

BOOK OF ABSTRACTS



12th International Conference on (Im)Politeness

WITHIN AND BEYOND MAINSTREAM
APPROACHES TO (IM)POLITENESS

17-19 JULY 2019, ANGLIA RUSKIN UNIVERSITY
CAMBRIDGE, UK

12th International Conference on (Im)politeness

Within and Beyond Mainstream Approaches to (Im)Politeness

17 – 19 July
Anglia Ruskin University, Cambridge



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#Sympol12

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Committees

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Welcome Message

Greetings!

(Im)politeness has been a topic of extensive research over the past few decades. Consequently, researchers working in the field have proposed, developed and adopted a wide range of theoretical, analytical and methodological approaches to the study of (im)politeness. Due to the popularity of (im)politeness as an academic area, it is of utmost importance to encourage further synergies between researchers who do research on this important topic.

The 12th International Conference on (Im)politeness (Sympol12) is a step in this direction. Besides discussing the latest findings in the field, the papers presented at this conference highlight, in one way or another, (i) the innovative approaches to (im)politeness research; (ii) the possibility of further collaborations between researchers; and (iii) future directions and avenues in the field.

On behalf of the organising committee it is my pleasure to welcome you all to Anglia Ruskin University. I look forward to your participation and I hope you enjoy your stay in Cambridge.

Vahid Parvaresh, PhD
(Conference Chair)

Plenary Papers

(Im)politeness: The development of a field of research

Jonathan Culpeper
Lancaster University

This presentation reflects on how the field of (im)politeness studies has developed, notably, its beginnings and the various stages of its development. Along the way, it considers its position relative to other fields, the problem with its name, and opportunities for development that have been missed. It concludes with some thoughts about the current state of the “paradigm”, if that is what it is, and the avenues it is likely to pursue – or indeed could profitably pursue – in the future.

Politeness, globalisation and translation: More on ‘polite’ forms

Juliane House (with Daniel Z. Kádár)
University of Hamburg

In this presentation, we explore the impact of globalisation on lingua-cultures by examining the ways in which T/V pronouns are translated in a number of IKEA catalogues appearing in different languages. We continue to exploit our corpus-driven bottom-up and replicable framework, by arguing that T/V pronouns are part of a broader set of expressions. By means of such expressions, language users indicate their awareness of rights and obligations across certain standard situations. It is through translations that discrepancies between the ways in which lingua-cultures use T/V pronouns (and other ritual frame indicating expressions, i.e. RFIEs) may be revealed. Our findings show that even when it comes to seemingly simple language forms such as the T/V pronouns, translators of IKEA catalogues deploy complex translation strategies in order to avoid irritating and/or offending customers. In the presentation, we will examine such strategies in a bottom-up fashion. In addition, we use our investigation to make the broader argument that it is counterproductive to describe globalisation practices from a top-down angle because it is only through bottom-up analyses that such practices are revealed as being far more complex than meets the eye. By discussing this topic, we aim to promote our new journal – *Contrastive Pragmatics: A Cross-Disciplinary Journal* (Brill) – which along with cross-cultural pragmatics and politeness also features language acquisition and translation.

The rise (and fall) of non-imposition politeness in English

Andreas H. Jucker
University of Zurich

Non-imposition politeness is the stereotypical form of politeness for Present-day English. But it turns out to be a very recent phenomenon. In order to get a more comprehensive picture of politeness forms in requests throughout the twentieth century, a genre-based bottom up methodology is being used. Small-scale sample corpora drawn from the Brown and LOB families of corpora (1931, 1961, 1991 and 2006) are manually searched for relevant forms for subsequent searches in much larger corpora. The results show a sharp increase of non-imposition politeness in the second half of the twentieth century and clear signs of a reduction at the beginning of the twenty-first.

Ritual frame indicating expressions: A new look at ‘polite’ forms

Daniel Z. Kádár (with Juliane House)
*Dalian University of Foreign Studies; Hungarian Academy of Sciences;
Anglia Ruskin University*

In this lecture, we will introduce a new framework with which we can revisit forms popularly associated with linguistic politeness. We define such forms as ‘ritual frame indicating expressions’ (RFIEs). Such expressions are deployed in settings where it is somehow important to show awareness of the rights and obligations of the interactants, which is of course the essence of ritual frame. The present framework is based on an empirical bottom-up investigation of RFIEs drawn from Mandarin Chinese and English: ‘duibuqi’ (sorry) and ‘qing’ (please) in Chinese, and their English counterparts ‘sorry’ and ‘please’. These expressions are conventionally associated with the speech acts of apology and request, and thus are often (mis)interpreted as ‘forms of politeness’. However, we will show that the link between RFIEs and speech acts is complex and subject to variation across lingua-cultures. What makes the study of such expressions important is the fact that all lingua-cultures are heavily loaded with them, spanning the conventional RFIEs studied in our talk, through honorifics in languages such as Japanese, to terms of address. Note that by delivering a contrastive pragmatic framework, we also intend to promote our new journal – *Contrastive Pragmatics: A Cross-Disciplinary Journal* (Brill) – dedicated to the bottom up investigation of language use.

Panel Papers

(Im)Politeness in the Classroom

Dealing with (im)politeness in the classroom: Current approaches to teaching L2 pragmatics

Júlia Barón Parés - *Universitat Internacional de Catalunya; Universitat de Barcelona*

Ariadna Sánchez-Hernández - *Jaume I University*

The increasing mobility of speakers of different languages to different countries, together with the globalized world we live in, have led to multilingual societies in which linguistic exchanges between both native and non-native speakers are becoming a very common practice. This reality emphasizes the need to help learners of foreign and second languages become not only linguistically competent but also pragmatically competent, in order not to sound impolite or inappropriate in the target language. Addressing this need, studies in interlanguage pragmatics (ILP) have shown that pragmatic competence is teachable and, indeed, both beneficial and necessary to learn a target language (Takahashi, 2010). ILP instructional studies have mostly focused on exploring which methodology is most effective for teaching pragmatics. Earlier studies compared explicit vs. implicit instruction, revealing an advantage of explicit approaches which include metapragmatic explanations (Alcón-Soler, 2005, 2012). More recently, scholars have been exploring approaches such as task-based language teaching (TBLT) which provide students with goal-oriented meaningful activities that address their real-world needs, thus creating opportunities for authentic communication in the classroom (Taguchi & Kim, 2018).

A further recent innovation in pragmatics instruction has seen the incorporation of technology-enhanced materials. Emergent technologies such as simulated immersive environments, place-based augmented reality, and social networking sites, offer students the opportunity to engage in authentic use of the language (see Sykes & Taguchi, 2013). A current concern in pragmatics instruction is how to account for the emergence of English as an International Language (EIL). Students are now required to be “intercultural speakers” (Byram, 2012), able to mediate across linguistic and cultural boundaries. Addressing this, different scholars propose teaching pragmatics from an intercultural perspective, focused on developing students’ meta-cultural and meta-pragmatic competences in the classroom (McConachy, 2017).

Ultimately, pragmatic instruction is being shaped and reshaped by the emergence of new language teaching contexts (see Sánchez-Hernández & Herraiz-Martínez, 2018). For example, efforts by the European Union to promoting multilingualism have led to the implementation of programs such as content and language integrated learning (CLIL), and English-medium instruction (EMI). While these contexts have been explored in the wider field of SLA (e.g. Pérez-Vidal, 2011), little is known about their effects on pragmatic learning (exceptions include Nashaat Sobhy, 2018; Nikula, 2008). Moreover, approaches to teaching pragmatics to very young children are also being proposed, accounting for the fact that children start learning an additional language at an earlier age (Portolés & Martí- Arnándiz, 2017). Drawing from these ideas, the panel “*Dealing with (im)politeness in the classroom: Current approaches to teaching L2 pragmatics*” is intended to illustrate the current trends in L2 pragmatic instruction presented above, with a particular focus of enhancing learners’ politeness strategies.

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Pragmatic instruction in EIL

Ariadna Sánchez-Hernández & Eva Alcón-Soler - *Universitat Jaume I*

Second language (L2) pragmatic studies have traditionally explored the role of pragmatic instruction in English as a foreign or second language contexts. Nevertheless, the current era of globalization and emergence of English as an International Language (EIL) has brought about new opportunities for L2 pragmatic learning and teaching. The common view of pragmatic learning as an approximation to native-likeness has changed to conceiving pragmatic ability as a tool to interact with people of different cultural and linguistic backgrounds, the majority of whom are non-native speakers of English. In L2 pragmatic instruction, such change has involved moving from the classroom to the real world, and acknowledging the legitimacy of EIL. With this in mind, this presentation reviews current trends in L2 pragmatic instruction, and presents a proposal to teaching EIL pragmatic competence. A final discussion will project the future of pragmatic instruction in EIL, and it will provide directions for designing the EIL curriculum.

Academic language in CLIL vs. NON-CLIL settings: A sociopragmatic teaching proposal

Richard Nightingale & Maria Pilar Safont-Jordà - *Universitat Jaume I*

CLIL offers realistic and natural ways to learn additional languages, and can facilitate language competences and academic language skills. Although work exploring CLIL from a pragmalinguistic perspective continues to grow, sociopragmatic research is still scarce. In response to this, the current study focuses on how the communicative intentions that underlie classroom discourse may help or hinder the development of early academic language skills. Using a sociopragmatic taxonomy of academic language we determine the quality of the conversational style and intersubjective cooperation found in CLIL and non-CLIL primary classrooms. Results indicate that CLIL classroom discourse is characterised by a conversational style that facilitates the development of academic language skills. However, results regarding intersubjective cooperation are somewhat inconclusive. Based on these results, the study proposes raising awareness of the role of conversational

style in classroom discourse so as to improve the quality of teacher-student interactions in primary school CLIL contexts.

Meta-pragmatic awareness and agency in language learners' construction of politeness

Troy McConachy - *Warwick University*

This presentation considers the relationship between learner agency and meta-pragmatic awareness in the learning of L2 politeness. Within interlanguage pragmatics, the learning of L2 politeness is often seen as a process of acquiring the sociolinguistic knowledge and skills necessary to avoid offending native speakers of the target language. As such, the learner has traditionally been positioned as 'the evaluated' rather than 'the evaluator'. This presentation calls for a shift in the evaluative lens within L2 pragmatics learning and emphasises the need to understand the interpretative and reflective processes by which learners construct understandings of politeness. It will be argued that the learning of L2 politeness should be seen as a hermeneutic process of coming to understand (c.f. Liddicoat & Scarino, 2013) politeness as a culturally shaped form of social action that can be variably constructed through language.

Developing politeness through task-based language teaching

Maria Luz Celaya, Raquel Gómez & Mayya Levkina - *Universitat de Barcelona*

This study examines the effects of captions on L2 politeness in task-based language teaching. The participants were 40 EFL learners at a B2 level who were divided into two groups, one exposed to videos with captions and the other without captions. Before and after watching the video, students were asked to carry out a role-play task. The learners' performance was assessed by five English native speakers. Findings show that those learners who watched the videos with captions produced more pragmalinguistically appropriate role-plays, but also that both groups became more polite after watching the videos, regardless of the caption/non-caption condition.

A technology-mediated task-based pedagogical framework to teach classroom pragmatic routines.

María José Arrufat-Marqués & Sofia Martín-Laguna - *Universitat Jaume I*

One of the main concerns of foreign and second language teachers is preparing learners for successful communication, addressing their real-world needs. Task-Based Language Teaching (TBLT) offers a framework to engage learners with meaningful and socially situated language use. The role that technology plays in TBLT is also important because it affords the implementation of real-life tasks into the classroom setting (González-Lloret 2016). In addition, teaching practices should pay attention to pragmatic aspects of the target language, since the teaching of pragmatics has been shown to be essential in order to foster students' pragmatic competence (Taguchi 2015; Taguchi & Kim 2018; Taguchi & Roever 2017; Taguchi & Sykes 2013). In spite of this, research on the technology-mediated TBLT-pragmatics intersection is still incipient (Plonsky & Kim 2016; see also Taguchi & Kim 2018; Taguchi & Sykes 2013). One pragmatic aspect used in specific recurrent contexts is that of pragmatic routines (Bardovi-Harlig 2009), which are an essential component in the handling of our everyday communicative interactions (Bardovi-Harlig & Vellenga 2012). In an attempt to contribute to this area of research, in this paper we build on approaches and techniques from the fields of interlanguage pragmatics (ILP) and TBLT to present a comprehensive pedagogical framework designed to enhance prospective teachers' knowledge and use of classroom pragmatic routines during technology-mediated task-based pragmatic performance.

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Teaching politeness to very young kids

Júlia Barón Parés, Noelia Navarro, Helena Roquet, Silvia Perpiñán &
Yagmur Elif Met
Universitat Internacional de Catalunya

The aim of this study is two-fold: first, to examine how politeness is dealt with by pre- primary teachers in both the L1 (Catalan/Spanish) and L2 (English); second, to compare sessions in which politeness features are taught explicitly, with content lessons in which politeness emerges unexpectedly. The data corpus consists of 12 video-recorded lessons of 40 minutes in English and Catalan, taught by six different teachers who are Catalan/Spanish bilinguals. The students were 75 Catalan/Spanish bilinguals, aged 3-5. The preliminary findings suggest that not all politeness strategies taught and reinforced during the 'explicit' lessons are (later on) used in the content lesson.

Teacher talk and its pedagogical functions: Analysis of directives and politeness strategies

Otilia Martí-Arnándiz & Laura Portolés - *Universitat Jaume I*

The present observational pilot study explores teacher talk from a socio-pragmatic perspective in the English for Young Learners (henceforth, EYL) classroom, an underexplored area of enquiry when English is learned as an additional language in a low immersion instructional context (exceptions include Safont & Portolés, 2016). Qualitative data come from video-recorded interactions between three non-native practitioners of EYL, one male and two female, and three intact groups of 4-year-old preschoolers. The analysis focuses on how these pre-school practitioners attend their students' negative and positive face needs through directive head-acts and modifying devices, choice of person deixis, and presence of co-occurring speech acts like criticizing or praise in their feedback. In so doing, we attempt to understand the way these teachers construct an instructional identity that is more or less authoritative, distancing or imposing. Results show that EYL classrooms are more similar to natural environments for children's pragmatic development than expected.

Panel Papers

Revisiting (in)civility in public and professional discourse

Revisiting (in)civility in public and professional discourse: An exploratory dialogue across and beyond disciplinary boundaries

Svetlana Kurteš - *Westminster University & ENIEDA Network*

The panel is organised by the European Network for Intercultural Education Activities (ENIEDA), a transnational collaborative academic network committed to setting up and sustaining exploratory dialogue within, across and beyond regional, cultural and disciplinary boundaries on topics pertaining to interculturality and tolerance. The panellists will put under scrutiny a range of issues clustering around the phenomenon of (in)civility in public and professional discourse, broadly defined and observed from a kaleidoscope of disciplinary perspectives, highlighting their complementarity and inter-relatedness. Debating and deconstructing (in)civility in public discourse, we intend to focus on its causes and consequences, identifying specific examples of best practice in socially engaged research. Engaging in a cross-disciplinary dialogue, we will suggest possible ways forward, particularly in the context of the promotion of a more tolerant society and the role education could play in the process. The panel will feature seven invited presentations. In the concluding part the convenor will moderate the discussion by inviting the panellists to offer further insights and contextualisations, critically evaluating the main points raised and suggesting further avenues for research and development in the area. Time allowing, members of the audience will be invited to take part in the discussion as well. The presentations are arranged into three inter-related thematic clusters in the following way:

I. Critical approaches to (in)civility in media(ted) discourse

In the opening thematic cluster the panellists identify discursive features of incivility in public interaction, offering possible interpretations from a variety of perspectives (qualitative discourse analysis, theory of politeness, speech acts theory, etc).

Emergent impoliteness in media discourse

Barbara Lewandowska-Tomaszczyk - *State University of Applied Sciences
& ENIEDA Network*

Piotr Pęzik - *University of Łódź*

The panellists look into the variation of impoliteness strategies and cross-cultural variability as used in the media language of US and UK English and Polish, particularly with reference to such linguistic elements which acquire the negative connotational value in some contexts.

The materials have been collected from large national monitor corpora: www.monitorcorpus.com for UK and USA English and monco.frazeo.pl for Polish. The analysis is conducted in terms of quantitative and qualitative research methods. It discusses corpus-based quantitative methodology (concordances, keyness, collocations (Pęzik 2012, 2014) and usage frequency counts), as well as a qualitative discourse analysis, interpreted in terms of cognitive linguistic approaches (Lewandowska-Tomaszczyk & Wilson 2013). Finally, the concept of culture is discussed as the use and spreading of mental, behavioural, and linguistic patterns in communities, and their shareability, learnability and cultural transmission (Lewandowska-Tomaszczyk 2017).

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The good, the bad and the false civility in public discourse

Jagoda Granić - *University of Split & ENIEDA Network*

Pragmatic rules in public communication to a large extent ‘dictate’ formalised communication behaviour. Explicit rules are formulated in seemingly non-binding instructions or in strict laws stating what is not permitted in public discourse and providing punishments for violating the norms. The reasons

why some contents and some signs become inexpressible differ from society to society, from one social group to another, and from individual to individual. The paper problematizes the concept of civility that is more than just politeness, making a distinction between true and false civility, and analyses formulaic expressions with varying degrees of illocutionary force, but with the same perlocutionary effect – humiliating the Other and expressing hate, incivility and impoliteness (Lane 2017). The point is that civility starts and ends with us as well, just because of our own behaviour management.

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II. Understanding (in)civility in professional contexts

The second thematic cluster brings to the fore aspects of incivility and impoliteness in professional and corporate contexts, offering insights from the latest research in workplace mobbing, as well as teaching professional communication.

Deconstructing impoliteness in professional discourse: The social psychology of workplace mobbing

Sylke Meyerhuber - *Artec Research Centre for Sustainability Studies*
University of Bremen & ENIEDA Network

Workplace politeness is not just an issue between individuals; it concerns structural, interactional and individual levels. Workplace mobbing illustrates how several individual acts of impoliteness can all add up to the point of destroying a person psychologically and physically. Particularly downward mobbing is on the increase globally: about 77% of the reported cases are orchestrated by superiors. Data illustrate clearly the ‘social toxin’ created by up to 45 ‘small actions’ in five areas of work life (Leymann 1996). These actions result in health hazards and ultimately job loss (Vandekerckhove & Commers 2003), targeting specifically highly competent individuals (Davenport et al, 2014). It will be illustrated how impoliteness is used to manipulate a person's emotion and identity, to ensure anxiety-born solidarity in others while abusing power, with high costs for the targeted individual and the organisation. We will conclude by suggesting how a socially sustainable organization can address, contain and prevent these issues.

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Civility and politeness awareness in professional discourse: Critical genre analysis of course books in professional communication

Alcina Sousa - *University of Madeira & ENIEDA Network*

The presentation aims to analyse a set of communicative events within the genre service encounter as displayed in course books in professional communication and the way they can be interpreted in the pedagogical setting of workplace conversation from a pragma-linguistic perspective. Specifically, it looks into ways of improving rapport management skills in intercultural communication, in general, and in professional interaction, in particular, reaffirming the standpoint that “[j]ust as learners may be expected to perceive grammatical regularities in sentences, so they should be given the opportunity to interpret pragmatic clues for the attachment of value to utterances in discourse, and become themselves analysts of discourse” (McCarthy & Carter 2001: 58).

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III. Causes and consequences of (in)civility in public discourse: the role of education

In the concluding thematic cluster the panellists focus on the societal manifestations of incivility and rudeness in public interaction and the role education can play in overcoming their consequences and preventing their causes.

More on post-conflict societies: Ethno-political discourse and education in Bosnia and Herzegovina

Maja Halilović-Pastuović - *University of Denver, Trinity College Dublin & ENIEDA Network*

Education in relation to Bosnia is a very relevant issue. The conflict that happened in Bosnia was the bloodiest conflict in modern European history.

The conflict ended 23 years ago with the signing of the Dayton Peace Agreement, which has secured peace, but left this ethnically diverse country a divided society. There are significant divisions in all spheres of social life between Bosnian Muslims, Croats and Serbs, and significant levels of mistrust, alienation and ghettoization between these ethnic groups. The focus of the paper is the segregated education system in Bosnia and the phenomenon of ‘two schools under one roof’ that currently operates in the country. The paper investigates if two decades of segregated education have had a negative impact on integration of post-conflict Bosnia by creating fertile ground for ethno-radicalisation of the Bosnian youth (Halilović-Pastuović 2018).

References

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Overcoming intolerance: How can education help?

Michael B. Hinner - *TU Bergakademie Freiberg & ENIEDA Network*

Research into human identity has revealed that a negative self-image and low self-esteem seem to foster intolerance. It also seems that so-called low self-monitors tend to be more willing to express intolerance while paying less attention to the impression their behavior or communication creates among others. Furthermore, if one identifies oneself with the intolerance of one’s in-group, then it will be even more difficult to overcome one’s own intolerance. And according to the Theory of Psychological Reactance, people are generally resistant to change, whereas the Selective Exposure Theory postulates that people tend to look for information that confirms and reinforces their existing viewpoints while ignoring information that contradicts their viewpoints. Instruction in metacognition helps people realize how their communication and behavior are being perceived by others. If instruction in metacognition is coupled with multicultural education, cultural diversity training, and foreign language instruction, then intolerance seems to recede (Greenholtz 2000).

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Challenging incivility in public interaction: Insights from linguistic and intercultural education

Svetlana Kurteš - *Westminster University & ENIEDA Network*

The panellist suggests a proactive approach in tackling the causes and consequences of incivility in public interaction, highlighting the potentialities of linguistic and intercultural education (LIE) (Kurteš et al, 2017) and pleading for its cross-curricular presence. Looking specifically into some of its highly sought after learning outcomes – namely, democratic citizenship (De Wit et al, 2015), global dexterity (Molinsky 2013) and cultural literacy (Hirsch 1988) – and challenges they are facing globally, the panellist makes a case for a more integrative approach to LIE, primarily in terms of its theoretical underpinnings. In the concluding part the panellist will reflect on her own pedagogical practice, presenting briefly an instructional model that encourages the students to explore the world in a manner more attuned to their cognitive processing and facilitates their intercultural journey, both professional and personal (Kurteš 2019).

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Session Papers

Politeness is not always good: The pragmatics and metapragmatics of intervening

Ayad Ahmed - *Alnisour University College*

My paper offers a perception of understanding the metapragmatics of impoliteness by examining people's reaction and awareness to certain offences and abuses with other people. It is concerned, in particular, with the participants and metaparticipants' (im)politeness when they attempt as bystanders to stop an offender abusing a victim. The relationship between impoliteness and metapragmatics was explored in terms of two perspectives: by the participants and metaparticipants' reaction and their metacommunicative voicing. The analysis in this study focuses on certain cases in which abusive behaviours are committed in public while intervening takes place. This investigation aims to contribute to the current research on (im)politeness by examining the borders of (im)politeness and the moral order in the arena of conflict between an abuser and intervener. The data of this study are naturally occurring speech taken from a prank program called "The Shock" displayed on the MBC channel. This program involves making fake camera situations where two actors are involved: one as abuser and the other is a victim. The abuser pretends to offend the victim severely in public and the bystander tries to stop such an offence. Sometimes, the intervener intervenes violently so that the programmers are forced to reveal that it is a fake situation. It was found that the metapragmatics of impoliteness through the act of intervention was evaluated by means of certain scales measuring attributes that are central to Arabic culture including national identity, religiosity, collectivism and humanity.

Impoliteness in Iranian televised presidential debates

Somaye Akbari - *University of Bayreuth*

Little research exists on impoliteness in non-Western contexts, where theoretical and analytical perspectives would be different from those in Western contexts. This paper identifies the strategies used by Iranian candidates in televised presidential debates to be impolite. It also suggests a framework that takes the Iranian political discourse, being an Eastern country, into account. The data used consist of three televised presidential debates in 2009. They are consulted to have access to both verbal and non-verbal

interactions between candidates. Mahmoud Ahmadinejad's interaction is used for illustration. Whereas no Persian official transcription is available as the main corpus, I translated the interactions and transcribed them using the Stave method. The suggested framework is based on three approaches. First, impoliteness is generally regarded as breaching intentionally or unintentionally the overarching macro cultural schema of politeness, which has five lower-level cultural schemata (Sharifian and Tayebi, 2017). Second, that understanding is adjusted in line with Bousfield's (2007) statement that impoliteness is an intentional and unmitigated act to threaten one's face. This study, therefore, considers impoliteness to be an *âberu*/face-threatening act that results from an intentional, rather than unintentional, breach of the *âberu*/face cultural schema. Third, Iranian politicians intentionally attack the three aspects of face mentioned by Bull (1996): their opponents' *âberu*/face, their opponent's significant others' *âberu*/face, and their opponent's party's *âberu*/face. Therefore, politicians directly or indirectly threaten an opponent's *âberu*/face by intentionally breaching the *âberu*/face cultural schema.

A socio-pragmatic study of the imperative mode in Arabic

Tahani Alharbi - *Umm Alqura University*

This study investigates the imperative mode employed by Classical Arabic-speaking interlocutors in the story of the Prophet Joseph in the Holy Quran. The data collected from the Quranic corpus of the story of the Prophet Joseph, presented in Chapter 12 in the Holy Quran, is analysed contextually as well as theoretically in relation to the different meanings of imperative suggested by Searle's proposition (1975:356). Also, politeness theory by Brown and Levinson's (1987), essentially based on the classification of positive and negative politeness, is discussed throughout how Arabic speakers inject some linguistic devices (e.g. addressing terms, vocatives, or appeal and invocation expressions) to mitigate orders and requests and show politeness to acquainted or non-acquainted people. Moreover, in the discussion of the data, there is a noticeable reliance upon Brown and Gilman's (1960) theory of power/solidarity which is closely related to the basic meaning of the imperative. The study shows that when injected in discourse, the imperative can be used to convey other different types of action in addressing behavior that involves a sort of power semantic. Also, the use of imperative mode can be interpreted pragmatically in relation to negative and positive politeness. In addition, it is suggested by the study that Brown and Gilman's (1960) theory of power/solidarity can be extended to account for not only the use of terms of address, but also any interactional situations where we have

symmetrical/asymmetrical relationships that involves reciprocal/nonreciprocal use of language.

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How minorities say “no”: A discourse study of speech act of refusal and gender in Saudi Arabia

Wjoud Almadani - *University of Sunderland*

Speech act of refusal reflects social and cultural norms within a society, and it shows how people from different ethnic groups communicate differently in the same situation. Although speech act of refusal is a universal phenomenon, it is culturally specific when it comes to the refusal content and the frequency of using refusal strategies, which is worth exploring (Gass & Houck, 1999). Nelson et al. state that speech acts of refusal are a part of knowledge that is essential to be studied because this type of act is highly threatening for both interlocutors and the listeners (2002). This research studies the speech act of refusal that occurs within ethnically different groups in Saudi Arabia. Explored in the study is how African Saudi people, who are known as Takarnah and originally come from the geographical area between the Atlantic Ocean and the Red Sea as well as Arab Saudi people refuse a request and an invitation in the western region of Saudi Arabia. In addition, the similarities and differences in the refusal act between men and women within these two groups are noted. Also, investigated in the study is if the social distance and gender of the requester or inviter determine using a certain refusal semantic formula and level of directness. To conduct this research, two sets of analysis were carried out. The discourse completion test, which includes very detailed scenarios, was used to identify which type of refusals the participants are using and how the gender of the interlocutors and social distance influence producing refusals. However, the semi-structured interview was employed to understand why Arabic and African Saudi men and women refuse similarly or differently and how they perceive refusals. The findings show although Arab-Saudi and Afro-Saudi groups are coming from different cultural and ethnic backgrounds, they provided similar refusal strategies and pragmatic markers. However, women from both groups produced more refusal and pragmatic markers strategies than men.

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Clinton vs. Trump: An analysis of strategic impoliteness in the first 2016 presidential debate

Pablo Álvarez Alonso - *University of Vigo*

Linguistic (im)politeness has been a question of great interest in the field of sociopragmatics for the past 40 years. The notion of face, first introduced by Goffman (1967), has proved to be a key element to define this phenomenon. While the earlier, politeness-based theories stressed the important of maintaining face in social interaction (e.g. Brown & Levinson 1987, Leech 1983), the pioneer work of Culpeper (1996) introduced a more context-dependent view of (im)politeness within a wide range of fields. Recent trends in the field of electoral debates have led to a proliferation of studies that investigate the strategic use of (im)politeness during these encounters (García-Pastor 2008, Blas-Arroyo 2010, 2011, Fernández-García 2014). Following the three axes of analysis proposed by Fernández-García (2015a, 2015b, 2016), this paper analyses the main (im)politeness strategies used by Hillary Clinton and Donald Trump during the first presidential debate of the 2016 elections. The quantitative and qualitative perspectives adopted in this work help to identify patterns of discursive behaviour that portray the main differences between the candidates in terms of style. Linguistic mechanisms such as repetition or interruption are thoroughly examined so as to determine their impact on the development of the debate. The evidence from this study suggests that Clinton's indirectness and subtler style is confronted with a more combative, assertive and direct behaviour on the part of candidate Trump.

Impoliteness and disappointment: A multimodal analysis of responding to provocations in Iraqi candid camera programs

Niaz Aziz - *Soran University*

This paper examines how Iraqi actors (and actresses) react with disappointment to their friends' provocations in Iraqi candid camera programs. Candid camera programs are practical jokes in which the victims

are emotionally charged by the pranksters (Al-Khatib, 1997). Based on Eelen (2001) and Kadar and Haugh (2013) im/politeness refers to an evaluative moment. This paper argues that participants' evaluations are better realized when they are made accessible. Participants may not amplify those evaluative expressions vis-a-vis impoliteness, but they actually experience and live those 'evaluative moments'. Evaluating social actions is more complicated than verbal expressions and that taking place in dyadic exchanges. It may be organized in a way that stimulates or solicits other's perspectives as well through for example, gaze, synchronicity, touch and other methods. In analyzing the data segments this study adopts Kadar and Haugh's (2013) social practice approach influenced by the traditional literature of ethnomethodology and conversation analysis. The emphasize is on the participants' interactional methods in constituting the moral order discursively through the evaluative practices. In accordance with Garfinkel's notorious 'breaching experiments' designed under the influence of candid camera genre (Milgram & Sabini, 1979), the results show that disappointment constitutes the recurrent pattern in the victims' reactions. Being profoundly disappointed, the victims express their disappointment in a multimodal manner when reacting to those provocations. The victims' multimodal responses constitute accessible resources of moral evaluations. Those multimodal resources include prosody, gesture, posture, and facial expressions.

A contrastive pragmatic analysis of communicative patterns in English and Italian conversation and intercultural issues of politeness

Valentina Bartali - *University of Warwick*

This research focused on cross-cultural pragmatics and intercultural communication, by drawing from House's (1977) concept of cultural filter, for which socio-cultural diversities, in terms of communicative preferences, mentalities and values, influence the way different cultural groups communicate. This paper is a preliminary exploratory study to investigate the differences that exists between Italian and English discourse, in regard to conversational strategies and preferences. Using House's (1998) German-English cross-cultural dichotomies as starting point, the main aims of this investigation were to verify whether such dimensions could be applied to the Italian-English language pair as well, and to identify the main differences between the two that could lead to misunderstandings. The research used Edmondson and House' (1981) adapted model of contrastive pragmatic qualitative discourse analysis and collected data through sociolinguistic dyadic interviews based on roleplays, occasionally mirrored by individual

retrospective interviews in case of misunderstandings and supported by naturalistic data. The focus of the analysis was on discourse strategies, gambits and the speech acts used for ‘Requests’, ‘Apologies’ and ‘Complaints’. The findings suggested that House’s (1998) German-English dichotomies also apply to the Italian-English language pair and showed the impact of House’s (1977) cultural filter on the interpretation of the concept of politeness. The main conclusion drawn from the results was that Italians are more direct and explicit than English in communicating, and according to House’s cultural filter, this may lead the English to perceive Italian conversational behaviour as impolite and/or aggressive.

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Professional Face as a technology of self in the English Language Industry; producing resilient subject effects

Molly Bellamy - *London Centre for Legal English, University of Law*

The paper presents a case study of four different contexts in which English as an additional language is taught or examined in the UK; Legal English, English for Academic Purposes, ESOL for refugees and Secure English Testing. With recourse to qualitative data sets in the form of reflective essays, interviews and participant observation, the paper analyses interactions between the participants of the four groups, to see how Professional Face is defended, excluded, acculturated and secured across the four platforms. The paper goes on to consider the linguistic notion of Professional Face (Jagodzinski 2013, Archer and Jagodzinski 2015, 2018) in relation to a Foucauldian conceptualisation of knowledge- power (Foucault 1980) that understands power as ‘the conduct of conduct’ and understands subjectivity as self constituted. The paper proposes that Professional Face serves individuals as a mode of conduct for performing the self, or in Foucauldian terms as a ‘technology of self’ that interacts with ‘technologies of learning’ in the English Language Industry, so as to produce resilient subject effects amongst learners and teachers. The purpose of the paper is to consider how the practice of Professional Face inscribes resilient subjectivities in a post liberal era of global governance.

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An interactional socio-pragmatic approach to investigate the realization of the speech act of requests and their responses: A case study of Algerian Ph.D. students at Manchester Metropolitan University

Halima Benzdira - *Manchester Metropolitan University*

The study explores politeness patterns within the realization of requests. The data derives from a group of eight Algerian PhD students at Manchester Metropolitan University; and focusses on how these participants enact their various intentions using different politeness strategies to achieve their interactional goals in an asymmetrical context. Further, it details the supervisors' responses, and through these, it examines the perceptions made about the students. Positioned at the intersection of politeness studies, speech act research and interlanguage pragmatics, the study takes a Socio-Pragmatic approach informed by a Pragma-Linguistic perspective. Its significance resides within three areas. First, it challenges the traditional theories/approaches of speech acts and politeness (Austin, 1962; Brown and Levinson 1987), and aims to extend and revise an existing response model to im/politeness (Bousfield, 2008) in interaction. Second, the study revises a common data collection tools (Discourse Completion Tasks) in pragmatics. Finally, the contextual contribution manifests itself in the underrepresented North African (Algerian) population. Therefore, following a Mixed Approach paradigm, two data collection tools are used: revised written Discourse completion Tasks (DCTs) and follow up semi-structured one-to-one interviews. The analytical framework of the study draws from both quantitative and qualitative paradigms. Accordingly, analysing discourse completion tasks aims at uncovering the different politeness strategies, and how their use might affect the responses initiated by the supervisors. Later, semi-structured interviews with the participants are conducted to uncover the underpinning intentions of using particular linguistics formulae. Additionally, the supervisors' interviews will reveal how they perceive the

requests they receive from their students; and how they perceive the students themselves.

How different is verbal aggressiveness from rudeness/impoliteness?

Stefania Biscetti - *University of L'Aquila*

This paper attempts to distinguish verbal aggressiveness from impoliteness/rudeness, two concepts largely conflated in the literature and in language practice. In socio- and pragmalinguistic studies, verbal aggressiveness comes under the heading of impoliteness as an intensified or exacerbated form of it (e.g. Pearson et al. 2001, Locher and Watts 2008; Bousfield 2008), or it is seen as a hyperonym of impoliteness (i.e. impolite behaviour is a type or sub-category of aggressive behaviour) (Culpeper 1998; Archer 2008). On the other hand, data from the web show that people may use “aggressive” as a synonym for “rude/impolite” and as the opposite of “polite”. This is somewhat in contrast with the picture we get from English thesauri, where the adjective “aggressive” features neither among the synonyms of “rude/impolite” (and vice-versa) nor among the antonyms of “polite”, but where, at the same time, words related to “polite” (e.g. friendly, complaisant, gentle) can be found among the antonyms of “aggressive”. Using lexicographic sources, electronic corpora and data from the web, we shall move from semantics to pragmatics to explore the complexity of the impoliteness-aggressiveness relation. In particular, we aim at seeing which semantic and pragmatic areas overlap and which do not, and where the dividing line between the two phenomena can be traced.

“Let me now answer, very directly, Marie’s question”: The impact of quoting members of the public in Prime Minister’s Questions

Peter Bull - *Universities of York and Salford*
Maurice Waddle - *University of York*

Prime Minister’s Questions (PMQs) is a weekly event in the UK House of Commons, where the Prime Minister (PM) faces questions from other Members of Parliament (MPs). The discourse of PMQs has been likened to a kind of verbal boxing match (Bull & Wells, 2012) - a form of ritualistic aggression, rewarded in accordance with the expectations of the MPs, through an adversarial and confrontational political process (Harris, 2001). In an attempt to ameliorate this adversarial discourse, and thereby to redress the moral order of PMQs, the new Leader of the Labour Opposition (Jeremy

Corbyn) introduced a novel procedure - that of addressing questions sourced from members of the public to the then PM David Cameron. Although subsequently, these “public questions” became less frequent, it provided an opportunity to compare their interactional effects with standard “non-public questions”. Based on 20 sessions of PMQs, an analysis was conducted of two measures of the PM’s responses: reply rate (the proportion of questions directly answered by the PM), and personal attacks. Overall, the results showed that Corbyn’s public questions did not enhance Cameron’s reply rate. However, whereas Cameron used significantly more personal attacks than Corbyn in response to non-public questions, the level of such attacks by the PM for public questions was as low as Corbyn’s, with no significant difference between them. In this latter regard, Corbyn’s new approach showed the potential to mitigate the ritualistic and customary verbal aggression of PMQs.

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Face-work in Military memoranda: Power and hierarchical relationships sanctioned through discourse

Edelvais Caldeira, Fernanda Avelar & Raquel Rossini - *Universidade Federal de Minas Gerais UFMG*

Once we live in societies that constantly demand communication with other individuals, we may have certain patterns of both verbal and nonverbal acts to express our view of the situation at stake, of the participants involved and even of ourselves – such patterns (line) assumed by a person may result in the positive social value they may have on the eyes of the others (GOFFMAN, 1955). The self-image one may create based on socially approved values (face) might be threatened when the line sustained by one individual is not integrated to their social importance (GOFFMAN, 1955). When face is attacked intentionally, impoliteness is put to rise (CULPEPER (2005) and positive and negative face-saving strategies (SCOLLON & SCOLLON, 1995) may be employed. Based on the notion that power relations and hierarchy are a strength in military organizations, we set off to analyze their influence on face-work (GOFFMAN, 2011). Drawing upon the theoretical framework proposed by Brown and Levinson (1987), Culpeper and Hardaker (2017) and Scollon & Scollon (1995), we aimed at analyzing Politeness strategies employed in the official communication of Brazilian military

organization. Our main hypothesis is that there would be a predominance of strategies to save one's negative face (GOFFMAN, 2011; WATTS, 2003) in such documents, as it is an environment in which hierarchy and discipline are concepts highly preserved and accounted as the cornerstone of military institutions. In order to carry out the study, a corpus was constituted of 22 memoranda collected and analyzed. The analysis showed that the discursive strategies varied depending on the addressees: either a non-military institution, a unit from the same military organization, or a unit belonging to another Military Force. The results showed that there seems to be a tight correlation between the types of negative and/or positive strategies applied in the documents and the hierarchical system inherent to military organizations.

“Your dutiful and devoted Servant”: Politeness in Late Modern British petitions

Nuria Calvo Cortes - *Universidad Complutense de Madrid*

Letter writing manuals became a necessity for Late Modern British society because communication via letters was a daily routine (Blant, 2006; Dossena, M. & Tieken-Boon van Ostade, 2008; Dossena, M. & del Lungo, 2012, Poster & Mitchell, 2007). These manuals did not only contain collections of letters that would serve as models for any ‘occasion’, they also often included ‘principles of politeness’ (e.g. Cooke, 1775), and special sections on petitions (e.g. Brown, 1790). The term ‘politeness’ was then understood in a wide sense and it encompassed many aspects of everyday life and behaviour. Thirteen petitions signed by two women prisoners were extracted from a much larger corpus of letters to the Bank of England for the present analysis. The study concentrates on the politeness strategies used and the Face Threatening Acts that are present (Brown and Levinson, 1978/1987), as well as how this correlates with what was prescribed in the manuals. The petitions display variation regarding several aspects. These include different degrees of formality, appreciably better or worse grammar and spelling, more or less similarities with the petitions present in the instruction manuals, and a variety of length. However, all of them were addressed to the same benefactors and they had the same intention, asking for some help. The conclusions suggest that the worst written petitions in terms of spelling and grammar may provide a clearer insight into how these people felt and how they tried to achieve their goals by being as ‘polite’ as was required at the time, despite not following the manuals instructions fully. On the contrary, the more formal and better written petitions mainly included formulaic language, where politeness may not have been personally intended.

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(Im)polite interventions of speakers of Polish and British Parliaments

Władysław Chłopicki - *Jagiellonian University*

Dorota Brzozowska - *Opole University*

This is a study based on Culpeper's (2011) types of impoliteness, impoliteness triggers and types of face as applied to the context of parliamentary debates in Poland and the UK. We analyse selected, usually highly publicised Speaker's interventions regarding the heated exchanges in both parliaments and analyse them in terms of affective, coercive and entertaining impoliteness, the latter overlapping with the analysis of humorous intention. In both cases we observe the violations of both Quality, Social Identity and Relational faces of the MPs and attempt to compare the prevailing tendencies in both cases. The different legal restrictions on the behaviour of the Speakers and MPs and different traditions of parliamentary behaviour are taken into account as well as the institutional context of the interventions. In the final analysis the British and Polish cultural communication styles (exacting vs spontaneous/emotional; cf. Gudykunst 1988, Hofstede et al 2010) are brought to bear to shed light on the differences discovered.

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Politeness training through impoliteness in a Japanese Company

Haruko Cook - *University of Hawaii*

This paper explores how legitimized impoliteness is deployed to socialize novice workers into polite behavior in an institutional setting. Due to scarcity of impoliteness occurring in everyday contexts, the number of impoliteness studies is still much smaller than that of politeness (Bousfield & Locker 2008). To date, there is no impoliteness research in Japanese except for Nishimura's study on on-line communities (2010). In the Western scholarship, scholars examined institutional contexts where impoliteness is ideologically legitimized such as army recruit training (Bousefield 2008; Culpeper 1996, 2011). These studies demonstrate that impoliteness formulae are used for "institutional mortification" (Culpeper 2011), the act that kills new members' old identity to rebuild a new one necessary for the new role. Apparently, in army recruit training, legitimized impoliteness is used to create tough soldiers, but we still do not know what legitimized impoliteness can accomplish in other institutional contexts. This study examines the trainer's impolite speech in a new employee orientation in a Japanese company and explores the role of impoliteness in this context. The data come from eight hours of a new employee orientation of a Japanese business manner training company in Tokyo. The participants are a trainer and eighty new employees, who are college graduates. The video-recorded data were transcribed and qualitatively analyzed. The analysis finds that impoliteness is a tool for transforming new employees to extremely polite shakaijin "mature responsible adults". The finding contributes to the (im)politeness research by showing that one of the functions of impoliteness is to teach politeness.

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Flattery: A meta-pragmatic study of the dark side of sociability

Roni Danziger – *The Hebrew University of Jerusalem*

The multidisciplinary nature of Politeness theory has generated an abundance of approaches and research, which have contributed to the understanding of social interaction, yet none has touched on the socio-pragmatic phenomenon of flattery (e.g. Leech, 1983; Brown and Levinson, 1987; Locher and Watts, 2005). The pragmatic attention given to flattery had been cursory and exclusively within compliment literature, referencing manipulative intent, or offering a meta-pragmatic discussion of the danger of a compliment being perceived as flattery (Holmes, 1986; Kampf and Danziger, 2018; Lewandowska-Tomaszczyk, 1989). Flattery, a case of strategic language (Jones, 1964), seems to pose a challenge to existing politeness theories. Building on speech act and politeness theories, this presentation will discuss the challenges in defining flattery, given the elusive subject of intent. As a first step towards a pragmatic definition of flattery, this metapragmatic study analysed the Hebrew term for flattery, /*xanupa*/ in two large-scale online Hebrew corpora: (1) news items in 2014-2016; (2) il.domains in 2014; a combined total of over one billion words. The analysis of 959 metapragmatic references of flattery considered context, social norms, power relations, cultural values and morals, motives, function and content. Preliminary findings suggest that utterances or actions that carry positive loads are framed as flattery, if judged (1) insincere (2) exaggerated or ingratiating (3) the addressee is undeserving, which leads the recipient or observer to suspect malign intent. Further pragmatic analysis will help outline the felicity conditions of flattery and clarify whether or not it functions as a speech act.

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Breaking the silence: how do women discuss stigmatised topics online?

Bethan Davies - *University of Leeds*

With the discursive approach to im/politeness has come much emphasis on what constitutes polite or impolite behaviour within a particular local context and how that is indicated. However, what has received less attention is how individuals deal with topics that might be considered unsayable in many contexts. This research attempts to address that gap by analysing threads about the common yet stigmatised issue of female urinary incontinence on the online support and advice site Mumsnet. Research on troubles-telling online has shown that both advice and emotional support can act as responses to troubles-telling but there is less evidence regarding why the poster's contribution is taken up in one way rather than another. This is particularly relevant where the formulation of the topic is likely to be shaped by its perceived ongoing stigma. It is also linguistically interesting because the 'trouble' is not something that can be attributed to avoidable activities – and therefore face issues may not align neatly with other advice-giving contexts. Female urinary incontinence inhabits a contradictory discourse world where it is too normal to address and so women 'just have to get used to it' yet is so shameful that it cannot be admitted to. This silence around the subject can have a very negative effect on women's emotional and physical wellbeing. Understanding why interactions on this issue do/don't work is therefore critical to 'breaking the silence' in other contexts. This initial research will explore the following issues: how do topics get asked and taken up? What strategies do women use to 'break the silence'? How do other posters frame support and advice in order to negotiate this fraught, yet crucial subject?

“It kills me to let you down”: Managing face-threatening acts in the Clinton Email Corpus

Rachele De Felice - *University College London*

Gregory Garretson - *Uppsala University*

Gianpaolo Manalastas - *University College London*

In workplace interaction, events such as acknowledging misunderstandings, apologising for errors, and reporting unwelcome news can all be interpreted as face-threatening acts (FTAs), where the threat is either to the speaker's face (e.g. acknowledging an error) or to the hearer's face (e.g. delivering bad news or criticism). Holmes and Stubbe discuss “the management of different people's (often competing) face needs” (2015:162) in the discussion of miscommunication or other disagreements arising in the workplace. While

much of the literature focuses on managing these face needs in spoken interaction, less research has been done on how they are negotiated in emails. Our study investigates FTAs in the Clinton Email Corpus, compiled by us from emails released to the public by the US State Department (US Department of State 2016; Authors 2018). We examine (a) the types of problems and misunderstandings mentioned in the corpus; (b) how the resulting FTAs are managed; and (c) how these issues vary depending on the relationship between the interlocutors – for example, whether workplace seniority or personal social circle influences the interaction, something the design of this corpus makes possible. Preliminary results reveal several interesting patterns. One is the surprising prevalence of expressions of emotional involvement when committing FTAs (as in the title of this talk). Less surprising perhaps is that bad news tends to travel upward, meaning that workers lower in the hierarchy have to do more work protecting face — both their own and their interlocutor’s — than their superiors have to do.

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Talking about troubles: Building positive relationships in intercultural teamwork

Carolin Debray - *The University of Warwick*

How individuals manage relationships is a central concern of studies into (im)politeness and relational work, yet little research seems to deal with the specific strategies that individuals employ to enhance relationships with each other. Both where individuals are still unfamiliar with each other or have to collaborate and engage over a long period of time, for example in the workplace, the active strategies undertaken to improve relationships have been underexplored. In fact, the literature suggests that good relationships are particularly scarce in intercultural teams (e.g. Mannix & Neale, 2005; Stahl, Maznevski, Voigt, & Jonsen, 2010), so this is a pressing topic of research. Accordingly, this longitudinal study focuses on the way an intercultural team of MBA students sought to build and maintain positive relationships during four team projects. Meetings were observed and recorded for a period of 8 months and team members were interviewed at the beginning and the end of

the teamwork. This presentation will focus on a specific talk activity that constituted a particularly important space for relationship enhancement: troubles talk. The analysis shows that during troubles talk participants constructed relationships that were often more equal and also closer than during their more task-focused discussions. This was achieved through a range of interactional strategies including (reciprocal) self-disclosures, troubles humour, swearing, commiserating and developing shared narratives. Another important feature of the findings was that many of these strategies were absent outside of troubles talk. The discussion explores how these interactional strategies aid in the construction of a particular type of relationship and highlights the implications for our understanding of face in interactions. The presentation concludes by proposing some theoretical developments around relating and rapport management.

Analyzing linguistic in/directness and perceived face-threat in complaint interactions: the development of an annotation guide

Sofie Decock - *Ghent University*

Ilse Depraetere - *Université de Lille*

Ruytenbeek Nicolas - *Université de Lille*

Starting from a critical analysis of the conceptualizations of directness and indirectness in influential studies of complaints (e.g., House & Kasper 1981, Trosborg 1995), Decock & Depraetere (2018) argue that it is necessary to distinguish between ‘linguistic in/directness’ (the researcher’s assessment of how explicit the linguistic realization of a complaint is) and ‘perceived face-threat’ (the perlocutionary effects of im/polite utterances on actual, specific addressees). This distinction between ‘linguistic in/directness’ and ‘perceived face-threat’ has methodological repercussions on the empirical foundations of research on complaints. In this paper, we outline a method for the categorization of complaints based on linguistic in/directness, using a corpus of French-language authentic Twitter complaint interactions posted on the official Twitter page of the French and Belgian national railway companies. Our operationalization of linguistic in/directness takes into account the presence or absence of either an explicit reference to the speech act, or an explicit reference to (one or several of) the constitutive component(s) of the complaint situation. The corpus is also annotated in terms of the different discursive realizations of the constitutive components (for instance types of speech act and evaluative markers) and in terms of the linguistic modification devices (upgraders and downgraders) used. We complement the analysis of linguistic in/directness in complaints with an interactional analysis by taking into account the railway’s responses as well as other users’ reactions to

complaints in the corpus under study in order to examine what response patterns can reveal us about 'perceived face-threat'. In presenting our analysis, we will also discuss our methodological steps and the challenges that we were led to address in the creation of guidelines for the annotation process.

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Age and communication preferences in the perception of (im)politeness

Iwona Dronia - *University of Silesia*

Modern communication is undergoing constant changes. New technology and the omnipresent social media have completely altered the way to interact. The kind of communication that baby boomers used to know and employ has long been forgotten. We are entering the brave new world of innovations, faster pace of life and globalization. Such ongoing changes bring about many further modifications affecting the perception of politeness and hence successful communication. It seems that the younger generation no longer recognizes and shares the same perception of politeness that their parents used to follow. In consequence there appears a particular mixture: non-native speakers of English, who are not polite in their first language start interacting in the second. As their understanding of polite behavior differs significantly from the norms instilled to their parents, an age-related communication fiasco is likely to occur. The prime intention of this presentation is to display the results obtained from a research study conducted among highly heterogeneous group, residing in different countries as well as belonging to differentiated age groups. The study aims at verifying the hypothesis concerning the existence of certain correlation between the perception of polite oral and written communication and one's age. Additionally the respondents were to express their opinion on their attitude to politeness visible in their mother tongue as well as in the second language. Last, but not least, the presentation will demonstrate the findings concerning the respondents' perception of politeness as implemented through various communication channels.

Tu não és tuga? An examination of terms of address online

Rita Faria - *Universidade Católica Portuguesa/ Catholic University of Portugal*

In January this year, the Portuguese police responded to a call from Bairro da Jamaica, a neighbourhood in the outskirts of Lisbon, about two residents involved in a fight. A video which quickly became viral shows officers “beating, pushing and dragging anyone who came into their path” (The Guardian). The incident has sparked a heated debate on social media about police brutality, discrimination and racism and at the same time has provided ample grounds to examine linguistic im/politeness and verbal aggression. Specifically, this paper aims to provide an insight into how terms of address (TAs) in European Portuguese can play a pivotal role in communicative situations of im/polite, aggressive behaviour. To this effect, I examine the usage of TAs in online discussion boards (online newspapers, Facebook, Twitter, Youtube) on the aforementioned incident at Bairro da Jamaica. In European Portuguese the plethora of linguistic address is vast (nominal, pronominal and verb bound forms) and it is indeed the locus of “linguistic struggle” (Watts 2003). The usage of terms of address acquires meaning based on communicative goals deriving from specific contexts which can supersede their lexical, or literal, meaning (Dickey 1997, Serrano 2017); this means speakers are often engaged in linguistic negotiation departing from conventional social meanings so as to arrive at a TA appropriate to their communicative goals. This is all the more noticeable in online communities, where anonymity and lack of familiarity make social factors and social indexing less relevant than in face-to-face situations. This paper examines how speakers enlarge the potential meaning of TAs when they use them for their own (im/polite) goals; and how TAs are relevant linguistic resources when im/politeness and aggression are at stake.

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Disagreement and (im)politeness in a Spanish family members' WhatsApp group

Lucía Fernández-Amaya - *Pablo de Olavide University*

The study of (im)politeness and disagreement in digital communication is a growing field of research in pragmatics. Although most research has focused on emails, social networking sites, discussion forums or blogs, other digital means of communication such as WhatsApp have received less attention. The present talk addresses this gap by exploring disagreement and impoliteness in a Spanish family members' WhatsApp group. More specifically, the analysis focuses on an interaction taking place on 8th March 2018 (International Women's Day), beginning at 10.37 and ending the 9th of March at 1.47. Following Shum and Lee (2013), the conversation has been linguistically examined using the categories of the disagreement strategies proposed by Culpeper (1996), Locher (2004) and Bousfield (2008). Furthermore, a multimodal analysis has been carried out paying attention not only to the linguistic strategies used by the participants to disagree with each other, but also emojis which function as strengthening or softening hedges (Dresner & Herring 2012). Finally, a follow-up interview was carried out to better understand the participants' communicative intentions and perceptions towards disagreements in terms of (im)politeness. The results from the linguistic analysis show that the most common strategies used were unmitigated disagreement, sarcasm, irony and humour. From the participants' opinions, the most significant result is that fact that, although disagreement may lead to face-threat, and thus impoliteness in other contexts (Sifianou 2012; Langlotz and Locher 2012; Shum and Lee 2013), in this WhatsApp interaction, the Spanish family members did not consider it to be impolite most of the times.

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Neither so polite nor so impolite: variational analysis of Spanish vs. English disagreement

Francisco Fernández-García - *University of Jaén*
Carmen María Sánchez-Morillas - *University of Granada*

This paper highlights the results of an intercultural study within the theoretical framework of (im)politeness about the way in which Spanish and English speakers manage situations of disagreement. It begins with the premise that studies in intercultural pragmatics should not ignore the internal variation that exists in each culture as this could lead to a simplification of reality. For this reason, this research analyses cultural contrasts while simultaneously taking into account situational variation. This study is based upon a questionnaire carried out among 120 informants in the area around the city of Jaén (Andalusia, Spain) and another 120 in the area of the city of Coventry (West Midlands, England) in 2016. Using open questions, this research employs both qualitative and quantitative methodology. As regards (im)politeness, the rapport management theory by Spencer-Oatey (2002, 2008) is the model employed for reference. The replies of the informants to three of the questions of the questionnaire are analysed regarding their possible reaction to a situation of disagreement in different contextual frameworks. This study concentrates specifically on three issues: a) whether the speaker does or does not express disagreement as well as other alternative or complementary reactions to this; b) if the speaker does express disagreement, whether this is done in a mitigated, open or boosted way; and c) in the case of those who opt for mitigation, the specific strategies employed.

Hospitality in intercultural service encounters: ‘Omotenashi’ from the perspective of Japanese businesses

Saeko Fukushima - *Tsuru University*
Christopher Long - *Tohoku Gakuin University*

With the predicted increase in foreign tourists as a result of the 2020 Olympics, much attention has been placed on the preparedness of Japanese businesses. Within this trend, some have questioned the appropriateness of Japanese style hospitality ‘omotenashi’ to intercultural service encounters. Long et al. (in preparation), which analyzed Japanese and non-Japanese impressions of service in Japan, indicated that although both groups evaluated Japanese service as being of ‘high quality’, only the non-Japanese criticized it for being ‘inflexible.’ These differences Long et al. explain from the

perspective of ‘attentiveness’, or pre-empting the needs of customers in service encounters. Long and Fukushima (2018) used a content analytic approach to identify 11 unique dimensions of the concept of ‘omotenashi’. Statistical analyses indicated that providing service in a ‘preemptive’ fashion (before it is requested) represented the most central dimension for Japanese undergraduates. The current research builds on this previous research by investigating the degree to which Japanese businesses value each of the 11 dimensions identified by Long and Fukushima (2018). Questionnaires were distributed to 130 businesses in downtown Sendai in Japan. Results differ significantly from those reported in Long and Fukushima (2018). For example, the general category of ‘satisfying customers’ was most commonly selected by companies whereas ‘preemptively accommodating needs’ (the category most significant for undergraduates) was not selected at all. These differences are discussed in terms of cross-generational differences in values and the implications for intercultural service encounters are considered.

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Nominal forms of address in French and English service encounters - relational and transactional issues

Christophe Gagne - *University of Cambridge*

The paper will analyse nominal forms of address that appear in French and English service encounters – the paper will be based on naturally occurring data which was collected as part of a comparative study (i.e. audio recordings that were later on transcribed). The functions of nominal forms of address will be analysed through the detailed analysis of the sequential organisation of service encounters. The paper will use an approach that combines Conversational Analysis with the analysis of politeness as face-work, as originally put forward by Brown and Levinson (Brown and Levinson 1987) and later reconfigured by Kerbrat-Orecchioni (Kerbrat-Orecchioni 1992, Kerbrat-Orecchioni 2010b). The paper will advocate a view of politeness as an interactionally-situated phenomenon (Haugh 2007, Haugh 2015). Although the nominal forms of address encountered in the data (madame/monsieur; sir/madam) can be said to constitute politeness markers, the paper will argue that it is necessary in order to fully account for the functions of these forms not to analyse them solely as politeness and/or

relational markers. They are often used by the participants to delineate different phases of the interaction and play an important role in the development of the transaction. They are therefore transactionally motivated. The paper will underline the importance of analysing nominal forms of address as part of a comparative framework, showing their characteristics for each language, pointing out their differences as well as potential for misunderstandings.

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Politeness in New Year's speeches of Putin and Xijinpín

Svetlana Glushkova - *Kazan (Volga Region) Federal University*

The past ten years have seen a huge increase in the extent of cultural exchanges and business cooperation between the Chinese and Russians. Researchers found that study of cultural differences became very important. Clarification of the differences and similarities between the cultures with regard to traditional ideas, values, beliefs and behaviour in order to prevent failures in intercultural communication started to be the point of big discussions. In intercultural communication, politeness could be studied from sociolinguistics, psychology and pragmatics perspectives. All that is mentioned above increases communicative competence of the speakers in intercultural communication. The study explores the presentation of politeness in presidents Putin's and XI Jin ping New Year speeches. Speech is a representation of a person and culture of utterance. When we speak about presidents, it is a presentation of a politician not only in country, but also outside. Of course, New Year's speeches will be polite; however, what is polite for such speeches in Russia and China? Often, when discussing politeness, researchers represent it like relation of the concept of face, namely the image speakers have and wish to project for themselves. When studying Chinese we often point out that the face, saving of the face are very important for the Asian people, and the leaders are not exception. It is the aspect of their culture and collectivistic society. Politeness is related to the culture and we should mention that what is said, how it is said and how many there are representations of cultural differences, habits and rules is important. Liang Jinghong, Dániel Z. Kádár, Jonathan Culpeper, and others mentioned it many times. Therefore, politeness is an important element of intercultural communication and a unique instrument. Students when started learning new language they should absorb the cultural aspects of politeness in order to be an educated person in intercultural communication, be able to form a specific image in the eyes of society. Politeness helps to establish harmonious interpersonal relationships. Therefore, it is important to emphasize politeness features in teaching process.

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Responding to Ambivalent Face triggered in Mock Impoliteness in Chinese

Lili Gong – *Guangdong University of Foreign Studies /Hungarian Academy of Sciences*

Studies on face in Chinese mainly examined the face dynamics in terms of losing face or gaining face, or other faceworks. In this paper, we investigated face in Chinese via examining the responses towards ambivalent face occasioned in teasing, a type of mock impoliteness, so as to explore how Chinese do facework when face threat is put at risk potentially. By analysing how teasing was responded in Chinese entertainment TV interviews, we found that teasing recipient employed various linguistic means to cope with potential face threat, and indexed complex face concerns orienting to self and other in responses. Hence, the study proposed a face balancing mechanism to account for teasing recipient's face concerns in different responses, and shed light on doing facework in teasing under Chinese media setting.

“Take Care of Yourself”: Negotiating moral face in stroke rehabilitation

Karen Grainger
(Sheffield Hallam University)

The neoliberal rhetoric of contemporary health care places the responsibility for falling ill, and for treatment, increasingly with the patient (Sarangi and Roberts 1999). In this context, talking about health becomes a question of self-presentation and face maintenance. In stroke care in particular, recovery is not amenable to chemical or surgical intervention and instead relies on the effort and motivation of the patient. Rehabilitation thus becomes largely a question of the moral strength of the patient, rather than the professional expertise of the health-care providers. Both patient morality and health professional identity are largely constructed through social interaction (Bergmann 1998). Thus, a micro-analysis of health-care interactions, applying concepts from recent developments in politeness theory seems timely, if not, overdue. To date there appears to be little work that examines specifically how health care recipients and health care providers negotiate the responsibility for care. In this paper, I look at what discursive and conversational resources are mobilised in constructing rehabilitation as the moral responsibility of the patient, and how the professional face of the health carer is in turn managed. Using an interactional discursive politeness approach (Haugh and Kadar 2018), I conduct a detailed analysis of conversations about progress in recovery that take place between a stroke

patient, her doctor and one of her occupational therapists. I reveal the processes and mechanisms whereby the face needs of the 'good patient' and the health-care provider are negotiated in real time and real situations.

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Dissatisfied but positive customers in Airbnb: The influence of perspective taking and silence theory on the management of rapport and interpersonal communication

María De La O Hernández-López - *Pablo de Olavide University*

The fast-growing business of sharing economy platforms such as Airbnb relies on interpersonal communication and their review system for their success. The particularities of its review system, such as its positivity bias vis-à-vis other platforms for accommodation, have started to attract some attention in the literature (Bridges and Vásquez 2016, and Hernández-López 2019). With this in mind, this study examines 60 reviews with a negative valence and 60 reviews with a positive valence in order to understand the sources of bias that make users refrain from explicitly showing dissatisfaction, with an impact on how rapport is managed (Spencer-Oatey, 2008). Following Bridges and Vásquez (2016) and Hernández-López (2019), some of the reasons are based on the importance of social interaction and rapport offline, the lack of anonymity, and the reciprocity system. Also, the importance given to loafing, negotiation and avoidance (Resnick et al. 2000) seems to be an issue here. This study reveals two more sources of bias: first, perspective taking (Kogut 2011), or “a more understanding attitude toward service failures” (Ert, Fleischer and Magen 2016, p. 71) after the offline experience; and second, the application of silence theory (ST), which attributes the fear of social isolation to inhibiting the expression of unpopular opinions (Noelle-Neumann 1993, Askay, 2015). Taking all this into consideration, and after examining the reasons that lie behind this positivity bias, this study proves that the reasons to manage rapport and politeness become compounded in platforms in which the offline and online components intermingle.

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Politeness variability: Between theory and communicative practices

Liliana Ionescu-Ruxandoiu - *Univeristy of Bucharest*

The major paradigm changes produced in the last decades in the linguistic research had a strong impact on the way of understanding and analysing politeness. Pragmatics became more interested in the variability of the politeness strategies than in their universality. My intention is to comment on some basic aspects of the politeness variability as reflected in the Romanian address system. Until the eighteenth century, just like in other European areas, one can speak of "a world beyond politeness". The first forms of expressing negative politeness date from the eighteenth century. They imitate sophisticated patterns of ceremonial behaviour in the Ottoman Empire, occurring only in official contexts. In the nineteenth century, as a result of modernisation of social life, the old oriental patterns are abandoned. Following French models, Romanian creates its own means of expressing deference. Standard Romanian becomes a T / V language. Still, its local variants preserve the traditional egalitarian system. Nowadays, following American models, formal friendliness gains ground, whereas marking social distance tends to be considered obsolete in certain circumstances. The above described facts make possible to consider a universality of politeness strategies – at least in part – as a result of imitation or borrowing phenomena. These phenomena are closely connected with globalisation processes which take place in time under the influence of different types of centres of power.

Accordingly, what really matters is not the presence of a certain politeness strategy in a given language, but its position in the system of strategies.

Cultural outsiders' reported adherence to Finnish and French politeness norms

Johanna Isosävi - *University of Helsinki*

Given the debated concept of culture, intercultural (im)politeness represents an under-researched area. Combining discursive (Watts, 2003) and sociocultural (Mills, 2017) approaches, my study of intercultural (im)politeness attempts to balance individualistic and extreme constructionist perspectives. Using data from five focus group discussions and applying dialogical discourse analysis, I examine cultural outsiders' reported adherence to Finnish and French politeness norms. My previous study (Isosävi, accepted/forthcoming) identified opposing perceptions of politeness: in Finland, personal space represents a salient factor for politeness, while in France, verbal and nonverbal rapport is more important. Here, I discuss how cultural outsiders adhere differently to cultural politeness norms as resources. A low tolerance of pragmatic variation in Finnish and French cultures seemed to carry two consequences. First, Finnish and French participants reported changing their adherence to cultural politeness norms to avoid behavior considered impolite. Second, participants who reported less adherence to the politeness norms of their culture of origin found a better match between their behavior and the dominant politeness norms in the target culture. Moreover, bicultural children's parents emphasized passing on the politeness norms of their culture of origin, but identified different attitudes towards the challenges resulting from conflicting norms between their home and surrounding environments. Ultimately, further awareness of the cultural variation of politeness will increase tolerance of different politeness behaviors.

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“Flattery helps”: Amicable communication between diplomats and state leaders

Zohar Kampf - *The Hebrew University of Jerusalem*

In recent years, studies on friendship and everyday politics (Berenskoetter, 2007; Wodak, 2009) have opened up new research paths in international relations and political discourse studies (Kampf et al., forthcoming). In this work-in-progress, I integrate these emerging fields under the conceptual umbrella of politeness theory and examine friendship practices of foreign-affair policymakers. The questions guiding the study is what amicable and disarming communicative strategies are deployed by state representatives in private interactions with their peers and what is their role in enhancing interstate relations. On the basis of ten in-depth interviews (tentative number) with senior Israeli foreign-affair actors (including a prime minister, ambassadors, foreign affair advisers, and peace negotiators), I analyze the performance and performativity of verbal and non-verbal discursive strategies performed during private interactions, and discuss the competencies needed for deploying them felicitously as a communicative means for decreasing tension and increasing trust and sympathy between states' representatives. Initial findings suggest that discursive strategies between state actors can be classified according to what Haas and Deseran (1981) labeled the “vocabulary of symbolic exchange.” This includes (1) offers of food and drink, (2) exchanges of gifts, (3) attendance at certain kinds of ceremonies and visits, and (4) love tokens (verbal and physical expressions that are indicative of affinity or respect). Moreover, the interviewees differentiated between three types of knowledge needed to efficiently activate amicable practices: “to acknowledge” (the power of amicability), “to know that” (concrete knowledge about the interlocutor), and “to know how” (to perform amicable actions). Lastly, amicable discursive strategies were reported to be efficient at the “tactical level”: they can facilitate accessibility, “sincere” communication, reduction of tension, and better understanding of others' wants and needs.

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Politeness strategies and subjunctive mood: Multiple functional verbal suffix /-keyss/ in Korean Honorifics

Alan Hyun-Oak Kim - *Southern Illinois University*

The verbal suffix /-keyss/ in modern Korean has interesting properties. The morpheme typically occurs in the speaker's irrealis moods, such as dubitative, inferential, presumptive, optative, conditional, subjunctive (Lee 2006, Im 2001, inter alia) along with interrogative and negation in discourse. Chung (2016) characterizes the function of /-keyss/ as an intensifier of Superior Exaltation marker /-si/ and Subordinate Debasement marker in Korean Honorification. Such a reinforcing strategy is also commonly observed in Standard Japanese expressions of politeness accompanying the future tense suffix /-deshyoo/ or /-mashoo/. Similarly, expressions in the subjunctive mood like 'Would/Could you please do X' 'If you don't mind' are typical daily request phrases in English. The general consensus in this phenomenon is that the speaker's regular usage of irrealis such as subjunctive mood and conditional mood has the immediate effect of turning the speaker's request to the indirect mode so as to avoid the risk of coercing the addressee in the discourse. This paper expands this observation: politeness may be viewed as a pattern in an emic ritual of the speaker's community. It also suggests the possibility of theorizing politeness phenomena based on the notions of ritual and canyble possible world.

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Face manoeuvres in conflicts (the Anglo and Russian cultures compared)

Jelena Kirejeva - *Vilnius University*

The present research examines human communication from the perspective of its immanent conflict nature. Conflicts are associated with frustration due to blocked goals, which inevitably leads to aggression, either verbal or non-verbal, regarded as destructive, anti-social and closely related to the

transgression of norms accepted within a particular culture. Conflicts, in which the interactants' preoccupation with their personal goals comes to the fore, seem to be the situations when "politeness is not obligatory" (G.Leech, 2014). The study aims at 1) defining the repertoire and pragmalinguistic peculiarities of face manoeuvres employed by the interactants in interpersonal conflicts; 2) establishing the correlation between the defined manoeuvres and the cultural values prevalent in the aforementioned cultures. The corpus for the present study consists of 80 conflicts identified in contemporary British and Russian drama. The non-experimental method of data collection and the method of discourse analysis were applied in the study. The theoretical foundation upon which the discussion expands is provided by E. Goffman's ideas concerning one's "face" (1967), Brown and Levinson's notion of positive and negative face (1987), as well as A. Wierzbicka's (1985, 2006, 2012) theory of "cultural scripts" intended to "unpack" cultural values prevalent in a particular culture and G.Hofstede's cultural dimensions (2010). The research data revealed that the representatives of the cultures under discussion employ similar maneuvers in conflicts and attack both the interlocutor's positive and negative faces by performing speech acts of insult, accusation, criticism, ridicule, order. They show no concern with the communicative concord, demonstrate hostility and aggression by using obscene and derogatory language, "animal" metaphors extensively. Despite the fact that the representatives of the Anglo culture tend to attack the interlocutor's positive face more often than their Russian counterparts, which may be related to the "master" Anglo cultural value of "personal autonomy", the repertoire of conflict face practices and "face-sensitivity" seem to pertain to cultural universals rather than cultural particulars.

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Interpersonal issues in academic book reviews: A comparative study between Thai and English

Kamontip Klaibanmai - *University of Huddersfield*

The academic book review is a valuable genre. It offers feedback to the book's author(s), exercises the research, writing and evaluative skills of the reviewer and expands the body of literature in the field concerned. However, writing such a review is a fraught activity. This is because, although most scholastic works are evaluative in nature, the review, as Hyland (2004) points out, is the most explicit of all in this respect, posing risks of personal conflict, and "the prospect of offending colleagues in one's own specialization is unappealing – even for secure, tenured professors" (Felber, 2002, pp. 169-170). In a worst-case scenario, terribly negative reviews can lead to loss of income as well as reputation. As reviewers are usually in the same discipline as the book's author(s) and they possibly know each other, the reviewers may strive to carefully craft their words in order to maintain a good rapport with their fellow academics, while at the same time providing constructive feedback which maintains their own reputation. As part of a wider cross-cultural study of academic book reviews published in scholarly journals, this paper compares two reviews of the same book, one of them written by an American reviewer, the other by a Thai reviewer. Employing applicable linguistic devices and globally recognised concepts like Goffman's (1967 [1955]) facework and Brown and Levinson's (1978, 1987) politeness theory, as well as the local and cultural-specific Thai rationale of *khwa:mkre:nte:aj* (Intachakra, 2012), I hope to understand how evaluation and criticism is expressed in different cultures in the light of the interpersonal matters at stake.

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Variant understandings of apology pragmeme realisation: a case study

Sofia Koutlaki - N/A

Unlike speech act theory, which focuses on the intentions of rational speakers, Mey's Pragmatic Act Theory (PAT; 2001) shifts the focus on to the interactional situation: speech acts have to "both rely on, and actively create, the situation in which they are realized" (Mey 2001:218). Our previous work (Koutlaki 2017) showed how apologies in Persian can be realized through a wide range of non-IFID verbal behaviours (e.g. compliments, jokes) and non-verbal behaviours (e.g. gift offers, hosting a meal), which are generally intended and understood by Iranians as apology realisations. The proposed paper looks at a case study involving a non-Iranian participant and her Iranian in-law relatives. A family disagreement led to the 'taking of offence', which eventually necessitated the smoothing-out of the relationships. Through the employment of apologetic behaviour over a series of interactions, the Iranian participants were able to achieve relationship equilibrium, whereas the non-Iranian participant's sense of offence was further compounded by these instances of apologetic behaviour, which she experienced as efforts to humour her and to normalize the relationship without acknowledging what caused the offence in the first place and/or offering an apology proper. This case study demonstrates how differing understandings of the apology pragmeme (as well as factors such as age, gender, position within the family, educational background) and differing expectations can impinge on intercultural relationships. Its findings can be applied to the management of intercultural relationships in the public and the private sphere (e.g. workplace relations, intercultural management, language teaching, family counselling).

Asking politely? Changing norms concerning directness levels in requests

Svenja Kranich & Hanna Bruns - *University of Bonn*

Contrastive work on English and German has highlighted that German discourse tends towards more direct styles and uses e.g. more imperatives (e.g. Gib mir mal den Zucker!), whereas English (both British and American English) discourse has a tendency to prefer conventionalized indirectness (e.g. Could you pass the sugar?) (cf. e.g. House 1996). This can lead to a perception of German speakers as impolite by speakers of English (cf. House 2008). More recently, Kranich & Schramm (2015) have, however, shown that younger speakers of German seem to behave much more alike to British young speakers, as both groups very clearly preferred conventional

indirectness over both directness and hints when formulating requests. This trend may either be an effect of influence of English norms on German through e.g. more cross-cultural contact situations, or it might be a more global trend of Western societies to follow the same development of democratization, leading to a preference for moderate face-saving strategies across situations, regardless of e.g. power differences. The present paper wishes to investigate to what extent recent cultural changes have affected English and German speakers' norms concerning the expected formulation of a request, and what influence the factors power and weight of the request have. Data has been gathered using DCTs from younger (under 25) and older (50+) speakers of British English, American English, Indian English, and speakers of German from Germany (thus combining variational with contrastive pragmatics). Additionally, interviews were conducted to find out more about participants' attitudes and reasons for choices. The changes visible through the comparison of older and younger speakers (total N = 250) represent an apparent time approach to recent change. Using a multi-method approach, the results on changes concerning particular markers, e.g. the use of modals like *may*, *could* and *would*, will be compared to changes visible in large diachronic corpora, such as the COHA (Corpus of Historical American English). Thus, we will be able to correlate large-scale changes, such as the decline of the modals (cf. eg. Mair & Leech 2006), with changes in norms concerning preferred request strategies.

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Irony and banter in the Iliad

Barbora Krylová – *N/A*

The paper will examine to which communicative purposes (and with which literary effects) banter and irony is used in the Iliad with its complex network of interpersonal and social relations between the characters. The analysis will include (i) both direct dyadic communication in private and public

communication in which the presence of an audience might play a significant role; (ii) both situations where the target of the irony is one of the interlocutors (including the speaker himself) and where it is a third party (present or not). It will be argued that irony and banter is complex communicative behaviour with many potential features - most important being (i) display of eloquence, wit and quickness of mind, (ii) playfulness, (iii) cooperation (in the play), (iv) competitiveness (of a play), (v) verbal aggression – which may be activated or deactivated (singly or combined) depending on a particular socio-communicative situational-interpersonal setting as well as on general norms and expectations of the interlocutors and the audience. As a consequence, it may fulfill a broad spectrum of socio-communicative functions (ranging from friendly teasing used to stress close friendship through an attempt to ease a tense situation to scathing sarcastic attack). With the exception of aggressive dyadic communication, all these functions are based on the same underlying principle, namely on creating common ground with the audience /interlocutor - either against the target (aggravating so the attack, especially in combination with a display of intellectual or other superiority over the target) or including him (creating so a friendly atmosphere). The analysis will be theoretically based on the discursive approaches to impoliteness, in particular on Culpeper (2003, 2011), Bousfield (2008), genre approach to impoliteness (Garcés-Conejos Blitwisch, 2010), relational work (Locher-Watts, 2005; Locher, 2006), frame-based approach (Terkourafi 2005).

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Taking The Red Pill: Combining impoliteness theory and appraisal theory to analyse misogynist speech

Alexandra Krendel - *Lancaster University*

As recently as 2017, Culpeper, Iganski, and Sweiry demonstrate in their analysis of religiously aggravated hate speech that impoliteness theory has contributions to make to the legal classification of hate speech. Online misogyny has not yet been analysed in this way. By combining knowledge of impoliteness theory with appraisal theory, the expression of “other-condemning” and “self-conscious” (Haidt, 2003) emotions can provide insights into how individual and social aspects of face and identity affect the production of online misogynist speech. This type of speech is prevalent in an online community known as the manosphere: a loose network of anti-feminist sites typically frequented by heterosexual men from the US. I compiled a corpus of posts from the online anti-feminist site The Red Pill on Reddit, who believe that men are a disadvantaged group in Western society. The corpus contains approximately 220,000 words from three subsets of the community: men’s rights activists, men going their own way, and pick-up artists. Across these sub-communities, I analysed the gendered social actor keywords woman/women, man/men, guy(s) and girl(s). Preliminary results show that women and girls are more often appraised in terms of aesthetics rather than as humans, and that condescensions (Culpeper, 2011) towards women and girls are prevalent in the form of negative capacity judgements e.g. “women have no self-awareness”. Furthermore, the in-group perceive women as wielding both material and social power over them in society. Thus, the in-group express both “other-condemning” and “self-conscious” emotions in terms of fear, antipathy, and insecurity.

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Cyberbullying: A viewpoint of Russian schoolchildren

Sergei Kulikov - *I-Teco VC, LLC*
Nina Shibalina - *Dubrovitskaya School*

Cyberbullying is considered a growing threat for children all over the world, including Russia (HBCS report 2016). There has been extensive research into the nature of cyberbullying, however most of the findings are either on its impact on the mental and/or physical health of those bullied online or on classification based on the bullies' behaviour and ways to prevent it (Angus 2016). In this study we attempt to find out what schoolchildren - potential victims or potential perpetrators - consider cyberbullying. The main goal of our study was to identify the main features of cyberbullying as considered by the students of senior school. As part of the school's cyberweek a group of 34 schoolchildren aged 14-17 (18 female and 16 male students) was asked to provide anonymous descriptions in the form of an essay what they considered cyberbullying. As expected, all of the students considered cyberbullying a threat that should be dealt with, though half of them doubted the positive outcome. Among the main features described were anonymity of bullies, vast coverage among the audience, uncertain time of the bullying act and its possibly unlimited duration. 20 out of 34 students pointed out that mainly children are victims of cyberbullying. Ten students called for the government or other authority to act against the problem while only three stated their own experience or lack of it. Lastly, we believe that this study shows that while most of our results support general findings about cyberbullying the schoolchildren themselves consider cyberbullying inevitable.

Self-denigration in 21st century Chinese

Zhou Ling - *Northeast Normal University*
Daniel Kádár - *Dalian University of Foreign Studies; Hungarian Academy
of Sciences; Anglia Ruskin University*

The present paper aims to explore the characteristics of self-denigration phenomenon in present-day Chinese, hence revisiting a key Chinese linguistic-cultural phenomenon from a contemporary angle. We aim to investigate the following hypothesis: Self-denigration has changed together with Chinese interpersonal language use and interactional technologies, and is currently being used in significantly innovative ways, in particular in the domain of online interactions. While various historical self-denigrating forms have remained in use, many newly invented ones have gained popularity. We argue that the cluster of self-denigrating forms used in present-day Chinese can

fulfil a variety of sociopragmatic functions. Some of these functions, such as boasting or showing off, paradoxically contradict with the conventional understanding of self-denigration as a ceremonial form of deference behaviour. Our investigation is based on data drawn from computer-mediated communication (CMC), as well as semi-structured interviews.

Evaluations of Mock Impoliteness in a Chinese Online Talk Show: Insights from Audiences' Metapragmatic Comments in the Form of Danmaku

Shengnan Liu - *Lancaster University*

Mock impoliteness, as a term encompassing a wide array of phenomena (e.g. banter, teasing, mocking), is exploited as a means of triggering humorous effects in talk shows. Despite having attracted a plethora of scholarly attention (e.g. Leech 1983; Culpeper 2011; Haugh and Bousfield 2012), there is little research examining mock impoliteness in Chinese. This paper aims to investigate third-party-participants' evaluations of mock impoliteness in a Chinese online talk show, Roast, drawing on insights from a valuable resource of audiences' comments - Danmaku. Danmaku is a commenting system that has been widely applied to video websites in Asian countries, especially in China and Japan (Wu & Ito, 2014). As an asynchronous, horizontal and text-based display of comments floating in the forms of subtitles at the top of the video frame, Danmaku is rich in metapragmatic comments on the mock impoliteness speech events appeared in the show and can be viewed as an anonymous dynamic focus group. Thus, it provides an excellent opportunity to investigate such questions as (i) how is mock impoliteness evaluated by third-party-participants? And (ii) what are the most salient factors in occasioning evaluations of mock impoliteness? The results show that mixed messages, the degree of FTAs, and the social parameters between the roaster and the roastee, among other things, all play important roles in third-party-participants' evaluations of mock impoliteness. The analysis also sheds light on the second-order definition of mock impoliteness from a first-order understanding, in the hope of helping to redress the imbalance of the anglocentric bias in mock impoliteness scholarship.

Viewer meta-comments on relational work in Korean tv drama

Miriam Anne Locher - *University of Basel*

This paper addresses viewer comments in English on Korean tv drama, as seen on the platform www.viki.com (Dwyer 2012, 2017). The comments are tied to the streamed videos themselves (so-called timed comments) and are publicly accessible without subscription to the platform. This option provided by the viewing platform turns viewers into active co-constructors of the fictional text in that subsequent viewers will see this paratext. The study is situated within the field of pragmatics of fiction (Locher and Jucker 2017) and interpersonal pragmatics (Locher and Graham 2010) and presents a case study of one drama which triggered more than 4000 comments for its first episode. The paper first reports on the range of activities that viewers engage in: (1) comments about the artifact per se (e.g. intertextuality, plot hypothesis and plot development, genre, culture, filming technicalities) and (2) community oriented comments (time/place of watching, nationality, repeat watchers, fans of actors, shared humour, emotive sharing experiences, interaction with each other) (Locher & Messerli, 2018). The paper then focuses on those comments which highlight negotiations and discussions about culture, norms of interaction and relational work (Locher & Watts 2005). In addition, topics of conflict among the commentators are identified, such as inappropriate comments on appearance of actors, or comments about missing subtitles, which result in reprimands by the co-watchers. The discussion stresses that it is worthwhile to pursue further the link between (im)politeness research and the study of identity construction (e.g., Garcés-Conejos Blitvich 2013; Locher 2008, 2015) since by asking about and reflecting on other people's culture as rendered in the fictional artifact, one's own cultural expectations are often made explicit as well.

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Compliments and expressions of affection among men on Facebook

Amanda Lower - Birkbeck, University of London

The dearth of studies concerning male-male compliment behaviour leads one to believe that men simply do not often deploy this politeness strategy. This belief is contrary to findings in the behaviour of young (ages 18-25) Ecuadorian and Spanish men from Quito and Andalucía, respectively, on the social network Facebook, where men from these groups frequently give and receive compliments, as well as embellish their compliments for extra affection and support. This paper uses a new data-gathering methodology for compliment studies on social media in order to redress the imbalance of compliment studies focusing on male behavior. Through the lens of variational pragmatics, it examines how young Ecuadorian and Spanish men give compliments to each other on Facebook, how those compliments are received, and the kinds of mechanisms that men use to supplement their online compliments, such as textual deformation, forms of address, and emoticons. Elements of past compliment and compliment response studies, such as topics and syntactic patterns of compliments, are present in this study. However, this study examines these compliment study stalwarts from a slightly different perspective: compliment topics and syntactic patterns are viewed in terms of the affectionate extras that accompany them. I highlight patterns that emerge in the data, such as whether certain forms of affection occur more frequently with specific topics or syntactic patterns of compliments. I also examine whether affection in the compliment is mirrored in responses, and whether certain compliment response forms are more likely to contain an extra form of affection.

A woman pragmatist in the male world of tribal reconciliation (atwa) in Jordan

Abeer Malkawi - University of Brighton

My study investigates the ritual practices of atwa in Jordan with pragmatics methods. Atwa is a tribal truce that safeguards the offender and his clan from being avenged by the victim's clan. It is a ritual of tribal reconciliation occurring in parallel to the Jordanian state legal tribunals. Atwas are performed and resolved amongst men but –recently and thanks to modern technology- many cases have been uploaded on YouTube. I collected atwa cases via the YouTube search engine during the period from 2013 to 2017 and collected cases dealing with fights, fatal car accidents and murder. In my analysis I will use Haugh's framework (2007) of politeness as a social practice and Kádár and Haugh (2013) framework to capture the macro features (social/ cultural) of politeness without ignoring the micro (local/ idiosyncratic) features. This framework will be applied to Arabic (and more specifically Jordanian Arabic) for the first time and will contribute to knowledge on rituals and politeness. I will also use ethnomethodology (Garfinkel: 1967) for conversation analysis in particular interactants' turn taking and sequences. Through the observation and analysis of atwas in Jordan, the aim of this study is to bring new insights into the interactional maintenance of the social order approached through pragmatics methodologies

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Invitations as collaborative work?: A contrastive politeness research in British English and Japanese from a pragmatic-discursive approach

Chisa Matsukawa - University of Central Lancashire

The purpose of this paper is to provide further empirical evidence on how analysing speech acts in situated interaction may offer wider information that may advance our understanding of politeness in Cross-Cultural Pragmatics (CCP). In CCP, studies (Félix-Brasdefer, 2008, 2015) have investigated speech act sequences in interaction from a discursive approach. Building on

previous CCP research, the present study investigates the negotiation of invitations, particularly in ‘invitation base sequences’ (Schegloff, 2007), as a manifestation of ‘rapport management’ (Spencer-Oatey, 2008) in a symmetrical invitation-refusal situation performed by 20 female native speakers of British English and 20 female native speakers of Japanese. Open role plays (Kasper, 2008) were employed and analysed from a pragmatic-discursive approach (Félix-Brasdefer, 2015). Utilising an adapted version of CA, where concepts of ‘turn-constructive units (TCUs)’ (Schegloff, 2007) and Iwasaki’s (Iwasaki, 2009, 2015) TCU framework for Japanese are employed, the qualitative analysis of the role-play data revealed cross-cultural variation in terms of sequential patterns. The British invitation sequences were deployed as either solo by the inviter or collaborative work by the inviter and invitee, where invitee’s positive assessment for the invitation is provided (‘positive assessment collaborative work’). On the other hand, Japanese invitation base sequences were only found to be deployed as collaborative work including ‘positive assessment collaborative work’ and ‘aizuchi collaborative work’ where Japanese response tokens known as aizuchi are provided. Micro-level sequential analysis of the aizuchi collaborative work revealed collaboration by the participants within a TCU, which will be discussed in relation to the Japanese concepts of *sasshi* (anticipatory work) and *omoiyari* (providing something beneficial for the person based on the results of the anticipatory work (Travis, 1998)). Also, differences were identified in the British and Japanese positive assessment collaborative work. The Japanese data suggested that a question-answer sequence projected by the invitee can be inserted in the announcement-assessment sequences. The identified interactional strategy will be discussed in relation to politeness.

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Disagreeing in Catalan: Variation across three conversational genres

Alba Milà-Garcia - *Universitat Pompeu Fabra*

This paper presents the main results of a study on the expression of disagreement (understood according to Angouri and Locher 2012) in Catalan in three conversational genres: conversations, meetings and professors' office hours. More specifically, it describes the differences found in the use of politeness strategies and facework and aims to justify them by taking into account the specific features of these genres and the situational factors that define them, such as the relationship of (in)equality that exists between participants, the degree of proximity that they share and the interpersonal goal that their interaction may have (Briz 1998). In order to carry out this study, a spoken corpus was compiled, transcribed and meticulously annotated. Regarding the results, although some relevant differences were found among the genres, for some of the features the results were quite similar. Nevertheless, through a detailed and contrasted analysis, both quantitative and qualitative, it was found that, since the results are directly related to the situational factors and the specific features of each genre, the similarities answer to different and unrelated motivations. Therefore, in order to carry out a multifaceted in-depth analysis it is essential to go beyond the immediate context and to expand the scope of pragmatic analyses, since an apparent lack of salient results can hide a much more complex view of a phenomenon.

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“Wen hassen wir? #dasperfektedinner:” Aggressive live Tweets during reality competition television

Verena Minow - *Ruhr University Bochum*
Julia Salzinger - *Technische Universität Dortmund*

In our paper we look at aggressive tweets by German Twitter users who regularly live tweet during the broadcast of the reality competition TV format Das Perfekte Dinner, using the hashtag #dasperfektedinner. Commentary has already been listed as one of the functions of tweets sent during live broadcasts (cf. Androutsopoulos/Weidenhöffer 2015). Reality competition formats such as Das Perfekte Dinner of course invite evaluative comments from viewers, but in contrast to tweets sent while watching fictional content, those comments are often addressed at real people, i.e. the contestants. To the community of reality TV tweeters, commenting on the contestants' behaviour, personality, and outward appearance is seen as fair game since the contestants volunteer to participate on these shows. The comments vary in nature, and while we find positive evaluative comments, there is an abundance of negative tweets, criticising the contestants or even outright insulting them, as in (1).

Was für eine dumme Fotze is die Blonde? #dasperfektedinner ['What a stupid cunt the blonde is']

We argue that aggressive commentary can be considered a norm among people tweeting about these reality TV formats. When tweeting about the show it is acceptable to be mean, but a certain level of meanness should not be exceeded. There appear to be rules governing aggressive tweets during the show, which become evident in metapragmatic comments by other users, for example in replies to particularly aggressive tweets. By analysing a corpus of tweets, we intend to uncover how aggression is commonly expressed in this community of tweeters, to what extent it is sanctioned, and what this tells us regarding the rules for live tweeting German reality competition TV.

Linguistic Impoliteness in the Iraqi and British Parliaments

Amal Mohammed - *University of East Anglia*

The current research aims to explore the nature of impoliteness comparatively in parliamentary discourse. In other words, my research aims to investigate and compare three parameters of impoliteness in the Iraqi and British parliaments. These parameters being investigated include: (1) the factors that

influence the interpretation/expression of impoliteness in both settings; (2) the expressive linguistic strategies employed by both Iraqi and British parliaments to convey impoliteness; and the possible patterns of response to impoliteness in these two settings. The present research adopts a framework that includes Bull et al. (1996), Harris (2001), Culpeper et al. (2003), Spencer-Oatey's (2008), and Bull & Wells' (2012). The study employs a binary set of data that includes parliamentary discourse from both cultural settings. The Iraqi corpus comprises three sessions in which governmental figures, i.e. Ministers of Defence, Trade, and the Mayor of Baghdad, are interrogated on allegations of corruption. The length of the analysed corpus in the setting comprises 9:30 hours. The British corpus comprises 19 PMQs, i.e. 9:30 hours, sessions featuring David Cameron as Prime Minister and both Ed Miliband and Jeremy Corbyn as the Leader of the Opposition. The current study adopts a version of an interactional approach to impoliteness proposed in (Chang & Haugh, 2011). It espouses an eclectic view of impoliteness that encompasses both a theory-based (im/politeness 2) and a layman's (im/politeness 1) understanding of im/politeness. Within the parameters investigated here, my findings demonstrate a similarity and difference in the nature of impoliteness in the Iraqi and British parliaments.

Teaching into the unknown: politeness lessons in foreign-language classrooms

Gerrard Mugford - *Universidad de Guadalajara*

Teachers of English as a Foreign Language (EFL), whose first language is not English, often face the challenging and daunting task of having to 'teach' target-language (TL) politeness patterns and practices when they themselves may have had little or no contact with 'native' English-language speakers or communities. Often relying on commonsense practices, lay interpretations and folk concepts, or what Eelen (2001) terms politeness1, bilingual teachers frequently lack an overarching pedagogical framework with which to 'teach' TL (im)politeness practices and patterns. This study marks a collaborative effort between EFL practitioners who have to convey, explain and practise politeness and theorists who attempt to describe, conceptualise and analyse (im)politeness. In this presentation, I argue that teachers and students' first-language (L1) understandings, experiences and beliefs, i.e. Bourdieu's (1991) habitus, can provide the basis for teaching politic and polite behaviour (Watts 2003). By asking learners to reflectively 'defamiliarise' themselves with everyday L1 politeness norms and practices through ostranenie, teachers can help learners to critically analyse, experiment with and co-construct other ways of being (im)polite. The study examines how current attitudes and

teaching practices of 46 Mexican EFL teachers who have had little contact with native English-language speakers, can provide the foundations for teaching strategic and discursive politeness by building on the L1 habitus, engaging in L2 critical reflection (Crookes 2013) and undertaking intercultural praxis (Wink 2013). The research results indicate that learners can be helped to take possession of TL politeness rather than merely having to unwaveringly adhere to TL socially-stipulated convention and appropriateness.

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“Come here, immediately!”: Request pragmatic modification in English and Italian film dialogue

Vittorio Napoli - *University of Pavia*

Request pragmatic modifiers are those lexical items, phrases and grammatical strategies which serve to mitigate or intensify the directive illocutionary force of the speech act. Although pragmatic modifiers have received academic attention both theoretically (Sifianou 1999; Alcón Soler, Safont Jordà, Martínez-Flor 2005; Leech 2014) and empirically, with studies conducted from a cross-cultural and interlanguage pragmatics perspective (Blum-Kulka et al. 1989, Achiba 2003, Ogiermann 2009, Flores Salgado 2011, Economidou-Kogetsidis and Woodfield 2012, among others), no contrastive analysis has so far been conducted between English and Italian. For the present study, I collected requests in 12 English and Italian films from the Pavia Corpus of Film Dialogue (Pavesi, Freddi 2009) and, combining taxonomies of request modifiers employed in past studies (Blum-Kulka et al. 1989, Trosborg 1995, Rue and Zhang 2008, Flöck 2016, among others), I will answer the following research questions:

What is the quantitative relationship between upgrading and downgrading modifiers in English and Italian films?

Do pragmatic modifiers appeal more to the hearer’s positive or negative face wants (Brown and Levinson 1987)? Is the representation of positive and negative face different in English and Italian?

Do social distance and power (Brown and Levinson 1987) between characters relate to the illocutionary downgrading/upgrading of the request, for reasons of (im)politeness, and do they have a different weight in the two linguacultures?

In view of the high verisimilitude between spontaneous conversation and film speech, at least as far pragmatic aspects of language are concerned (Mead 1990: 442, Rose 2011, Locher and Jucker 2017: 463), the hypotheses generated from answering the questions can, with due caution, be extended to real-life speech and reveal different conceptualizations of face and rapport management in English and Italian.

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What makes a complaint im/polite? An experimental study of the influence of verbal modification on affective responses to online complaints

Ruytenbeek Nicolas - *Universtié de Lille*

Sofie Decock - *Ghent University*

Ilse Depraetere - *Univeristé de Lille*

Im/politeness on the web has caught the attention of computer-mediated communication specialists and politeness scholars (e.g., Graham & Hardaker 2017, Haugh 2010). There is also an increasing interest in the expression of emotions in online communication (Parkinson 2008, Derks et al. 2008). However, to date, the ways in which people react emotionally to online im/politeness remains unexplored. In this paper, we present an original experiment in which we test the influence of verbal modification, in particular mitigation and aggravation, on individuals' affective assessments of the speech act of complaining. Following Decock & Depraetere (2018), we distinguish between 'linguistic in/directness', which refers to the researcher's assessment of how explicit the linguistic realization of a complaint is, and 'perceived face-threat', which refers to interpreters' and addressees' affective evaluations of complaint realizations. Our experimental stimuli are designed on the basis of the detailed analysis a corpus of French-language authentic Twitter complaint interactions posted on the official Twitter page of the French and Belgian national railway companies. In our experiment, participants are asked to read Twitter complaints, and they are invited to assess them in terms of perceived im/politeness. They will do so by assigning a more or less positive/negative emotional valence to the stimuli using Bradley & Lang's (1994) Self-Assessment Manikin. The degrees of verbal mitigation/aggravation in these complaint stimuli will be manipulated. We predict that complaints containing mitigating/aggravating elements will give rise to positive/negative valence judgments, respectively, and the intensity of these judgments should positively correlate with the number of mitigating/aggravating elements. We also discuss methodological issues that have arisen while designing the experiments and that have to do with the operationalization of im/politeness in perception studies.

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A Meta-Analytic Review of Cross-Cultural Apology Studies

Puyu Ning - *Research Institute for Linguistics, Hungarian Academy of Sciences*

Jarko Fidrmuc - *Zeppelin University*

Ever since late 20th century, research in cross-cultural pragmatics, especially on speech acts, has been booming. Cultural differences in various speech acts have been greatly discussed, especially in apology, refusal, request, etc. Since CCSARP (Cross-Cultural Speech Act Realization Patterns project), which remains the most significant research project in this area, more empirical studies either with existing corpus or experimental datasets multiply. However, across the contrastive studies endeavor to draw attention to the cultural influence on the way of language use, the employment of specific speech act realization strategies/components have not yet been concluded in a consistent way. The purpose of this study is to conduct a meta-analytic review of the apology literature with a focus on the apology strategy. We review apology studies in the past 30 years, which discuss the frequency of essential apology strategy/components among different cultures. We show that even the basic stylized facts on apology differ significantly between the studies. These differences can be explained only partially by possible cultural differences. Moreover, there is a high degree of heterogeneity also within narrowly defined cultures (e.g. the results reported in different comparative studies involving the USA could be divergent). The empirical characteristics of the individual studies (e.g. corpus or experiments) cannot fully explain these differences either. This underlines the importance of more systematic research on this subject and a better documentation of research details.

‘Make sure they don’t bring Ebola with them’: An excavation of a highly offensive remark

Jim O’Driscoll - *University of Huddersfield*

As part of a project to work out exactly what it is about an offensive utterance that makes it offensive, this paper investigates one attested, situated utterance. As such it focuses on the second of Culpeper’s (2011: 23) two defining factors of impoliteness, this being that impolite acts “have or are presumed to have emotional consequences for at least one participant; that is, they cause or are presumed to cause offence”. The data is from an interview as transcribed in the Guardian newspaper. with Eni Aluko, who had been a regular member of the women’s England football team. She is talking in the context of complaints she had made about bullying and discrimination from the team manager, Mark Sampson. The encounter described by her took place in a hotel in which the team were staying before an important match. “Mark asked me if I had anyone who would be there [watching the match] and I said I had family coming over from Nigeria. ‘Oh,’ he said. ‘Nigeria? Make sure they don’t bring Ebola with them.’ Clearly there are wider contextual aspects (see above) which caused Aluko to be especially offended by the manager’s remark. But I argue there are two aspects of the offensiveness in the immediate situation which we as meta-participants (Kadar & Haugh 2013) doing our own evaluating (Davies 2018) can identify. One is interactive, Sampson’s remark being a kind of trick in this respect. The second aspect is personal, the remark associating Aluko with something deeply unpleasant and simultaneously displaying a general lack of interest in, and ignorance of, her and her world. It is argued that these two aspects correspond to two different facets of face which the remark attacks.

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Conceptualising Im/politeness in Greece and Great Britain

Eva Ogiermann & Vasiliki Saloustrou - *King's College London*

Since the discursive turn in politeness research (e.g. Watts, 2003; Mills, 2003) has turned our attention to lay conceptualisations of politeness (i.e. first-order politeness), there has been a growing interest in metapragmatic approaches that view “politeness as a concept about what people perceive politeness to be all about” (Eelen, 2001: 35). Eliciting lay members’ understandings of im/politeness through interviews or questionnaires also has the advantage of providing insights into culture-specific conceptualisations of politeness, thus facilitating cross-cultural comparisons. While a great amount of contrastive work on politeness has been conducted within cross-cultural pragmatics, contrastive studies looking at emic conceptualisations of politeness are still rare – although they started emerging before the shift towards first-order politeness (see e.g. Sifianou, 1992). Recent research adopting a first-order approach to politeness includes comparisons of Japanese and Greek (Fukushima & Sifianou, 2017) and Polish and Hungarian (Ogiermann & Suszczyńska, 2011). The present paper continues this tradition by examining 200 responses to a questionnaire provided by speakers of British English and Greek. We compare how these speakers conceptualise politeness and impoliteness and with what forms of behaviour they associate them. The data show a general preference for associating politeness with non-verbal rather than verbal behaviour, and with public rather than private contexts, as well as its strong conceptual link with the notion of consideration. At the same time non-verbal behaviour is more salient in the Greek data where politeness also seems to be conceptualised as a broader concept than that emerging from the British data.

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“It’s legal, but morally wrong” – Discussions about morality on a translators’ forum

Sara Orthaber - *University of Maribor*
Rosina Marquez Reiter - *University of Surrey*

With the exception of court translators, translation and interpreting in Slovenia is unregulated. This means that unqualified individuals can act as translators and interpreters, often offering low-quality services at low prices. This paper explores publicly available spontaneous interactions between members of a language-support group primarily dedicated to providing its members with advice on translation queries. Specifically, the paper focuses on a corpus of 20 interactional episodes in which group members react negatively to low-price translation companies’ working practices. These are perceived as immoral and harmful to the translation industry as evidenced by the accusations made against them which include complaints, insults and other hostile verbal attacks. The analysis explores how the moral judgements embedded in these actions reveal a pervasive though resisted working reality: the relationship between the scalability of the translation industry and precarious working conditions.

A relevance-theoretic approach to qualifying insults, offensive epithets and racial/ethnic slurs

Manuel Padilla Cruz - *University of Seville*

The category of insults comprises disparaging qualifying terms, derogatory epithets and racial/ethnic slurs. Despite the interest that they have aroused, research has not duly addressed whether all insults communicate in the same manner, partake of the same nature and make a similar contribution to communication. This presentation will venture some answers from a relevance-theoretic perspective (Sperber and Wilson 1986/1995; Wilson and Sperber 2004). Relying on the conceptual-procedural distinction (Blakemore 1987, 2002; Wilson and Sperber 1993), this presentation will show that some insults encode fairly determinate concepts, the conceptual load of others requires specification through lexical-pragmatic processes, and that of others is lacking. Adhering to the showing-saying or meaningN- meaningNN dichotomies (Grice 1957; Wharton 2001, 2002), this presentation will also argue that, while some insults communicate by providing indirect, coded evidence for speaker meaning, the evidence that the others provide is more direct. In contrast to previous work (Lycan 2015), this presentation will portray insults as contributing not to the implicit side of communication, but

to its explicit side. They steer a phase of comprehension where speakers' psychological states are represented because of the procedures that they encode (Blakemore 1987, 2002; Wilson and Sperber 1993). Such procedures differ from those of interjections, attitudinal adverbials or intonation, though. Whereas these trigger representations of speakers' states concerning whole propositions, qualifying insults, distasteful epithets and slurs enact more restricted psychological-state representations. Thus, this presentation will lend support to Blakemore's (2015) claim that the output of the procedures encoded by expressives varies.

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From requesting to supplicating to alms-asking: the politeness formula *fare la carità di* (litt. 'do the charity of') in nineteenth-century Italy

Annick Paternoster - *Università Della Svizzera Italiana*

This proposal takes its cue from an apparent mismatch: there exists a conventionalised linguistic expression to make a request that is not being prescribed – as far as I know - in any contemporary conduct book as a politeness formula for requests. Proof of its conventionalised status comes from historical dictionaries, where *fare la carità di* is listed as a verbal expression to ask for a favour, to supplicate, and more specifically, to ask for alms. Furthermore, in two influential novels, *I promessi sposi* 'The Betrothed', 1840, and *Pinocchio*, 1881-1883, both key texts in the nation-building effort, the expression features regularly. Its absence from politeness advice in contemporary conduct books is intriguing, to say the least, but it

also has consequences for use of conduct books as sources to inventory conventionalised linguistic expressions. Conduct books, it now seems, are rather selective and there is a need to supplement the analysis with dictionaries, reference corpora, etc. After examining the available language advice for requests in conduct books (with none available for this particular formula), I reconstruct the meaning and contexts for the usage of *fare la carità di* in nineteenth-century dictionaries. After a qualitative analysis of the examples in the aforementioned novels, the search is extended to DiaCORIS, the historical reference corpus of written Italian, 1860-2001. The combination of qualitative and quantitative approaches confirms that the formula is used in three contexts: request, supplicate, beg for a handout. The first meaning is the first one to disappear, whilst the two others survive until 1945. After that, DiaCORIS returns zero results. Reasons for this development may be the specialisation of the performative verb, the condemnation of begging in the national debate on public assistance and the fact that the politeness marker *per favore* is routinised at the end of the nineteenth century.

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Portuguese and English public figures' face threats on Twitter apologies

Giovana Perini-Loureiro - *UFMG*

Apologies are considered speech events related to politeness, consisting of different acts. When apologizing for potential offenses the speaker's intention is to enhance other interlocutors' face and support solidarity in interactions. When it comes to public figures, they generally suffer face loss, since among the acts realized there are guilty recognition, offense explanation and a large number of addressees involved (Leech, 2014). This research aims at contrasting Portuguese and English apologies posted on Twitter and Instagram by public figures. Today, virtual communication is pivotal to society, and the strategies used on such media are different from face-to-face conversations. Social media is widely used and its users are continuously creating different affordances; hence, its forms should be investigated. When a celebrity sees the need to apology, it is normally a response to intense backlash suffered due to a potential offense committed. Their publications can reach hundreds of thousands of people and are carefully strategized. For the current research, 20 apologies by public figures were manually collected,

10 from each language and varying regions, followed by a qualitative analysis. As a result, it was noticed a frequent realization of self-face threats by the interlocutors to successfully apologize. However, there are differences among the languages' choice of words and intensity. English speakers tend to use formal language while accepting responsibility for their acts without offending themselves. In opposition, Portuguese speakers frequently attack themselves through the use of more informal language and even depreciative adjectives. This is possibly done as a way to acknowledge their own mistakes, whilst taking responsibility for the offense and showing they have learnt. Therefore, different languages and cultures will apply different strategies to realize the same speech events, these differences are directly related to what each community expects of the interaction and how they believe it should be carried out to succeed. At last, amid Portuguese and English digital apologies, one of the variances noted was the speakers' self-depreciation, more common and intense in Portuguese.

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Impoliteness and metalanguage on emotions in contemporary children's fiction

Monika Pleyer - *Universität Koblenz-Landau*

There is a strong connection of impoliteness and emotions (e.g. Culpeper 2011), in that a participant may experience basic negative emotions, such as anger, or sadness (e.g. Shaver et al. 1987), when encountering impoliteness. These emotions – whether they are metapragmatically commented on, or perceived through visual cues – can thus hint at impoliteness having taken place. This is especially so in contemporary children's fiction for children aged 9-12 years, where metalanguage is used in a variety of ways to impress upon the child reader that offence has been taken. Basic negative emotions, especially, are commented on in metalanguage surrounding impoliteness events to help the child conceptualise impoliteness (see AUTHOR, in press), and to further her understanding of emotion concepts (Lagattuta & Wellman 2001). Accounting for the special characteristics of fictional language, this talk presents results of a third-wave study into impoliteness and emotion labels surrounding impolite events, using a corpus of four contemporary English-language children's book series. The analytical criteria include, e.g.:

- facial expressions: describing a character's red face
- metaphorical conceptualisations of negative emotions: 'he continued calmly, though his insides were boiling' (Harry Potter)
- voice: 'he shouted'
- explicitly labelling the emotions: 'he spluttered, barely able to get the words out in his rage' (Artemis Fowl)

Results show that anger is the predominant negative emotion connected to impoliteness (64% of all emotion labels), while emotions such as sadness and disgust are not prominent. The talk also discusses these results in terms of the possible origins of impoliteness (see AUTHOR 2016; Vogel 2015).

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Linguistic politeness in Ancient Greek philosophical discourse

Anna Polishchuk - *Taras Shevchenko National University of Kyiv*

This study looks at the interactional use of the epistemic modality in Ancient Greek philosophical texts, such as Heraclitus' utterances and five dialogues of Plato. From the pragmatic point of view, epistemic devices can be interpreted as a strategy of linguistic politeness (Myers 1989; Hyland 1996; Varttala 2001). The essence of this communicative principle lies in the fact that the statements are mitigated, in spite of the obvious confidence of the speaker in their reliability. According to the discursive approach (Watts et al. 2005; Culpeper 2011), a politeness strategy is understood not as mainly a personal 'courtesy,' but as the adherence of the speaker to the particular conventions of the micro-society of the recipients of the text. However, such a conventionality in philosophical discourse is not homogeneous, especially when it comes to ancient culture, where communicative norms cover a range from the hieratic rules of communication to formalized academic etiquette. The persuasiveness of philosophical statements, which began to depend on

rational arguments from the age of the Sophists, led to a more discrete presentation of knowledge and the need, ultimately, for an explicit manifestation of the speaker in the texts, well as the need to ‘save face.’ Apart from this negative etiquettizing strategy, the conversational interaction in the Socratic dialogues presupposes the use of positive and off-record linguistic politeness. Finally, we present a quantitative evaluation of the interactional potential of the epistemic modality in Ancient Greek that proves its dependence on both chronological and stylistic parameters.

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Emotive politeness in the blind peer review: An inter-cultural study

Douglas Ponton - *University of Catania*

Tatiana Larina - *People's Friendship University of Russia (RUDN)*

This paper explores emotional sensitivity as a characteristic of emotive communication (Janney and Arndt 1992) in Russian and English blind peer reviews; that is, across two different academic traditions and linguistic settings. In the peer review, unless the paper is perfect, a reviewer is obliged to offer criticism, a manifest example of what Brown and Levinson call a ‘face-threatening act’ (Brown and Levinson 1978: 66); moreover, criticism is an intrinsic aspect of the reviewer’s role (Hyland 2000). Balancing criticism with praise, meanwhile, is a well-known aspect of Leech’s general strategy of politeness (Leech 2014). Reviewers generally find that they must tread a fine line between respecting ‘the demands of the genre’ (Hyland and Diani 2009: 45) and avoiding giving offence to the authors. The term emotive politeness does not refer simply to respect for face wants, but rather to an overall sensitivity to the other in interaction which may depend, we suggest, on wider cultural factors. The results show that the two cultures evince some differences in stylistic and interpersonal relational patterns, and profiles of emotive politeness. They would thus seem to demonstrate the same traits found in English and Russian styles of interpersonal communication (Larina

2015). The study confirms the way language use is shaped by the socio-cultural environment, and suggests the need for a more nuanced understanding of academic politeness that takes intercultural factors into consideration. The data is taken from reviews submitted over the past three years to the *Russian Journal of Linguistics*; we are grateful to reviewers who have given permission for their work to be used.

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Respect knows no boundaries: The diffusion of politeness strategies across the Kalahari Basin

Lee Pratchett - Humboldt-Universität zu Berlin

The central Kalahari today is host to languages from five different linguistic phylogenies: Khoe-Kwadi, Kx'a, Tuu, Niger-Congo, and Indo-European. These languages exhibit a startling level of typological diversity across all linguistic domains, from phonology through to syntax. Culturally speaking, the language communities are no less varied, from the indigenous San hunter-gatherers, and the Khoe and Bantu pastoralists, to the descendants of European colonialists and more recent settlers. Studies in language contact in the Kalahari Basin have become more frequent in recent times, typically dealing with phonology (clicks) and lexicon. This paper is unique for two reasons. Firstly, in terms of its scope, it deals with two language contact situations in opposing sides of the central Kalahari desert, involving four completely unrelated languages: Ju'hoan (Kx'a) and Afrikaans (Indo-European) in the west, and Tcua (Khoe-Kwadi) and Tswana (Niger-Congo) in the east. Secondly, this is the first paper to deal with a specific kind of

pattern replication, involving two different morphologically marked politeness strategies. Thus, in first case, we observe the development of a politeness distinction in second-person pronouns based on a pattern found in many European languages, whilst in the second case, a politeness distinction is marked in third-person pronouns and involves plural marking on proper nouns, replicating a pattern found in some Bantu languages of southern Africa. Finally, in discussing the different sociolinguistic circumstances under which politeness strategies diffuse across the Kalahari Basin, this presentation disproves the assumption that “this feature [honorific pronouns] is adopted or borrowed only in languages with a similar social structure” (Helmbrecht 2014: 332).

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The opposite of Discernment. Towards the definition of a new concept for politeness research in ancient languages

Kim Ridealgh - *University of East Anglia*
Luis Unceta Gomez - *Universidad Autónoma de Madrid*

The concept of “Discernment politeness” stems from research undertaken in the 1980s on the Japanese phenomenon of *wakimae*. Since the earliest work on the phenomenon by Hill et al. (1986) and Ide (1989; 1992), many scholars have looked to further explore discernment across cultures (i.e. Kádár and Mills (2013); Kádár and Paternoster (2015)). Fundamentally, Discernment refers to expected (and quasi-mandatory) behaviour norms for subordinates’ towards their superiors within a communicative act, dictated by the socio-cultural context of the interaction. What becomes apparent, when studying ancient languages, is that due to the hierarchical nature of remote societies, an opposing phenomenon to Discernment is also visible in interpersonal interactions. This paper will explore this opposing phenomenon (i.e. expected or permitted language used by superiors’ to their subordinates, as a manifestation of their power) within the context of Late Egyptian and Old Latin, in order to highlight the phenomenon, its forms of expression in those two languages, and its relationship with politeness research.

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Fictive speech acts: interactions mediated by face, impoliteness and ideology on Twitter

Raquel Rossini - *Universidade Federal de Minas Gerais UFMG*

Language use mostly takes place in conversation, regardless of it being online or face-to-face (PASCUAL, 2014). Over the past years, communication has taken place online, through social media (GERBAUDO, 2012), encompassing specific resources for communication, namely hashtags and emoticons (BARTON and LEE, 2013). Meanwhile, such interactive environment may lead to challenging of mainstream ideologies, once diversity is brought about (PIHLAJA and MUSOLFF, 2017). Despite the various interactions demanded by different social networking websites, aggressive interaction alongside conflict between dominant and emergent ideologies have called scholars’ attention in the literature (PIHLAJA and MUSOLFF, 2017). As language may convey violence in a symbolic way (CULPEPER and HARDAKER, 2017) and we may refer to virtual events even when we are concerned about “real” ones (LANGACKER, 1999), the aim of this paper was to analyse the fictive speech acts (LANGACKER, 1999) that pervade interactions which were impolite (CULPEPER, 2005) or potentially face-threatening (GOFFMAN, 1955) on Twitter. The analysis relied on the theoretical framework of impoliteness in Culpeper (2005) and of fictive speech acts in Langacker (1999) and Pascual (2014). In order to carry out the analysis, tweets from Twitter users White People and Shit White People Ruin and their respective threads were collected. The use of fictivity for irony or other impolite purposes was observed. The results showed that the replies encompassed a varied use of fictive strategies compared to their original posts. Furthermore, hashtags and emojis appeared to play an important role in the fictive speeches, sanctioning the intended ironical, impolite messages conveyed.

(Im)politeness and online team management

Carmen Santamaria-Garcia - *University of Alcalá*

Nowadays we are witnessing an increase in online team work with participants who very occasionally meet face-to-face. This situation presents different challenges in terms of factors such as motivation, efficiency or conflict management. The analysis of (im)politeness in a corpus of online team work will facilitate the identification of strengths and weaknesses in participants' roles, which will hopefully lead to better group management and a high performing team. Original politeness theory (Brown & Levinson 1978, 1987) has been extended to include a discursive approach to the management of interpersonal relations (Spencer-Oatey 2008), and further developments towards the expression of impoliteness (Bousfield & Locher, Eds. 2008; Culpeper 2011, Kádár & Haugh, 2013; Locher, 2004; Mills, 2017) and the study of disagreement (Langlotz & Locher 2012). (Im)politeness and rapport management will be analysed in combination with appraisal theories (Martin 2000, Martin & White 2005, Hunston & Thompson 2000, Santamaría-García 2014, Thompson & Alba-Juez 2014) in order to examine the role of negative evaluative meanings in the construction of (im)politeness.

Impoliteness and verbal violence in the Brazilian presidential campaign: a sociopragmatic study of insults on social media

Isabel Seara - *Universidade Aberta and CLUNL*

Ana Cabral - *Universidade de São Paulo*

Verbal violence, as a sophisticated mean of persuasion and manipulation, seems inseparable from the transgression of norms governing life in society, and in current discursive studies it is considered that impoliteness should be studied within an interactional and sociopragmatic framework. This study intends to analyze the acts of disqualification and ridicule, based on interaction, in the context of the recent Brazilian presidential elections. The comments on social media referring to both candidates are vexatious and generate verbal violence and, above all, in the field of the written press, trigger comments from readers who additionally contribute to the intensification of the controversy surrounding the two presidential candidates. The corpus of the analysis consists of comments to posts collected on Facebook, focusing on opposing presidential candidates — Bolsonaro and Haddad — during the second round of presidential elections in Brazil in September 2018, and is used to study acts of accusation, denunciation and, mainly condemnation, from a sociopragmatic approach. The theoretical

framework will summon the interactionist perspective of discourse (Kerbrat-Orecchioni 2010, Charaudeau 2005, 2016), pragmatic analysis and the concept of impoliteness (Culpeper & Terkourafi 2017, Culpeper 2011, Tracy 2017, Bousfield & Locker, 2008; Kádár, 2017 and Wodack 2011). Opposition, indignation, exasperation, accusation, polarisation: how are these conveyed discursively? What are the dominant argumentative strategies in the construction of confrontational discourses? To answer these questions, we will focus on the markers of indifference and pejorative qualifiers; the discursive-pragmatic and interactional viewpoint, which discloses threatening face acts; the rituals of humiliation, the devastating effects of irony, the rhetoric of intolerance, and strategies of impoliteness.

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Disciplining the customer by scripted im/politeness: The linguistic landscape of UK train travel in a setting of profit-optimization

Tim Shortis – *Anglia Ruskin University*

This paper draws on sociocultural approaches to im/politeness (eg Mills 2017) in conjunction with Mey's formulation of the 'pract'/'pragmeme' (2006) to explain how situated communicative acts cohere in larger social designs, here in a corporate, commercial context. I draw on data collected in

2018/9 fieldwork, exemplifying politeness/impoliteness as manifest in the linguistic landscape constituted by signage and announcements featuring on the UK's privatised railways network, and as evaluated in commentaries in online commuter forums. While the research tradition of politeness/impoliteness has tended to focus on both elicited and spontaneous data (see, Culpeper et al., 2017), often in spoken mode, im/politeness can also manifest in well-resourced, deliberated forms of scripted materials (Fairclough 1992, 2017) of the variety found in corporate or state communication strategies. For example, recent mass-mediatised coverage of UK immigration policy has drawn attention to the UK Home Office's project to manufacture a 'hostile, i.e. offensive, environment' in order to dissuade migration. In the related case represented by the signage and announcements featuring on the UK's privatised railways network, communicative resources are articulated by design so as to manage customer expectations and influence behaviour by a combination of face-threatening practices mitigated by a surface rhetoric of 'politic' (Watts 2003) markers from the speech genres of customer care. The nature of the impoliteness becomes more apparent when cross-referenced to analysis of internal-facing and public-facing artefacts of this example of corporate communication strategy. Meanwhile, reception by audiences, here exemplified by online commentary by commuters, shows a 'speech chain' (Agha 2003) evaluation which unmasks misleading communication by testing claims against collective experience.

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Politeness, “political correctness”, and the right to offend

Emilia Slavova - *Sofia University*

Before becoming a central focus of pragmatic, anthropological and linguistic research in the 1970s, politeness enjoyed a history of being a major ideology controlling public debate, granting a person symbolic (cultural) capital and ensuring membership in polite society, mostly grounded in 18th and 19th century English society. As the ideology of politeness lost much of its symbolic power in the second half of the 20th century, politeness theory introduced the concept of face, face threatening acts, and politeness strategies as mitigation strategies – quite different from the original, first-order concept. At the same time, social changes in Britain, the USA and the Western world led to the development of new discourse norms regulating public life: non-sexist, non-racist, gender-neutral speech codes were developed after the 1970s, to reflect the new trend for democratization and egalitarianism replacing an older, more hierarchical and exclusive social order. This trend, however, has been met with fierce opposition, and the new codes for inclusive language have been pejoratively termed “political correctness” by their opponents. The paper looks at the new, more inclusive language norms being coined; attacks against them, under the slogan of “political correctness”; some examples of “political correctness gone mad”; cases where the right to offend overrides the needs to save face; and ways to balance face-saving and avoidance-based strategies with free speech and open, direct communication.

Intention, volition and agency in taking offence

Tahmineh Tayebi – *University of Reading*

Evidently, traditional politeness theory is biased towards speaker-oriented strategies. As a corollary of this tendency, the literature on impoliteness has mainly focused on speaker-oriented strategies of language use that may ‘cause’ offence and has not adequately dealt with the notion of ‘taking offence’ (Tayebi, 2016). In fact, research (e.g. Culpeper, 2011; Haugh, 2010) has shown that participants are not necessarily offended when confronted with rude talk, and that participants can generally be offended without being the target of impolite talk (Haugh, 2015; Tayebi, 2018; Parvaresh & Tayebi, 2019; Parvaresh, 2019). My talk seeks to differentiate between different types of evaluations of offence. In particular, it focuses on the hearer’s agency, intention and volition in evaluations of offence and impoliteness. By looking at evaluations of impolite remarks, mock impoliteness and implied impoliteness, I will explore this phenomena further while raising the question

of how important the hearer's intention, volition and agency are in theorising impoliteness and taking of offence.

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Politeness and cross-linguistic influence: The speech act of request by Greek speakers of English

Maria Tsimpiri - *University of East Anglia*

The aim of this research project is to explore whether there are elements of transfer or cross-linguistic influence (Ellis, 1994; Jarvis & Pavlenko, 2008) between Greek speakers of English as second language and native English speakers, with regard to the speech act of request. The focus lies on the pragmatic competence of Greek speakers of English in relation to politeness and (in)directness (Brown & Levinsons, 1987; Blum-Kulka et al., 1989). The data were collected in the form of an open-ended written Discourse Completion Test (DCT) and two Likert Scales. Twelve request scenarios, marked with high and low levels of Power, Distance, and Imposition, formed the DCT, whereas 12 request propositions comprised each of the two Likert scales, measuring politeness on a scale from one to five. The total number of informants was 150 university students; 50 native English speakers, 50 Greek B1-B2 speakers of English, who live in Greece, and 50 Greek C1-C2 speakers of English, who live in England. The purpose behind this division of the Greek informants was to explore if contact with the target society and level of proficiency in English affects the production of requests in the target language. The main findings indicate that there are situations, in which the Greek participants transfer their pragmatic patterns to the target language, as well as situations, in which they resort to other ways of requesting in English. The quantitative analysis of the data provides evidence, which adds value to the existing literature on (in)directness (Blum-Kulka, 1987; Sifianou, 1992; Economidou-Kogetsidis, 2011).

(Im)politeness in Finnish parliamentary discourse

Riitta-Liisa Valijarvi- *University College London*

This paper analyses (im)politeness strategies and ways to mask aggression in Finnish parliamentary discourse. Theoretically, this study relies on traditional Politeness Theory (Brown & Levinson 1987) but acknowledges cultural, situational and interactional variation in politeness (cf. Blum-Kulka 1990; Meier 1995). The data is from recent filmed and transcribed question-time debates. Intentional face-threatening acts are mitigated and expressed as follows in the data: 1) not addressing the person directly (e.g. yksi valtioneuvoston jäsen ‘one member of the government’, edustaja Mäkinen ‘MP Mäkinen’); 2) using the second person plural as a form of address (e.g. oletteko kaiken nähdyn ja koetun jälkeen sitä mieltä ‘do you (PL) think after all that has been seen and experienced’); 3) using the passive to indirectly attack the interlocutor (see 2); 4) using of the discourse particle -hAn to indicate that the information is known for everyone (e.g. kysymyshän ei ole siitä... ‘as we know, it’s not about...’); 5) formulaic expressions (e.g. kysynkin ‘I am now asking’, haluaisin huomauttaa ‘I would like to point out’); 6) sarcasm and humor. This qualitative paper includes notes on socio-pragmatic variables, such as power, distance and rate of imposition, and social factors, such as sex and age, as well as physical gestures accompanying expressions of (im)politeness. This paper complements studies on Finnish politeness (Yli-Vakkuri 2005; Peterson 2010; Peterson & Vaattovaara 2014), communication strategies (Lehtonen & Sajavaara 1985; Cai, Wilson & Drake 2000; Sallinen-Kuparinen, Thompson & Klopff 2004; Siira, Rogan & Hall 2004) and parliamentary discourse (Pulkki & Tynkkynen 2016; Äystö 2017).

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"You will be hanged at Syntagma Square": Threats in online discussions of the Greek crisis

Maria Vasilaki - King's College London

Recently, threats formulated by users of social networking sites against public officials or other interactants have started moving at the epicentre of studies exploring online political communication (Nick, 2018), aggression and impoliteness (Xavierine & Thayalan, 2017). The absurdity of threats involving intense violence (Muschalik, 2018) in a context which, due to parameters such as anonymity, power imbalance and lack of social contextual cues (Arendholz, 2013), contradicts their realisability calls for the examination of their potential functions. However, despite the ubiquity of threats in comments discussing the Greek socio-political crisis on platforms such as YouTube and Facebook, research has yet to explore their form and their purpose as an impoliteness strategy. Using Culpeper's (2011) framework on analysing impoliteness, as well as Muschalik's (2018) account of threats, this study sets out to examine how users threaten other posters as well as key political figures (thus reflecting the distinction between public and personal impoliteness, see Kwon and Grudz, 2017) in comments discussing the Greek crisis. The comments are collected from 30 YouTube videos and 30 posts on public Facebook page. The chosen posts (originating from the two major Greek political parties, right-wing New Democracy and left-wing SYRIZA), as well as the chosen time-period (the 2015 referendum and subsequent elections) aim to examine the impact of polarising situations in the intensity and frequency of threats. The findings indicate that users opt both for non-conditional direct threats, as well as for implicit threats in the form of threatening future scenarios, which present dystopic future versions of the Greek-sociopolitical reality. The former seem to be mostly targeting politicians (accentuating their perceived responsibility for the crisis), while the latter are directed at other users. Moreover, the intensity of the analysed threats as well as their thematic association with the ongoing political developments suggest that, in this context, the focus is not on the realisability

of the threats, but on granting the issuer relative power over the opponents and on chastising them either for their flawed political judgements (in personal impoliteness) or for their inefficient handling of the socio-political situation (in public impoliteness).

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Approaching '(im)politeness' in the savoir-vivre books published in the Romanian Principalities (eighteenth-nineteenth centuries)

Mihaela Viorica Constantinescu - *University of Bucharest*

Adopting a historical pragmatics perspective, our research focuses on the manner in which (im)politeness is conceived in the savoir-vivre books (conduct manuals) from the eighteenth–nineteenth centuries Romanian Principalities. If in the eighteenth and early nineteenth century, the model of savoir-vivre is the Ottoman court, after 1821 there is an obvious orientation towards western European values: the Romanian active elite succeeds in involving the entire society in changing the reference cultural model. Our approach follows the function-form mapping (analysing the way (im)politeness is conceived in time) in order to identify different perspectives on this type of social practice. The analysis focuses on the variation of the cultural models, within a Romanian context: a rapid transformation of social practice leads to new comments on (im)politeness, as changing norms appear to be a relevant stimulus, catching the observers' attention and involving prominent awareness. The analysis reveals the consequences of the cultural and mentality changes, with significant differences in time. After 1850s, the

savoir-vivre books are translations or adaptations of French, English or German texts. The exterior manifestations, (quasi)mandatory in the old social practice, are still a norm in certain settings; the calculus of behavioural adequacy differs from one reference frame (the old) to another (the new). Direct or intermediated cultural contact is extremely important in promoting a reference model. The adaptive and empathic elite of the Principalities favours foreign cultural models, considering the foreign model to be superior to the local tradition in various occasions.

“It’s a statement, not an apology”: A case study on public apology in Japanese

Tingting Xiao - Dalian University of Foreign Languages

This study explores the phenomenon of ritual public apology and its relationship with responsibility, by focusing on cases in which it is not clear who should apologize. I focus on a dataset of Japanese public apologies, due to the stereotypical importance of ritual apology in Japanese culture. Previous researches on public apology in pragmatics have mainly approached public apology from the point of view of acceptability, i.e. scholars have pursued interest in pragmatic variables that make an apology acceptable or unacceptable for the public. However, to date little research has been devoted to the relationship between public apology and responsibility. By delivering a sociopragmatic analysis of a complex case study, the present paper points out that perceptions of responsibility closely interrelate with the receptions of public apology: when it is unclear who should apologize, public apology is framed outside of the acceptable–non-acceptable duality, as its recipients (i.e. members of the public) may not so much discuss whether it is acceptable but rather who should apologize. The study of this issue contributes to pragmatic/language-based research on perceptions of responsibility.

Im/politeness of idioms representing duty (on the example of the English, Russian and Chechen languages)

Seda Yusupova- Chechen State University

Corpus approach to idioms reveals a variety of their functional peculiarities in contexts, the specificity of conceptual structure, semantics and syntactic compatibility. The material of research was taken from the British National Corpus, the National Corpus of Russian and the psycholinguistic survey of the Chechen language speakers. The results of research show that idioms with

transparent inner form undergo certain semantic and syntactic transformations. Thus, idioms representing duty and necessity may have the connotation of im/politeness. For example, English pull one's weight – Russian тянуть/тащить воз (lit.: to pull/drag a cart) – Chechen г1уллакх д1лакхехъа (lit.: "to drag business") – "to fulfill the duty". A frame to pull a subject and a frame to carry out the duties have the general slots "to make effort", "to show patience, diligence". The idioms are used in the business sphere, describing situations of the official work imposing certain obligations where im/politeness is part of the context. The Russian idiom may have the object specifying what duties are carried out and activating the knowledge that the cart can have contents. In contexts of the Chechen idiom additional components of meaning are: 'necessity and ability to perform business', 'strength', 'courage', 'energy', etc. Бахархойн г1уллакх т1е а лаяцна, и д1лакхехъа кийча а, доьналла долуш вара юрт-да. (The chief of the village was the courageous person ready to assume the business of people). Honor and politeness before those who rely on the person are reflected. The corpus analysis detects the functional correspondences, national and cultural specificity of the compared idioms.

Breaking the ice with students: Social and linguistic inclusion in university presidents' welcome addresses

Paweł Zakrajewski- *Institute of English, University of Silesia*

Since obtaining a diploma of higher education has become more popular than ever, the number of institutions (universities) which offer numerous courses and programs has also increased, which contributed to the emergence of a competitive market in the world of academia. As a result, universities are forced to implement numerous marketing strategies in order to promote and at the same time sell their services i.e. courses and programs, to prospective students. The main aim of the presentation is to share the results of the study of one of the linguistic tools of persuasion and advertising, namely a welcome address which might be qualified to the system of promotional genres of academic discourse Zakrajewski (2015), which was established and classified by Staskova (2012). The term promotional genres of academic discourse has been derived from the concept of promotional culture proposed by Fairclough (1993), and it is suggested that the genres which represent the concept perform other than informative and education functions. Thus; the presentation centres on the analysis of selected sociological factors (mainly social distance and power) which shape university presidents' speeches (welcome addresses) in order to communicate with the addressees of the messages, namely prospective students. The results of the research

demonstrate how important the person of the prospective student is for the university marketing campaign, and how it is possible to create a message that will break social distance, reach the young generation and persuade them to perform certain actions, i.e. apply for the given university.

Conflictual interaction in computer-mediated communication

Xixiang Zhao - University College Dublin

With the rise of the use of e-communication media, the growth in openly conflictual interactions has attracted the attention of scholars (e.g., Graham, 2007; Bou-Franch & Garcés-Conejos Blitvich, 2014ab). Due to being a less socially controlled environment, the Internet, or specific parts thereof, constitutes a space for relatively uninhibited behavior and self-exposure, which is often involved openly impolite and face threatening behaviors. The internet, therefore, constitutes a prime space for the exploration of the genesis, development, and resolution of both overt and covert conflictual behaviors. This study explores online conflicts with a view to discovering the features or strategies of online conflictual interactions, how people manage conflictual interactions in computer-mediated communication, and whether the theories of impoliteness and face threatening behavior from face-to-face communication can adequately account for computer-mediated (conflictual) communication. With the help of Python, I built a corpus called “Brexit” from Twitter under the hashtag “#Brexit” to carry out both qualitative and quantitative analysis. Combining conversation analysis and discourse analysis, this study explores the structure and distribution of conflictual interactions to examine how linguistic features trigger a change from harmonious interactions to conflictual ones, what the features of these interactions are, how people manage the conflictual interactions in online contexts, and how online conflictual behavior compares to off-line, face-to-face conflictual behavior as described in the literature. Finally, the quantitative analysis makes use of corpus linguistics methods to check whether the results have general applicability. The result was found that, same with face-to-face conflictual behavior, online conflictual behavior is influenced by social, cultural and ideological factors. Meanwhile, with the restriction of communication medium, online conflictual behavior also presents different structures and distributions.

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