changing social practices. Covid-19 and new forms of sociality, *Etnografia e ricerca qualitativa* 2, 217-232, doi: 10.3240/97807.

Mondada, Banninger, Bouaouina, Gauthier, Hänggi, Koda, Svensson, Tekin (2020c). Doing paying during the Covid-19 pandemic, *Discourse Studies*, 22:6, doi:

10.1177/1461445620950860.

Entering with a mask: how safety imperatives affect routine trajectories in space

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The Covid-19 pandemic has affected not only people's health but also the way in which people deal with space in public. In particular, prevention discourses inviting to wear masks indoors have made the boundary between inside and outside of buildings stand out as a boundary of institutional places where it is obligatory to wear masks. This reorganization of the public space has reshaped mobile everyday practices, such as entering buildings.

Moving from one place to another is not a individual action, but a collaborative achievement by participants (Ryave & Schenkein, 1974; Haddington et al., 2013; Broth & Mondada, 2013). Even though wearing a mask may seem a private action, the organization of

putting the mask on the face gets an interactive aspect when embedded within the collaborative activity of coordinating the entry in a building. This paper discusses how people manage to enter a building while satisfying the requirement to wear a mask by adjusting their bodies with those of others, who are entering with them or at the same time as them.

Within the framework of ethnomethodology and conversation analysis, this paper analyses how mobile trajectories in specific spatial environments are shaped by safety imperatives and organized by participants. Based on the video recordings collected throughout the Covid-19 pandemic, this paper analyzes the way in which participants enter school buildings together, focusing on how interactional spaces (Mondada, 2009) and body arrangements are organized and accomplished by the participants orienting to safety measures. By showing the finely tuned way of wearing a mask and moving into spaces where a mask is mandatory as it is achieved by participants who collaboratively engage in situated actions, the analysis demonstrates how imperatives for safety are embodied and achieved by participants adjusting their bodies to the local ecology of the interaction.

Thursday, 24 June 2021, Zoom 2, Im/politeness: theory, history, translation

20210624-Z2-1: Im/politeness theorising

Time: Thursday, 24 June 2021, 11.00-13.00

Location: Zoom 2

Life experience, (im)politeness, and human nature

Chaoqun Xie

Zhejiang International Studies University, People's Republic of China

Much research into (im)politeness to date has been primarily located in the purview of pragmatics, discourse analysis, conversation analysis, intercultural communication and sociolinguistics and comparatively speaking, philosophical explorations of (im)politeness are relatively few (Culpeper, Haugh and Kádár 2017). Inspired by a realization of the fact that (im)politeness phenomena are quite complex involving various, sometimes conflictive or controversial, factors, this paper adopts a philosophical perspective on (im)politeness, viewing philosophy as a perspective on human factual life experience (Gadamer 2004; Heidegger 2004), arguing that (im)politeness, as the problem of life, is, ultimately, an issue that strikes to the very core of human existence in the life-world. Resorting to an analysis of two case studies, 'editor-in-chief offended' and 'naked photos posted online' respectively, this paper further demonstrates that (im)politeness offers a lens of insights through which we will be able to have a deeper and truer picture of the complexity of human nature and that the heart of (im)politeness lies in (im)politeness of the heart.

Culpeper, Jonathan, Michael Haugh, and Daniel Z. Kádár (eds.). 2017. *The Palgrave Handbook of Linguistic (Im)politeness*. London: Palgrave Macmillan.

Gadamer, Hans-Georg. 2004. *Truth and Method* (second, revised edition; translation revised by Joel Weinsheimer and Donald G. Marshall). London: Continuum.

Heidegger, Martin 2004. *The Phenomenology of Religious Life* (trans. by Matthias Fritsch and Jennifer Anna Gosetti-Ferencei). Bloomington: Indiana University Press.

On dismissive incomprehension: Impoliteness, face and a research agenda

Manuel Padilla Cruz

Universidad de Sevilla, Spain

Dismissive incomprehension has recently been identified and described as an epistemically demolishing verbal action (Cull 2019). It consists of a (fake) expression of ignorance or non-understanding of some information by a hearer/receiver who happens to be in a privileged epistemic position. It aims to present the information as absurd or meaningless with a view to denigrating the informer who dispensed it in the eyes of an audience. Its effects are (i) *credibility reduction* of the informer, (ii) *silencing* the informer and dismissing their speech as unworthy of attention, and (iii) *pathologisation* of the informer as an irrational individual. A more thorough appraisal of the damaging power of dismissive comprehension, however, requires unraveling what exactly it attacks. This presentation will address this issue.

Dismissive incomprehension will be portrayed as a *conflictive act* (Leech 1983). Like insults, it deliberately sullies, besmirches or slights its target (Allan 2015). It amounts to a potential aggression that may spark off interactive conflict, revive a dormant one or fuel a latent one. Furthermore, the crux of dismissive incomprehension will be argued to be, in addition to threats to positive and negative face, a challenge to an informer's *epistemic authority*. Indeed, dismissive incomprehension erodes their *epistemic agency* and *epistemic personhood* (Borgwald 2012). The latter may be regarded as a component of *quality face* (Spencer-Oatey 2000), so dismissive incomprehension will also be suggested to attack an informer's quality face. This would involve refining the notion of face by considering components of an epistemic nature. To conclude, this presentation will propose that future research should more accurately analyse and describe dismissive incomprehension in face-to-face and online environments.

Allan, Keith. "When Is a Slur Not a Slur? The Use of Nigger in 'Pulp Fiction'." *Language Sciences* 52 (2015): 187-199.

Borgwald, Kristin. "Women's Anger, Epistemic Personhood, and Self-Respect: An Application of Lehrer's Work on Self-Trust." *Philosophical Studies* 161 (2012): 69-76.

Cull, Matthew J. "Dismissive Incomprehension: A Use of Purported Ignorance to Undermine Others." *Social Epistemology. A Journal of Knowledge, Culture and Policy* 33, no. 3 (2019): 262-271.

Leech, Geoffrey. *Principles of Pragmatics*. London: Longman, 1983.

Spencer-Oatey, Helen D. (ed.) *Culturally Speaking. Managing Rapport through Talk across Cultures*. London: Continuum, 2000.

Exploring a translator's edge competences in academic texts: the need for voice creation

Alena Kačmárová, Magdaléna Bilá, Ingrida Vaňková

Prešov University, Slovak Republic

The translating of Slovak academic texts into English is more than just applying language-related, translation-related, and work-management-related competences (ISO 17100: 2015(E)). The significant discrepancies between Slovak and Anglo-Saxon writing conventions (Bilá, Kačmárová, Vaňková, 2020) cause the translator to consider the pragmatics of translation and go beyond the range of core competences to reflect the distinctive approach that this text type requires, the author's voice being its key element. The present study suggests that the edge competence of voice-creation be accounted for and involve 2 tasks: 1) adapting the author's style to the Anglo-Saxon convention so that it is pragmatically compatible with the requirements of the receiver (the journal, peer-reviewer, or editorial board), 2) being a cultural mediator and providing the author the justification for the text modification. The initial inference was drawn from long-term experience, and the conclusion has been justified by the analysis of 20 applied linguistics texts by Slovak scholars. The analysis consisted of 2 stages. The first stage involved semantic translation (to unveil the convention discrepancies between

Slovak and Anglo-Saxon writing style) and subsequent functional translation (to apply the target text voice creation). The analysis revealed incompatibility of the two writing style conventions in terms of pluralis auctoris, paragraph structuring, baroque, and multiplicity of standpoints (the latter two cf Čmejrková, 1996). In the second stage, we informed the author of the voice alteration; this is when a translator becomes a cultural mediator. In some cases, based on the amount of the work done, the application of voice creation competence is on the borderline with co-authorship, which has become a hot issue in translation ethics. The present study is conceptual in nature, it delineates the content and coverage of the voice-creation competence, and thus contributes to the debate on the taxonomy of a translator's competences and translation ethics.

Bilá, M., Kačmárová, A., Vaňková, I. 2020. The contours of English as a Lingua Franca in scholarly publishing. In *Lingua et vita*. 17/2020, 21 – 27.

Čmejrková, S. 1996. Academic Writing in Czech and English. *Academic Writing*. In: Eija Ventola – Anna Mauranen Eds. pp. 137 – 152.

Di Giacomo, S. M. 2013. Giving authors a voice in another language through translation. In: *Supporting Research Writing Roles and challenges in multilingual settings*. Valerie Matarese Ed. Chandos Publishing. pp. 107 – 120.

20210624-Z2-2: Historical politeness and translation

Time: Thursday, 24 June 2021, 14.00-16.00

Location: Zoom 2

The emic perception of impoliteness in Latin: An analysis of its metalanguage

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²Universität Zürich, Switzerland

In the last years, we have witnessed a blooming interest in im/politeness research in remote cultures and languages, and especially in Latin. An ever-growing number of papers deal with specific facets and means of expressing politeness (see the state-of-the-art in Unceta Gómez 2018) and impoliteness in that language (Iurescia 2019). Despite all these efforts, a thorough understanding of what im/politeness meant for a Latin speaker is still missing. Building on a previous study on politeness metaterms in Latin (Unceta Gómez 2019), in this paper we aim at grasping the emic perspective (Haugh 2006) of linguistic impoliteness in Latin. In line with previous approaches, such as Pizziconi (2007) and Culpeper (2011: 71-112), we will focus on concepts and perceptions of impoliteness, through the analysis of the metalanguage of impoliteness in that language: *rusticus*, *severus*, *impolitus*, and a number of other metaterms will receive specific attention.

The main goal of this proposal is thus to scrutinize first order data and (meta)pragmatic evaluations recoverable from a number of Latin literary sources, in order to determine the notions and dimensions of impoliteness and inappropriate behavior to which Romans show themselves sensitive. This approach will also help us to find a theoretical framework suitable to deal with the particular expressions of the phenomenon of linguistic impoliteness in Latin.

Culpeper, Jonathan (2011): *Impoliteness. Using Language to Cause Offence*. Cambridge: Cambridge University Press.

Haugh, Michael (2006): "Emic perspectives on the positive-negative politeness distinction". *Cultura, Lenguaje y Representación* 3: 17-26.

Iurescia, Federica (2019): *Credo iam ut solet iurgabit: Pragmatica della lite a Roma*. Göttingen: Vandenhoeck & Ruprecht.

- Pizziconi, Barbara (2007): “The lexical mapping of politeness in British English and Japanese”. *Journal of Politeness Research* 3: 207-241.
- Unceta Gómez, Luis (2018): “Gli studi sulla (s)cortesia linguistica in latino. Possibilità di analisi e proposte per il futuro”. *Studi e Saggi Linguistici* 56/2: 9-37.
- Unceta Gómez, Luis (2019): “Conceptualizations of linguistic politeness in Latin: The emic perspective”. *Journal of Historical Pragmatics* 20/2: 286-312.

Translating middle English im/politeness: The case of Geoffrey Chaucer’s *Miller’s Tale*

Andreas H. Jucker, Annina Seiler

University of Zurich, Switzerland

The expression of im/politeness in historical languages presents a particular challenge for translators, who must rely entirely on the surviving textual evidence in order to achieve not only a descriptively and stylistically appropriate rendering including an adequate level of im/politeness.

As an example, we shall discuss Geoffrey Chaucer’s *Miller’s Tale*. This late fourteenth-century narrative is part of the *Canterbury Tales*, a Middle English collection of 24 stories embedded in a frame narrative. It is a fabliau, i.e. a comic tale that delights in the description of indecent behaviour. It tells the story of a carpenter and his beautiful wife, Alison, who has an affair with their lodger, Nicholas, and who is pursued by a hapless second suitor, the village dandy Absolon. In the frame narrative, Chaucer carefully frames the *Miller’s Tale* as indecent and its narrator, the miller, as a drunken lout. Nevertheless, translators vary considerably in how they render some of the sexual and scatological details of the tale. Some prefer euphemistic formulations while others opt for downright crude renderings.

In this contribution, we assess the translation problem through a triangulation of pragmatic, semantic as well as philological considerations. First of all, it is necessary to distinguish carefully between im/polite behaviour of the depicted characters towards each other and the im/politeness of the entire text in order to find out how offensive or polite the story might have been for its original audience. Moreover, some of the key terms have to be re-assessed within their semantic fields in order to understand both Chaucer’s tongue-in-cheek puns and their approximate potential to offend a Middle English audience, and hence the level of im/politeness a translator has to aim for. The results suggest that the offensiveness of the tale is more subtle than some translators would like us to believe.

Etiquette and etiquette books in nineteenth-century Europe

Annick Angelina Paternoster

Università della Svizzera italiana, Lugano, Switzerland

Since the 1980’s Western interaction is experiencing a process of reformalisation (Wouters & Dunning 2019). Although etiquette is a highly relevant social practice, it has yet to attract the attention of politeness scholars. Within politeness theory, I investigate etiquette from the point of view of metapragmatics using etiquette books, a genre emerging in France, the UK and US around 1830 (see Jucker & Taavitsainen 2020 on the importance of studying prescriptive norms for good manners). For this proposal, I adopt a comparative approach and use nineteenth-century sources from three languages (French, Italian, English). After introducing the textual genre, I will ask the following questions, which are aimed to establish a working definition of ‘etiquette’.

- 1) The first question is of a qualitative nature. How do the sources conceive the relationship between etiquette and politeness? How consistent are the definitions in the respective linguacultures? Most prefaces define etiquette as conventional forms whilst politeness is a virtue rooted in kindness and respect for other.

- 2) Which other self-reflexive terms are used in etiquette books? I will use a corpus toolbox to retrieve synonymy and collocations in my collection of sources. Across the tree languages, a frequent synonym is ‘ceremonial’, *cérémonial*, *cerimoniale*, which points to the link with court protocol.
- 3) Finally, how is the term ‘etiquette’ used outside etiquette books and when did it appear? I show preliminary results obtained by interrogating large historical corpora such as the Corpus of Late Modern English Texts (CLMET) and Corpus of Historical American English (COHA); for French, ARTFL-Frertext; for Italian, Midia and DiaCORIS.

Jucker, Andreas H., and Irma Taavitsainen (eds.). 2020. *Manners, Norms and Transgressions in the History of English: Literary and linguistic approaches*. Amsterdam: John Benjamins [Pragmatics & Beyond New Series, 312].

Wouters, Cas, and Michael Dunning, (Eds.). 2019. *Civilisation and Informalisation. Connecting Long-Term Social and Psychic Processes*. London: Palgrave Macmillan.

Thursday, 24 June 2021, Zoom 3, AVT /audiovisual translation

20210624-Z3-1: AVT/Audiovisual translation

Time: Thursday, 24 June 2021, 11.00-13.00

Location: Zoom 3

(Im)politeness and plot advancement in screen translation: a comparative analysis of Korean and Russian fiction film subtitling strategies

Kamilla Pak

University of Suwon, Republic of South Korea

This paper deals with the question of the role of linguistic (im)politeness in plot advancement in telecinematic discourse and rendering thereof in interlingual film subtitles. As was demonstrated by Culpeper (1998; 2001) and McIntyre & Bousfield (2017), patterns of linguistic (im)politeness in fictional dialogues can act as pragmastylistic devices conveying attitudes and intentions, signaling shifts in characterisation relevant to the plot development. The difficulties faced by screen translators are associated both with differences between language pairs in the range and nature of pragmalinguistic means of expressing (im)politeness, and with different assessments of the contextual characteristics of a communicative act by representatives of different linguacultural communities. The goal of this research is to investigate the challenges faced by professional film subtitlers who translate from English into Korean (with its complex system of honorifics) and Russian (with its T/V pronoun distinction) and to compare the solutions deployed by them in order to capture some of the effects of the original soundtrack which in English were achieved through the use of politeness and impoliteness strategies that signal changes in interpersonal dynamics within one interaction and contribute to the plot development within a narrative strand. The discussion is based on a case study of the 2014 British action film “Kingsman: The Secret Service” and focuses on the development of one of its central conflict lines – the cat-and-mouse game between a ‘gentleman spy’ and a ‘colourful megalomaniac’ built upon the contrast in idiosyncratic styles of the two characters and their deployment of strategies of (im)politeness.

Culpeper, J. (1998). (Im)politeness in Dramatic Dialogue. In J. Culpeper, M. Short & P. Verdonk (Eds.), *Exploring the Language of Drama: from Text to Context* (pp. 83-95). London: Routledge.

- Culpeper, J. (2001). *Language and characterization: People in plays and other texts*. Harlow: Longman.
- Dynel, M. (2017). Impoliteness and telecinematic discourse. In M. A. Locher and A. H. Jucker (Eds.), *Pragmatics of Fiction*. Mouton de Gruyter Handbooks of Pragmatics, Volume 12 (pp. 455-487). Berlin/Boston: Mouton de Gruyter.
- Hatim, B. and Mason, I. (1997). *The Translator as Communicator*. London: Routledge.
- McIntyre, D., & Bousfield, D. (2017). (Im)politeness in fictional texts. In J. Culpeper, M. Haugh, & D. Kadar (Eds.), *The Palgrave Handbook of Linguistic (Im)politeness* (pp. 759-783). Palgrave Macmillan UK.

From page to stage: DM use in Chinese-English drama translation

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Discourse markers (henceforth DM) are small words of language but boast multiple pragmatic, i.e. textual and interpersonal functions. They are minimal in form but maximally informative about the speaker's construal of prior talk. Predominantly, DMs signal structural organization with discourse, and preface the speaker's upcoming utterance with a certain tone.

This paper attempts to find out the potential value of applying DMs in Chinese-English translations that hinge upon oral interactive discourse. After a detailed analysis of the English version of *Thunderstorm*, a Chinese drama masterpiece, it is demonstrated that DMs are a power linguistic tool used by translators to help highlight the speaker's affective stance, character contour and the tangible atmosphere s/he is in.

The profusion of DM use in the English version *Thunderstorm* owes much to the translators' explicit style. Judging from the advantages they possess: to make utterances more comprehensible to the hearer/audience, to indicate that the speaker needs time to contemplate, to serve as important hints to the hearer as regards what has been said and what is about to be said, DMs do constitute a simple but powerful means in C-E translation for displaying speaker meaning and speaker-hearer interaction.

However, this paper also argues that to guard against a proliferated and indiscriminative use of DMs in C-E translation, the translator needs to distinguish markers with similar discourse functions and identify the specific constraints on DM use. For example, the type of speech acts, the identity of the speaker, the solidarity and power relation between interlocutors are only some of the issues that should be given serious thought of when a particular DM is picked up.

- Lenk, U. 1998. *Marking Discourse Coherence: Functions of Discourse Markers in Spoken English*. Tübingen: Gunter Narr Verlag.
- Nord, C. 2001. *Translating as A Purposeful Activity. Functional Approaches Explained*. Shanghai: Shanghai Foreign Language Education Press.
- Reiss, K. 1989. Text Types, Translation Types and Translation Assessment. In C. Andrew (Eds). *Readings in Translation Theory: 105-115*. Helsinki: Oy Finn Lectura Ab.
- Romero-Trillo, J. 2006. Discourse Markers. In: *Encyclopedia of Language and Linguistics: 639-642*. Oxford: Elsevier.
- Schiffirin, D. 1987. *Discourse Markers*. Cambridge: Cambridge University.
- Wang, Z. & Barnes, A. 1987. *Thunderstorm*. Beijing: Foreign Language Press.

Mediated spectatorial views in the arts and beyond: from artwork titles to film subtitles as transcultural interfaces

Marie-Noelle Guillot

University of East Anglia, United Kingdom

The paper will use artwork titles and their translations across languages to review questions of transcultural mediation, within the fine arts, and as a platform to broach the comparable but more complex case of audiovisual translation (AVT), with application to subtitling. As the interface between works of art and their publics, artwork titles in their textual intralingual variants and interlingual representations raise key questions for translation: to what extent do they reflect culturally determined ways of seeing, to what extent do they induce culturally determined ways of seeing, and how. These debates are not new in Translation Studies (see e.g. Guillot 2014, Neather 2005, 2018). They are more recent for Pragmatics. They are taking on fresh relevance and calling for further interdisciplinary research with new(er) forms of translation, like audiovisual translation, with a ubiquitous global reach that justifies enquiring more closely into the spectatorial views they make room for, and their potential intercultural impact.

The question will be approached from combined AVT and pragmatics perspectives, and as a call for engagement to pragmatics. The discussion will draw on a case study of artwork titles, as self-contained units of meaning and illustrative microcosms of morphosyntactic, lexical and pragmlinguistic triggers of spectatorial responses, in a dataset from an international touring exhibition with representations of original Dutch into English and French (Vermeer and the Masters of Genre Paintings, Dublin 2017, Paris 2017, New York 2018). It will then extend to the more intricate case of interlingual film subtitles, i.e. strings of serially displayed time- and space-bound textual units, and to the tensions and opportunities that they are the site of in their dynamic multimodal contexts as transcultural interfaces, a function that interdisciplinary research now makes greater room to recognise (see e.g. Locher 2020, Locher and Messerli 2020 for recent instances), and must further.

Guillot, M.-N. 2014. Cross-cultural pragmatics and translation: The case of museum texts as interlingual representation, in J. House (ed.) *Translation: A Multidisciplinary Approach*, Palgrave Macmillan, Basingstoke, pp. 73-95.

Guillot, M.-N. 2020. The pragmatics of audiovisual translation: Voices from within in film subtitling, *Journal of Pragmatics* 170, 317-330.

Locher, M. 2020. Moments of relational work in English fan translations of Korean TV drama, *Journal of Pragmatics* 170, 139-155.

Locher M., Messerli, T. 2020. Translating the other: Communal TV watching of Korean TV drama, *Journal of Pragmatics* 170, 20-36.

Neather, R. 2005. Translating the Museum: On translation and (cross-)cultural presentation in contemporary China, *IATIS Yearbook*, 180-97.

Neather, R. 2018. Museums, material culture, and cultural representations, in S.-A. Harding and C.O. Carbonell (eds) *The Routledge Handbook of Translation and Culture*. London, Routledge 361-378.

20210624-Z3-2: AVT/Audiovisual translation

Time: Thursday, 24 June 2021, 14.00-16.00

Location: Zoom 3

Audio description as an aesthetic innovation

Joel Snyder

Audio Description Associates, LLC, Audio Description Project of the American Council of the Blind, United States of America

Audio Description (AD) is a translation of images to words — the visual is made verbal and aural and oral. Using words that are succinct, vivid, and imaginative, media describers convey the visual image from television and film content that is not fully accessible to a significant segment of the population.

The theory of inclusive design describes one common approach to accessibility. The main tenets are: 1) the designers consider as many different human abilities, limitations and needs as possible; and 2) these factors should be included from the beginning of the design process. Innovative practice suggests how access techniques can be incorporated within the development of a film. It is then not an “add-on” but an aesthetic innovation and an organic part of the work that can benefit all people.

This presentation will explore how recent video projects have created access as a part of the whole following the tenets of inclusive design; members of the creative team took responsibility for accessibility as part of the production process eliminating the need to add a separate layer after the fact. The production then become accessible to a wider audience. This notion allowed filmmakers to meet an obligation for inclusion while incorporating innovative techniques thus increasing the production’s aesthetic viability.

I will share several examples of video incorporating alternative audio description from the perspective of inclusive design as well as its use as a novel media production technique, including:

- Stevie Wonder’s “So What The Fuss”
- Odd Job Jack “Donut Jack”
- Hamlet “Ballroom”

“There is no doubt, you must be right!”: the expression of epistemic modality in dubbing and subtitling

Vittorio Napoli

University of Pavia, Italy

In pragmatics, epistemic stance refers to “the positioning of the speaker/writer with respect to knowledge concerning the realization of the event and to the ways in which the speaker/writer carries out a stance act aimed at estimating the likelihood of an event” (Marin-Arrese 2011: 1). To realize epistemic modality, namely to modulate the degree of (un)certainly and subjectivity of their utterances, speakers resort to linguistic strategies including, among others: stance adverbs (*certainly, probably, etc.*), modal verbs (*can, may, might*), question tags (*didn’t you?, wasn’t it?, etc.*) and mental verbs (*I think, I’m sure, etc.*).

When looking at AVT research, apart from a few studies where epistemic stance is mentioned in dubbing (Romero Fresco 2009) and in subtitling (Bianchi 2015), no study has analyzed the translation of epistemic modality in a contrastive perspective, between dubbing and subtitling. However, scrutiny of the relationship between epistemic stance and AVT is timely and needed. If, by virtue of the different audio-visual constraints dictated by dubbing and subtitling, the translation of epistemic modality follows patterns which differ systematically

between the two translation modes, there might be consequences for characters' characterization.

The present investigation purports to provide a first contribution in the investigation of epistemic modality in AVT, by drawing on a corpus of data collected from English comedies and their translations into Italian for dubbing and subtitling. The data was codified following models of analysis for the investigation of epistemic modality (Biber and Finegan 1989; Biber, Conrad and Leech 2002; Ton Nu and Nguyen 2019) which were collapsed to maximize their scope. Preliminary results from the investigation suggest not only that, in some cases, dubbing departs from the original dialogue more substantially than subtitling (or vice-versa) in the rendering of epistemic modality, but also that differences emerge from the comparison of the two translation modes alone.

- Arrese, J. I. M. (2011). Effective vs. Epistemic Stance and Subjectivity in Political Discourse. In Hart, C. (Ed.), "Critical Discourse Studies in Context and Cognition", 193-224. Amsterdam and Philadelphia: John Benjamins Publishing.
- Bianchi, F. (2015). The Narrator's Voice in Science Documentaries: Qualitative and Quantitative Analysis of Subtitling Strategies from English into Italian. Unpublished article. University of Salento - Studi Umanistici.
- Biber, D., & Finegan, E. (1989). Styles of Stance in English: Lexical and Grammatical Marking of Evidentiality and Affect. *Text-interdisciplinary journal for the study of discourse*, 9(1): 93-124.
- Biber, D., Conrad, S. & Leech, G. (2002). *Longman Grammar of Spoken and Written English*. London: Longman.
- Romero Fresco, P. (2009). A Corpus-based Study on the Naturalness of the Spanish Dubbing Language: The Analysis of Discourse Markers in the Dubbed Translation of Friends. (Doctoral dissertation, Heriot-Watt University).
- Ton Nu, M. N., & Nguyen, T. D. M. (2019). Epistemic Modality in TED Talks on Education. *Journal of Foreign Studies*, 35(4): 75-88.

Strategic choices in pronominal address: A pragmatic perspective on film dubbing

Maiacol Formentelli, Maria Pavesi

University of Pavia, Italy

Address pronouns in audiovisual translation straddle two areas of cross-pragmatic contrast, as languages differ in terms of presence/absence of grammatical address (Helmbrecht 2013) and obligatory/non-obligatory expression of subject pronouns (Dryer 2013). Dubbing from English into a null-subject language with grammatical address requires choices about which address pronoun to use, and whether to omit or express it overtly. Research on the translation of pronominal address in fictional dialogue has mostly investigated pronominal choice, address shift, combination of pronouns and vocatives (Pavesi 2009, 2012; Guillot 2010; Bruti/Zanotti 2012; Kluge 2019), while neglecting the strategic pragmatic functions performed by overt address pronouns in represented conversation.

The aim of this contribution is twofold: (1) to study the pragmatic functions of overt address pronouns in Italian dubbed films; (2) to explore the combination of adherence to target language norms and 'shining-through effect' (Teich 2003) in overt pronominal address. Following a Descriptive Approach to Translation Studies (Toury 1995/2012), we consider translations primarily as facts of the target language to be studied accordingly. All occurrences of the formal 2nd person singular subject pronoun *Lei* have been retrieved from a subsample of the Pavia Corpus of Film Dialogue (<https://studiumanistici.unipv.it/?pagina=p&titolo=pcfd>) (480,000 tokens) and classified by the two authors ensuring inter-rater reliability. Moving from the double-layered structure of fictional discourse (Messerli 2017), the analysis focuses on the most salient functions of overt address pronouns in films, including characters' identification and description (*Lei è la signora Sanborn?* < You're Mrs Sanborn?), aggravation and conflict

(*Lei è fottuta* < You're so fucked), on-record deference (*Lei è gentile dottore* < This is very sweet of you). The results show fewer overt subject pronouns in dubbing than in original Italian, but an overarching alignment with the latter in pragmatic functions. 'Shining-through' appears to be restricted to nominal address, contributing to characterising dialogue as translated.

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- Dryer, Matthew S. (2013) Expression of Pronominal Subjects. In Dryer, Matthew S. and Haspelmath, Martin (eds), *The World Atlas of Language Structures Online*. Leipzig, Max Planck Institute for Evolutionary Anthropology.
- Guillot, Marie-Noëlle (2010) Film subtitling from a cross-cultural pragmatic perspective. *Issues in linguistic and cultural representation. The Translator*, 6: 67-92.
- Helmbrecht, Johannes (2013) Politeness distinctions in pronouns. In Dryer, Matthew S. and Haspelmath, Martin (eds), *The World Atlas of Language Structures Online*. Leipzig, Max Planck Institute for Evolutionary Anthropology.
- Kluge, Bettina (2019) On translating pronominal and nominal terms of address: State of the art and future directions. In Kluge, Bettina and Moyna, María Irene (eds.) *It's not all about 'you'. New perspectives on address research*. Amsterdam, John Benjamins, pp. 47-73.
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- Pavesi, Maria (2012) The enriching functions of address shift in film translation. In Remael, A., Orero, P. and Carroll, M. (eds), *Audiovisual translation and media accessibility at the crossroads*. Amsterdam, Rodopi, pp. 335-356.
- Teich, Elke (2003) *Cross-linguistic variation in system and text: A methodology for the investigation of translations and comparable texts*. Berlin: Mouton de Gruyter.
- Toury, Gideon (1995/2012). *Descriptive translation studies and beyond*. Amsterdam, John Benjamins.

Friday, 25 June 2021, Zoom 1, Covid Panel

20210625-Z1-1: Covid pandemic (Ogiermann 1)

Time: Thursday, 25 June 2021, 10.30-12.30

Location: Zoom 1

The interpersonal functions of public signs during the Covid-19 pandemic

Eva Ogiermann

King's College London, United Kingdom

This panel examines public signs that have emerged during the Covid-19 pandemic in different parts of the world. Public signs, broadly defined as “the linguistic items found in the public space” (Shohamy 2006: 110), constitute a form of asynchronous, one-way communication addressing unknown recipients. What connects them with the sign producers is the place where they appear and, in this context, communicate changes brought about by the pandemic. Public signs have traditionally been studied in the field of Linguistic Landscape studies (see e.g., Gorter 2013, Blommaert 2013). Their potential to contribute to the study of interpersonal features of communication remains largely unexplored.

This panel focuses on the different forms of relational work (Locher & Watts 2005) that emerged on public signage during the Covid-19 pandemic, from directive messages implementing social distancing measures to messages of support. It also examines ways in which different forms of signs, such as advertisements, messages announcing closures or WhatsApp stickers, are being modified and repurposed in the context of the pandemic. The comparative angle of the panel reveals both global discourses surrounding the pandemic and culture-specific features of the messages communicated via the signs. The panel consists of six contributions which focus on:

- 1) signs expressing solidarity, support and gratitude in Belgium
- 2) directives signs displayed on shops in Finland and in France
- 3) signs urging citizens to adopt protective behaviours through invoking fear in China
- 4) the affective features of signs marketing preventive health products in Hong Kong
- 5) the reproduction of official risk communication on non-official signage in Athens and London
- 6) WhatsApp stickers criticising governmental discourses in Oman

Gorter, D. (2013). Linguistic landscapes in a multilingual world. *Annual Review of Applied Linguistics*, 33, 190-212.

Locher, M. A., & Watts, R. J. (2005). Politeness Theory and Relational Work, *Journal of Politeness Research*, 1(1), 9-33.

Shohamy, E. (2006). *Language policy: Hidden agendas and new approaches*. New York, NY: Routledge.

Socio-economically differentiated guises of Covid-19 signs in the Belgian urban public space

Fien De Malsche, Mieke Vandenbroucke

University of Antwerp, Belgium

In this presentation, we reflect on the insights from fieldwork on Covid-19-related signage in the linguistic landscape of two socio-economically stratified areas of Ghent, a large industrial Belgian city. The specific fieldwork areas are largely residential in nature, barring some commercial activities concentrated along one street and squares, and are socio-economically stratified; one neighbourhood is (upper) middle-class and rather homogeneously Flemish, while the other is more superdiverse and migrant-populated (Blommaert et al 2005), while also showing signs of recent gentrification by an influx of Flemish young professionals. Our contribution centres on the type of Covid-19-related signs encountered in each locality with a specific focus on how messages indexical of solidarity, support and gratitude have been displayed in the local public space during the lockdown period in early 2020 and subsequent months. Next to photographic documentation, we conducted brief interviews with local inhabitants to understand the lived experience of solidarity and collectivity during the pandemic, both in terms of linguistic-semiotic displays as well as less public activities. The results of our analysis uncover differences in terms of the types of signs encountered (directive messages vs. messages of solidarity), the source and material of the signs (handmade signs vs. pre-printed government signs), languages used (Dutch-only vs. multilingual communicative signs), density (omnipresence of signs of solidarity/collectiveness/support vs. less density of such signs), and type of semiotic channel (stuffed bears, applause, art work, white sheets, etc.) per locale. Based on these observations, our conclusion centres on the differentiated pattern of public display of solidarity, support and gratitude in the phenomenology of the Covid-19 signs in this Belgian city. Tying this to the mediated image of societal unity and collective solidarity as represented in the Belgian press, we conclude that the phenomenon is not homogenous and instead takes on a different public shape depending on locale.

Finnish and French directives in public signs during the Covid-19 pandemic

Tuuli Holttinen, Johanna Isosävi

University of Helsinki, Finland

During the Covid-19 pandemic, a multitude of instructive signs have emerged in public spaces, and they typically involve instructions on safe conduct. For commercial operators, the situation is problematic: they need to impose safety measures while also attracting customers. Thus, directives in shop signs present a fruitful object of investigation from the point of view of linguistic politeness. Previous studies have shown that directives are often mitigated in various ways – even when they benefit the addressee (Kerbrat-Orecchioni 2001) or are aimed at a general audience, such as in public signs (Morrow 2015).

In this paper, we examine the linguistic forms of directives found in diverse shop signs during the Covid-19 pandemic in Finland and in France. Previous research has shown that even though Finnish and French share a large number of ways to express directives, the frequencies of use and the pragmatic meanings of the forms differ significantly (Holttinen, accepted), reflecting the differences in politeness in the two lingua-cultures (Isosävi 2020a, 2020b). Our research questions are thus following: What linguistic forms are used to express directives in Finnish and French shop signs during the Covid-19 pandemic?

The data examined in this paper comprise 50 signs in Finnish and 50 signs in French, which all include a directive. The Covid-19 related signs were gathered using crowdsourcing on social media platforms and analyzed qualitatively, taking the multimodality (illustrations, typography). The preliminary results show that the two languages share some linguistic forms in expressing these directives, but they also differ in many aspects. The shared forms include the imperative form, the use of different performative verbs (such as *suositella/recommander* ‘recommend’), and elliptical constructions. In addition, Finnish makes use of the enclitic particle *-han*, which also mitigates the coerciveness of the directive, while the French structure *veuillez* + infinitive works in a similar way.

Holttinen, Tuuli (accepted). Le développement des requêtes en langue étrangère – comparaison entre le français L2, le finnois L1 et le français L1. Doctoral dissertation. University of Helsinki.

Isosävi, Johanna 2020. Cultural outsiders’ evaluations of (im)politeness in Finland and in France. *Journal of Politeness Research* 16:2, 249–280.

Isosävi, Johanna 2020. Cultural outsiders’ reported adherence to Finnish and French politeness norms. *Journal of Pragmatics*. 155, 177–192.

Kerbrat-Orecchioni, Catherine. “« Je voudrais un p’tit bifteck. » La politesse à la française en site commercial.” *Les Carnets du Cediscor* [En Ligne], vol. 7, 2001.

Morrow, Phillip R. “Directives in Japanese: Evidence from Signs: Directives in Japanese: Evidence from Signs.” *World Englishes*, vol. 34, no. 1, 2015, p. 78–87., doi:10.1111/weng.12119.

Fear appeals in public signs of COVID-19 in Chinese local communities

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²Beijing University of Technology, China

The present study aims to examine how Chinese public signs of COVID-19 invoke fear to help people protect themselves from COVID-19 infection. Studies have consistently shown that fear appeal can positively influence people’s attitudes, intentions, and behaviors and is widely applied in health communication contexts (Tannenbaum et al., 2015). According to the Extended Parallel Process Model (Witte, 1994), the first step to fear appeal is to increase people’s appraisal of threat such as the event severity and people’s susceptibility. Sheer and Chen (2008) argue that different from the individualistic society in the West, Chinese fear message construction needs to adopt a value-sensitive approach to best suit for its collectivist

culture. During the early stage of the COVID-19 pandemic, many local communities in China created tailored public signs to highlight the severity of the virus and the dire consequences of following public guidelines to shelter in place. The central research question is how Chinese public signs linguistically construct the threats of COVID-19 related behaviors. The data in this paper were collected from the Chinese Internet forums where people post actual photos of public signs created in their local communities. The results show that the dire consequences emphasized in the public signs not only include individual health threats, but also threats to the health of their social group members, and, more commonly, threats to losing group face in local communities. Moreover, when communicating these threats, public signs not only reflect the general features of a collectivist culture such as family harmony, they also reflect more localized features such as class struggle and regional cultures. This study hopes to contribute to the panel by demonstrating a culturally tailored design of fear appeal messages in the public signs of COVID-19 in Chinese local communities.

Sheer, V. C., & Chen, L. (2008). Intrinsic characteristics of health-related fear appeals from Chinese print OTC ads: Implications for fear message construction. *International Journal of Communication*, 2, 936-958.

Tannenbaum, M. B., Hepler, J., Zimmerman, R. S., Saul, L., Jacobs, S., Wilson, K., & Albarracín, D. (2015). Appealing to fear: A meta-analysis of fear appeal effectiveness and theories. *Psychological Bulletin*, 141(6), 1178-1204.

Witte, K. (1994). Fear control and danger control: A test of the extended parallel process model (EPPM). *Communications Monographs*, 61(2), 113-134.

20210625-Z1-2: Covid pandemic (Ogiermann 2)

Time: Thursday, 25 June 2021, 13.30-15.30

Location: Zoom 1

“Money can buy health”: affective dispositions in commercial signs emerging from the COVID-19 pandemic

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¹The University of Hong Kong, Hong Kong S.A.R. (China)

²National University of Singapore

The COVID-19 pandemic has greatly affected the semiotic landscape of cities (Jaworski & Thurlow, 2010), resulting in a proliferation of pandemic-related signs. In Hong Kong, one category of signage is those marketing preventive health products, including masks, sanitizers, air purifiers and even probiotic supplements. In this paper, we combine an affect-analytic approach to semiotic landscape (Wee & Goh, 2019) with multimodal critical discourse analysis (Machin & Mayr, 2012), to explicate the instantiation of affects in such commercial signage. Our data comprise poster advertisements and storefront notices collected from public transport stations and shopping malls. Our goal is towards an understanding of how marketing strategies can be simultaneously interpersonal (activating certain audience dispositions) and ideological. Preliminary findings suggest that these signs associate health products with the affects of security and believability (Rundblad, Chilton & Hunter, 2006), thereby creating a counter-discourse to the affective regime of worries and uncertainty during the pandemic. This is achieved through the use of numerical figures (e.g. time needed to kill viruses) and lexical items pointing to health and immunity, and appeals to scientific discourse. Visually, photos show the endorsement by ‘health-oriented’ celebrities (e.g. athletes or former doctors). The positive affects established through showcasing the idealized image of the products are oftentimes coupled with the construal of individual responsibility for keeping oneself healthy. This is evident from the catchy yet controversial phrase ‘Money can buy health’ and an enlarged QR

code prompting the viewers to ‘purchase directly’. As the pandemic has become a ‘semiotic opportunity’ (Blommaert, 2005) for companies to tap on individual, neoliberal agency towards the marketization of health products, the ability for consumers to ‘buy health’ is foregrounded. Affects of security and believability are evoked through different discursive modalities, against the backdrop of the commercialization of healthcare and healthy living (Brookes & Harvey, 2014).

Blommaert, J. (2005). Situating language rights: English and Swahili in Tanzania revisited. *Journal of Sociolinguistics*, 9, 390-417.

Brookes, G., & Harvey, K. (2014). Peddling a semiotics of fear: a critical examination of scare tactics and commercial strategies in public health promotion. *Social Semiotics*, 25(1), 57-80.

Jaworski, A., & Thurlow, C. (2010). Introducing semiotic landscapes. In A. Jaworski & C. Thurlow (Eds.), *Semiotic landscapes: Language, image, space* (1-40). London: Continuum.

Machin, D., & Mayr, A. (2012). *How to do critical discourse analysis: A multimodal introduction*. London: Sage.

Rundblad, G., Chilton, P. A., & Hunter, P. R. (2006). An enquiry into scientific and media discourse in the MMR controversy: Authority and factuality. *Communication & Medicine*, 3(1), 69-80.

Wee, L., & Goh, R. B. H. (2019). *Language, space and cultural play: Theorising affect in the semiotic landscape*. Cambridge: Cambridge University Press.

The reception of lockdown measures during the Covid-19 pandemic in Athens and London: Insights from non-official public signage announcing closures.

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²National and Kapodistrian University of Athens, Greece

As the Covid-19 pandemic spread across the world, Greece and the UK handled the situation very differently. The British government was initially reluctant to implement restrictions of freedom and delayed the lockdown. Greece acted much more quickly to contain the virus, placing the health and safety of Greek citizens over the country’s recovering economy.

This comparative study examines how these differences are reflected in non-official public signage displayed on closed businesses in London and Athens during the lockdown in the spring of 2020. Given that the closures were part of legal measures enforced by the respective governments, strictly speaking, there was no need to announce them locally. The fact that many businesses chose to do so already suggests that these signs did more than merely communicate the closure, for instance by taking the opportunity to provide contact details and redirecting customers to online services.

Drawing on linguistic landscape studies (e.g. Blommert 2013) and interpersonal pragmatics (e.g. Locher & Graham 2010), this presentation will show how business owners in Athens and London reproduced official risk communication and supported governmental policies, thereby establishing an identity of responsible and caring citizens.

In our analysis of 294 English and 283 Greek signs we will focus on how the closures were framed (e.g. as a requirement of governmental policies or as motivated by concern for the wellbeing of customers and the wider community) and on the different ways in which advice was formulated. Our findings show that the Greek signs replicated more closely governmental messages and, at the same time, created a sense of community and shared responsibility. The English signs, in contrast, despite containing a much higher number of interpersonal features, often conveyed uncertainty.

Blommaert, J. (2013). *Ethnography, superdiversity and linguistic landscapes: Chronicles of complexity*. Bristol: Multilingual Matters.

Locher, M. A., & Graham, S. L. (eds.). (2010). *Interpersonal Pragmatics*. Berlin: Walter de Gruyter.

Covid-19 WhatsApp stickers and impoliteness in public signs in Oman

Najma Al Zidjaly

Sultan Qaboos University, Oman

In this paper, I identify a special type of public discourse that takes the form of personalized WhatsApp stickers or bite-sized memes created by Arab Omanis to share on WhatsApp during the Covid-19 pandemic. The Omani WhatsApp stickers act as public signs that simultaneously function as: i) carriers of information (i.e. they translate verbal government instructions into visual memes) and ii) critique of government public discourse (i.e. they act as metacommments). To arrive at the form and function of the created WhatsApp stickers, and their appropriation as public signs, I use a geosemiotic approach to public signs (Scollon and Scollon 2003) that situates any form of public sign linguistically, socially, culturally, and, in the case of my data, globally. I also draw upon relational approaches to impolite-oriented discourse (Locher and Bolander 2017) and research on Arabic cultural practices of lamenting and indirectness (Al Zidjaly 2017; Al Zidjaly et al. 2020) because the stickers created often engage in mitigated impolite discourse (by ridiculing government officials).

The data are taken from a larger project on Arabs and Covid-19. The data set consists of 200 public signs and WhatsApp stickers created and shared nationally by citizens in Oman to publicize and react to government discourse on Covid-19. The findings suggest that in creating and using personalized WhatsApp stickers Omanis positioned themselves as agentive participants in charge of their own lives, sending an indirect request for a new form of government relation where: i) the government works for the public, ii) the public is equal to the government, and iii) the government officials are held responsible for failures. The research contributes to digital discourse by examining new forms of public discourse in the understudied Arabic context and highlighting the use of Covid-19 as a resource to negotiate government-public relations in Oman.

Al Zidjaly, N. (2017). Memes as reasonably hostile laments: A discourse analysis of political dissent in Oman. *Discourse & Society*, 28(6), 573–594.

Al Zidjaly, N. Al-Moqbali, E. & Al Hinai, A. (2020). Food, activism, and Chips Oman on Twitter. In A. Tovaes and C. Gordon, *Identity and ideology in digital food discourse: Social media interactions across cultural contexts* (pp. 197-224). Washington, DC: Bloomsbury Press.

Locher, M. A. & Bolander, B. (2017). Facework and identity. In C.R. Hoffman and W. Bublitz (Eds.). *Pragmatics of social media*, 407—434. Berlin: De Gruyter Mouton.

Scollon and Scollon. (2003). *Discourse in Public: Geosemiotics*. London: Routledge.

20210625-Z1-3: Covid pandemic 3

Time: Thursday, 25 June 2021, 16.00-18.00

Location: Zoom 1

Humor and identity in Berlin's Covid-19 signs

Rita Tamara Vallentin

Europa-Universität Viadrina, Germany

The Covid-19 pandemic that has been having a grip on the world since the end of 2019 yielded significant changes and renewals in semiotic landscapes (Jaworksi/Thurlow 2010; Pütz/Mundt 2019) globally. An avalanche of signs related to the virus appeared in institutions, shops, restaurants and other locations of public life. They regulate behavior, display sanctions in case of non-compliance or point out specific rules related to the specific location.

I have compiled a corpus that consists of Covid-19 signs collected between March and August 2020 from the German capital Berlin, especially the neighborhoods of Friedrichshain,

Neukölln and Prenzlauer Berg. These are mostly known as rather gentrified and "hip" areas with international residents, mixed with families and some remaining long-established Berliners. The data contain displays of rules of conduct during the pandemic of cafés, restaurants and shops but also feature official indications of the city of Berlin or of local public transport.

The interplay of multilingual, graphic and intertextual features on the signs I focus on reveals an emotive, often witty and humorous translation of the official rules that is tailored to an implicit construction of the institutions' or shops' (corporate) identity through linguistic and graphic design. In these cases, the interactional meaning of the signs is changed from "bald-on-record" (Brown/Levinson 1987) directive elements regarding behavior during the pandemic by creating emotional attachment and possible identification. This is achieved by combining place-related imagery, puns and means of positive politeness while still communicating directive Covid-19 rules. Thus, the inevitable Covid-19 signs serve to establish "common ground" and to strengthen social ties between shops, restaurants or institutions and their customers.

Brown, Penelope; Levinson, Stephen (1987): *Politeness. Some universals in language usage.*

Cambridge: Cambridge University Press.

Jaworski, Adam; Thurlow, Crispin eds. (2010): *Semiotic Landscapes. Language, Image, Space.*

London/New York: Continuum.

Pütz, Martin; Mundt, Neele eds. (2019): *Expanding the Linguistic Landscape: Linguistic Diversity, Multimodality and the Use of Space as a Semiotic Resource.* Bristol: Multilingual Matters.

Credibility in hazard communication: the case of Oman's official Arabic discourse on Covid-19 and its English translation

Abdul Gabbar Mohamed Al-Sharafi

Sultan Qaboos University, Oman

A hazard is a potential harm or damage to people or the environment. Hazard communication is the act of communicating this potential harm to the public. It is primarily persuasive and it aims to convince the audience to adopt a particular perspective or take a specific course of action. Due to its persuasive nature, hazard communication depends heavily on credibility which is the quality of being reliable, believable and trustworthy. Hazard communicators create credibility in their discourse by using a range of pragmatic strategies such as transparency, empathy, accepting uncertainty and collaborating with credible sources (Lundgren, and McMakin, 2018; Renn and Levine, 1991). Credibility is, therefore, a key issue in hazard communication and it can determine the success or failure of hazard communication and the overall response of governments, communities and individuals to the hazard. It is, therefore, important to investigate how risk communicators use these strategies to build credibility in their discourse and it is equally important to investigate how these credibility-building strategies are communicated cross-linguistically and cross-culturally. Despite the crucial importance of credibility in constructing hazard communication, it has not received adequate attention in research, particularly with reference to its occurrence in cross-linguistically and cross-culturally constructed hazard communication.

Using the theoretical framework of discourse analysis, and a corpus of 183 official statements and 17 press conferences issued by the Omani Covid-19 Supreme Committee, this paper investigates how transparency, empathy, accepting uncertainty, and collaborating with credible sources are used to create credibility in the official Arabic discourse on Covid-19 in Oman. In addition, the paper investigates what set of strategies are used by translators to render these strategies into English and what set of social and cultural complexities characterize the translation landscape.

- Dryhurst, S., Schneider, C., R., Kerr, J., Freeman, A., L., J., Recchia, G., van der Bles, A., M., Spiegelhalter, D., & van der Linden, S. (2020). Risk perceptions of COVID-19 around the world, *Journal of Risk Research*, doi: 10.1080/13669877.2020.1758193
- Federici, F. and O'Brien, S. (eds.) (2020) *Translation in Cascading Crises*, London and New York: Routledge
- Holmes, B., J. (2008). Communicating about emerging infectious disease: The importance of research. *Health, Risk & Society*, 10 (4), 349-360, doi: 10.1080/13698570802166431
- Lundgren, R. E. and McMakin, A. H. (2018) *Risk Communication: A Handbook for Communicating Environmental, Safety, and Health Risks* (6th ed.), New Jersey: John Wiley & Sons.
- O'Brien, S. and Federici, F. (2020) Crisis translation: considering language needs in multilingual disaster settings, *Disaster Prevention and Management* 29 (2), 129-143.
- Peters, R. G.; Covello, V. T. and McCallum, D. B. (1997) The Determinants of Trust and Credibility in Environmental Risk Communication: An Empirical Study, *Risk Analysis*, 17(1), 43-54.
- Renn, O., & Levine, D. (1991). Credibility and trust in risk communication, in R.E. Kasperson and P.J. M. Stallen (eds.). *Communicating Risks to the Public* (1991) Amsterdam: Kluwer Academic Publishers, 175–218.
- Reynolds, B., & Seeger, M., W. (2005). Crisis and Emergency Risk Communication as an Integrative Model. *Journal of Health Communication*, 10 (1), 43-55, doi 10.1080/10810730590904571
- Sauer, B. (2010). *The Rhetoric of Risk: Technical documentation in hazardous environments*. Routledge: New York

Friday, 25 June 2021, Zoom 2, Translation of fiction and other texts

20210625-Z2-1: Translation of fiction and other texts

Time: Thursday, 25 June 2021, 10.30-12.30

Location: Zoom 2

Impoliteness and pragmatic preferences in the German translation of Harry Potter

Monika Pleyer

Universität Greifswald, Germany

Impoliteness in fictional texts has proven a fruitful research endeavour for pragmatics and literary studies, shedding light on diverse textual features such as characterisation (Pleyer 2015) or plot construction (Culpeper 1998), to name but a few. However, how these token structures are translated into another language, i.e. transmitted into a different pragmatic setting, is relatively unexplored territory in impoliteness studies.

In this talk, I present a qualitative, descriptive case-study on the translation of the *Harry Potter* series into German to address this research desideratum. Using a mixed-method approach that is informed by translation studies (e.g. Toury 1980), impoliteness studies (e.g. Culpeper 2011), and intercultural pragmatics (e.g. House 2006), the talk answers the questions of the placement of the translation within the German literary system, the translation of impoliteness tokens, and its influences on textual understandings for young readers.

The study results show a clear orientation to the domestication strategy (Klingberg 1986), i.e. the preferences of the German target culture; with a greater need for clarification for German readers; the translation thus occupies a different position in the literary system (see Toury 1980). In pragmatic terms, two main strategies of translating impoliteness tokens are apparent:

- 1) Impoliteness is generated through the use of the T/V system in German, which allows for more fine-grained ways of insulting the hearer that are not realised in the English original;
- 2) the German preference for greater directness in interpersonal communication may conceal the use of impoliteness tokens that rely on conversational indirectness (e.g. Culpeper's 2011 implicational impoliteness strategies).

This has the effect that impoliteness triggers might not be fully understood as such by German target readers. Further, characters who are characterised by a heavy, often unprovoked use of impoliteness triggers (esp. antagonists) may not be conceptualised as equally threatening by the child reader.

Culpeper, J. 2011. *Impoliteness: Using Language to Cause Offence*. Cambridge: Cambridge University Press.

Culpeper, J. 1998. "(Im)Politeness in Dramatic Dialogue." In: Culpeper, J., M. Short & P. Verdonk (eds.). *Exploring the Language of Drama. From Text to Context*. London; New York: Routledge, 83–95.

House, J. 2006. "Communicative Styles in English and German." *European Journal of English Studies* 10: 249–267.

Klingberg, G. 1986. *Children's Fiction in the Hands of the Translators*. Lund: CWK Gleerup.

Pleyer, Monika. 2015. "Identities and Impoliteness in Harry Potter Novels." In: Bainczyk-Crescentini, M., K. Ess, M. Pleyer, & M. Pleyer (eds.). *Identitäten / Identities: Interdisziplinäre Perspektiven*. Heidelberg: Universitätsbibliothek Heidelberg, 57–76.

Toury, G. 1980. *In Search of a Theory of Translation*. Tel Aviv: Porter Institute.

A socio-cultural investigation of non-standard literature in translation

Kotryna Garanasvili

University of East Anglia, United Kingdom

Beyond its role as a marker of identity in everyday life, non-standard language - including dialect, slang, colloquialisms and profanity - performs multiple functions in literature, including the conveyance of socio-cultural and political nuances. Negative stereotypes associated with non-standard linguistic devices often results in them being regarded as an inferior, incorrect - and impolite - usage of language, a linguistic taboo. However, writing in non-standard can become a powerful act of resistance, especially in minority cultures suppressed by the dominance of colonial languages, searching for their lost identities.

Conveying these nuances becomes especially important in translation. Non-standard language is commonly translated by transferring it into standard language, which results in the text suffering a loss of individual character. A possible solution to this loss is attempting to achieve an equivalent effect in translation using an existing dialect of the target culture or by creating a new one. However, it is also one of the most problematic challenges in literary translation, considering the inherent differences between languages and cultures.

Exploring novels written in regionally and socially marked non-standard language and focusing especially on Scots, Swiss German and Šiauliai Lithuanian dialects, as well as Irvine Welsh's *Trainspotting*, Pedro Lenz's *Der Goalie Bin Ig* and Rimantas Kmita's *Pietinia Kronikas* and their translations, my paper explores the possibilities of linguistic and socio-cultural equivalence between different forms of non-standard in literary translation, aiming to find alternative approaches and arguing that translating non-standard is an essential matter because of the variety of functions it performs in literature and the impact it has on both source and target cultural and political backgrounds.

Kmita, Rimantas (2016) 'Pietinia Kronikas'. Vilnius: Tyto Alba

Lenz, Pedro (2010) 'Der Goalie Bin Ig'. Luzern: Der gesunde Menschenversand

Welsh, Irvine (1994) 'Trainspotting'. London: Vintage

Ideology, (im)politeness and translator: comparison of two translations of Salinger's "The Catcher in the Rye" into Georgian

Manana Rusieshvili

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(Im)politeness has been examined from a number of perspectives, specifically, from the point of view of society and cross-cultural pragmatics (Brown and Levinson 1978; Mills 2003; etc.). For instance, Culpeper (2011: 23) maintains that impoliteness is sustained by expectations, and/or beliefs about social organisation, including, in particular, how a person's or a group's identities are mediated by others in interaction. Mills (2005) notes that impoliteness is concerned with problems of agreement over the assessment of the social standing of individuals in relation to one another in a certain Community of Practice.

Translation is frequently viewed as a pragmatic, sociolinguistic and intercultural act. From this standpoint, while translating a culturally bound text, the translator is expected to first identify the norms of appropriateness [and (im)politeness] accepted in a given Community of Practice and then assess a given utterance as appropriate [(im)polite] through comparing it to the social norms ruling it.

This paper will compare two translations of "The Catcher in the Rye" by J. Salinger into Georgian made in two different periods. Interestingly, the first translation was made in the 1960s during the Soviet times with strict censorship rules whereas the other translation was made later, in the 21st century, after Georgia gained independence from Russia.

The research will focus on relevant linguistic, as well as sociolinguistic and (im)politeness markers (slang and taboo words) of the original text and the ways of their transposition into the two translations made in two different ideological epochs. The interrelationship between the translators' ideological positioning based on the accepted norms and censorship regulations of the period and pragmatic aspects of meaning-making means will be revealed and their connection to humour, irony and gender will be explored.

Brown, P. & Levinson, S. C., (1987). *Politeness: Some universals in language usage*. Cambridge: Cambridge University Press.

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20210625-Z2-2: Translation of fiction and other texts

Time: Thursday, 25 June 2021, 13.30-15.30

Location: Zoom 2

Politeness in translation- a case study of Molière's plays translated into English

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²The University of Cambridge, United Kingdom

In 2019, playwright John Donnelly wrote a new version of Molière's *Tartuffe* and in 2006, Patrick Marber wrote *Don Juan in Soho*, a modernized version of Molière's *Le Festin de Pierre*. Both these plays present a contemporary twist on these popular classics. However, in modernizing the characters and their speech, the adaptations lose a crucial characteristic of the way in which the principal characters engage with their interlocutors. Both *Tartuffe* and *Dom*

Juan are duplicitous and manipulative, and know how to flatter their victims with obsequious language. Their discourse is marked by their careful and courteous speech- their politeness a way to disarm their victims and express untruths in an ambiguous manner. This paper will analyse the various expressions of politeness and will consider the ways in which these might be replicated when translated into English. By examining several translations of the same scenes, the crucial importance of markers of politeness will be underscored. We will show their importance to fully appreciate the ways in which the characters in these plays operate. Neglecting these in translation loses much of the power of the original. Critics such as Shoshana Felman have examined Dom Juan in terms of speech act theory[1] and politeness in early modern France has been investigated from historical and sociological perspectives[2]. This paper, however, proposes an original way of underscoring the discourse of the interlocutors in a way that draws attention to challenges from the perspective of translation, and illustrates how politeness is a cornerstone of the comedic action.

1. See Shoshana Felman, *Le Scandale du corps parlant: Don Juan avec Austin, ou La séduction en deux langues* (Paris : Seuil, 1980).
2. See, for example, Peter Burke, *The Art of Conversation* (Ithaca, NY: Cornell University Press, 1991); Elizabeth Goldsmith, *Exclusive Conversations: The Art of Interaction in Seventeenth-Century France* (Philadelphia: University of Pennsylvania Press, 1988) and Peter France, *Politeness and its Discontents: Problems in French Classical Culture* (Cambridge: Cambridge University Press, 1992).

The Translation Landscape of Thessaloniki: Findings from a cross-disciplinary approach to translated texts in public spaces.

Christopher James Lees

Aristotle University of Thessaloniki, Greece

The purpose of this paper is to present the key qualitative findings to date from my research on texts that have been translated from Greek into English in Thessaloniki's public spaces. Specifically, my research argues for a cross-disciplinary approach, drawing from sociolinguistic and ethnographic methodology used in Linguistic Landscape research (Blommaert 2013, Androutsopoulos 2014 Blommaert & Maly 2014), whilst also taking into account the need to combine approaches from the *Sociological Turn* in Translation Studies, which have largely adopted Bourdieu's concept of *habitus* (1977, 1989) in an attempt to place the translator as a social being at the centre of related academic enquiry (Pym 2006, Wolf & Fukari 2007, Angelelli 2014).

The qualitative findings that shall be presented here derive from public texts that can largely be grouped into the following categories: official signs and notifications; ad hoc signs and notices; and translated texts in private businesses providing services. My presentation will discuss key social aspects indexed in the translations and ethnographic data related to superdiverse intercultural contact, the identity of the translator, and translation practices. At the same time, it will attempt to demonstrate the value in combining and refining approaches from Sociolinguistics and Translation Studies, so as to better interpret the significant social aspects of translated texts visible in city spaces, as well as the identity of the translator(s) behind them.

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Switching codes in Algerian Manga: I swear and I am ironic/sarcastic in Arabic not in French

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University of Sciences and Technology of Oran Mohamed Boudiaf (USTO-MB), Algeria

Comics[1] have become the center of tremendous studies on the psychological, sociological and even philosophical fields with scholars focusing on different aspects of this medium by combining different approaches ranging from constructivism, structuralism, to cognitive and applied linguistics. This study aims foremost at exploring irony/sarcasm and swearing under Code Switching in “Houma Fighter” trilogy, an Algerian manga by Said Sabaou. Our investigation lays primary in discovering the reasons why, characters of this manga and namely “the black cat” swears and is ironic and sometimes sarcastic in Arabic in a manga all written in French. Since our manga depicts society, a comparative study was done to show whether characters of the manga are society’s archetypes. For this a questionnaire was submitted to 116 persons, males and females of different ages and of different social backgrounds. The primary idea is to know if the informants and the fictional characters use Code Switching the same way and whether switching to Arabic for swearing and for being ironic is purposive or is done because of some cultural constraints. Attempts to find answers to those questions were done using Myers-Scotton Markedness Model and supported by (im)politeness theories and views. In light of this theory, it had been noticed that irony/sarcasm and swearing are used to create stylistic effects. The author makes use of Code Switching by displaying swear words through the black cat character. By doing so, he confirms that choosing one variety over another is purposive and done as claimed by Myers-Scotton for optimization, getting the best outcomes and being echoic

[1] Comics is an ‘extension including newspaper comic strips, mainstream, underground and ‘alternative’ comic books, graphic novels, one-off comics in magazines, photocomics, webcomics, and manga.

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20210625-Z2-3: Translation of fiction and other texts

Time: Thursday, 25 June 2021, 16.00-18.00

Location: Zoom 2

Will you shut up, man? The translation of forms of address in the Portuguese press

Rita Faria

Universidade Catolica Portuguesa, Portugal

Forms of address signal the choice of the speaker in representing the addressee by means of linguistic forms. In European Portuguese (EP), these forms can be nominal, pronominal or verbal, and over the years have moved towards less ritualised interactional styles and have truly become the focus of "linguistic struggle" (Watts 2003). Forms of address are linguistic, cognitive attempts to represent the addressee and the demographic aspects (age, occupation, etc.) that traditionally governed the choice of linguistic address have given way to more flexible patterns of localised negotiation in order to achieve the complex and very often disparate communicative goals that speakers may have. In view of this, examining the translation of forms of address may prove a fruitful task insofar as the translator must appropriately render the cultural and pragmatic factors which shape the representation of the addressee in the source language into a coherent form of address in the target language. This paper will examine how forms of address in the 30th September 2020 US presidential debate between Joe Biden and Donald Trump were rendered in the Portuguese press (particularly Joe Biden's "will you shut up, man") and whether these translation choices can enlighten us as to the potential of forms of address to represent the addressee by means of more or less aggression and/or impoliteness. A working hypothesis is that the difference instances of translation of forms of address seek to

achieve “perlocutionary equivalence” (Hickey 1998) by using forms of address as implicatures conveying aggression.

Translating conflict in fictional data, a case study

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²University of Lyon 3, France

As part of a more extensive study, this paper aims to answer the following questions: which strategies do fictional characters deploy during interaction to implicitly or explicitly convey and negotiate offensive or unpleasant contents in conflictual situations? How are such strategies rendered or altered in translation? To answer these questions, my framework combines three areas: interpersonal pragmatics (Locher and Graham 2010), with a focus on im/politeness and relational work, the pragmatics of fiction, and translation studies, in a cross-cultural comparative way. Fictional texts constitute an interesting source of data in their own right, non-applicable to real-life data and nonetheless natural-occurring data. Ideologies of appropriate comportment are transported in fictional and non-fictional data alike, although through different means. Moreover, literature is a means to transmit culture standards and is in many aspects a stylization of real-life situations (Jucker and Locher 2017). This paper, through a qualitative analysis of conflictual scenes taken from a self-compiled trilingual parallel corpus of contemporary and realistic short stories, illustrates how interpersonal conflict negotiation between fictional characters is reported from English as a source language into two target languages, French and Italian, against the backdrop of the literature on real-life discourse. I use conflict as a window to observe how potentially face-threatening behavior is negotiated through im/polite language (see Bousfield 2013). Preliminary findings shed light on strategies specific to fictional texts compared to purely conversational data due to the intervention of the narrator. In translation, shifts in direct-indirect strategies (e.g. hedges) in dialogues differentiate the target language from the source language without fully reflecting strategies indexing conflict in the target language cultural systems. Such shifts do not only convey cultural generalizations (cf. House 2018) but reveal specific choices translators make to render conflict across different cultural contexts, making the target language a rather dynamic device.

Bousfield, D. (2013). Face in conflict. *Journal of Language Aggression and Conflict*, 1(1), 37–57.

Jucker, A. H., & Locher, M. A. (2017). Introducing Pragmatics of Fiction: Approaches, trends and developments. In Locher, M. A., & Jucker, A. H. (Eds), *Pragmatics of Fiction* (pp 1-21). De Gruyter Mouton.

House, J. (2018). Translation studies and pragmatics. In Ilie, C., & Norrick, N. R. (Eds.), *Pragmatics and its Interfaces* (pp 143-162). John Benjamins Publishing Company.

Friday, 25 June 2021, Zoom 3, CMC and relational work

20210625-Z3-1: CMC and relational work

Time: Thursday, 25 June 2021, 10.30-12.30

Location: Zoom 3

Relational work in the ride-sharing economy: a cross-linguistic study of BlaBlaCar in Spain and United Kingdom

María de la O Hernández-López

Pablo de Olavide University, Spain

The last few years have witnessed the raise of ‘sharing economy’ platforms, in which individuals interact directly with other users in order to obtain a specific service (e.g., accommodation), while the marketplace website is maintained by a third party (Botsman/Rogers 2011). Besides individual interaction, online reviews are their main trust and reputation mechanism. Among the many types of businesses that are on offer nowadays (e.g. EatWith, Sitly, Uber, Airbnb, etc.), the carpooling economy is becoming increasingly popular in Europe, especially among younger generations of drivers. BlablaCar and Amovens are two popular examples of carpooling.

This study examines 600 online reviews taken from BlaBlaCar in Spain (www.BlaBlaCar.es) and the United Kingdom (www.BlaBlaCar.co.uk) so as to, first, understand how users enhance face via their written reviews, and second, compare the type of relational work (Watts 1989, Locher 2006) that is developed in both versions of the platform. The results show that being polite seems to be the norm (hence being politic), while being rude or offensive is rare or non-existent in the website. While the data gathered may initially lead us to think that cultural differences may be drawn, the analysis reveals that relational work and face enhancement strategies are rather homogeneous in both data sets. Globalization, the importance and impact of virtual communities of practice (Dubé et al 2005), users’ age range, and the peculiarities of computer-mediated communication overall have homogenized the linguistic choices made by Spanish and British users in this specific context. The specificities found in both languages, therefore, show that relational work online is becoming global, and that younger generations are shaping their own way of being polite online, regardless the language used, in this particular case. In sum, this cross-linguistic study shows how globalization and the sense of community belonging have an impact on relational work in the virtual world.

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Online disagreement and (im)politeness in WhatsApp groups: A contrastive study of Spanish family members and workmates

Lucía Fernández-Amaya

Pablo de Olavide University, Spain

Disagreement and impoliteness in a Spanish family members' WhatsApp group was examined by Fernández-Amaya (2019). The main purpose of this talk is to compare the results obtained in this previous study with a new corpus that features arguing workmates. This study looks at the different linguistic strategies that participants deploy when taking up opposing stances on a moral conflict, characterized by polarized language (Bou-Franch and Garcés-Conejos Blitvich 2014): feminism in the case of the family members and politics in the case of the workmates. After analysing the conversations using categories of disagreement strategies proposed by previous authors (Pomerantz 1984, Brown and Levinson 1987, Rees-Miller 2000, Locher 2004, Kreutel 2007, Malamed 2010, Shum and Lee 2013) a total of 427 instances of disagreement were identified in the family corpus and 161 in the workmates' interactions. Moreover, a multimodal analysis was carried out to take into consideration the function of multimedia elements and emojis (Dresner and Herring 2010, 2013, Yus 2014, 2017, Sampietro 2016a, 2016b, Aull 2019).

The main results indicate that the most common strategy in both corpora is "Giving opposite opinions". This is to be expected since the members of the family have diverse stances regarding feminism and the workmates show different political orientations. Nevertheless, the rest of the results display very significant dissimilarities, being the most noteworthy the higher presence of disagreement in the family WhatsApp group. This higher tolerance to disagreement is corroborated by the choice of linguistic strategies made. Whereas the second most used strategies in the family corpus were "Giving emotional or personal reasons" and "Giving negative comments", in the workmates' interactions these were "Using mitigating expressions" and "Token agreement". Thus, in the corpora under research, the expression of disagreement seems to be less face threatening for family members than for work colleagues.

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The conventionalization of mock impoliteness in Roast!

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Conventionalization has been discussed in relation to politeness (Terkourafi 2003, 2005, 2015), impoliteness (Culpeper 2010, 2011) and mock politeness (Wang/Taylor 2019). However, little has been said about the conventionalization of mock impoliteness. This research explores the conventionalization of mock impoliteness in a Chinese online talk show – *Roast!*, in which mock impoliteness speech events frequently occur. Adopting Terkourafi's definition of conventionalization, which is based on the frequency of the co-occurrences between language forms and specific contexts, this paper adapted Culpeper's (2011) and Wang/Taylor's (2019) methods in identifying conventionalized mock impoliteness formulae in the data emerged from *Roast!*. This paper focuses on variations of rhetorical questions and imperatives that are associated with the interpretation of mock impoliteness in Mandarin Chinese, which have been identified from the mock impoliteness speech events in the show. A range of queries for rhetorical questions and imperatives are thus generated for further corpus research. A corpus-based approach was then adopted to verify whether rhetorical questions and imperatives are conventionally associated with (im)politeness in a large corpus - Center for Chinese Linguistics (CCL, around 581,794,456 characters). The results of the corpus data and the analysis of the data from the show *Roast!* indicate that within the context of the show *Roast!*, a number of formulaic usages of rhetorical questions and imperatives (often co-occurring with clause periphery markers and/or certain paralinguistic cues) can be considered as conventionalized mock impoliteness formulae. Interestingly, in contrast with what is normally assumed in most language-change studies, the analysis shows that conventionalization, when is highly contextually driven, may occur in very short time span. This paper also discusses the role of clause periphery markers and paralinguistic cues in encoding intersubjectivity as an overt marker of rapport management (Tantucci/Wang 2018, 2019), as their collocation with rhetorical questions and imperatives was observed in the data.

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20210625-Z3-2: CMC and relational work

Time: Thursday, 25 June 2021, 13.30-15.30

Location: Zoom 3

“What’s the most Karen thing you have seen?” Perceptions of offense as a vehicle for spreading a gender stereotype in a transnational online community

Mohamed Ramzi Ghanmi

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This paper investigates the recent viral spread of the ‘Karen’ gender stereotype. Specifically, it examines how this epithet has evolved from an internet meme that mocks middle-aged American women who are perceived as aggressive and racist (Stollznow 2020) to a global stereotype of females of different ages who are judged to be “impolite” or “rude” in Europe, Asia, and the Middle East. The stereotype has recently gained wide media attention (e.g. Freeman 2020, Nagesh 2020). However, scholarly work is missing as to who are actually seen as ‘Karens’ and what exactly leads to the perception of their language as offensive. The present study seeks to fill this gap by analyzing 140 comments on a post that was published on the 9GAG social network, an internet platform that draws 150 million users each month from almost every existing country. The author of the post asked other users to report “the most Karen thing” they have seen. Many of these users reported incidents in which they felt verbally offended by females or where they offended females but thought their reactions were “exaggerated”. The main analytical framework adopted is Spencer-Oatey’s (e.g. 2005, 2008) ‘rapport management’, which uses the concepts of *face* and *sociality rights* to analyze rapport sensitive incidents. Preliminary findings show that similar perceptions of offense, when reported in a mutually intelligible language, tend to strengthen the negative stereotype and facilitate its proliferation across different cultures.

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A neo-Gricean approach to implicit insults in English and Spanish fora

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The anonymity of forums seems to foster heated discussions where participants often vent their thoughts and opinions away (e.g. Richet, 2011; Goodman and Rowe, 2014). Often, these discussions escalate to direct verbal aggression and abuse towards those who hold opposite views. However, the risk of being expelled from the forum by its administrator(s) (Kretzenbacher, 2011) may force its members to opt for more implicit ways of abusing others rather than the direct use of, for example, insults or taboo words. Implicit insults are context-dependent and do not have a specific linguistic realisation (Ocaña Loor, 2020). In practical terms, this means they are more elusive for the analyst as they cannot be searched automatically. A second issue they raise is the difficulty to establish systematic criteria so as to determine what constitutes an implicit insult rather than relying on mere intuition. Keeping the above in mind, this paper has a two-fold aim. First, we intend to test a neo-Gricean approach (Levinson, 2000; Huang, 2010) for the identification and analysis of implicit insults. Secondly, our objective is to contrast how implicit abuse is carried out in two comparable corpora of English and Spanish fora. It is hypothesized that, given their general preference for communicative implicitness (House, 2006), English users may resort to more implicit abuse than their Spanish counterparts. To that purpose, two corpora of 100,000 words each were gathered in English and (Peninsular) Spanish on a wide range of topics (e.g. politics, leisure, health, etc.). Preliminary results show that adopting a neo-Gricean approach may indeed help in the identification and analysis of what constitutes an implicit insult. Secondly, the data show a contrast between English implicit insults, which tend to creatively bend Levinson's Q-principle as opposed to Spanish implicit insults, which often favour the M-principle and base implicitness on typographic alteration.

Goodman, S. and Rowe, L. (2014). 'Maybe it is prejudice... but it is NOT racism': Negotiating racism in discussion forums about Gypsies. *Discourse & Society*, 25(1), 32-46.

House, J. (2006). Communicative styles in English and German. *European Journal of English Studies*, 10(3), 249-267.

Huang, Y. (2010). Neo-Gricean pragmatic theory of conversational implicature. In *The Oxford handbook of linguistic analysis*, Oxford: Oxford University Press (pp. 615-640).

Kretzenbacher, H. (2011). Addressing policy on the web: Netiquettes and emerging policies of language use in German internet forums. In C. Norrby and J. Hajek (Eds.), *Uniformity and Diversity in Language Policy: Global Perspectives*. Toronto: Multilingual Matters (pp. 145-226).

Levinson, S. C., (2000). *Presumptive meanings: The theory of generalized conversational implicature*. MIT press.

Ocaña Loor, J. G. (2020). The compliment as a social strategy: a discourse analysis of on-line compliments and insults. *ODISEA. Revista de estudios ingleses*, (20), 35-64.

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“We got a wild Karen here”: making public conduct sanctionable on social media

Linda Walz¹, Natalie Flint², Jack Joyce²

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Everyday interactional conduct is increasingly finding its way into the realm of social media such as TikTok, YouTube, Twitter and Facebook in the form of recordings of social interactions that have been spontaneously produced by participants or bystanders (Goffman 1979). The production and sharing of such recordings results in the transposition of a social encounter from one context and audience to another, such that it becomes recognisable as part of a larger conversation or meme, and sanctionable or laughable for its new online audience. Salient examples are the branding of social actors as ‘snowflake’, ‘boomer’ and ‘Karen’. The prominence of this phenomenon raises questions of how interactional conduct becomes observable as transgressive and sanctionable, and how the transposition into social media serves to impose public accountability.

This research addresses this phenomenon by exploring recordings of social interactions that feature categorisations of interactants as ‘snowflake’, ‘boomer’ or ‘Karen’ either during the interaction or afterwards on social media. Our collection comprises 31 recordings from encounters in public spaces and features conduct being formulated in the terms described above. We use conversation analysis (Heritage 1984) and membership categorisation analysis (Hester and Eglin 1997; Housley and Fitzgerald 2002) to explore both the interactions themselves and how interactional moments are subsequently categorised and labelled (Enfield and Sidnell 2017). The preliminary findings indicate that each of these terms targets a speaker who is exhibiting entitlement over the matters at hand, and is apparently doing so because of their age/gender/race. Indeed, these terms magnify the culpability by packaging the interactional transgression with the interlocutors’ ostensible categorial status. By exploring how transgressions are worked up in everyday talk and online, this research thus aims to shed light on how accountability is linguistically and socially imposed.

Enfield, N. J. and Sidnell, J. (2017) *The concept of action*. Cambridge: Cambridge University Press.

Goffman, E. (1979) Footing. *Semiotica*, 25(1-2), 1-30.

Heritage, J. (1984) *Garfinkel and ethnomethodology*. Cambridge: Polity.

Hester, S. and Eglin, P. (eds.) (1997) *Culture in action: studies in membership categorization analysis*. Washington: University Press of America.

Housley, W. and Fitzgerald, R. (2002) The reconsidered model of membership categorization analysis. *Qualitative Research*, 2(1), 59-83.

20210625-Z3-3: CMC and relational work

Time: Thursday, 25 June 2021, 16.00-18.00

Location: Zoom 3

Impoliteness in online reactions on media reports of the 2019 Nigerian presidential election victory declaration

Chuka F. Ononye, Stephen R. Ikenwa

University of Nigeri, Nigeria

As a democratic mechanism of ensuring legitimacy in governance, election processes and results have become very sensitive. The fairness of these is usually judged by citizens’ physical and online reactions. In Nigeria, for example, post-election reactions have been well documented especially in social scientific studies, with little attention paid by language scholars to citizens’ use of language to express their satisfaction of election results. The paper explores

impoliteness strategies and their linguistic forms in online comments on the 2019 Nigerian Presidential Election result declaration by the country's Independent National Electoral Commission (INEC). This is motivated by the fact that online reactions, just like online voting, are not always considered a genuine opinion platform. For data, over 150 online trail comments on two reports of INEC chairman's victory declaration were purposively sampled from two online newspapers (*Sahara Reporters* and *Premium Times*), and subjected to content analysis, with insights from Culpeper's impoliteness model and aspects of Halliday's transitivity theory. Three impoliteness strategies are found in the data: affective, coercive, and entertaining impoliteness. Affective impoliteness, being the most preponderant, is associated with individuals who seem aggrieved with the elections results, and most of their impolite utterances are addressed to INEC. Coercive and entertaining strategies are chiefly used by individuals who identify with the winner party/candidate; and their impolite utterances are mostly directed at the aggrieved group as a way of mocking and implicitly advising them to accept the reality and/or join the winning team. Four patterns of clause process are observed across the three impoliteness strategies. They are mental, relational, material, and verbal (in order of preponderance). With the noticeable predominance of affective impoliteness realized with mental and relational processes, it can be inferred that the Nigerian virtual community may have been dissatisfied with the 2019 election outcome.

- Bousfield, D., & Jonathan, C. (2008). Impoliteness. Special Issue of the Journal of Politeness Research, 4(2), 161-337.
- Culpeper, J. (2011). *Impoliteness: Using language to cause offence*. Cambridge: Cambridge University Press.
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- Premium Times. "2019 election: Atiku's server 'results' fake — INEC." <https://www.premiumtimesng.com/news/top-news/325228-2019-election-atikus-server-results-fake-inec.html>. Accessed 19 March, 2019.
- Sahara Reporters. "It's Official: INEC declare Buhari winner of Nigeria's presidential election." <http://saharareporters.com/2019/02/26/its-official-inec-declares-buhari-winner-nigerias-presidential-election>. Accessed 19 March, 2019.

Spanish heritage speakers' perceptions of impoliteness on Twitter: Frames and expectations

Victor Garre Leon, Dale A. Koike

The University of Texas at Austin, United States of America

This study combines first- and second-order approaches to impoliteness as perceived by Spanish Heritage Speakers (HS) in the US, as found in the Twitter account held by the Academia Mexicana de la Lengua (AML). Departing from recent studies of European Spanish (Koike et al., forthcoming), we argue that impoliteness must be studied from the perspective of the individual, reflecting their background experiences and communities' norms. The goals are to examine how impoliteness readings vary among viewers who presumably represent diverse backgrounds (HS in Texas and native Spanish speakers in Mexico), if the differences and similarities in the viewers' opinions of the tweets reveal their expectations and frames of impoliteness, and whether the results support Bousfield's (2008) impoliteness categories and a frame-based notion of impoliteness.

A total of 35 reactive tweets published between April-September 2020 were collected, generating a dialogue of different opinions of (dis)agreement. Forty participant-viewers (e.g., 20 Texas Spanish HS and 20 speakers from Mexico) rated each tweet in a survey and provided judgments and comments on the perceived impoliteness on a 5-point scale. This approach to

analysis approximates the concept of first- and second-order distinctions in politeness research (see Garcés-Conejos Blitvich 2020) in which, on one level, the tweeters evaluate what they and others are saying to the AML on the website, while on another level, the viewers of this study evaluate those tweets externally.

Results showed that participant-viewers revealed some commonalities among subgroups in terms of cultural orientation towards politeness norms, as well as individual differences in terms of expectations. These findings suggest the limitations of previous impoliteness frameworks, which apply mostly to face-to-face interactions. Our research points to a need to develop a framework of impoliteness to account for the complexity of the interactions in social media and consider an analysis at individual and community levels.

Bousfield, Derek. 2008. *Impoliteness in interaction*. Amsterdam: John Benjamins.

Garcés-Conejos Blitvich, Pilar. 2020. Impoliteness and conflict in Spanish. In Dale A. Koike & J. César Félix-Brasdefer (eds.), *The Routledge Handbook of Spanish pragmatics: Foundations and interfaces*, 371-386. London/New York: Routledge.

Koike, Dale A., Víctor Garre-León & Gloria Pérez-Cejudo. Forthcoming. Twitter and the Real Academia Española: Perspectives on impoliteness. *Journal of Politeness Research: Language, Behavior, Culture*.

Multimodality and resisting (gendered) impoliteness in eSports

Sage Graham, Dena Arendall

University of Memphis, United States of America

Sports (including eSports) have long been recognized as an arena where behaviors ‘in-game’ both reflect and influence ‘out-of-game practices (e.g. Ensslin, 2012; Gee, 2003, 2015, 2019). Research on eSports specifically has found that misogyny and toxic masculinity are prevalent (e.g. Graham, 2018), for example, found that eSports allow impoliteness and aggression against female gamers, positioning them as inferior, unwelcome, or peripheral. Much of the research on misogyny and toxic masculinity in eSports has focused on written and verbal manifestations of impoliteness, but there is less research on how impoliteness is created/reinforced via other multimodal channels (e.g. still images, screen layouts, camera angles, and pre-programmed AI participation). In this study we take an interactional sociolinguistic approach in exploring commonalities across gamers, examining their use of the multimodal facets of the communicative platform while being mindful of the ways that the transfer from the verbal to the visual is a kind of intersemiotic translation. Using 20 hours of *League of Legends* matches recorded from the game streaming platform Twitch.tv, we assess how female gamers establish themselves as credible professional athletes using multimodal strategies to pre-empt, resist, and respond to impoliteness and gender bias. We then explore their use of multimodality in their Twitch profiles as they balance identities as ‘fierce competitors’ in-game with (polite & ‘ladylike’) feminine identities out-of-game.

Ensslin, A. (2012). *The Language of Gaming*. Basingstoke: Palgrave Macmillan.

Gee, J. P., (2003). *What Videogames Have to Teach Us about Learning and Literacy*. New York: Palgrave Macmillan.

Gee, J.P. (2015). *Unified Discourse Analysis: Language, Reality, Virtual Worlds and Video Games*. New York: Routledge.

Gee, J.P. (2019) Afterword. In Ensslin, Astrid & Balteiro, Isabel. *Approaches to Video Game Discourse: Lexis, Interaction, Textuality*. New York: Bloomsbury, pp 305-310.

Graham, Sage (2018) Impoliteness and the moral order in online gaming. *Internet Pragmatics* 1:2, pp 303-328.

Friday, 25 June 2021, Zoom 4, AVT / Audiovisual translation

20210625-Z4-2: AVT/ Audiovisual translation

Time: Thursday, 25 June 2021, 13.30-15.30

Location: Zoom 4

Aisatsu and multimodality in Japanese films with French subtitles

Chantal Claudel

Paris Nanterre University, France

The expression of interpersonal relationships in Japanese involves the use of all kinds of politeness formulas – which belong to the *aisatsu* – which express the level of relationship between the interlocutors and/or with the person of whom the interlocutors speak. The problem of translating rituals in film subtitles arises because of their frequency of use and the distance of their semantics from one language to another, the source language, Japanese, being very far from the target language, French, especially as regards the expression of relationship. Thus, certain rituals that are part of *aisatsu* (Ide 2009: 18), such as for example the request for benevolence, *dôzo yoroshiku o-negai shimasu* (literally: *I beg you, please, to treat me with kindness/take care of me*) do not necessarily find a correspondence in French.

Given the distance of the two languages and cultures under study, what are the strategies adopted by the subtitlers to account for ways of saying that do not coincide with each other? What is it about the contextual environment that allows a ritual such as *dôzo yoroshiku o-negai shimasu* to be translated in a way that is far from its literal meaning while remaining faithful to what it says about the relationship between the interactants? The choices made by the translator-subtitler must of course be enlightened by the technical constraints that weigh on him.

We will show how the translator takes into account both the polite formulas stated in Japanese, the technical constraints (of length, readability, ...) (Becquemont 1996: 151), the situational logics and the mimo-gestural behaviors (cf. Brown & Winter 2018: 32-33) of the actors in order to decide whether or not to translate them, and of course, the translation proposed as a subtitle.

- Becquemont, D., 1996. Le sous-titrage cinématographique : contraintes, sens, servitudes. In Gambier Y. (éd.), *Les transferts linguistiques dans les médias audiovisuels*. Villeneuve-d'Ascq : Presses universitaires du Septentrion, 145-155.
- Brown, L., Winter, B., 2018. Multimodal indexicality in Korean: “doing deference” and “performing intimacy” through nonverbal behavior. *Journal of Politeness Research*, 15 (1), 25-54.
- Ide, R., 2009. Aisatsu. In Senft G., Östman J.-O, Verschueren J. (ed.), *Culture and Language Use*. Amsterdam/Philadelphia: John Benjamins Publishing Company, 18-28.
- Laks, S., 2013. Le sous-titrage de films. Sa technique - son esthétique, (1ère ed. 1957) par Simon Laks (re-publication) *L'écran traduit*, Hors-série n°1, <https://beta.ataa.fr/revue/hors-série-n-1> (consulté le 17-09-2020)
- Lederer, M., 1994. *La traduction aujourd'hui, Le modèle interprétatif*, Paris, Hachette
- Lederer, M., 2003. *Translation - The Interpretative Model*, Manchester, St Jerome publishing
- Locher, M. A., 2020. Moments of relational work in English fan translations of Korean TV drama, *Journal of Pragmatics*, n° 170, 139-155.
- Şerban, A., 2008. *La traduction audiovisuelle, Approche interdisciplinaire du sous-titrage*, Bruxelles, De Boeck
- Taylor, C. J., 2003. Multimodal Transcription in the Analysis, Translation and Subtitling of Italian Films, *The Translator*, 9:2, 191-205, DOI: 10.1080/13556509.2003.10799153

Contrastive analysis of English fan and professional subtitles of Korean TV Drama

Thomas C. Messerli, Miriam A. Locher

University of Basel, Switzerland

The modalities of subtitle translation from the spoken source dialogue to the written target text include well-known constraints (time, space, reading speed, etc.), which lead to particular effects on language including levelling, i.e. the loss of variation present in the source text. Fansubtitles, produced by amateurs rather than professionals, have been shown in qualitative studies to stand out as being more source-text oriented and thus to foreground facilitation of access to source text and culture over aesthetic concerns and readability of the target text. Our previous work (Locher and Messerli 2020) has confirmed this tendency also for fansubtitles of Korean television Drama on *Viki*, a streaming platform that distributes Korean and other Asian videostreams to an international audience. We noted such effects as comments by subbers to explain Korean cultural practices as well as an appeal to common ground by borrowing Korean terms.

Starting from our qualitative work and from the hypothesis that fansubtitles and professional subtitles are systematically different, our study employs corpus-assisted discourse analysis to contrast two sets of English subtitles from 34 Korean dramas – fansubtitles from *Viki* and professional subtitles from *Netflix*. In order to explore what differences there are in “aboutness”, in formality/informality and more generally in variety between the two types of texts, we compare the subcorpora in terms of keyness, n-grams and formality-markers. We further treat the individual Korean dramas as case studies and compare the subcorpora pairwise in order to (a) corroborate that our overall findings hold true also when looking at a smaller, more homogenous dataset and (b) point us to examples of statistically significant differences which we then explore qualitatively based on extracted concordances.

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

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

Messerli, Thomas C., & Locher, Miriam A. (2021). Humour support and emotive stance in comments on K-Drama. *Journal of Pragmatics*, 178, 408-425. <https://doi.org/10.1016/j.pragma.2021.03.001>

Friday, 25 June 2021, Zoom 4, Interaction and translation

20210625-Z4-3: Interaction and translation

Time: Thursday, 25 June 2021, 16.00-18.00

Location: Zoom 4

“So my job is translating from professional cook to home cook”: Cookbook writers talk recipes on “Food to Words” podcast

Alla Tovares

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Recipes can be understood as “translations” or resemiotizations (Iedema 2003) of cooking into language. Because modern cookbooks target nonprofessionals, recipe writing also entails “translating” culinary expertise to amateur cooks, including regarding ingredients, measurements, tools, and step-by-step procedures. While linguists have explored the structures, vocabulary, and social meanings of recipes as (multimodal) texts (Norrick 1983, 2011; Cotter

1997; Diemer 2013), the voices and perspectives of the creators of these texts remain underexplored. This study integrates Goffman's (1981) production format and Silverstein's (1993) metapragmatic discourse to analyze metacomments made by three cookbook authors, one of whom also writes a food column, on an episode of "The Allusionist" podcast called "Food to Words." It demonstrates how these writers craft "the verbal ingredients of a well-written recipe" as well as themselves as translators of cooking expertise. The analysis shows that cookbook writers not only construct themselves as *authors* of the recipes but also as *principals* who take responsibility for the success or failure of readers (the recipe *animators*) in the kitchen ("It's quite a weighty responsibility to be responsible for someone's dinner or their birthday cake"). Writers' verbalized approaches to writing effective recipes index their metapragmatic awareness and match Gricean maxims (e.g., "making sure everything is spelled out enough that people can successfully cook from it, but not so much that someone's is going to look at it and be like, 'Do you think I'm an idiot?'; striving to be "very, very clear" and "honest with everything"). Recipe writing also involves making presuppositions about the audience, such as that they "know what tool to use when I say stir." Analysis of metapragmatic discourse (on podcasts) adds to our understanding of recipes as contextualized "translations" of cooking actions, revealing analytical processes behind, and identity-related implications of, putting "food to words."

- Cotter, Colleen. 1997. Claiming a piece of pie: How the language of recipes defines community. In Anne L. Bower (ed.), *Recipes for Reading: Community Cookbooks, Stories, Histories*, 51-72. University of Massachusetts Press.
- Diemer, Stefan. 2013. Recipes and food discourse in English – a historical menu. In Cornelia Gerhardt, Maximiliane Frobenius, and Susanne Ley (eds.), *Culinary Linguistics: The Chef's Special*, 139-155. Amsterdam and Philadelphia: John Benjamins Publishing Company.
- Goffman, Erving. 1981. *Forms of Talk*. Philadelphia: University of Pennsylvania.
- Iedema, Rick. 2003. Multimodality, resemiotization: Extending the analysis of discourse as multi-semiotic practice. *Visual Communication* 2(1): 29-57.
- Norrick, Neal. 1983. Recipes as texts: Technical language in the kitchen. In René Jongen, Sabine De Knop, Peter H. Nelde, and Marie-Paule Quix (eds.) *Sprache, Diskurs und Text, Akten des 17 Linguistischen Kolloquiums*, Brüssel, 1982, 173-182. Tübingen: Niemeyer.
- Norrick, Neal. 2011. Conversational recipe telling. *Journal of Pragmatics* 43: 2740-2761.
- Silverstein Michael. 1993. Metapragmatic discourse and metapragmatic function. In John Lucy (ed.) *Reflexive Language: Reported Speech and Metapragmatics*, 33–58. New York: Cambridge University Press.

Chef knows best: How “translations” of immigrant families’ recipes (re)construct a celebrity chef’s epistemic authority

Cynthia Gordon, Naomee-Minh Nguyen

Georgetown University, United States of America

This study examines translation, broadly understood, on an episode of *My Family Feast*, a TV series focused on the cultures and cuisines of immigrant Australians as experienced by British (and white, male) professional and celebrity chef Sean Connolly. In the episode, Lani and members of her Vietnamese-Australian family, with Sean's participation, prepare dishes for the Mid-Autumn Moon Festival. Extending Heritage's (2012) "epistemics in action," we explore how ingredient quantities – for instance, of eggs and meat – are introduced and "translated" to manage and display participants' knowledge. Specifically, by analyzing speech act and action sequences (e.g., query/response, cooking action/assessment), literal translations between Vietnamese and English (including in subtitling), and "contextualization cues" (Gumperz, 1982) (e.g., laughter), as well as Sean's voiceover metacommentary, we show how the family's recipes are constructed as unfamiliar and "exotic" to the chef (making them worthy of inclusion

in the series), while still maintaining his ultimate professional – and white, Western, and male – authority over (their) food.

For example, an egg carton was on the table for soup-making; Sean asks how many eggs to add to the pot; Lani’s mother answers in Vietnamese and Lani translates (“all”); Sean expertly cracks eggs two at once; in voiceover he assesses the quantity (“I really did add a dozen eggs”) and describes it in terms of alimentary value (the egg-laden soup is “rich in nutrition”). What begins as an unknown to the chef – how many eggs to use – is sequentially “translated” into what he knows and knows how to do. While the TV series highlights culinary diversity and educates and entertains viewers, through such patterns it simultaneously reifies both white Western perspectives and professional training and experience as outranking familial and cultural forms of food knowledge and “ordinary” expertise, part of an ideological trend in food-related infotainment.

Gumperz, J. J. 1982. *Discourse Strategies*. Cambridge: Cambridge University Press.

Heritage, J. 2012. Epistemics in action: Action formation and territories of knowledge. *Research on Language and Social Interaction* 45: 1-29.

Saturday, 26 June 2021, Zoom 1, Interpreting/Simultaneous translation

20210626-Z1-1: Interpreting/ simultaneous translation

Time: Thursday, 26 June 2021, 9.30-11.00

Location: Zoom 1

Paper 1 withdrawn; start of panel at 9.30h

Dealing with interactionally risky speech acts in simultaneous interpreting: the case of self-praise

Daria Dayter

University of Basel, Switzerland

Self-praise is a speech act that gives credit to the speaker for some attribute or possession that is positively valued by the speaker and the potential audience. This exploratory study aims to investigate the presence of self-praise in Russian and English political discourse, and the choices made by simultaneous interpreters when interpreting this conversationally risky speech act.

The data for this study comes from a collection of simultaneous interpreting in formal political contexts, the Simultaneous Interpreting Russian-English (SIREN) corpus. It draws on materials of the United Nations Web TV as well as broadcasts of the video news agency Ruptly. WebTV airs various UN events such as the meetings of the General Assembly, press conferences, press briefings etc. with the original soundtrack and also tracks in all the official UN languages, including Russian and English (227,368 words). Analysis is carried out in two cycles of extraction, one semi-automatic (relying on illocutionary force indicating devices), and one manual.

The findings confirm that self-praise is present in political discourse in both languages, but is confined to a subgenre of oral reporting (for example, reports on the results of a Universal Periodic Review). To perform self-praise, both English and Russian political speakers choose the path of mild intensification. When strong intensification does occur, it is attenuated in interpretation. The interpreters most commonly render self-praise in the same intensity as it

occurred in the source. The runner-up is the strategy of mild attenuation while preserving explicit self-praise. Very seldom, self-praise is omitted completely in interpretation. Interpreters into Russian in this corpus attenuate self-praise more often, although the difference between the directions of interpreting is not significant.

Exploring the potential of implicatures for assessing interpreting quality for the Swiss Asylum Procedure

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¹Swiss State Secretariat for Migration

²University of Fribourg

³Zurich University of Applied Sciences (ZHAW)

To ensure the asylum seekers' right to be granted a fair trial[i], the Swiss State Secretariat for Migration (SEM) seeks to employ only qualified interpreters. Due to data protection issues, however, it is not possible to assess the interpreters' interpreting quality on the job. Therefore, candidates are screened by means of practical tests that assesses not only their language skills but also their aptitude for interpreting pre-recorded utterances from a non-Swiss language into one of the Swiss official languages.

The candidates' interpretations are recorded and anonymously assessed by independent assessors, most of whom hold a degree in linguistics or are language teachers, but not necessarily translators or interpreters themselves. Evidently, not all concepts in the official languages have a direct equivalent in the non-Swiss languages and vice versa. Hence, one finds that assessing whether something passes for a good or even correct interpretation, in practice, is not always straightforward—especially if the information in the source language is implicit. It is any assessor's task, nonetheless, to present convincing arguments as to whether or not they recommend that a candidate be hired as an interpreter for asylum hearings.

This paper examines roughly 20 anonymous assessments of candidates who have taken the SEM English-German interpreter's test. By means of an exploratory study, I present the challenges that assessors face when evaluating a candidate's performance in interpreting implicit meaning and I explore how Grice's theory of implicatures (cit. in Stroińska & Drzazga 2018) along with more recent adaptations thereof (e.g. Wilson & Sperber 2012) can help them identify successful interpretation attempts. In doing so, I present a meta-pragmatic analytic framework for evaluating interpreting quality for implicit meaning.

[i] AsyIA Art. 29 Para. 1-2

Sperber, Dan & Wilson, Deirdre. (2012). *Meaning and Relevance*. New York: Cambridge University Press.

Stroińska, Magda & Drzazga, Grażyna. (2018). Relevance Theory, interpreting, and translation. In K. Malmkjær (Ed.), *The Routledge Handbook of Translation Studies and Linguistics* (95-106). London/New York: Routledge.

Swiss Asylum Act. (1 April 2020). Retrieved from <https://www.admin.ch/opc/en/classified-compilation/19995092/index.html>

20210626-Z1-2: Interpreting/ simultaneous translation

Time: Thursday, 26 June 2021, 13.30-15.30

Location: Zoom 1

Connectives in interpreted discourse: Who do they come from?

Andrea Götz

Károli Gáspár University, Hungary

While corpus-based interpreting studies has grown from a „cottage industry” into a „booming research field” (Bendazzoli 2018; Bendazzoli, Russo, and Defrancq 2018), extending its scope to include many variables to account for the properties of interpreted discourse (e.g. gender, hesitation, ear-voice-span, etc.), one factor has so far eluded its attention: individual speaker variation. This paper investigates the effect of individual variation on the use connective items in Hungarian to English simultaneous interpreting in the European Parliament (EP).

This paper analyses the frequency of set of connectives (*as a result, but, however, nevertheless, now, so, that is, why, therefore, though, thus, well, yet*) in a corpus of EP speeches (4 hours 41 minutes, 37,356 words) interpreted from Hungarian into English, and a corpus of comparable original English EP speeches (3 hours 45 minutes, 32,656). In this corpus, the interpreting output of forty individual interpreters is included who form three distinct groups: native English and Hungarian speakers directly interpreting between Hungarian and English, and native-English-speaking relay interpreters.

While these groups show noticeable differences in the frequency of these items, including the frequency of added and transferred items, individual differences complicate the picture. All in all, connectives are more frequent in interpreted than in original texts, similarly to the results of Defrancq, Plevoets, and Magnifico (2015), and most frequent among relay interpreters.

Bendazzoli, Claudio. 2018. “Corpus-Based Interpreting Studies: Past, Present and Future Developments of a (Wired) Cottage Industry.” In *Making Way in Corpus-Based Interpreting Studies*, edited by Mariachiara Russo, Claudio Bendazzoli, and Bart Defrancq, 1–19. Singapore: Springer Singapore.

Bendazzoli, Claudio, Mariachiara Russo, and Bart Defrancq. 2018. “Corpus-Based Interpreting Studies: A Booming Research Field.” In *TRALinea Special Issue: New Findings in Corpus-based Interpreting Studies*.

Defrancq, Bart, Koen Plevoets, and Cédric Magnifico. 2015. “Connective Items in Interpreting and Translation: Where Do They Come From?” In *Yearbook of Corpus Linguistics and Pragmatics 2015*, edited by Jesús Romero-Trillo, 3:195–222. Cham: Springer International Publishing.

Translating/interpreting implicatures from English into Arabic: cases extracted from the final 2020 presidential debate between Donald Trump and Joe Biden

Ahmed Sultan Al-Hameed, Zayneb Elaiwi Al-Bundawi

University of Mustansiriyah, Iraq

It is well known fact in Translation Studies that the most challenging task for the translator or the interpreter is the recontextualization of the original message in the target language context to make it culturally acceptable. Here comes the role of the pragmatic competence the translator has to decide on his/her success or failure in that task. Part of the context (whether in the ST or the TT) that requires meticulous reading on the part of the translator/interpreter are conversational implicatures briefly glossed as an additional meaning indirectly implicated by saying another thing.

The present study aims to explore the interpreting strategies employed by Al-Jazeera News Agency's interpreter in interpreting into Arabic the English conversational implicatures used by the US President Donald Trump and his rival Democratic nominee Joe Biden in their Final 2020 Presidential Debate prior to the 2020 American Presidential Elections. What kind of implicature-triggered problems or challenges the interpreter encountered during his mission and what solutions/strategies he generated to solve them?

In this regard, a highly social-media-propagated example extracted from the context of the debate is Biden's use of the commonly and widely used Arabic religious expression of 'inshallah' (in Arabic it is: الله شاء ان; in English, it is usually translated into 'God willing'). Retorting to Trump's justification for why the former hasn't released his tax returns yet, Biden sparked (by uttering 'inshallah') many implications rather than the religious sense encoded by that expression; one implicature can be translated literally into 'this is not real' or, in other words 'you are lying'. By literally interpreting this expression in terms of its original Arabic sense/form (i.e. without giving any indication about the connotations or the implicatures embedded therein, the interpreter has sacrificed a number of implicatures that could be potentially triggered by that culturally sensitive expression.

Saturday, 26 June 2021, Zoom 2, Intercultural relational work

20210626-Z2-1: Intercultural relational work

Time: Thursday, 26 June 2021, 9.00-11.00

Location: Zoom 2

Affective common ground and meaning making in intercultural interactions

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Common ground has long been considered a requirement for shared meaning making in interactions. At the cognitive level, common ground allows for an *economy of expression*, and the likelihood of inferences being accurate increases proportionately with it (Enfield, 2008; Kecskes, 2014). From this perspective, miscommunication in intercultural encounters is associated with an inability to recognise activity types, or to interpret and perform conversational routines. However, common ground also exists on an affiliative level where it allows interlocutors to establish and demonstrate "trust, commitment and intimacy" (Enfield, 2008, p. 221). From the latter perspective, Spencer-Oatey and Xing (1998) showed how interlocutors strategically claim common ground as an interactional strategy to establish positive relationships and affect. Differently to other pragmatic approaches, the common ground they examine concerns not so much expectations of language use as the explicit creation of shared knowledge and the verbalising of 'shared' assumptions, which facilitated meaning-making in interactions. Yet, in comparison to studies on cognitive common ground, explorations of affective common ground are still rare – especially in regard to its role in relationship building and meaning making over time.

Drawing on audio-recorded interactional data collected from a diverse team of MBA students carrying out five projects over an academic year, the talk explores how team members activate, claim and negotiate common ground in their interactions to facilitate meaning negotiation. I illustrate how, from their initial encounter to the end of their teamwork, common ground is invoked and negotiated strategically to facilitate task completion, and how it facilitates meaning making and the development of relationships.

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Failed cross-cultural humour in English-Italian interactions

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The aim of this paper is to investigate why some humour attempts in cross-cultural interaction between English and Italians can fail. Although both countries are located in the same continent, are only divided by about 2,000 km and share a lot of similarities, they also have profound cultural and language-related differences. In particular, cultural differences and language-related problems are often the cause of misunderstandings and awkwardness in cross-cultural interaction, and humor understanding and production is particularly challenging for L2 speakers. For this reason, understanding the causes behind some failed humor attempts could be an effective way to gain a deeper understanding of humor dynamics in both cultures, without forgetting the role played by individual factors. The aim of this paper will be achieved through the analysis of 23 examples of recorded interaction taken from TV shows, interviews and podcasts in which there were (at least) one Italian and one English interlocutor and (at least) one of them was an L2 speaker of the other language. The 23 examples are analysed using Bell and Attardo's (2017) revised version of their framework made up by 10 overlapping levels of failed humour, which aims to highlight the causes of humour failure. The results of the analysis demonstrate that most humor attempts are produced by English interlocutors, and this is likely due to the pervasiveness of humour in English culture addressed by Fox (2004, 2014) that sometimes “clashes” with the more “serious”-oriented Italians. Football and cooking emerged as the fields with the most prominent share of Italian native interlocutors, given that Italian cuisine is highly appreciated in the UK and that many Italian managers and footballers are hired by Premier League football clubs.

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Intercultural competence, (Im)politeness and the use of social media during the intercultural adjustment period of Indonesian postgraduate students in the UK

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To achieve their academic goals whilst studying abroad, international students must successfully adjust to cross-cultural differences (Palacios et al 2015; Zhang et al. 2016; Eldaba, 2016; Ragavan, 2014). As a result, they need to develop new abilities, including those of intercultural competence, in order to effectively communicate between different languages and cultures (Salisbury et al., 2013; Schartner, 2016; Paige and Goode, 2009). Evidently, one significant aspect of this intercultural competence is awareness, understanding and application of (im)politeness norms which are vital for effective intercultural communication. Given the fact that many of our interactions today seem to be in one way or another influenced by our social media presence, this study seeks to integrate different aspects of intercultural

competence, (im)politeness and the use of social media platforms by Indonesian students studying at UK universities. Solidly grounded in an ethnographic framework involving student blogs, observation and detailed semi-structured interviews, this study sheds light on how and why intercultural competence is most required, how it is developed and how international students manage intercultural encounters involving (im)politeness during the intercultural adjustment period. Applying a data-driven thematic content analysis and by using the Nvivo software, the study reveals eight categories of themes, ranging from “acquiring new knowledge of other cultural backgrounds” to “appreciating the cultural differences of (im)politeness” (cf. Kadar & Haugh, 2013; Culpeper, Haugh & Kadar, 2017). Challenging some of the most widely held assumptions about intercultural competence, the study greatly advances our understanding of both intercultural competence and (im)politeness by re-examining some of the most commonly held assumptions about intercultural competence and impoliteness.

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20210626-Z2-2: Intercultural relational work

Time: Thursday, 26 June 2021, 13.30-15.30

Location: Zoom 2

Backward transfer in sociopragmatic Judgements: the politeness and appropriateness of Taarofs (Persian compliments) in Persian bi/multilinguals

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This study investigates the effect of second language (L2) exposure on first language (L1) pragmatic competence, within the framework of Cook’s (2003) multi-competence. Multi-competence explains the representation and interaction of languages in the bi/multilingual mind. The effect of L2 on L1 (backward transfer) has, until recently, hardly been studied (Pavlenko, 2000, p. 176). The existing backward pragmatic transfer studies have mainly focused on speech act realizations in L1 and L2. However, the present study sheds light on the effect of L2 exposure on socio-pragmatic judgements of L1 Taarofs (Persian compliments) in Persian-English bi/multilinguals, in comparison with Persian speakers. Previous studies have

shown inconsistent results regarding the effect of L2 proficiency on backward transfer (Yuan, 2020). The study examines the influence of proficiency on the pragmatic judgements of Persian bilinguals, with a particular focus on politeness and appropriateness.

Persian-English bilinguals living in the UK (n=93), as well as Persian speakers residing in Iran (n=100), completed video-stimulated questionnaires, and interviews were also conducted. The questionnaires dealt with the social, gender and contextual appropriateness of Taarofs. A preliminary analysis confirms that the influence of L2 on L1 is not limited to linguistic competence alone, but also extends to pragmatic competence, offering new evidence to the existing discussion on the relationship between L1 and L2. Specifically, the results confirm that there is a significant difference in the judgement of politeness and appropriateness between the two groups. The Persian-English bilingual group shows higher scores on these attributes than the Persian speakers. Furthermore, the results suggest that L2 proficiency has a significant effect on pragmatic judgements of politeness and appropriateness, demonstrated by a significant difference between the intermediate and advanced proficiency group bilinguals in both these areas.

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Im/politeness in classroom discourse: A case study of critical remark in cross-cultural perspective

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²Peoples' Friendship University of Russia

In this study we focus our gaze on politeness strategies in academic interaction and their interpretation across cultures, taking a close look at the speech act of a teacher's critical remark. Given the fact that a critical comment in the Anglo culture classroom discourse has been traditionally considered "impolite" and "non-normative", we decided to explore the phenomenon in two other university cultural contexts – Russian and Israeli. Both refer to different systems of cultural hierarchies, are characterized by a different extent of formality in teacher-student relations and in style of university interaction, and are dissimilar in their use of politeness strategies. These differences underlie the types of interaction in two academic settings making such interactional variability relevant, legitimate and understandable. Drawing on cross-cultural pragmatics, im/politeness theory and cultural studies we explore the speech act of critical remark in Russian and Israeli classroom settings, while pursuing two main goals: (1) to identify how the teacher's critical remark is interpreted by university students in different cultural contexts and (2) to determine how the speech act that contains a critical remark is performed in university interaction. The data were obtained from a student survey questionnaire undertaken between 2017-2020, ethnographic observations and interviews. Highlighting both similarities and differences the paper argues that in Russian and Israeli classroom settings critical remark appears not uncommon, though it varies in its acceptability, and in certain situations is even perceived positively. Our findings show that the notion "academic politeness" is conceptualized, expressed and interpreted differently in Russian and Israeli cultural and linguistic contexts. The study confirms the idea that the act containing criticism may not be purely conflictual, moreover it may have different illocutionary force and may be differently interpreted and performed by members of different cultural groups.

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Saturday, 26 June 2021, Zoom 3, Interaction, translation and relational work

20210626-Z3-1: Interaction, translation and relational work

Time: Thursday, 26 June 2021, 9.00-11.00

Location: Zoom 3

“Breaking the ice”: Opening first conversations

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There have only been a limited number of studies that have examined the ways in which we open first conversations (Pillet-Shore 2010, 2011, 2018). Yet close analysis of these early moments of a first encounter may offer us useful insights into how ‘new’ relationships are initiated during these opening moments. In this paper, we closely examine the opening moments of dyadic first conversations prior to the launching of first topic (or what Schegloff 1986 terms ‘anchor position’). The dataset draws from more than 70 recordings of first conversations between previously unacquainted (American, Australian and British) speakers of English. Detailed sequential analysis of these opening moments of the encounter indicate that participants interactionally accomplish the interaction in question as one in which they are getting acquainted through self-/other identification and introduction-specific assessments that ratify the relevance of an introduction sequence, with introducer parties assessing “how it is to meet” addressed recipients (Schegloff 1986; Pillet-Shore 2011), followed by the initiation of first topic. In some cases, however, participants orient to these opening moments as interactionally ‘awkward’ through conversational lapses (Hoey 2015) and laughter (Warner-Garcia 2014). Notably, such momentary interactional ‘awkwardness’ recurrently occasion teases or jocular quips that appear designed to ‘break the ice’, before the participants move to first topic. It is argued that these teases or quips are occasioned more frequently when the preceding opening moments of the encounter are oriented to as ‘awkward’ by the participants, but that orienting to the interaction in this way nevertheless proffers an opportunity for those participants to accomplish affiliation more readily than what is generally accomplished through directly moving to initiate first topics. It is concluded that invitations to share in laughter constitutes a key practice by which participants attempt to ‘break the ice’ in the opening moments of a first conversation.

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Translating a manifesto into practice: agile ideologies in workplace discourse

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Agile ways of working are specific practices for project management and software development in the field of IT, increasingly becoming the norm in Euro-Western contexts (Boes & Kämpf, 2018). It has been argued that ‘agile’ is “not just a collection of software techniques but a movement, an ideology, a cause” (Meyer, 2014, p. 2), originating in the so called ‘agile manifesto’ drawn up by practitioners in the early 2000s. The values, principles and practices proposed by the agile manifesto include an emphasis on frequent and open communication and foreground interpersonal and relational aspects of professional communication. Yet, the interactional processes by which the agile manifesto is translated into practice remain largely under-researched from a linguistic perspective. In this presentation, I focus on some of the discursive strategies through which interlocutors contest, reinforce and co-construct agile norms in and through communicative practice, drawing on both interview and interactional data from the Linguistic Agile Corpus. This corpus consists of 52 hours of interactional data collected at an agile IT company in the UK, and interviews with 22 IT professionals working in agile teams in Switzerland, the UK, and the US. Using interactional sociolinguistics as a framework, I investigate relational aspects of professional communication in agile IT teams through the lens of identity construction (Angouri & Locher, 2017; Bucholtz & Hall, 2005), and show how participants relate to agile norms both explicitly and implicitly in workplace interactions. Preliminary results indicate that interlocutors exploit agile norms to construct their professional identities especially when navigating interpersonal aspects of workplace interactions. This sheds light on the process by which they negotiate what it means to be ‘agile’ at work, as boundaries between what is considered transactional and relational, individual and collective, as well as professional and personal, are increasingly blurred in their everyday working life.

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Im/politeness1 evaluations in interactional data: classificatory and metapragmatic aspects

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King's College London, United Kingdom

This paper draws on Eelen's (2001) theoretical distinction between 'classificatory' and 'metapragmatic' im/politeness1, with the former referring to "hearers' judgements (in actual interaction) of other people's interactional behaviour as 'polite' or 'impolite'" (2001: 35), and the latter covering "instances of talk about politeness as a concept" (ibid.). Most studies claiming to have looked at instances of classificatory im/politeness1 have failed to dissociate the analysis of classificatory im/politeness1 assessments from the analysis of explicit metapragmatic comments, either by identifying im/politeness-related meta-lexemes as instances of classificatory im/politeness1 (e.g., Ferencík, 2017; Makri-Tsilipakou, 2017), and/or by including meta-participant evaluations in the analysis of classificatory im/politeness1 (e.g., Garcés-Conejos Blitvich et al., 2010; Garcés-Conejos Blitvich, 2012). This paper will attempt to shed light on the classificatory side of im/politeness1 by looking at face-to-face interactions in the British reality show 'First Dates'. The analysis draws on Ogiermann's (2019) and Haugh's (2007) interactional approaches to im/politeness evaluations as they manifest in actual interactions, by looking both at explicit comments made by participants in interaction and at implicitly articulated evaluations of im/politeness apparent in the uptake by the next speaker. Preliminary findings suggest that classificatory and metapragmatic aspects of im/politeness1 exist in a continuum, rather than being diametrically opposite notions. This is because classificatory aspects of im/politeness may be identified either by the participants' implicit reactions to prior face-threatening/ face-enhancing talk, or by the use of explicit meta-elements that are not however being talked about. In this sense, they differ from metapragmatic talk which, in our data, includes the use of im/politeness-related lexical items referring to third parties in narratives about past events, as well as rationales about mobilising such metalinguistic terms (Davies, 2018).

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20210626-Z3-2: Interaction, translation and relational work

Time: Thursday, 26 June 2021, 13.30-15.30

Location: Zoom 3

Japanese politeness markers in child directed speech. A case study on the use of the -masu form

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Using naturally occurring data, this paper examines politeness strategies in Japanese used by caregivers when addressing groups of children. The aim of this paper is to understand the role of the Japanese honorific *masu* form and its non-honorific counterpart, the plain form, in teacher-student like conversation. The following questions are addressed: (i.) in which situational contexts is the *masu* form preferred over the plain form; (ii.) is the use of *masu* form and plain form context-driven; (iii.) is *masu* form in child directed speech used as a marker of politeness. Previous research has questioned the traditional categorization of the Japanese *masu* form as a marker of politeness to express deference. However, many context-related aspects of child-directed speech presented in this study have been largely overlooked. The data examined are part of an 18 hours corpus of audio-recorded caregiver-child interactions recorded during a one-month stay in Italy of a group of Japanese children aged 7-12. Recordings include speeches delivered by 5 native Japanese speaking caregivers to the group of children. 5 extracts are included in this study in order to analyze the context of use of the honorific and non-honorific forms. The extracts are divided in 3 groups according to the type of conversational context, namely: 1. Script conversations; 2. Drawing attention; 3. Italian to Japanese translation. The findings based on the qualitative analysis of the data show that the *masu* form is most likely to be used in specific situational contexts such as introduction of a group speech and explication of rules. It is suggested that the pragmatic function of the *masu* form is that of *attention getter* and *attention holder*, and that it is indeed used by the caregiver as a politeness strategy to present their role of “adult-teacher” as opposed to that of “child-student” by creating distance.

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How can I help you? Exploring face in telephone interpreting

Carmen Santamaria-García

University of Alcalá, Spain

This study explores relational work, focusing on the discursive struggle in which interactants engage (Locher and Watts 2005) in a corpus of telephone interpreting conversations at the call centre of an insurance company. Several extracts have been analysed drawing on O'Driscoll (2007), estimating whether particular moves have the effect of face-threat, face-enhancement, or neither of them. Regarding face threats, their severity has been gauged on the basis of the amount of face-change predicated and the amount of face at stake in the interactive situation. Interactants' behavioural expectations, face sensitivities, and interactional goals (Spencer-Oatey 2005) are proposed and assessed relying on the observation of participant's reactions and their connectedness and separateness dialectic (Arundale 2020), searching for factors that may operate with a particular degree of salience in an ongoing situation. As for face-enhancing acts, the study attempts to address the question in O'Driscoll (2007: 256) whether the same definition and formula proposed for the analysis of face-threats can be extrapolated or some changes need to be proposed. Analysis addresses the issue of how far *Face Theory*, *Relational Dialectic Theory* or *Face Constituting Theory* offer valuable analytic perspectives that are complementary to each other (Arundale 2020, O'Driscoll 2017, Spencer-Oatey 2013).

My presentation is part of research in the project *Analysis of face-threatening acts in telephone interpreting*, Ref. CM/JIN/2019-040

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What learner translations tell us about modal particles

Steven Schoonjans

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Modal particles ('Modalpartikeln', 'Abtönungspartikeln') constitute a major challenge for learners of German as a foreign language (GFL). It is often claimed that this is due to the lack of direct counterparts (or even of modal particles in general) in other languages (e.g. Weerning 2016). While this certainly plays a role, another important factor is the fact that the particles often remain unnoticed by learners, noticing being a prerequisite for acquisition (e.g. Kasper 2001). Even Dutch-speaking GFL learners struggle with modal particles, although Dutch is

close to German when it comes to particle richness. This contribution addresses the question how Dutch-speaking Flemish GFL learners deal with modal particles in translation tasks. Learners with different proficiency levels in high school and at university who had not received explicit instruction on modal particles yet were asked to translate text excerpts containing different particles that can be translated relatively easily into Dutch. These translations were then analyzed to see to what extent the particles had been noticed and translated and, if so, to what extent they had been translated in an appropriate way. While these results can be of interest for GFL teaching, they can also tell us something about the particles themselves. Among other things, we can derive from these data how easily learners distinguish the modal particle uses correctly from other uses of the same forms. It turns out that this is not merely a function of the proportion of attestations of the word in modal particle function versus in other functions, unlike what Dörre et al. (2018) suggest, nor of the total frequency of the word, but that other factors play a role as well, including the ‘strength’ of the particle meaning and the existence of a direct counterpart in the other language.

Dörre, Laura, Anna Czepionka, Andreas Trotzke & Josef Bayer. 2018. “The processing of German modal particles and their counterparts.” *Linguistische Berichte* 255. 313-346.

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Saturday, 26 June 2021, Zoom 4, Interaction and meaning

20210626-Z4-1: Interaction and meaning

Time: Thursday, 26 June 2021, 9.00-11.00

Location: Zoom 4

Working together as a team: Making meaning on YouTube

Meredith Marra, Reuben Sanderson

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The way in which we make use of language to signal belonging to a community has been a perennial interest in sociolinguistics and sociopragmatics, and a pervasive trend in workplace discourse analysis within recent years. As our modes and methods of communication evolve, so too do the interactional practices that are used in these developing contexts. In this paper we examine the ways in which interactants work together to create communities in online spaces, focusing in particular on YouTube channels where interacting involves asynchronous communication and for which facilitating the development of (embedded) communities has tangible financial outcomes for content creators.

To illustrate strategies of belonging and the relevant discourse practices that function as ‘appropriate’ in this setting, we make use of data appearing on the food vlogging channel, *Binging with Babish* (<https://www.youtube.com/user/bgfilms>). Within the analysis we engage with the concepts of communities of practice, imagined communities, and affinity spaces. The result is emphasis on ‘modes of belonging’, or the ways in which a person aligns with a community. These shape the way that practices are enacted and negotiated between members. Our findings highlight the imagined sense of belonging to community/ies and we respond to critiques of the misapplication of more traditional forms of community within discourse

analytic work. We also discuss how engaging with these communities frequently involves explaining meaning to others, both directly and indirectly.

To close we draw attention to the affordances and limitations in current research involving online spaces within workplace discourse analysis. The focus on YouTube allows us to trouble the boundaries of what counts as a workplace and simultaneously to recognise the impact of asynchronous and multimodal interaction on meaning-making in our field.

Korean General Extenders ‘and stuff’ and ‘or something’

Minju Kim

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Recent studies have demonstrated that English “general extenders” such as *and stuff* and *or something*, which were once considered ill-favored expressions, actually carry important interactional functions (Overstreet 1999, Cheshire 2007). Using natural conversations, I investigate the interactional functions of the Korean general extenders *고 그래 ko kulay* ‘and stuff (like that)’ consisting of *고 ko* ‘and’ and *그래 kulay* ‘be/do like that’, and *거나 그래 kena kulay* ‘or something’ consisting of *거나 kena* ‘or’ and *그래 kulay* ‘be/do like that’, and compare them with their English counterparts.

Similar to English *or something*, *거나 그래 kena kulay* indicates approximation, tentativeness, and a hedging stance. More significant differences are found in the case of *고 그래 ko kulay*. English *and stuff* indicates the existence of “unstated more” (e.g., *vocatives, expletives and stuff (like that)*). Often collocating with *you know*, it also functions as a marker of invited solidarity because its use signals, “I assume you know what *and stuff* implies based on our shared experiences” (Overstreet 1999). Similarly, Korean *ko kulay* indicates “unstated more” as well as invited solidarity, collocating frequently with *잖아 canha* ‘you know’. Additionally, however, it also encodes meanings of repetition, mundaneness, and triviality (“more” in quantity) and intensity, chaos, and criticism (“too much” in quality). In (1), A criticizes B who dropped her phone.

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

Here, *ko kulay* indicates A’s criticizing stance, and not “unstated more” since nothing more exists. Consequently, ‘and stuff’ does not capture the proper criticizing meaning of *ko kulay*. Overall, translating general extenders which express speakers’ affective and epistemic stance is difficult. In addition, the nuanced interactional work that *ko kulay* performs is often curtailed to accommodate the speed and space restrictions of on-line translations of television dramas or movies.

Cheshire J (2007) Discourse variation, grammaticalisation and stuff like that. *Journal of Sociolinguistics* 11(2): 155–193.

Kim (2020) Korean general extenders *tunci ha* and *kena ha* ‘or something’: Approximation, hedging, and pejorative stance in cross-linguistic comparison. *Pragmatics*, published online first.

Overstreet M (1999) *Whales, Candlelight, and Stuff like That: General Extenders in English Discourse*, New York: Oxford University Press

Prompting clients' recognition and retrieval of requested documents in social work encounters

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In service encounters between social workers and clients, the tasks of obtaining relevant information about clients' situation and assessing their eligibility to institutional support is organized around the request (see Drew & Couper-Kuhlen, 2014) and provision of clients' personal documents, whose materiality as objects (see Nevile et al., 2014) is treated as locally-relevant for the tasks at hand, and the timeliness of its provision as consequential for the progression of the encounter. Based on a 20-hour audiovisual corpus of encounters between social workers and clients in four institutions in Portugal (Monteiro, 2019), and taking a multimodal conversation analytical approach to the study of social interaction (see Sidnell & Stivers, 2012; Mondada, 2016), this presentation examines how, as professionals' initial requests for specific documents are not immediately granted, reference to the document is translated in 'lay' terms through subsequent descriptions (see Stivers, 2007) pertaining to its features as a token of bureaucratic organization and as a material object. Through such translational practice, professionals orient to clients' knowledge about the document being searched for (i.e., how it is normally and routinely used), prompting recognition of the object and collaboration in finding it within the surrounding material environment. Although such practices usually result in the provision of the solicited document, they may occasion practical problems for the retrieval of relevant objects and information contained therein. This study provides a detailed sequential and multimodal analysis of such interactional practices, contributing to empirical research on the interactional organization of practices of translation taking place within request sequences in institutional settings, with a specific focus on reference to and mobilization of material objects, as well as of how documents feature in social work and emerge as relevant within the situated, material and embodied production of institutional cases.

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Saturday, 26 June 2021, Zoom 4, CMC relational work and interaction

20210626-Z4-2: CMC relational work and interaction

Time: Thursday, 26 June 2021, 13.30-15.30

Location: Zoom 4

Self-promoting behaviour in a translators' forum

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Self-promotion and positive self-disclosure are widespread on social media. Despite their pervasiveness they have been shown to trigger negative evaluations about one's character (e.g. bragging). When engaging in self-promotion online, therefore, participants tend to display an awareness of its potentially sensitive nature and engage in redressing activities, such as self-denigration (Dayter, 2014; cf. Matley, 2018, 2020). In this study, we examine interactions in a Slovenian online translators' forum that provides assistance with translation queries and publicises job opportunities. In these, the participants make explicit their relevant skills and qualities for the task in hand (e.g. responding to a query, responding to job opportunities, discussing requirements and working conditions) in light of potential work opportunities. Participants promote themselves as knowledgeable subjects with relevant professional experience, linguistic skills or educational qualifications. The qualifications, however, are not in Translation related subjects. The forum thus offers an evaluation benchmark and advice opportunity for freelance translators in some largely unregulated segments of the translation market. Their contributions shed light on a hard industry where multilingualism and linguistic speed are presented as desirable assets. Self-promotion activities were observed in reactive position. They included reactions to bilingualism or multilingualism as a measurable skill, or, conversely, as a given talent, by virtue of familial connections, in which language is presented as the authentic possession of native speakers.

Self-promotion activities and views on language reveal what the participants see as relevant and valuable attributes in the translation marketplace and a concomitantly measured approach to positive self-disclosure in the setting of the forum.

Dayter, D. (2014). Self-praise in microblogging. *Journal of Pragmatics*, 61, 91–102.

Matley, D. (2018). "This is NOT a #humblebrag, this is just a #brag": The pragmatics of self-praise, hashtags and politeness in Instagram posts. *Discourse, Context & Media*, 30–38.

Matley, D. (2020). Isn't working on the weekend the worst? #humblebrag": the impact of irony and hashtag use on the perception of self-praise in Instagram posts.

Identity construction via the use of impoliteness: a critical discourse analysis of Trump's political incorrectness in the preliminary debates (2015-2016)

Shefa Albakheet

Imam Mohammad Ibn Saud Islamic University, Saudi Arabia

Since President Trump's election in 2016, a number of studies (Conway III et al., 2017; Johnson, 2017; Mcclay, 2017; Shafer, 2017; Theye and Melling, 2018; Pain and Chen, 2019) have attempted to make sense of his rise to power which has added to the growing debate over political correctness (PC) (Slavova, 2019); a tool he used heavily to campaign. This paper

contributes to the debate by analyzing it from the point of view of im-politeness research. It employed Culpeper's (2011) im-politeness model as well as De Fina et al.'s (2006) framework for identity to examine five politically incorrect encounters involving President Donald Trump during the Republican presidential debates (2015-2016). Following a total of eleven debates (over 20 hours), the study sampled five YouTube videos, each having more than 100,000 views, where Trump was being politically incorrect (impolite) towards a different target in each clip. The targets being Rosie O'Donnell, Rand Paul, Jeb Bush, Marco Rubio, and Ted Cruz. Using critical discourse analysis (CDA) as its primary method, the study, on the micro level, aimed at pinpointing the types of impoliteness Trump used under the claim of political incorrectness according to Culpeper's model (2011) as well as exploring the various identities his use of impoliteness has constructed in the minds of his supporters on the macro level. The study concluded that Trump used both conventionalized and implicational impoliteness as tools to champion himself as an authentic, strong, outsider businessman who is positively different from a typical career politician. The long-term effect of which could be the normalization of impoliteness under the individual's right to freedom of speech.

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- Slavova, E. 2019. Politeness, "political correctness", and the right to offend. 12th International Conference on Im-politeness, 17-19 July, Cambridge.
- Theye, K. and Melling, S. 2018. Total Losers and Bad Hombres: The Political Incorrectness and Perceived Authenticity of Donald J. Trump. *Southern Communication Journal*. 83(5), pp.322-337.

The role of emotional evaluation in social media activism: A case study

Patricia Bou-Franch¹, Pilar Blitvich²

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This paper focuses on a case study involving the death of Breonna Taylor, an African-American woman killed by the police in her Louisville, Kentucky apartment on March 13, 2020. More specifically, from a hashtag-activism ethnographic perspective (Bonilla & Rosa, 2015), we investigate the linguistic realisation and sociopragmatic functions of emotional evaluations associated with transgression and solidarity in a corpus of digital reactions to Taylor's social story (Page et al., 2013).

Social media activism has increased and gained considerable visibility over the last decades (Goldenberg & Gross, 2020; Knudsen & Stage, 2012). Two important premises regarding digital activism are central to this work: (i) issues of transgression and solidarity lie behind all forms of activism (Ganesh & Zoller, 2012: 65); and (ii) online activism is mainly driven by emotions (Golden & Gross, 2020). Despite its current prevalence and different manifestations in digital space (Ganesh & Zoller, 2012), social media activism has not received sufficient attention within sociopragmatic research. This paper sets out to address this gap by investigating the role of evaluation and emotion therein.

To that end, we adopt a metapragmatic approach to emotion and evaluation in discourse (e.g. Culpeper, 2011; Kádár & Haugh, 2017; Langlotz & Locher, 2017). Additionally, we draw on intersectionality to further scrutinize the interconnections between power, social identities, and systemic structures (Brown et al., 2017; Crenshaw, 1991). The data (+168.000 tweets containing the hashtag #SayHerName plus Breonna Taylor, and three other hashtags including Taylor's name: #BreonnaTaylor, #BreonnaTaylorWasMurdered, and #JusticeForBreonnaTaylor) was compiled using TAGS and Twitter Archiver. Results confirm the tendency of Twitter users to practice "intersectional consciousness" (Brown et al. 2017, p. 1839) and identify key sociopragmatic interconnections between emotions, solidarity, and transgression within hashtag activism.

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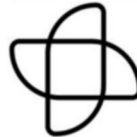
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