

CCP2
Cross-Cultural Pragmatics at a Crossroads II
Linguistic and Cultural Representations
across Media



29 June – 01 July 2011



Abstracts

Plenary Speakers: Abstracts

Juliane House, University of Hamburg

Impoliteness in Cross-Cultural Encounters

Abstract

In this paper, I first look at notions of politeness and impoliteness including a multilevel model that relates universal levels of (im)politeness to culture- and language-specific ones. Given this framework and my earlier postulation of a set of dimensions along which German and Anglophone speakers' communicative styles can be located, examples of German speakers' interactions with members of other cultures in everyday and institutional encounters are discussed. On the basis of the results of the analysis of this data, I will try to relate German speakers' communicative preferences to the concept of impoliteness from emic and etic perspectives.

Gunther Kress, Institute of Education, University of London.

Thinking about the 'inter-' and the 'cross-' in studies of culture from a social semiotic perspective.

Abstract

'Inter- and cross- cultural' are now recognized as usual conditions of communication in many societies. In my talk I speak as someone interested in 'the social', in 'culture' and 'cultural resources' from a social semiotic perspective, though with no background in the vast area of inter- and cross-cultural studies. Nevertheless I hope that some of the issues that are central in my research and writing may have usefulness in this area, even though with some need for 'translation' into this paradigm.

So the first part of my talk will be given over to outlining – and exemplifying - some central issues and concepts in social semiotics, while the second part will attempt to show by the use of a range of examples how these ideas might apply and be significant in the domain of intercultural studies.

Michel Marcoccia, Tech-CICO, ICD – Troyes University of Technology, France

Internet, Cross-Cultural Communication and Cultural Variation

Abstract

In this paper two questions will be introduced, with regard to Internet and Cross-Cultural communication. Firstly, do the characteristics of Computer-Mediated Communication (anonymity, interpersonal mass communication, absence of visual cues, etc.) facilitate cross-cultural communication and reduce distance and misunderstandings or, on the contrary, do they increase disparity between cultures, and, for example, cultural stereotypes? Secondly, does the Internet favor cultural globalization or cultural variation? Through several examples and case studies, two opposite approaches will be introduced. The Internet favors cultural globalization and cultural standardization, for example, through the Netiquette, a number of communicative rules which reflects a certain North-American ethos. On the opposite, cyberspace favors cultural variations and expressions, especially when internet is used by diasporas.

Jeremy Munday, University of Leeds

Discourse analysis for translation: Where have we been and where are we going?

Abstract

In this paper I propose to discuss the fluctuating relationship between discourse analysis and translation theory and practice. Although various types of translation-related discourse analysis will be described, particular attention will be paid to the use of systemic functional linguistics (such as the work of Hatim and Mason), identifying those areas (such as the textual metafunction) that have been more widely studied and others (such as the interpersonal metafunction and genre-level analysis) that are under-represented. Also discussed will be problems of the application of the model to languages other than English and for the analysis of non-explicit meaning.

Luis Pérez-González, Centre for Translation and Intercultural Studies, University of Manchester

Non-representational Insights into the Pragmatics of Amateur Subtitling

Abstract

Scholarly studies on the pragmatics of audiovisual translation have been almost exclusively informed by the translatorial habitus of professionals mediating filmic dialogue. The by-products of subtitlers' adherence to industry validated standards – notably, the condensation and synthesis of the original spoken dialogue – compromise the interpersonal pragmatics of subtitled dialogue and are detrimental to the dynamics of dramatic characterisation envisaged by the film-maker (Hatim & Mason 1997, Mason 2001, Remael 2003). These studies appear to be based on two main premises. On the one hand, commercial subtitling seeks to convey approximate linguistic representations of pre-existent verbally encoded meanings or intentions into the target language. On the other hand, the subtitlers' mediation is restricted to one of the meaning-making modes at play in the film: written language.

Over the last decade, however, technological developments have brought about the proliferation of self-mediated textualities that empower networks of non-professional translators to engage in participatory subtitling practices. These new modes of engaged subtitling agency are, in many cases, part of a movement of cultural resistance against global capitalist structures and institutions through interventionist forms of subtitling, whether for aesthetic or political reasons. Most importantly for the purposes of this paper, participatory subtitling challenges the assumptions underpinning traditional scholarship on the pragmatics of audiovisual translation. Firstly, in these self-mediated textualities, subtitling is no longer restricted to filmic texts: it is often used to mediate naturally occurring interaction, in genres that had traditionally been regarded of ephemeral interest to commercial audiences. Secondly, the mediation strategies deployed by amateur subtitlers do not appear to be bound by loyalty to the linguistic rationalism of screen characters or allegiance to traditional pragmatic principles of interpersonal communication. Thirdly, the scope of their mediation transcends the boundaries of written language and is broadened to include changes in other meaning-making modes.

Drawing on a range of examples, this paper argues that affectivity emerges as a powerful non-representational variable in amateur mediation, where subtitles performatively intervene in the articulation and reception of the filmic semiotic ensemble as it unfolds, rather than being simply static superimposed signifiers. Against this backdrop, it contends that non-representational theory, originally developed within the field of human geography, would appear to be well positioned to supply the conceptual network required to account for this expressive or transformational role of amateur subtitling.

Miranda Stewart, Hellenic American University, Athens

**A cross-cultural approach to the negotiation of individual and group identities:
parliamentary debate and editorial meetings**

Abstract

From the perspective of interactional pragmatics and adopting a cross-cultural approach (UK, France, Spain), I investigate the negotiation of individual and group identities in two very different speech events. This study is framed within Spencer-Oatey's (e.g. 2008) bases of rapport, notably sociality rights/obligations and interactional goals. In parliamentary debate, speakers are competing for interactional advantage before two principal audiences, the chamber itself and, more remotely, the viewing public. In circumstances such as these, presentation is a major site of contestation. In newspaper editorial meetings, interactional goals are arguably less concerned with presentation and more with actual results, namely the duties and responsibilities of the participants. In this paper I wish to make a cross-cultural examination of the use made of linguistic resources for signaling 'social role, boundaries and bonds' (Chilton 2004:48). I shall examine how speakers use language strategically to position themselves and others, renegotiate or resist such positioning, to offer rallying points and forge 'defensible alignments' (Goffman, 1981:325). I shall first focus on personal deixis, an area where both quantitative and qualitative methods can be used to tease out cultural specificities. Then I shall examine a more elusive area, namely indeterminacy of reference, in, for example, the use of cultural allusion, humour and satire, in order to compare how these strategies are used to position and essentially delineate boundaries between in- and out-groups for strategic purposes.

Paper Abstracts Please note:

1. Where bibliographical references are not given in the abstracts below, they will be provided by presenters when giving their paper.
2. Where a paper has several authors, it is shown alphabetically under the name of the first author in the list as shown on the programme.

Abbamonte/ Cavaliere

Spaghetti ragu is ready: clichéd representations of Italian American women in US commercials

Lucia Abbamonte, Second University of Naples

Flavia Cavaliere, University of Naples - Federico II

At the cross-over of Italian and North American lingua-cultural frameworks the complex issue of national identities plays a pivotal role, which is variously represented in media communication. National identities are not a clear-cut and a once-and-for-all affair: they can change over time or come into conflict with one another. In the world of the media, clichéd portrayals have led to the construal of frozen 'Imagined Communities' (Anderson 1983), which are exploited especially in advertising. Stereotyping is an effective way of simplifying and diffusing complex notions: peoples' way of thinking is more easily influenced by representing marked clichéd traits – in our case conventional images that revolve around Italian Americans collective identity. Americans of Italian heritage are frequently represented through anachronistic behavioural models, such as the ethnocentric sense of family, fixation on food, and mafia. When exposed to overused representations on a regular basis, viewers a-critically absorb the biased content which is being communicated. In this perspective, among others, Gerbner's *cultivation theory* (1993, 2002) maintains that media are responsible for shaping or 'cultivating' viewers' conceptions of social reality; we can say that in TV commercials and print ads the perceptual expectations of the audience seem to be not only met, but reinforced, according to the requirements of the advertised goods. Thus, a-priori cultural etiquettes are perpetuated, regardless of a multifaceted, ever-developing reality.

The present study investigated in an evaluative semantic (Hunston & Thompson 2000) and genderized discourse analysis perspective (Martin & White 2005; Bednarek & Martin 2010; Fleitz 2010) the frozen representation of Italian American women in US advertising as compared to their contemporary identities. The next step of our on going research project is to administer a questionnaire to a sample of 100 American Italian and 100 Italian young women focussing on their recognition/perception of those stereotypes. The research hypothesis is that their responses will highlight a consistent shift of attitude in self-representation especially so far as traditional/anachronistic roles are concerned.

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Abdullah/Chan

A Unique Functional Distribution of Language Choice and Use in the Malaysian Financial Sector

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Swee Heng Chan, Universiti Putra Malaysia

Sociolinguists have pointed to current linguistic developments as being marked by a complex interplay of pragmatic concerns, among which, are contradictions between global networks, local identities, and norms of linguistic and cultural representations. Global networks see advances in capitalization and finance as impinging factors that increasingly affect our language choice and use. These advances have triggered a chained reaction as people attempt to defend their languages, cultures and identity from an amorphous globalized linguistic control. The same dynamics that gave rise to English as a global language may cause a backlash, which may get expressed through a strengthened attachment to local and national languages among language users of a speech community. Members of a speech community will develop its own sense of response to the languages in use from their point of view. This study investigates the dynamics of global linguistic changes and situated linguistic developments in the Malaysian financial sector. Fishman's (1972) theoretical framework is adopted and extended to the identified workplace context. Findings suggest that the intricacies of norms of language choice are distinctive and located within specific domains. The functional distribution of language use is spread from the recognition of the formal use of English as lingua franca to the use of English in informal situations coupled with a strong presence of the use of local languages. This linguistic phenomenon reveals a pragmatic attachment to languages indicating the maintenance of a harmonious relationship among languages in the Malaysian multicultural and multilingual linguistic ecology. However, findings also point to a deferring response to the use of the local languages, Bahasa Malaysia, Mandarin and Tamil. It thus reveals a peculiar and unique functional distribution of language use as linguistic and cultural representation.

Aitsiselmi

L'alternance codique chez les Beurs

Farid Aitsiselmi, London Metropolitan University

Theme: Representations as agents of hybridization of communicative practices

Cette communication porte sur la pratique de l'alternance codique couramment pratiquée par les présentateurs et les auditeurs de la radio communautaire française qui diffuse ses émissions à l'intention de la communauté d'origine Maghrébine vivant en France. Sur la base d'un corpus constitué de conversations enregistrées sur les ondes Beur FM, cette communication analyse certains aspects pragmatiques qui régissent le passage d'un code linguistique à un autre et essaye de déterminer les raisons fonctionnelles de l'alternance codique et en particulier la possibilité de son utilisation comme marqueur identitaire. Le mélange de langues semble s'effectuer naturellement sur la base d'un choix délibéré dans des situations où les intervenants jugent que le contexte ainsi que le sujet de discussion sont appropriés pour le passage d'une langue à l'autre. Cette pratique se retrouve en Algérie non seulement dans les média audiovisuels mais également dans les paroles des chansons populaires et même fréquemment dans la presse écrite. Les exemples relevés pour cette communication semblent indiquer l'usage d'une variété de langue hybride, franco-arabe, que l'on retrouve des deux cotés de la méditerranée comme support des pratiques interactionnelles habituelles de locuteurs à cheval entre deux cultures et deux langues: l'arabe et le français.

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Akanisdha/Deepadung

***The Joy Luck Club* in Thai translation: easy 'come', easy 'go'?**

Krittaya Akanisdha, Mahidol University

Sujaritlak Deepadung, Mahidol University

This paper offers a descriptive analysis of strategies used in translating from English into Thai the place deixis in *The Joy Luck Club* (1993), a film nominated for the Best Adapted Screenplay of the BAFTA Film Awards in 1995. The framework of this study includes the concepts of the motion verbs 'come' and 'go' proposed by Charles J. Fillmore (1971). The study was conducted on the film's Thai-dubbed version, entitled *Dae Hua Jai Mae... Dae Hua Jai Luk*; the meanings and types of the verbs 'come' and 'go' and translation strategies in this version are identified and categorized. According to the findings, in the original English script, 'come', as a motion indicator, implies a motion towards the location of the speaker, the location of the addressee, or the location of an important character or place; while 'go' implies a motion away from the speaker. Despite the availability of Thai equivalents for both 'come' and 'go' in terms of such referential meanings, the analysis reveals that the Thai-dubbed version incorporates a notable translating strategy: the translator instead uses a word with the opposite meaning, not a referential one. As a result, the translated version of a deictic reference to a location in the original meaning becomes totally opposite yet pragmatically communicative, namely 'come' in English becomes 'go' in Thai, and vice versa. The other translating strategies include literal translation (with referential meaning) and omission (of referential meaning). Therefore, in translating the place deixis from English into Thai, the translator is required to be culturally literate as to whether and when 'come' can be 'go' or 'go' can be 'come' in a particular context. Furthermore, the paper explores how such 'come-go' translations reflect Thailand's social system where 'individualism and interpersonal relationship are of utmost importance' and 'the Thai are first and foremost ego oriented' (Komin, 1990: 133).

Al-Hejin

Linking critical discourse analysis with translation studies: Gendered recontextualisation of Saudi women in BBC News

Bandar Al-Hejin, Lancaster University

This paper argues for closer interdisciplinarity between critical discourse analysis (CDA) and translation studies (TS). Linking CDA with TS is not a novel idea (Elbadri, 2010; Kang, 2007; Knowles & Malmkjaer, 1989; Kuo & Nakamura, 2005; Munday, 2007; Schäffner, 2004). Yet there have been very few studies investigating the contrasting discursive representations, especially of social groups, by news organisations across linguistic, political and cultural boundaries. Fairclough (1999: 186) rightly points out that CDA is problematic when the translated text is treated as though it were part of the source language's sociocultural context. I would argue, however, that the translation process itself presents not only an intriguing intertextual chain but a fertile research area for bilingual critical discourse analysts. I suggest that CDA of translated texts can be methodologically sound provided that (a) the translation is accounted for as part of the production process; (b) the discursive and social practices of the source and/or target language are linked to their respective texts; and (c) the analysis draws on the rich array of analytical tools various TS theories provide. Three methodological models are suggested for linking Fairclough's dialectical-relational CDA approach (1992, 1995, 2003) with text-based approaches to translation studies. I will then mention previous studies that (more or less) reflect each model in practice. To illustrate the methodological link between CDA and TS in more detail, I will present examples from a CDA case study analysing talks by Saudi women translated by BBC News into Standard Arabic and subsequently into English. Findings reveal substantial transformations which cannot be dismissed as inevitable constraints imposed by the news genre or "domestication" (Venuti, 1995: 20) and are more likely to reflect prevailing narratives of Muslim women being submissive and oppressed.

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Al-zuweiri

Political Speeches and Intercultural Communication: With reference to Barack Obama's "New Beginning" speech in Egypt, 2009

Abed al-mutaleb Al-zuweiri, Durham University

Political speeches delivered by leaders out of their countries are classified as diplomatic discourse, but they also fall into the category of intercultural communication discourse. In this presentation, I analyze the "New Beginning" speech delivered by Barack Obama, on 4th of June 2009 in Egypt, from the perspective of discourse analysis. This speech was a message to the Muslim World aiming at marking a new beginning between the US and Muslims around the world. Despite the bitterness characterizing that relationship for years, the speech received positive reactions. However, a year later, a new Gallup survey of several Muslim-majority nations finds America still has a dismally low standing. This has led Time magazine (4th of June 2010) to raise an important question which is "Why has that new beginning failed to, well, begin?"

In an attempt to answer this question, this presentation aims at scrutinizing Obama's "New Beginning" speech to pinpoint the representations included in his speech to mark the "New Beginning". Representation can be defined as the language used in a text or talk to allocate meaning to groups and their social practices, to events, and to social, ecological conditions and objects (Fairclough, 1989; van Dijk, 2002). I argue that the representations in Obama's speech are built upon what can be called "Unfair Equality" where the speaker used semi-truths and facts which made this "New Beginning" fail before it began. The adopted theoretical approach is that of Critical Discourse Analysis as developed by Norman Fairclough in his many contributions (1989, 1992, 1995, 2003), bearing in mind the moral aim of critical discourse analysis in taking the side of the oppressed or dominated to uncover the ways discourse is manipulated by those who have the power to achieve their goals (van Dijk 1986: 4; Fairclough and Wodak 1997: 259).

Baczowska

Analysing impoliteness cross-culturally: subtitles from a multimodal perspective

Anna Baczowska, Kazimierz Wielki University

While the problem of politeness has received some attention over the last decades, impoliteness seems to have received only scarce and sporadic interest. Even less has been written on impoliteness in audiovisual translation. It is the intention of the present paper to analyse how impoliteness is rendered by subtitlers in a selection of feature films. The quality of subtitles will be assessed against the benchmark of multimodality, which, although still in gestation in subtitling studies, is one of the most promising and fast-evolving fields in discourse analysis, communication studies and social semiotics, expanding fast and flooding remote scholarly disciplines, providing an integrating tool for cross-disciplinary research. In line with a multimodal approach to communication, a message cannot be analysed only as a linguistic code as other modes of expression (semiotic resources) are equally, if not more, important in the global meaning emergence in a communication act. It is thus crucial to consider gestural-kinetic signs as well as visual signals, proxemics, gaze, etc. if we want to investigate the effectiveness of film translation, as the viewers have access not only to the verbal text provided by a subtitle but they are also exposed to an interplay of extralinguistic signs amassed on the screen and changing quickly within seconds. Whether, to what extent, and with what effect subtitlers resort to this rich multisemiotic meaning ensemble will be examined in the present paper.

Baines

Subtitling taboo language – is the European way the world way?

Roger Baines, University of East Anglia

This paper will present data on strategies for subtitling taboo language in a range of European and non-European languages. The hypothesis is that because greater divergences in politeness norms exist between European and non-European languages, subtitling strategies will be different.

The body of work in audiovisual translation studies which addresses taboo language (e.g. Mailhac [2000]; Diaz Cintas [2001]; Dobao [2006]; and Fernández Fernández [2009]) is modest by comparison to the extensive research on other aspects of audiovisual translation. Cross-cultural politeness research has, to some extent, demonstrated that there are cultural divergences (e.g. Lakoff and Ide [eds.] [2005] and Trosborg [ed.] [2010]) and examining the subtitling of film dialogue across a wide range of cultures can contribute a useful perspective. Film dialogue is artificial because it is stylised, 'artefactual discourse' (Pérez Gónzalez, 2007), and subtitles are subject to severe constraints. The language film dialogue and subtitles represent is thus unlike naturally occurring speech. However, the data from a range of languages for which it is documented that politeness norms differ considerably from European politeness norms (e.g. Arabic and Japanese) will enable an assessment of how different politeness norms may affect subtitling strategies, and provide insights into questions of representation.

The theoretical framework for analysis will be politeness theory, more specifically impoliteness theory, as recently and extensively developed by Bousfield (2008). He defines impoliteness as: 'the communication of intentionally gratuitous and conflictive verbal face-threatening acts which are purposefully delivered' (2008, p. 72)

A comparative analysis will be presented of the subtitling of specific sequences of dialogue from De Palma's 1982 film *Scarface* which contains significant examples of taboo language which fit Bousfield's definition of impoliteness. Examples will be drawn from a range of European languages (French, German, Greek, Italian, Spanish, Swedish) and non-European languages (Arabic, Chinese, Japanese, Korean. and Thai).

Béal/Détrie

Les formes nominales d'adresse et leurs variantes dans les émissions d'information radiophoniques: une approche comparative des pratiques dans les radios de service public en France et en Australie

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Catherine Détrie CNRS, Université Montpellier 3, Praxiling UMR 5267

Cette communication s'inscrit à la fois dans le projet d'un groupe de travail sur l'adresse (*S'adresser à autrui*, vol. 1 2010, vol. 2 en préparation sur la comparaison interculturelle) et dans le cadre d'un programme d'équipe sur les médias : «24h d'information radiophonique».

L'adresse à autrui est une activité capitale de l'échange, d'autant plus essentielle à la radio qu'elle sert de guidage pour l'appréhension de la scène d'énonciation par les auditeurs, leur permettant de discriminer la personne à qui le locuteur en place adresse son propos. Elle joue également un rôle important dans la construction de l'interaction et dans la mise en scène de la relation interpersonnelle.

Notre but est de proposer une modélisation de l'adressage dans les émissions radiophoniques d'information de deux médias du service public : France Inter et ABC Australia. L'analyse tentera de répondre aux questions suivantes:

– quand et pourquoi surviennent les formes nominales d'adresse et quelles sont leurs configurations ({prénom}, {prénom + patronyme}, (appellatif + patronyme), voire d'autres configurations moins prototypiques)?

– Y a-t-il des différences significatives entre les médias français et anglophones ? Autrement dit, les formes nominales d'adresse sont-elles prédéterminées culturellement (adressage différent selon les langues-cultures, lié à l'ethos discursif collectif des peuples en question), ou bien sont-elles seulement en relation avec les types d'interaction et les genres du discours (journaux d'information, revue de presse, interview et volet interactif avec intervention directe des auditeurs), dans les médias sélectionnés ?

Notre analyse croisera deux paramètres: d'une part, la relation interpersonnelle projetée (la forme d'adresse s'avérant le lieu de sa négociation), d'autre part, la possible prédétermination culturelle. Pour ce faire, nous nous appuyerons sur deux cadres théoriques, systématiquement articulés : l'analyse du discours en interaction et la pragmatique interculturelle.

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Bittner

Audio description guidelines – a comparison

Hansjörg Bittner, University of Hildesheim

In 2007, Gert Vercauteren wrote an article entitled “Towards a European guideline for audio description”, in which he analyses different guidelines from Spain, Britain, Belgium, and Germany with a view to finding some common ground for a standardised European guideline.

My paper will take the above-mentioned article as a starting point to further explore the differences between audio description guidelines. Rather than taking into account only audio description principles and rules from Europe, I will also look at non-European standards. For the purpose of this paper, the list includes standards from the United States and from Australia in addition to guidelines from Britain, Ireland, France, and Germany.

These documents are a fruitful resource of opinions on best practice in audio description. In addition to giving a brief overview of the structure and contents of the various guidelines analysed, I will pick on some interesting issues where standards are at variance and discuss the pros and cons of the respective points of view. With the main focus on audio description for films, this paper, then, does not simply juxtapose the differing views expressed in some of the rules for audio describers but provides suggestions as to why a particular rule is as it is, what effect it has on the audio description, and what difference it would make if that rule were ignored. New insights into the subject matter under discussion can best be gained by challenging the regulatory framework enveloping it.

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Blumczynski

Demotivational representations of the cultural Other: a comparative study

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Originating as a satirical representation of motivational indoctrination common especially in corporate environments, 'demotivational' posters have in recent years gained enormous popularity as they gradually provided – apart from largely sarcastic entertainment – a unique means of broadly available artistic expression as well as political, social and cultural commentary in an extremely succinct and rigid form, always based on a discrepancy between the inspirational and depressing, the image and language, the heading and text. Online galleries and collections of hundreds of 'demotivators' are a rich source of multimedia representations ranging from fairly pan-cultural to highly topical and culture-specific across a broad spectrum of themes, lending themselves to both quantitative and qualitative analyses, while systems of viewer ratings may serve as indicators of audience reception. Furthermore, the emergence of non-English collections of demotivating posters enables comparison of thematic choices, parallel representations and, in some cases, direct influences between the respective communities of users.

This paper, drawing on large collections of demotivating posters in both English (e.g. thedemotivators.com) and Polish (e.g. demotywatory.pl), will explore representations of the cultural – including linguistic and religious – Other from two complementary perspectives:

- quantitative (thematic profile of the respective collections; overall cross-linguistic and cross-cultural sensitivity against prevalent themes);
- qualitative (comparison of parallel representations of the cultural other, especially translation and adaptation of English demotivators by Polish users; perpetuating or challenging linguistic and cultural stereotypes);

The theoretical frame of reference will be that of cognitive science, in particular the prototype theory (E. Rosch), metaphor and image schemas (M. Johnson, G. Lakoff). The research is expected to yield numerous insights into the dynamics of linguistic and visual representations of the Other in popular culture as conveyed by a hegemonic language and a minority language, respectively.

Chueasuai

Negotiating with *Cosmo Girl*: Socio-cultural Context and Translation Shifts in the Thai Version of *Cosmopolitan*

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'Advice', or 'hot-tips columns' in the Love and Lust section in the American version of *Cosmopolitan* have long served as an arena for experts to provide its readership with advice to improve their intimate interpersonal relationships. Narratives and illustrations in these columns on sexual matters are usually presented in an explicit manner, representing a liberated American women's lifestyle. In the current globalised era, the representation of the *Cosmo Girl*, the female persona constructed by the magazine, has now been introduced and exported internationally. The list of importing countries includes Thailand, where female sexuality is rarely raised publicly and has little visibility in local women's magazines due to the relatively conservative social norms on sex.

The Thai version of *Cosmopolitan*, which largely relies on the original US content, has to be in line with the wider Thai socio-cultural context, including the socially accepted local perception of female sexuality, so that the publication can be commercially successful and socially acceptable. This often results in the adaptation of both verbal and visual semiotic resources in the translated text: the representation of the American culture of liberated femininity is thus negotiated and adapted to socially acceptable Thai standards through a range of translation shifts.

This paper investigates the translation shifts arising in the translation of advice columns in the Love and Lust section of *Cosmopolitan*. This paper will account for such shifts as the outcome of the local socio-cultural context that shapes the production of the translated text by applying a Systemic Functional Linguistics approach (Eggins, 1994/2004), supplemented with Social Semiotics' conceptualisation of visual meaning-making resources (Kress and van Leeuwen, 1996/2006).

Claudiel

Mode de représentation en français de formules rituelles du japonais dans des sous-titrages de films

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Le japonais est une langue qui renferme une grande diversité de formules figées. Qu'elles soient destinées à s'enquérir de la santé de l'interlocuteur, à s'excuser du dérangement occasionné, à demander la bienveillance de son interlocuteur ou encore, à adoucir l'entrée en contact, ces procédures appartiennent aux *aisatsu*. Trop couvrant pour pouvoir s'apparenter aux salutations dans une acception large en français, ce concept implique, dans la perspective de Ide (2009), trois aspects : la hiérarchie sociale, laquelle est déductible de l'âge et du statut social des interactants, la frontière entre les personnes faisant partie du groupe – intérieur (*uchi*) et celles extérieures à celui-ci – (*soto*) ou encore, l'interdépendance entre les interactants témoignant ainsi de la relation sociale.

L'emploi foisonnant de ces formules rituelles pose le problème de la diversité de leur traduction, une même formule pouvant renvoyer à des traductions variées dictées par la situation de communication ou le contexte, mais aussi, commandées par le besoin de réduire l'écart sémantique de la formule japonaise en français. C'est ainsi qu'il peut être fait appel à la "transplantation culturelle" qui renvoie à un procédé de substitution du référent par un équivalent d'une portée culturelle plus significative dans la langue d'arrivée que celle que pourrait avoir la simple traduction du terme d'origine (cf. S. Hervey et I. Higgins 1992 : 29). L'examen de sous-titrages de films montre par exemple qu'une expression très courante : *yoroshiku onegai shimasu*, relevant de la demande de bienveillance (*je vous serai reconnaissant de ce que vous pourrez faire pour moi*) peut être traduite par : *je suis à votre disposition* ou encore, *merci*. Dans ce contexte, si la volonté de rendre plus accessible le propos dicte le recours à la "transplantation culturelle", on peut se demander quelle place accorder aux contraintes d'ordre technique, relatives au peu d'espace à disposition pour les sous-titrages. Une mise en comparaison des formules du japonais avec les traductions livrées aux spectateurs et d'autres traductions possibles, devrait permettre d'analyser les choix effectués au regard des paramètres de la situation d'énonciation, et de mesurer le degré de déperdition des aspects culturels contenus dans la langue source à la lumière de certaines contraintes techniques. Pour ce faire, le corpus à l'étude sera composé de films et de dessins animés japonais de grande diffusion : *Le goût du saké* (Ozu), *Departures* (Takita), *Shara* (Kawase), *Mon voisin Totoro* (Miyazawa), etc.

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de Pablos-Ortega

Linguistic and Cultural Representation via Subtitling in Pedro Almodóvar's film *Labyrinth of Passions*

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In the area of audiovisual translation (AVT), subtitling constraints make words or sentences unsuitable components as basic units of translation. Speech acts, however, can be considered to be more appropriate units of translation (Pedersen, 2008: 107). To date, AVT research on the linguistic representation of speech acts has generally focused on the analysis of a specific type of speech act in particular film scenes (Pedersen 2008, Bruti 2009, Pinto 2010). Further contrastive studies have provided valuable insights into the linguistic and cultural representation achieved through subtitles but also limited to a few scenes (Hatim and Mason 2000, Baumgarten 2003, Pettit, 2009, Guillot, 2010). However, more research needs to be devoted to the exploration of linguistic and cultural representation of speech acts by taking the complete film as the object for analysis.

The study upon which this paper is based, examines the English subtitles of *Labyrinth of Passions*, a film by the international Spanish director Pedro Almodóvar. This 1982 film depicts a fundamental aspect in the Spanish history, *La Movida Madrileña*, the cultural revolution that took place in Spain after the death of the Spanish dictator General Francisco Franco in 1975. The main objective of the study is to investigate the linguistic and cultural representation in the target audience text (ie. English subtitles). This objective is accomplished by addressing two specific questions: 1) what is the degree of source text fidelity at speech level (ie. are the subtitles closer to the target audience text or to the source text)? and 2) what subtitling strategies have been used for the translation of "extralinguistic culture-bound references" (Pedersen, 2005:2)?

For the purpose of the analysis, approximately 250 speech acts extracted from the film were firstly analysed following Searle's (1975) speech act taxonomy. Secondly, the cultural references found in the film were explored taking Pedersen's proposal (2008) for extralinguistic culture-bound references as a model. This study aims to contribute to the research of linguistic and cultural representation in AVT.

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Desilla

Reading Between the Lines, Seeing Beyond the Images: An Empirical Approach to the Comprehension of Implicit Film Dialogue Meaning Across Cultures

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Within the thus far limited body of literature on the pragmatics of audiovisual translation, studies on the cross-cultural relay of implicatures remain extremely scarce, despite the salience of the latter within pragmatic enquiry and the fact that their use and interpretation can be significantly culture-bound. This paper reports on a study of the reception of implicatures in the multimodal, cross-cultural environment of subtitled film, thus representing a step towards enhancing our understanding of the way target-audiences comprehend pragmatic film dialogue meaning in comparison to source-audiences.

In particular, the present paper aims to shed some light upon the comprehension of implicatures by British and Greek viewers of 'Bridget Jones's Diary' (2001) and 'Bridget Jones: The Edge of Reason' (2004), drawing on theoretical and methodological tools from cognitive pragmatics and experimental psychology. In preparation for the experimental testing of implicature recovery by actual audiences it was necessary to (a) identify the contribution of both verbal and non-verbal cinematic signifiers to the construal of implicatures by the filmmakers, (b) conduct a pragmatic analysis of the utterances evoking implicatures the light of Relevance Theory (Wilson & Sperber, 2004) and (c) compare source text and target text in terms of their constitutive implicatures and explicatures. The experimental component complements this methodological framework by testing the analyst's hypotheses pertaining to the understanding of implicatures by source and target audiences.

Particular emphasis is laid upon implicatures whose recovery presupposes familiarity with specific aspects of British culture, which, as anticipated, were among the most challenging for the Greek audience.

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Dubrovskaya

On a cross-cultural pragmatics' approach to multimodal texts

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Most linguists assume that pragmatics is the study of meaning in relation to the context in which a person is speaking or writing (e.g. Paltridge 2006). The way meanings are mapped...either visually or verbally... is culturally and historically specific" (Kress, Leeuwen 2008, 2).

Speakers of a foreign language tend to "choose the nearest, most plausible form they know for the expression of what they have in mind" (Kress, Leeuwen 2008, 13). Compared cross-culturally, the form may not be relevant to the situation.

In this research the result of the same activity (advertising) is analyzed as performed in different sociocultural contexts – English and Russian. Variation is ubiquitous even within one and the same context, but is highly patterned. The patterns give ways to think of an exemplar model which reveals pragmatic properties – "preferences in the pragmatic and strategic choices writers make in response to external demands and cultural histories"(Leki 1997, 244) - relevant to the two languacultures (Agar 1994). The research aims at revealing specific verbal patterns of Russian and British cultural identity.

Three levels of meaning making were analyzed (Lemke 1998, Vorozhbitova 2005). On the presentational level of meaning-making the question "What is there in the commercial?" was answered. The content with the key words and common verbal and non-verbal patterns was analyzed. On the level of organization of meaning the question "How is the commercial structured?" was answered. The following peculiarities of the commercial layout were taken into consideration: what goes in the beginning, in the middle and in the end, the development of the ideas, the correlation of verbal and non-verbal modes and the like. The orientational level is responsible for discourse practices that are embedded in the commercials. Thus, unlike English-speaking commercials, Russian commercials are characterized by explanatory, instructive and explicit discursive styles. The data in English reveal preferences to informative and implicit discursive styles.

The study reveals that the universal aspect of creating commercials lies in semiotic modes, the culture-specific aspect lies in their specific distribution of patterns of use.

El-Shazly

By God! Oh My God! A study of emotional appeal in Television Advertisements

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This paper studies the strategic maneuvering of emotions in television advertisements which constitutes one form of argumentative discourse. It examines a number of advertisements in the Egyptian media which use various means to convey a message and to persuade, encourage or rather activate the viewer to donate to cancer institution(s). Some cultural and/or religious considerations are explained as they contribute to the overall message such as the intense broadcasting of the donation campaign in a specific time of the year (throughout the month of Ramadan). The framework for analysis follows Hiller (2004) situational analysis which identifies an address situation together with its relevant participants' roles. This mainly builds on Leech's (1966) distinction between primary and secondary participants in the advertising situation. In addition, the study integrates Eemeren and Garssen (2009) pragma-dialectical approach which includes an insight from rhetoric into the dialectal perspective (which views argumentation from a critical stand).

Attention is drawn to the language that marks advertisements as a highly pervasive form of discourse, as well as an ideological form of communication (Fairclough, 1989). Hence, rational and emotional argumentations are both considered with reference to Appraisal model framework which according to Martin and Rose (2003) triggers 'the strength of the feelings involved and the ways in which values are sourced and readers/[viewers] aligned'. Also of interest are the other devices employed such as moving image, music, voice quality, and depicting celebrities and/or authoritative figures propagating the donations.

Key words: argumentative discourse, emotional/rational appeal, media advertisement, situational analysis, rhetoric, persuasion, ideology.

Erhart

Les émissions en dialecte de France 3 Alsace, reflet du plurilinguisme régional ?

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Les enquêtes de Bothorel-Witz et Huck (1995) sur les traits de la conscience linguistique des locuteurs alsaciens dialectophones ont mis en évidence la complexité des rapports que ceux-ci entretiennent avec les différentes variétés linguistiques avec lesquelles ils sont en contact (français, dialectes alsaciens, allemand, entre autres) dans cette région historiquement plurilingue et biculturelle. Dans le prolongement de ces travaux, nous cherchons à voir dans quelle mesure le média télévisuel, et notamment les émissions de la télévision régionale, reflètent ces pratiques plurilingues ainsi que les représentations qui les sous-tendent. Nous cherchons en effet à cerner l'image de l'Alsace véhiculée par les émissions en dialecte de *France 3 Alsace*.

Pour appréhender la construction de cette image, nous devons d'une part nous intéresser aux émissions elles-mêmes, en tant que produit d'une instance médiatique régionale, et analyser le contenu linguistique de celles-ci, afin de mettre à jour les visées et fonctions spécifiques qui sont attribuées aux dialectes, et de les mettre en regard avec celles du français.

À partir des éléments que nous aurons dégagés de cette première étude, nous pourrions procéder à une analyse de la réception, et confronter nos premiers résultats avec le discours du public alsacien sur ces émissions. Il s'agira dès lors de dégager les traits de l'image de l'Alsace qui se construit dans les représentations des téléspectateurs par le biais de ces émissions, et de les comparer à ceux que nous avons repérés dans leur analyse linguistique. Nous chercherons également à voir dans quelle mesure ces émissions constituent un relais pour la transmission de la pratique dialectale et si elles sont perçues en tant que tel.

Nous insisterons ici sur la dernière partie de notre recherche, et présenterons la méthodologie de notre analyse de réception, les hypothèses qui l'ont précédée ainsi que les premiers résultats d'enquêtes obtenus.

Gladkova

Russian social categories and communicative styles

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The paper explores the effect of social categories on interaction. Drawing on examples from Russian, the paper argues that social categories are cultural constructs which explain certain culture-specific modes of interaction. A corpus-based analysis demonstrates that dominating Russian styles of interaction are consistent with the polarity of social categories such as 'svoi' (our/similar people), 'nashi' (our people), 'rodnye' (kin), 'blizkie' (close people), on the one hand, and 'chuzhie' (distant people) and 'postoronnie' (outsiders), on the other hand. The paper demonstrates that social categories affect ways of interaction relating to emotion display, telling the truth, performing obligatory actions, and ways of talking altogether. The paper proposes cultural scripts (that is, cultural norms consistent with linguistic data and worded in universal human concepts), which spell out Russian norms of interaction dependent on these social categories (cf. Wierzbicka 2003[1991]; Goddard and Wierzbicka 2004). The use of universal concepts allows for these rules of interaction to be translatable into any language, and at the same time to represent an 'insider's' perspective on communication. The study relies on the data from the Russian National Corpus (verbal transcripts and written texts, 300 mln. words).

The dichotomy of the styles of interaction discussed in this paper is known to have caused failures on the part of cultural outsiders in situations of cross-cultural communication (e.g., Pesmen 2000, Richmond 2003). The proposed cultural scripts have a potential of being applied in cross-cultural training.

A linguistic and cultural specificity of the categorization of the social categories and the consequent styles of interaction is demonstrated on the basis of comparison with basic social categories in English, Bengali and Chinese (cf. Wierzbicka 1997, Ye 2004, Besemeres 2010).

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Guillot

Film subtitles and the conundrum of linguistic and cultural representation: a methodological blind spot

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The paper will focus on linguistic and cultural representation in interlingual film subtitles, and in particular on the questions about comparative methodology that considering subtitles from a cross-cultural perspective throws into relief. Studying subtitles to assess what linguistic and cultural representations they may convey does not necessarily entail textual comparison, but it is a standard methodological tool in AVT research and raises a range of issues, starting with basic questions about its objects: what is being compared, and what it is reasonable or justifiable to compare.

These concerns are prominent in cross-cultural media analysis generally, where data selection and comparability have long been a mainstay of methodological debates. But the study of film subtitles has distinctive features. The objects of comparison, in this case, are imposed *de facto*: a set of orally produced source dialogues relating to a particular visual and aural culturally embedded context; a set of written subtitles representing the source dialogues in another language but relating to the same visual and aural culturally embedded context, and intended for audiences with no (or limited) access to source dialogues. The question of data selection is thus pre-empted, but issues of comparability are not, as the features just referred to, i.e. shift from speech to writing and cultural a-synchrony, are enough to suggest. If anything, they are even greater as a consequence of the underlying and unverifiable assumption, on the part of audiences with no access to source dialogues, that the apparently “parallel” text of subtitles gives a mirror image of the source dialogues that they are meant to represent. They are also exacerbated by other specificities of subtitles, and by the tensions that arise, from the point of view of analysis, when audience factors are built into the equation.

The discussion of these questions from the point of view of representation will be underpinned by the hypothesis, derived from Fowler’s Theory of Mode (Fowler 1991, 2000) that the (inevitable) losses regularly commented on in studies of subtitles are relative, and that subtitles, as a construct generating their own systems of multi-modal representation and modes of interpretation, have a potential to alert audiences to cross-linguistic and cross-cultural specificities that deserves to be acknowledged in its own terms.

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Khabbazi-Oskouei

The Impact of Culture in the use of ‘Engagement Markers’ in British and Iranian Editorials

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‘Engagement Markers’ are the expressions that personalize the relationship between writer and reader. They are one of the components of ‘interactional metadiscourse’ and their role is to establish a bond between writers and their readers. As a sub-category of ‘Interactional Metadiscourse’, they are not independent stylistic devices which authors can vary at will but are integral to the context in which they occur and are intimately linked to the norms and expectations of particular cultural and professional communities (Hyland 1998: 438). This study aims to find out the impact of these culturally based ‘norms and expectations’ on the use of ‘engagement markers’ in British and Iranian newsmagazine editorials.

Newsmagazine editorials are an example of argumentative texts which normally provide analysis and commentary of current affairs and their purpose is “to inform, entertain, persuade, and consolidate daily news reports” (Moore 2006: 253). According to Lakoff (1990: 216) persuasiveness is based on the two notions of emotional appeal and intellectual argument. In order to create the emotional appeal, it is necessary for the writer to establish a proper interaction with the reader using appropriate persuasive devices including ‘engagement markers’. Considering the significance of creating an appropriate relationship with readers and how it can vary in different cultures, the present paper focuses on the manifestations of ‘engagement’ in British and Iranian newsmagazine editorials. 32 editorials (20 British and 12 Iranian) were analysed in terms of their use of ‘engagement markers’. The results indicate significant differences across the two groups. This can indicate how the two cultural communities choose to approach their readers and use different strategies to address and involve their readers in their arguments.

Likhitpitak

When the ‘completely real’ becomes identified with the ‘completely fake’: politeness in translating animated films into Thai

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This study examines the way politeness in real life has been extensively applied to the world of animation and the way subtitling acts as a cross-cultural communication tool to mediate politeness between two cultures. Animated movies are different from and more complicated than other types of film. They attempt to portray a sense of reality using various construction techniques and unique approaches, even when the characters are animals, or other creatures, or even objects, and this raises interesting questions as to how linguistic politeness in this film-genre mirrors politeness in real life. This study investigates three selected animated films, *Monsters, Inc.* (2001), *Finding Nemo* (2003), and *Madagascar* (2005), translated from English into Thai. The methodological approach is based on Brown and Levinson’s politeness theory (1999) and Geoffrey Leech’s pragmatic parameters (1983). The data show that most polite utterances used in animated films conform with Brown and Levinson’s theory. However, some utterances of **impoliteness**, functioning as humour, are not normally used in real-world conversational context. In subtitling, although most utterances of politeness in the translated version are equivalent to the original, some Thai translations are far more polite than the original. This is due to the hierarchical nature of Thai society, tradition and culture. The study reveals that even though this form of media often has difficulty reflecting reality, the creators still use politeness as a conflict avoidance tool in animation in the same way as it is used in the real-world. Furthermore, translating politeness may pose problems for translators in terms of contextual appropriateness because of cultural distinctions between the original and the target language.

Key words: Politeness; Subtitling; Animation; Pragmatics; Cross-cultural communication

Lilley

Interpreting the interpreted: a relevance-theoretic perspective on the translation of reported speech from Russian into German

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This paper will constitute a relevance-theoretic consideration of specific issues concerning the translation of reported speech from Russian into German.

Relevance theory, which claims that any utterance comes with a guarantee of optimal relevance and thus yields maximum cognitive effects in return for minimum processing effort, posits the concept of *interpretive use*, which Sperber and Wilson (1995: 228-229) define as language which represents 'some *...+ representation which *...+ has a propositional form *...+ in virtue of a resemblance between the two propositional forms'. Examples of interpretively used language are reported speech and, according to Gutt (2000) translations. The focus of this paper – the translation of reported speech – is thus the interpretive use of language which is already an interpretation.

We consider the German quotative subjunctive (GQS), like the Japanese particle *tte* (Itani 1998), to be an explicit marker of interpretive use. Using a selection of Kaliningrad-produced bilingual newspaper texts, where Russian is the SL and German the TL, we shall investigate the pragmatic effects that a translator, aiming at optimal relevance, may achieve in a TT when she employs the GQS. Our main argument will be that the GQS has the context-dependent cognitive effect of making indirect speech more objective, a cognitive effect which is desirable if the TT is to be accepted as quality German press writing. In this connection, our investigations will include a consideration of the use of the GQS in clauses subordinate not only to conventional *verba dicendi*, but also to verbs which report speech acts such as *bestätigen* ('confirm') and *bestreiten* ('deny'). We shall argue that the GQS ensures that it is not the speech act alone that is reported, rather the matrix verb and embedded clause combined are understood as a report. Thus the speech act can be reported with an explicit degree of objectivity which a reader of the Russian ST would have to infer contextually.

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Mälzer-Semlinger

Features of Orality in AVT

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In this study I intend to examine the question of how dialogue is shaped in fictional media-texts (the term media-text including not only the text in a narrower sense, but the totality of the semiotic codes constituting the media-text) and which strategies are used by the translator of those media-texts for the transfer of the dialogue into the target language. Assuming that the author of a dialogue in a media-text may intend to create very different degrees of mimesis to create the impression of natural dialogue and therefore uses very different features of orality, I will analyse which of those features of orality are or can be imitated by the translator. The underlying hypothesis is that the more or less conscious choice or omission of certain features of orality can be attributed not only to problems inherent in the two languages involved in the translation process, but more significantly to the semiotic constitution of the particular media-text as well as to the modality of the translation. In order to bring out the media-specific differences in the shape of dialogues and of their translation, I will compare a film and the novel it is based on. The chosen object of this study is the novel of the French author François Bégaudeau "Entre les murs", adapted for the cinema by Laurent Cantet and François Bégaudeau himself, and their respective translations into German. The novel and the feature film are especially interesting because of the strong use of colloquial language in the dialogue. This comparative study especially takes into account the fact that we are dealing with three different forms of translation which have a distinct impact on the shape of the dialogue: the visually presented, written literary translation based on written text, substituting the original novel completely; the subtitles (also presented visually, concurrent with the original sound track); and the orally presented dubbing, substituting the spoken part of the whole film.

Marin-Arrese/ Martin de la Rosa/ Dominguez Romero

Commitment In English And Spanish Journalistic Discourse: A Cross-Linguistic Study On The Expression Of Certainty And Validity.

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Victoria Martin de la Rosa, Universidad Complutense de Madrid
Elena Dominguez Romero, Universidad Complutense de Madrid

This paper explores the use of epistemic modal and evidential expressions in English and Spanish journalistic discourse. It focuses on the expression of author's commitment to the information proffered, evaluated in terms of degree of certainty regarding events, and evidentiary validity in the presentation of the information, beliefs and assumptions, in two genres of newspaper discourse, opinion columns and leading articles.

Epistemic modality pertains to speaker/writer's knowledge concerning the event, and thus involves estimations of the likelihood of the realization of the event. Speaker/writer's assessments typically invoke various degrees of certainty: necessity (*must, cannot*); probability (*will, would, should*); possibility (*may, could, might*) (Palmer 2001; van der Auwera and Plungian 1998, *inter alia*). Evidentiality pertains to the sources of knowledge whereby information is acquired, and may thus indicate speaker/writer's attitude towards the validity of the communicated proposition (Chafe & Nichols 1986; de Haan 1999; Dendale and Tasmowski 2001; Fitneva 2001; Plungian 2001; Marin-Arrese 2004, 2007; Aikhenvald 2004, *inter alia*). The parameter degree of certainty is analysed in terms of the notion of epistemic control, which pertains to the evolution in our knowledge of the world, and the distinction between potential and projected reality (Langacker 2008). The dimension of evidentiary validity is viewed in terms of the various phases of the control cycle (Langacker 2009).

The paper presents the results of a contrastive corpus study (English vs. Spanish) based on texts from two genres within the domain of argumentative discourse, opinion columns and leading articles. The texts are chosen from two time periods, 1999-2003 and 2010-2011, from the comment sections of four quality papers differing in ideological orientation: *The Guardian* and *The Times* (UK), *ABC* and *El País* (Spain).

The aim of the paper is reveal possible similarities and differences in writer's epistemic stance and evaluative positioning (Marin-Arrese 2009) in the two genres examined, and specific intercultural differences between English and Spanish in the deployment of epistemic stance resources. The paper will also examine the potential of these stance resources for indexing ideological positioning (White 2006), and realizing the strategic functions of legitimisation whereby speakers/writers exert social control and manage their interests in discourse (Chilton 2004, Marin-Arrese 2010).

Matthews

Non-Verbal Communication and the Interpretation of Film

Clive Matthews, University of East Anglia

Considering the visual nature of the medium - and especially its early silent days - it is surprising that relatively little has been written on non-verbal communication (NVC) and film. This is particularly surprising given that most discussion on NVC has adopted a basically semiotic stance and there is a rich body of semiotic work in film studies. When combined with the observation that verbal communication itself depends upon interpreting the non-verbal context in order to determine the overall meaning of utterances, it is clear that this is a rich area for exploration.

This paper represents a prolegomena for future studies in this area by mapping out a rough framework of analysis. Three main claims are made. First, adopting a roughly Relevance theoretic stance, it argues that the code model of communication assumed by semiotic accounts of NVC is fundamentally flawed and that understanding involves an inferential element. Second, assuming theories of communication are centrally concerned with ostensive behaviour, it is claimed that the majority of acts which theorists consider to be non-verbally communicative are not so. Thirdly, and finally, it is argued that within the medium of film behaviours which would not count as communicative (in the sense intended) in the real world become so within the context of a film. This claim depends upon drawing a distinction between different levels of simultaneous communication: communication between the characters qua characters in the scene, communication between the actors in their roles as these characters and communication between the actors/writer/director and the audience. Although the non-verbal component of the first level is typically not communicative, that at the third level is. Using this framework a brief examination of Kurosawa's "Throne of Blood" will consider some of the cross-cultural implications for an understanding of films adopting a very different non-verbal frame of reference.

Mikalayeva

Discourse of cooperation vs. Discourse of Independence. Cross-regional comparison of reporting under international conventions

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Today every state in the international system drafts and submits reports on its respect of international agreements, and many international organizations have a special body tasked with considering and writing opinions on these reports. This written exchange may be considered as a negotiation on the level and extent to which a concrete state fulfills the commitments undertaken in an international agreement. The suggested paper will examine the interplay of face wants of parties involved in the monitoring process by identifying their strategic and tactical discursive choices. It argues that the choice between the two major strategies – strategy of cooperation and strategy of independence – is underpinned by the relative importance of two kinds of motivation: attendance to the positive face of the state and concerns about its negative face. Based on the already established repertoire of strategies and tactics used in the texts of the monitoring process (publication forthcoming), this paper analyzes strategies chosen by the states from two different regions – Caucasus and Northern Baltics. It aims to uncover whether different patterns of strategic choices may be discerned for countries from the two regions: the departure hypothesis is that the countries from the Caucasus will display more frequently instances of independence strategy (motivated primarily by negative face wants) while the countries from the Northern Baltics will be more cooperative in their discourse (motivated primarily by positive face wants). The case chosen for consideration is the reporting of Armenia, Azerbaijan, Estonia and Finland under the Framework Convention for the Protection of National Minorities.

Mollering

'Kanak Sprak' in Germany: Linguistic and cultural representation of the other

Martina Mollering, Macquarie University

This paper looks at representations as a locus for (re)-negotiations of individual and group identities. It takes as a starting point the concept of 'Kanak Sprak', made prominent by Feridun Zaimoglu, who is credited with giving a completely new direction to the history of migrant literature in Germany, by lending a voice to the "Kanak Movement" with his fictitious documentations *Kanak Sprak: 24 Mißtöne vom Rande der Gesellschaft* (1995) and *Koppstoff: Kanak Sprak vom Rande der Gesellschaft* (1998). In these texts, he transformed hybrid forms of Turkish-German language use into a highly stylized and forceful language form which he labeled 'Kanak Sprak', a controversial term that plays on the derogative use of the word 'Kanake' used in the German context to denigrate members of certain ethnic groups. The paper analyses the linguistic and cultural representations made of *the other* in his texts and relates those to the use of the term 'Kanak Sprak' in reference to hybridized forms of German, often referred to as an ethnolect and ascribed to speakers of Turkish background. Following a corpus linguistic based approach, the paper first addresses linguistic features of 'Kanak Sprak' in Zaimoglu's texts and then compares those to linguistic and pragmatic features attributed to 'Kanak Sprak' as an ethnolect - in the relevant research literature (e.g. Auer 2003) as well as in reproductions of ethnolectal German across different popular media genres (e.g. Androutsopoulos 2010).

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Musolff

From “*Hermann the Cheruscan*” to *Hermann Junior*: Glocalised discourses about a national foundation myth

Andreas Musolff, University of East Anglia

If for much of the 19th and 20th centuries, the “Battle of the Teutoburg Forest” (fought in 9 CE between Roman legions and Germanic tribes) was used predominantly as a reference point for nationalist and chauvinist discourses, the first decade of the 21st century has seen attempts to link public remembrance with local/regional identities on the one hand and intercultural contact on the other. During the “anniversary year” of 2009, German media, several museum exhibitions and official institutions articulating tourist, economic and political interests made a concerted effort to create a new ‘glocalised’ version of battle commemoration. This redefinition of historical representation was mostly aimed at promoting cross-cultural sensitivity and renegotiating group identities. The “Lippe Tourist” agency, for instance, welcomed visitors to the monument of “Hermann the Cheruscan” near Detmold with the words “Today, the Hermann monument is a symbol for an integrating Europe, for cultural diversity, international understanding and peace.”

The public has reacted to these initiatives for redefining the significance of battle commemoration in various ways, including extensive blogging attached to media publications. Based on a corpus of blog-contributions assembled in 2008-9, we look at the public’s responses to the changes in representation and stance towards the battle commemoration adopted by the official voices. Specifically, we examine discursive strategies such as identificatory citation practice, renaming (“Arminius battle” v. “Varus battle”) and reframing (e.g. through integration into larger narrative schemas, such as “life cycles” or “progress” of national and regional histories). In conclusion we discuss the significance of the findings for the cross-cultural study of history representation, e.g. vis-à-vis current British representations of the Boudica-revolt against Roman occupation.

Nait-Brahim

The representation of the *Other* at the crossroads of identity and otherness in the majority Arab-Islamic world

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Negative attitudes towards foreign cultures, among a number of people in Arab-Islamic countries, are often based on their very representations of the *other*, their subsequent definitions of both self-identity and otherness, the relationship between them, the stakes of their confrontation and the existential implications of this confrontation. Whether developing as cultural traits, or fashioned by political and religious ideologies, these representations have transformed into a widespread culture in its own right, clustering social categories of people who have not necessarily grown within the same subculture. This commonness has been the outcome of the intensive work of political and religious ideologies present in these countries, Arab pseudo-nationalism and Islamism, through a discourse of conflict which has not really faced a counter-discourse where it is supposed to: the University and the media.

However, as a culture, these representations and negative attitudes certainly bear the same characteristics of any culture: they grow and change. Over time, and because of, or thanks to, many influences, they acquire new aspects as much as they give away old ones. This entails, on the one hand, that any description of a culture is but the description of a moment in its life, the description of its form and content at a given point in the cultural continuum, something which artificially stabilises a state which is unstable by essence. On the other hand, it implies that any culture can be subjected to conscious and desired alterations, depending on the social credit and power those who intend to operate them enjoy.

This paper attempts to reveal the way this culture operates and analyses its ideological base. It suggests directions of reflexion towards the possibilities of forging a counter-culture which can be more visible and better heard.

Key concepts: Otherness, identity, discourse, ideology, representation, culture, intercultural.

Description of Data

The data that form the corpus of this paper were collected from four fields of exploration:

1. Introspection: my own perceptions as a member of the culture and society under study.
2. Participant-observation: my observation as a teacher in my American Civilisation class.
3. My students' exam papers.
4. Questionnaire: It was handed to over 600 students studying at departments of English in four Algerian universities (the University of Oran, the University of Mascara, the University of Mostaganem and the University of Chlef), including individuals coming from different parts of the country (urban and rural; north and south; mostly from the western part of the country), from various social milieus, and of both sexes. This provides a wide coverage of the Algerian society and varied expressions of Algerian culture.
5. Algerian newspaper articles.
6. Algerian and Arab television channels programmes.
7. Religious sermons in mosques or the media.
8. Algerian political speeches.
9. Algerian school textbooks.

Nowakowska

Interview politique ou interrogatoire ? L'exploitation pragmatique de la question contrediscursive médiée dans l'interview politique.

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Cette communication se propose d'étudier l'acte initiatif de la question dans le genre interview politique (Clayman and Heritage 2002, Elliott, Heritage and McDonald 2006), et plus précisément le fonctionnement argumentatif de la question contrediscursive médiée (désormais QCM), dans un corpus d'interviews politiques brèves (inférieures à 15 minutes), en français et en polonais. La structure de la QCM peut être décrite, selon un module à 4 éléments :

- (i) thème général
- (ii) jugement rapporté
- (iii) médiation énonciative de ce jugement
- (iv) interrogation

Les QCM se signalent par deux traits : (i) elles rapportent, de différentes manières, un propos tenu antérieurement par un autre locuteur, appartenant le plus souvent à la sphère publique, ou par l'interviewé lui-même ; (ii) ce propos est presque toujours intrusif, infirmatif, contrediscursif voire franchement polémique, ce qui donne à la question un tour offensif. Notre contribution approfondira cette dernière caractéristique en faisant l'hypothèse que dans certains cas, le jugement médié rapporté, fonctionnant comme un argument d'autorité (Ducrot 1981), est exploité de façon à donner implicitement à la question du journaliste le statut d'accusation, basée sur une preuve incontestable contre l'interviewé. Le journaliste sort de son rôle de porte-parole et ne se contente pas seulement de rapporter l'accusation de l'autre, mais se base sur le jugement de l'autre, pour accuser. L'interaction prend implicitement la tournure d'un réquisitoire, avec le journaliste dans le rôle du procureur et l'interviewé dans celui de l'accusé, contre toute règle de politesse conversationnelle (Brown et Levinson 1987), faisant de la QCM un *face threatening act*. Ce fonctionnement est particulièrement employé dans le corpus polonais, ce qui différencie, entre autres, l'interview politique brève, dans les médias polonais et français. Nous tenterons de décrire les conditions pragmatiques permettant à certaines QCM de fonctionner comme des accusations indirectes, en tenant compte de : la nature du thème, les formes de la médiation énonciative, le cadre situationnel du jugement médié rapporté et celui de l'interview en cours, les implicites codés ainsi que les caractéristiques culturelles.

O'Sullivan/ Martin/ O'Rourke

The Mediation of Cultural Identity in Student WebChat

Dr Helen O'Sullivan, Trinity College Dublin
Dr Gillian Martin, Trinity College Dublin
Dr Breffni O'Rourke, Trinity College Dublin

Intercultural communication frequently does not take place in face-to-face settings, but is mediated by technologies. This paper analyses Irish and German students' explicit and implicit representation of their cultural identities in WebChat discourse from an ongoing blended learning project in intercultural communication, SpEakWise (2007 to date). Even in a native language WebChat poses various challenges to smooth communication compared with other media, such as necessary recourse to symbolic substitutes for nonverbal and paraverbal behaviour and interwoven turn-taking structures. For SpEakWise participants these challenges are further exacerbated by interlocutors writing in a non-native language and effecting an analysis of their cultural representations and positions even as they perform or enact them within their discourse. The end result is a very complex pragmatics of intercultural communication.

The proposed presentation follows on from a pilot analysis of stereotype dynamics (Kashima et al., 2008) in one WebChat which revealed that even as students considered and contested notions of cultural identity, they debated these in ways which apparently conformed to communicative norms and cultural categories previously identified in the literature as relevant to Ireland and Germany, e.g., differences in task vs. relational orientation, directness and indirectness. Working with Bucholtz and Hall's (2005) sociocultural linguistic approach and adapting conversation analysis to WebChat for the qualitative microanalytic methodology (cf. Negretti, 1999), this paper reviews data gathered during the delivery of SpEakWise in 2009-10 in light of the key question which emerged from the pilot study: To what extent might students' cultural identities as Irish/German speakers be ontologically prior to their WebChat discussions with each other, appearing in relatively stable ways across the set of data, and to what extent is there a reconstruction and renegotiation *in situ*? The analysis will shed further light on the dynamics of intercultural communication and cultural representation as specifically mediated through WebChat.

Otaif

Metaphorical Framing of the Media Discourse and the Representation of the Other

Fahad Otaif, King Khalid University and Bangor University

Media 'discourse' (language use as a form of social practice) (Fairclough, 1992) could either contribute towards a true understanding of other nations or negatively portray them e.g. (Meyers, 1997) and therefore, Critical Discourse Analysis (CDA) research has usually been devoted to ultimately resist the social inequality and impetus (Van Dijk, 2001, p. 352) represented in different types of social discourse. Yet, natural use of metaphors in discourse has not been investigated enough in relation to media discourse, as a form of cross-cultural communication, representing social minorities i.e. Muslim women in Britain. This paper addresses the metaphorical framing of a particular news event in media discourse, i.e. the British press and BBC news website, and how it contributes to the overall lexical and intertextual cohesion of a discourse topic as well as the representation of the other. It does so from the perspective of cognitive linguistics and critical discourse analysis, using a corpus based analysis of the news reports about a court case following a quarrel that happened earlier in 2009 between a group of British people in Liverpool.

Based on the linguistic evidence that supports the underlying conceptual structure of discourse, argument for the following claim is presented. Newspapers as media discourse include prominent forms of cross cultural communications through the use of language (discourse) e.g. different linguistic structures, i.e. nominalization, transitivity, metaphors etc. (Fowler, 1991). Metaphors are a pervasive daily linguistic practice that we use and rarely if ever stop to think about (Lakoff & Johnson, 1980); the question of how this practice can frame and/or shape our view, understanding or reading (perception) of a particular event or people in the world is of the current research interests to discuss, based on theories in cognitive semantics i.e. Conceptual Framing (Fillmore, 1975), Conceptual Metaphors (Lakoff & Johnson, 1980), and Blending Theory (Fauconnier & Turner, 2002) and corpus attested evidence (Stubbs, 1996). The findings presented have implications for CDA of metaphor use in media discourse and a similar contribution to the linguistic and cultural representations of minorities across media as a form of cross-cultural pragmatics.

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Pagani

Understanding the State, Using the Media: Cross-cultural variation in ‘telling’ and ‘showing’

Giulio Pagani, University of East Anglia

This paper argues that, if all communication is inherently *multimodal* (cf. Kress, 2010), then our analysis of ‘linguistic and cultural representations’ should be extended to encompass an examination of representation in a broader range of semiotic resources. Viewing cross-cultural communication as *multimodal* communication, this paper presents the results of analyses of texts produced on behalf of state institutions in the UK and France, namely press releases, to demonstrate the differences in the ways that the respective states represent themselves – differences which may be understood as effects of differing state and media cultures.

The methodological approach of the research is data-driven and focuses on data whose selection on grounds of topic and provenance (local government) was motivated by a principle of ‘equivalence’. The theoretical frame is Discourse Analysis, with the analytical tools provided by the Systemic-Functional family of theories and methods being privileged. These tools allow for analysis of the linguistic components of the data in both English and French (Halliday & Matthiessen, 2004; Caffarel, 2007) along with a compatible and consistent analysis of other semiotic systems at work in the data, such as image, layout and colour (cf. Kress & van Leeuwen, 2006).

The analyses suggest that, in representing state institutions in each culture, the authors of the texts attempt to meet the (perceived) needs of their respective media audiences by utilising a differing range and combination of linguistic and other semiotic resources in order to maximise the effectiveness of their communication.

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Panyametheekul

Gender and Politeness in Computer-Mediated Communication in Thai Contexts

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Among a number of means used nowadays in communication, such as telephones, facsimiles, and pagers, the internet is seeing the most dramatic increase in the load of its users. Interaction via internet especially webboards is preferred for its convenience. Everyone has an equal opportunity to transmit their comments at any given time. Therefore, it is interesting to know how people employ politeness strategies with people they have never met before. How can this happen and what would an analysis of this look like?

The aim of this research is to study and compare the use of politeness strategies between males and females on the <http://www.pantip.com> webboard. To determine this, the researcher analyzes politeness strategies by using the criteria of Brown and Levinson (1978). The results show no difference between males and females because they both employ positive strategies at the same frequent occurrence rates. Regardless of the provided equal turns on the webboard, males and females always gives deference to participants. These results imply that Thai people prefer not to cause conflict when they communicate. In addition, this research suggests that Easterners and Westerners do not have similar concept of politeness and utilize different politeness strategies. This paper also lends support for gender differences in crossculture communication on webboards.

Key words: Gender, Politeness, Webboard

Peeters

Ah méfiance, quand tu tiens la France...

Bert Peeters, Macquarie University

Personne n'a souligné avec plus de verve que l'inoubliable Pierre Daninos à quel point les Français peuvent être méfiants. Certes, *Les carnets du major Thompson* remontent à une époque depuis longtemps révolue. L'ouvrage s'est cependant très vite établi comme un véritable classique du vingtième siècle et continue à attirer de nombreux lecteurs qui se feront, lors de leur lecture, certaines représentations à propos de l'univers culturel français et des valeurs culturelles françaises. La question se pose de savoir si, plus d'un demi-siècle après la publication des *Carnets*, la méfiance identifiée par Daninos comme un trait particulièrement français est une valeur culturelle à laquelle les Français restent très attachés, s'il s'agit plutôt d'un défaut, ou bien si elle a cessé de jouer dans le quotidien des Français le rôle (positif ou négatif) qu'elle y jouait il y a cinquante ans.

L'hypothèse avancée dans notre présentation est qu'au seuil du troisième millénaire la méfiance reste une attitude profondément française, une *qualité* souvent mal comprise au-delà des frontières de l'Hexagone. Nous attirerons l'attention sur l'ubiquité de la méfiance dans la société française en rappelant la présence dans les titres de presse, les titres de librairie, la chanson française, le théâtre, le cinéma et les slogans, avant de nous attarder au phénomène relativement commun des campagnes de sensibilisation incitant à la méfiance, d'une part, et aux allusions fréquentes à la « société de méfiance », de l'autre. Dans un effort de montrer que la langue française elle-même fournit des indications précieuses sur les valeurs culturelles françaises, nous passerons ensuite à une corroboration linguistique des mérites de la méfiance. Nous nous attacherons particulièrement – mais pas exclusivement – aux tournures courantes, aux expressions imagées et aux proverbes et adages qui soulignent l'importance de la méfiance dans l'univers culturel français.

Planchenault

Réception des films québécois en France : Perception du français accentué lorsque l'objet médiatique change de public

Gaëlle Planchenault, Simon Fraser University

La récente recherche sur les spectateurs des médias (voir Wilson, 2009) a montré qu'on ne peut plus penser les publics en termes de groupes homogènes et cohérents. Ainsi, il est désormais indispensable d'envisager les spectateurs de films dans leur diversité sociodémographique, culturelle et linguistique. Mais qu'en est-il lorsque les films en question sont exportés hors des marchés où ils ont été produits ? Les spectateurs non-locaux ont-ils les compétences requises pour pouvoir comprendre le texte filmique *avec succès* ou tout du moins lire les représentations pragmatiques et culturelles derrière les choix linguistiques faits lors de la conception des dialogues afin de typifier les personnages (Richardson, 2010).

Cette communication s'intéressera à la réception des films québécois en France et plus particulièrement à la perception de l'accent par le public de l'Hexagone. Si Zoë Boughton (2006) a signalé que la perception des accents régionaux passe surtout par des stéréotypes sociaux, on pourra se demander si cela reste le cas dans la perception des français accentués au cinéma. Nous suggérerons qu'il y a souvent dilution des ordres indexicaux et ce tout particulièrement lorsqu'un film transite d'un pays francophone à un autre : une stylisation sociale sera alors comprise comme une variété dialectale (un accent populaire de Montréal sera par exemple perçu comme typiquement québécois).

Nous nous interrogerons finalement sur les implications méthodologiques d'une recherche sur l'identification et l'évaluation des accents stylisés au cinéma.

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Ponton

To die for a lie? The penalty at Tannadice: honesty and identity in a Scottish soccer match

Douglas Ponton, University of Catania

As Bishop and Jaworski (2003) underline, media coverage of sporting events is an especially rich field for the study of national identities, since such events frequently throw up opportunities for their negotiation.

After the soccer match played at Tannadice between Dundee United and Celtic on 17th October 2010, the referee told a lie to cover a fellow official, and was found out. The lie itself was relatively trivial, but the episode sparked a heated debate in sporting circles and in the country generally, about the nature of professional and personal integrity. A month after the incident, Scottish referees went on strike in an atmosphere of suspicion and controversy.

Such mediated incidents can be revealing in terms of fundamental group values, which often need to be negotiated afresh on these occasions. This paper focuses on the way the contrasting and at times conflicting evaluations of protagonists and commentators can be seen as the locus for a more general debate about issues such as integrity, honesty and trustworthiness. The connection between these and the question of national identity (De Cillia et al., 1999) is evident. In this case, the conflict between the extremely 'moralistic' view of the referee's behaviour and a more relaxed, pragmatic view seems to evoke a wider social issue relating to a sort of historical, 'presbyterian' tendency encountering more modern trends.

The Appraisal Framework (Martin and White 2005) is used to explore the various evaluative representations emerging from the incident, particularly in the area of Judgement.

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Porsché

Knowledge Constructions in a French-German Museum Exhibition on Representations and Identities of Immigrants. Intersections of Institutional, Academic and Public Discourse in Interactions.

Yannik Porsché, Johannes Gutenberg Universität Mainz

Curators and academics are increasingly discussing how to deal with phenomena of migration, collective memory and identity constructions in museums. How are national and European images of the “self” and the “other” produced in times of “Global Culture Industry” (Lash & Lury, 2007)? Using a transnational exhibition¹ presented by museums of history and migration in Paris and in Berlin as an example, this cross-cultural and multi-site case study examines the various discursive levels referred to in interactions constructing intercultural identities, e.g. institutional talk about the museums, an EU initiative for intercultural dialogue which constitutes the political context of the exhibition and scientific conferences that influence the choice of objects for the exhibition, which aims to transmit its concepts into debates among the public.

This microsociological study investigates how knowledge about the topic of the exhibition –i.e. identities of immigrants, and how they are represented today and in the past in France and in Germany – is constructed in the production and audience reception of the exhibition. How do written texts, films, posters and other objects of the exhibition as well as the surrounding programme are given meaning? Does the reception of the same exhibition vary between sites and in different kinds of interaction? The key-issues are how scientific knowledge influences the construction of identities and memory and how the scientific, political and institutional context makes possible certain enunciations and constrains others.

The pragmatic and poststructuralist interaction and discourse analysis focuses on contextualisation cues involved in talk and text. Based on ethnographic recordings and observations of the production process of the exhibition and of guided tours, focus group discussions with visitors and the organisers of the exhibition, as well as of interviews carried out by journalists and media broadcasts, the analysis examines the conceptual development of the project and the interaction between the museum and the general public. Considering methodological and ideological issues, the study aims to investigate how the global and the local intertwine when meaning, cultural knowledge and memory are constructed, translated and negotiated in intercultural and transnational contexts.

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¹ The exhibition “À chacun ses étrangers ? France – Allemagne 1871 à aujourd’hui / Fremde? Bilder von den Anderen in Deutschland und Frankreich seit 1871” (16.12.2008–19.04.2009 in Paris and 15.10.2009-21.02.2010 in Berlin) is produced by the museum and network for migration Cité Nationale de l’Histoire de l’Immigration (CNHI) and the Deutsches Historisches Museum (DHM) in cooperation with the Kreuzberg Museum and the Goethe Institute.

Pounds

Mediating cultural representation in the promotional discourse of online property descriptions

Gabrina Pounds, University of East Anglia

This paper is concerned with promotional discourse across cultures in relation to issues of cross-cultural transferability (translation, adaptation and localization). The relationship between cultural values/ practice and promotional expressive strategies is explored with particular reference to the discourse of online property descriptions in England and Italy.

Contrastive discourse analysis is applied to a corpus of 45 property listings for each cultural setting, focusing specifically on expressions of positive evaluation. Such expressions are identified in terms of 'appraisal' choices, with particular reference to the categories of positive 'appreciation' outlined by Martin and White, 2005 (within a Systemic Functional approach to linguistic analysis, Halliday and Matthiessen, 2002). The 'appreciation' categories are reviewed in consideration of the specific discourse under investigation and with particular reference to the extensive study of property advertising carried out by Oates and Pryce (2008). The analysis reveals noticeable differences in the nature and distribution of the positive evaluation between the two corpora. It is argued that this may, at least partly, arise from differences in cultural assumptions and expectations related to: i) Property selling practice and legislation, ii) Desirable property characteristics and iii) Interpersonal strategies. It is proposed that awareness of such differences (contextual and linguistic) may be beneficial to practitioners (estate agencies) as well as to individual property sellers or buyers who are increasingly operating internationally and cross-culturally. The findings may additionally inform website localization practice by professional translators in the domain of property advertising.

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Sanchez

Prétentions universalistes et résistances locales : la traduction de discours scientifiques

Lola Sanchez, University of Granada

Si nous comprenons la traduction comme une pratique translinguistique et transculturelle de nature sociodiscursive il apparaît que le phénomène de la traduction est inévitablement imbriqué dans les contextes sociaux qui déterminent la production et distribution des traductions ainsi que la réélaboration discursive qu'elles subissent dans leurs contextes de réception.

Les courants culturalistes de la traductologie ont développé une conception des traductions comme biens culturels fonctionnant de façon autonome et localisée, c'est à dire soumises aux pressions diverses que leurs contextes de réception exercent. Mais c'est principalement le champ littéraire qui a bénéficié de cette vision.

En dépit de l'importance que revêt la traduction dans le phénomène de transmission et de réélaboration des discours, des idées et des savoirs scientifiques, la traductologie s'est encore peu penchée sur ce champ de production discursive particulier. Pourtant, comme tout autre discours, celui-ci relève de pratiques sociales qui ne sont indépendantes ni du temps ni du lieu où elles s'exercent ni des acteurs impliqués dans les divers processus de leur élaboration.

A partir d'un cadre interdisciplinaire mettant en œuvre les outils théoriques et méthodologiques de plusieurs courants disciplinaires (traductologie poststructuraliste, analyse critique du discours, perspective de genre, histoire critique des sciences) nous ouvrirons une réflexion sur les questions qui ont trait à la traduction des œuvres scientifiques, à la réélaboration interprétative qu'elles subissent dans des contextes historiques particuliers et à leur réception en fonction d'enjeux sociaux et intellectuels propres à ces contextes.

Nous illustrerons notre propos par un exemple: celui des diverses traductions espagnoles d'un ouvrage scientifique allemand *L'infériorité mentale de la femme* du Dr Möbius (1900), publiées en Espagne au cours du XXe siècle. Nous montrerons comment il est possible d'appréhender ces traductions dans leur dynamique contextuelle propre et de les analyser comme des lieux de reproduction de représentations d'un enjeu social important mais aussi comme des lieux de négociation ou de résistance locale à un discours aux prétentions universalistes.

Sarazin

Analysing implicatures in EU Trade Commissioner's speeches - ACP minister interpretations.

Paul Sarazin, Lancaster University

This presentation aims at demonstrating a methodology for the analysis of available implicatures in cross-cultural contexts, specifically here in speeches on Economic Partnership Agreements by the former EU Trade Commissioner Mandelson. The speeches principally handle trade liberalisation and multilateral aid spending and their audience was representatives from African, Caribbean and Pacific countries (ACPs).

I claim that, regardless of whether a speaker (intends to) implicate(s) something, the hearer has better chances of inferring the speaker's meaning if they share assumptions. As Moeschler (2007:73-95) shows, misunderstandings are highly possible between two native speakers of one language from different cultures.

To systematise the vast spectrum of available knowledge in any verbal interaction, I take the discourse historical approach and its four-part conception of context: (i) linguistic co-text, (ii) intertextual and interdiscursive relations (iii) situational context and (iv) politico-historical context (Wodak, 2001:21). In particular Reisigl and Wodak's employment of triangulation of data (and method) (2001:40) to safeguard against subjective analytical bias and overhasty generalisations of corpora is pertinent to my research.

I take the case of Kenya and claim we can analyse interpretations of the EU Commissioner's speeches by comparing what we very strongly assume ministers know from consulting government sources (e.g. ministers' own press statements, reports to the IMF, Trade and Industrialisation quarterly reports) with that we fairly strongly assume they know, but is not necessarily explicitly mentioned, from consulting the Kenyan press (Standard, Daily Nation *inter alia*) and civil society groups, as well as NGO texts (e.g. Oxfam).

Time constraints necessitate focussing on methodological rather than empirical issues, but I do also hope to indicate that changing EU rhetoric influenced the initialling of an interim Economic Partnership Agreement by Kenya in November 2007 (when, for example, Nigeria didn't), after Minister for Trade Kituyi had said that 'to make poverty history, we will also have to make EPAs history' in June 2005.

Scholz

Legitimizing Europe. Representations of *Europe* in British, French and German election manifestos.

Ronny Scholz, University of Trier and CEDITEC Paris

In my paper I would like to present the results of a discourse analysis in German, French and British election manifestos for the European elections. This study analyses the signifier *Europe* in three corpora containing election manifestos from national political parties that were represented in the European Parliament at least once with one seat. The study starts with the first European elections 1979 and ends with the European elections of 2004.

With regard to legitimacy problems that face political systems under the communication conditions of transnational and global rule the study aims to compare in which manner a belief in legitimacy (Weber 1921) of European policy is (re-)constructed in different national political discourses of EU-countries.

The study is based on the hypothesis that the signifier *Europe* only exists with a varying meaning depending on the context in which it is used. In this sense *Europe* is considered as a floating signifier (Laclau/Mouffe 1985). At the same time the meaning of the signifier *Europe* in political discourses is considered as an important part of the belief in legitimacy of the European Union's political influence.

The analysis of the word *Europe* is based on a pragmatic understanding of meaning even if it is not applying typical methods of pragmatic approaches. The study followed the research logic of praxematic approaches analysing the conditions under which meaning is produced and brought into circulation. The discourse analysis is conducted with corpus linguistic methods that were developed in France under the label of lexicometrics (*lexicométrie*) in the aftermath of Michel Pêcheux's automatic discourse analysis (1969).

The intended paper presents some results of the quantitative data measuring the frequency and the collocation of *Europe*. The study shows some substantial differences between the imagined conceptions of Europe circulating within the three studied fields of political discourses.

Sharonov

'Communicatives' and their discourse characteristics in Russian dialog

Igor Sharonov, Russian State University of Humanities

The paper presents an analysis of 'communicatives' – expressions which are used in everyday conversation to convey the speaker's intentions and emotions. These expressions are similar to Discourse Markers (cf. Schiffrin 1987), or Pragmatic Markers (cf. Fraser 1990) in terms of their function because they are separate and distinct from the propositional content of the sentence. These expressions have special features which make them important for their usage in discourse.

The general framework of the approach is discourse studies, interactional discourse analysis, theory of dialog and politeness theory. The study is based on Russian material (dialogs borrowed from the classical and modern texts and dramas) and involves some comparison with the English equivalents.

A communicative is a functional unit widely employed in everyday conversation. As a functional category, communicatives comprise certain individual words, word forms, word combinations, and phrases. Among these expressions are interjections (e.g. Blesk! (Brilliant!)), restricted collocations (e.g. Eto golaia fantazia (Sheer fantasy!)), idioms (e.g. Ni za kakie blaga (Not for all the tea in China!)), popular quotations (e.g. «Mechty, mechty, gde vasha sladost'!» ("O dreams, where now your sweetness!")) and clichés (e.g. Vot tak vseгда! (How typical!; Wouldn'tcha know!), Etogo escho ne khvatalo! (That's all I <we>need!)).

Functional categories (intentions and emotions of the speaker) of the communicatives are: consent to perform, approval of an action, negation, prohibition, opposition, delight, satisfaction, approval; resignation, acceptance of refusal, disapproval, outrage, condemnation, incomprehension, confusion, distress, comprehension, surprise and some others.

Every communicative as a response expression in dialog has restrictions in its use, including the type of the preceding utterance that "prompts" it (for example, *in reply to a suggestion*, or *reply to an assertion*), situational specification (for example, *reaction to something suddenly glimpsed or found*), and some other characteristics.

Communicatives have not been systematically analyzed before, however, understanding their function and meaning is particularly important for language teaching and translation.

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Stanley/Diallo

'Eastern' students encounter 'Western' teachers: How Gulf students construct identities in language learning

Phiona Stanley, University of South Australia
Ibrahima Diallo, University of South Australia

In the global push to promote the teaching of English, a large number of western-trained teachers are recruited from English-speaking countries. This is nowhere more true than in the Gulf Cooperation Council (GCC) countries. However, the large scale importation of western-trained professionals to teach in non-western educational contexts poses a number of challenges. First, there are teachers who draw on western educational models and pedagogies to teach students who have different, if not opposing, education traditions and values. Second, learning a foreign language is a complex process that involves constructing (or negotiating between) new identities in order to accommodate new values and perform as yourself in a new culture. This entails the ability to filter and, where necessary, resist the target culture.

When GCC students encounter western teachers, each side operates from within its own political, cultural and educational paradigm. Our finding is that there may be some local resistance towards western offerings. Within this, students' engagement with western-trained teachers is complex. Instead of simply rejecting or accepting teachers' (real and locally constructed) identities and cultures of education, this paper shows students may use the foil of the Other to construct their own identities. Students may also perform caricatures of their *own* cultures as part of their identity construction. There are clearly tensions here, perhaps borne of a love-hate relationship of admiration and ambivalence towards the West.

This paper discusses the process of constructing identities through crossing educational cultures. It focuses on how students who socialise in the Arabic-Islamic context of the GCC construct their intercultural identities in learning both English and French with western-trained teachers. Drawing upon our own experiences of teaching these languages in GCC countries, we explore how students engage with, and perhaps contest, imported pedagogies, epistemologies, and values.

Taibi

Representations of Australian Multiculturalism: A Critical Discourse Analysis

Mustapha Taibi, University of Western Sydney

Australian multiculturalism has been a subject of debate and study for decades. Whether it is referred to as a public policy or as a social and cultural situation, this concept has been central both to the Australian cultural identity and to the elite and popular discourses. However, concepts like "multiculturalism", "social cohesion" and "integration", are not static notions in the minds of community members and social agents. Rather, they are continuously constructed and reconstructed by powerful elites (political decision-makers, mainstream media, and members of powerful ethnic groups). This construction and reconstruction process relies heavily on the discourse and language of three socio-political levels: the media, political leaders and "citizens".

This study is intended to analyse representations of Australian multiculturalism in the three spheres. Data will be selected from Australian newspapers such as the Sydney Morning Herald, The Daily Telegraph and The Australian, as media which do not convey their discourses and ideologies only, but also those of political leaders and "citizens". The theoretical backdrop to be adopted consists of Fairclough's three-dimensional framework. Different representations of "multiculturalism", "social cohesion" and "integration" will be compared, paying special attention to the language used by different social agents and to gatekeeping media selection, definition strategies, Self-representation and Other-representation. Finally a comparison will be made between the findings of this study and those of previous research conducted in Europe.

Ungureanu/ Georgescu

Cultural Representations and Media. A Sociolinguistic Approach of American Soap Operas Broadcasted in Romania

Cristina Ungureanu, University of Pitesti
Corina Georgescu, University of Pitesti

A great deal of attention has been directed toward the American culture and society in global research. American soap operas, although we sometimes may not realize it, contain portrayals of the American identity that are seen across the world. Television is a medium, which is able to converse across cultures and nations. Often the only knowledge of certain events and cultures is obtained through film. Therefore, the way certain cultures or events are portrayed, greatly affect the way they are perceived or on the contrary reinforce traditional social and cultural assumptions.

Our paper focuses on the cultural representations of the American continent conveyed through the soap operas broadcasted in Romania. The methodology of research is based on a sociolinguistic study. The sociolinguistic study includes a questionnaire, prepared in the Romanian language and semi-direct interviews with Romanian respondents. The questionnaire is applied to 100 Romanian viewers across generations in order to find out their cultural representations of the American material and symbolic practices of everyday life across soap operas. The data are processed with the SPSS for Windows programme, version 15, and the contents of representations is analysed based on quantitative and qualitative techniques. In addition an analysis of representations based on socio-psychological approaches to social representations (Moscovici 1961) is proposed.

Vandenbergh

“Spain’s ship comes in at last.” National metonymy and intertextual metaphors in international media representations on Spanish Foreign Direct Investment

Jasper Vandenbergh, Ghent University College

This paper reports on an ongoing PhD project on the intercultural representation of a cross-border acquisition performed by a Spanish company in Argentina, and the way an acquiring company uses its corporate communication to influence the way it is represented in society. Cross-border mergers and acquisitions are often said to be ‘risky business’ because the acquiring company faces a possible clash of both corporate and national cultures. This case study must also be seen in the broader context of the Spanish investments in Latin America at the end of the nineties when Spanish multinationals made eye-catching investments in Latin America, taking over former state-owned companies in highly regulated sectors (banking, telecommunications, energy). As a result of Spain’s economic expansion, the Argentine media used a number of frequently reproduced stereotypes referring to the Spanish investors as cruel fanatics, with the term ‘new conquistadores’ as the most famous example.

This paper looks at the broader picture of international media representation on Spanish Foreign Direct Investment (FDI). The data consists of a selection of 80 English language newspaper articles published over a period of 20 years (1990-2009). These articles are scrutinized in order to reveal the combination of national metonymy and metaphors in business media discourse. Whereas the use of metaphors in this genre has been a popular research topic (Greco, 2009; Koller, 2005; White & Herrera, 2003), it has only recently been combined with research into national metonymy (Riad & Vaara, 2010). The analysis reveals how the actions of ‘the Spaniards’ were represented in the international media over the last 20 years.

Key words: media representation – Spanish FDI – nationalism – metonymy – metaphor

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Vertommen/ Vandendaele

The international construction of a 'national' image: The use of verbal irony by Brussels-based foreign correspondents

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In the current context of globalization and more prominent cultural heterogeneity, many Western European states and regions are increasingly worried about their image and distinctiveness (Phillipson 2003: 58). This manifests itself in two ways: on the one hand, these political entities seek to market an avowed image ("nation branding") and on the other, they show a growing concern about their ascribed identity abroad.

This paper focuses on the latter. Within the scope of an increasing academic interest in the ideological power of media (Johnson & Milani 2010), our case study shows how the use of verbal irony by Brussels-based foreign correspondents (attached to British, French, German or Dutch 'quality' newspapers) gives evidence of stereotypical, cross-national images or frames with respect to Belgium and its main (political) actors. The corpus includes coverage of two specific news events: the re-appointment (November 2009) and resignation (April 2010) of Yves Leterme's second premiership in Belgium.

Drawing on both conversational pragmatic (Sperber & Wilson 1986) and cognitive linguistic (Kihara 2005) approaches to verbal irony, we found that, regardless of the language in which they write, most analyzed foreign correspondents tend to ironize the same aspects of Belgium (i.e., Leterme's incapacity, the Belgian institutional complexity), often in a similar way. Since verbal irony typically involves an unfavourable evaluation on the part of the ironist (Partington 2007), our observations suggest an overall negative conceptualization of Belgium by the foreign correspondents in the corpus. These findings are tested through semi-structured interviews with the correspondents involved.

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von Münchow

Deconstructing representations of parenthood: A cross-cultural analysis of parental guidebooks

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This paper deals with how the authors of parental guidebooks respond to common representations of parenthood in general, and motherhood and fatherhood in particular. Within the theoretical framework of cross-cultural discourse analysis (CCDA), several French, German and American parental guidebooks were examined in order to identify these representations. CCDA consists in describing enunciative, semantic and compositional traits in (oral or written) texts belonging to the same discourse genre and inferring hypotheses on representations which are circulating in the communities that produced the genre. This approach implies the concept of “discursive cultures”, defined as being mobile in several regards.

The original corpus was established in 2004 and is primarily comprised of three French and three German books that were among the best-selling titles at the time. All authors tend to expose common representations of child rearing and of what it is like, in general, to be a mother or a father, mainly by reporting what parents say to children and what friends and family say to parents. These representations are partially confirmed, but mostly deconstructed in the guidebooks by showing that they convey a false image of what a child is or imply educational methods that should be disapproved. Some representations are also presented as causing parental guilt or insecure behavior, which should be avoided.

After having shown a series of discursive procedures through which the deconstruction takes place, a causal relationship with cultural and institutional facts will be presented. Finally, an analysis of three parental guidebooks by US authors will be confronted with the results of the initial Franco-German comparison. Differing degrees of confirmation and deconstruction of representations, as well as differing types of deconstructed representations and finally differing functions of the deconstruction help to distinguish several sets of guidebooks and to oppose French, German and US authors.

Warren/ Hajek/ Norrby

Cultural and linguistic representation in a global age: IKEA and ‘you’ on the web

Jane Warren, University of Melbourne
John Hajek, University of Melbourne
Catrin Norrby, Stockholm University

The global expansion of electronic communication on the web has consequences for cross-cultural communication (Pym 2011). It heralds the emergence of a new type of translation, localisation, in which web-based texts are translated and adapted to local cultural and linguistic contexts (Esselink 2006). This paper examines how transnational corporate IKEA positions itself in the global market through local websites, promoting its corporate identity and ideology, and, by extension, the so-called IKEA lifestyle. It explores how a clear corporate strategy of promoting ‘Swedishness’ is manifested, or not, on localised websites – in this paper, we focus on address pronouns as ‘local’ linguistic markers. Swedishness, according to the IKEA websites, is about ‘the notion that everyone is on the same level of importance’; at IKEA, ‘everyone is greeted in the same informal way, “Hej hej!” which means both hello and goodbye’. The corporate is well-known for this promotion of informal linguistic behaviour, particularly through informal address practices and its use of what the media have called ‘IKEA *du*’.

Taking a cross-cultural pragmatics approach, we consider official IKEA company policy, and document actual address behaviour on a range of localised websites aimed at different countries/speech communities that, like Sweden, have an informal/formal address pronoun dichotomy. We show that, despite the company’s reputation for informal interaction and a specific policy on promoting an egalitarian ‘Swedish’ ethos, the actual situation is more complex, with some sensitivity shown to more formal address practices in some countries/speech communities.

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Weninger/Williams

Hungarians are ‘Mongols’ and Romanians are ‘Gypsies’: Relational processes of identification in an online multi-ethnic discussion forum

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Patrick Williams, Nanyang Technological University

New media technologies have undoubtedly enhanced the global sharing of information and knowledge across languages and cultures and have often facilitated intercultural understanding. In some instances, new media have also opened up additional fora for the expression, negotiation or resolution of decades-old tensions among various ethnic groups. This presentation looks at an English-medium online discussion forum dedicated to ‘Transylvania’ – a topic that has been the source of conflict between Romanians and ethnic Hungarians living in Romania since the region was ceded to Romania after World War I. Drawing on over 1,000 asynchronous text-based posts in an online multi-cultural forum, we explore the discursive processes through which various identities are intersubjectively achieved and/or ascribed through the interactions among forum participants. In addition, we look at how technological affordances are exploited to signal such identifications. In particular, we use Bucholtz and Hall’s (2005) sociocultural linguistic approach to frame a discussion of how relevant the relational processes of *adequation-distinction*, *authentication-denaturalization*, and *authorization-illegitimation* are to identity construction in a computer-mediated environment. We argue that the situated identities which emerge within this environment are closely linked to participants’ orientations toward, or away from, ethnic conflict.

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White

The human interest news story as cultural formation – cross-cultural comparisons and developments

Peter White, University of New South Wales

Even while the so-called “human interest” story has been a recurrent element throughout the history of journalism (see, for example, Hughes 1981), it has nevertheless frequently been seen as inferior to its “hard news” counterpart, as in some way not “real” or “serious” journalism. Perhaps as a consequence, it has received much less scholarly attention. And yet the human interest story would seem to have considerable potential to act as normative exemplar, to articulate particular views of the social and moral order, given this category’s typical concern with the “triumphs”, “tragedies”, “misfortunes” and “eccentricities” of private rather than public individuals.

This paper reports findings from a study comparing corpora of human interest stories assembled from items published in the English, French, Italian and Chinese media, both in the “old media” of newspapers and magazines, and in the “new media” of online, networked publication. The study has been mapping trends in each language in terms of how the stories are structured as texts, in terms of the specific themes and subject matter favoured, and in terms of how the items are typically oriented attitudinally and ideologically. The methodologies employed include the approach to text-type categorisation developed in the so-called Sydney-genre school (see, for example, Martin & Rose 2008), and the approach to the analysis of attitudinal language developed within the appraisal framework (see, for example, Martin & White 2005).

The paper will present preliminary findings with respect to the cultural models provided by human interest reporting as it is typically conducted in the journalisms of the four different languages, with some comparisons made between human interest reporting in the “old” and the “new” media. Similarities and differences will be reported with respect to what the different traditions present as morally and emotionally uplifting, with respect to what they construe as socially-significant tragedy, and with respect to the notions of “fate” and “good fortune” which they disseminate.

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Wolf

Intercultural identity and Interreligious dialogue: a holy place to be?

Alain Wolf, University of East Anglia

The paper critically engages with contemporary theories of intercultural and interreligious understanding found in the areas of linguistic pragmatics and intercultural theology. Drawing on a Bakhtinian understanding of identity, the paper takes preliminary steps in formulating an alternative conception of the individual subject that incorporates a polyphonic understanding of the self and acknowledges the role that dialogue has on an understanding of interreligious encounters. In an analysis of contemporary documents on interreligious dialogue, I argue against the privileging of the secular nation state, and conclude that there is no possibility for intercultural dialogue without an interreligious encounter: intercultural dialogue is a holy place to be.

Key words: dialogical identity; polyphonic; intercultural dialogue; interreligious dialogue; diatopical hermeneutics

Wong

Translation of Religious Material in Shakespeare's Plays – From East to West, From Page to Stage

Yan Jenny Wong, Beijing Normal University, Hong Kong Baptist University, United International College Hong Kong and University of Glasgow

The study of the process and strategies in the translation of religious material is a less trodden path. Unlike the study of translation of religious texts that are considered a separate genre, translation of religiosity is normally studied under a bigger umbrella of translation of ideology, under which categories such as feminism, politics and power, religion are subsumed. The study of translation of religious material should be differentiated from the translation of religious texts, as the latter with expressed religious goals are mostly compiled by converts of the same belief. The hermeneutic process of religious text will be different from the hermeneutic process of religious material in a secular text, be it a play, a novel or short story, which are mostly translated by non-believers and therefore have a different ideology and theology. When religious material in an English play embedded in a Christian culture is translated on stage in an atheist culture, can the religious discourse survive in the multi-layered translation process, or is it vulnerable to omission or loss? How is religiosity filtered through the different hermeneutical processes of directors, translators and audiences? My work investigates the treatment of Christian references in Shakespearean works staged in China, with a close analysis of the play texts of theatre productions of *The Merchant of Venice*. Shakespeare's works are not considered religious texts, and the Chinese translation of the religious material therein is usually done by non-believers. As every translation is an interpretation, the various interpretations stemming from different ideologies of translators and directors give rise to different translation products. In China, from late Qing period to contemporary Communist era, Christian references in Shakespearean works are often lost at the receiving end – readers of the text, or audiences of the production. Using an interdisciplinary approach, my work will explore the multitude of contributing factors to the loss of religiosity in the translations.

Wozniak

“In Poland – that is to say, nowhere”. Visual Patterns of Poland’s Representation in Western Europe

Monika Wozniak, University of Rome "La Sapienza”

Geographically speaking, Poland is a European country, its territory situated exactly in the centre of the European continent. Historically speaking for more than a thousand years, since the adoption of Catholicism, Poland has been bound to the cultural tradition of Western Europe. Politically speaking since 2004 it has been a member of the European Union. Yet, the image of Poland within the dominant Western representational paradigm appears to be vague and ambiguous, or even worse: virtually non-existent. On the one hand, Western imagery tends not to contemplate Poland as an integral part of familiar cultural patterns, even if its European status is nominally recognized; on the other hand, Polish culture is not geographically and culturally distant enough as to be considered effectively “exotic” and, therefore, to raise interest in its otherness. As a result, representational practices concerning Poland are not well defined and they are often based on arbitrarily adopted presumptions. The purpose of this paper is to explore this problem by examining Italian visual representations (and non-representations) of Poland, as well as by examining especially Poland-related images in schoolbooks, newspapers and magazines, television news and documentaries. The research here presented deals with such questions as selectiveness of the material shown, conventional ways of framing images with paratext, and the perpetuation of historically inaccurate iconic Polish representations. However, the paper will also discuss the problem of non-representation - that is, the elimination of the visual references to Poland in the discourse contexts where it could and should be expected to appear. While this topic is far too vast to be analysed thoroughly in a brief study, it can be still hoped that it is possible to shed some light on its most crucial points.

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Wurm

Translating across Media: A Matter of Situated Practice and Affordances

Svenja Wurm, Heriot-Watt University

The practice of translating written texts into British Sign Language (BSL) recorded with audiovisual media is becoming increasingly wide-spread, making material ranging from information leaflets and full-length PhD theses to children's stories available to the British Deaf community. Translating printed texts into a visual-gestural language necessarily involves a shift of media, since signed languages to date do not have a widely established writing system, posing specific challenges to practitioners. Whereas literacy practices around written English have a long history in many domains and contexts, practices around recorded texts in signed language are only just beginning to develop. Moreover, the specific characteristics of source and target media offer different potentials and limitations for constructing texts. Often working without specialised training and an underlying literature, translators develop their own strategies of creating target texts for which no parallel texts exist.

In this paper I propose a conceptual frame for analysing translations of written text into signed language in particular, and for investigating translations across media in general. Drawing on an ideological model of literacy (Street 1993) and multimodality research (Kress 2003), the notions of literacy practices and events and the concept of affordances take centre-stage. This work thus reaffirms that communication is embedded in social, cultural, historical and ideological contexts, foregrounding the involved (human and non-human) agents, and pays particular attention to the properties of specific media and modalities. This paper predominantly draws on a multi-method, ethnographic case study which analyses the strategies of one practitioner, translating a chapter from a linguistic textbook into BSL for Deaf university students. Data generated through observation, interviews and analysis of source, target and preparatory documents reveal an event influenced by the intrinsic properties of text modalities and the translator's socially constructed awareness of source and target literacy practices.

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Ying

Migrating Literature: A Cover Story

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This paper attempts to explore the transnational trajectory of works by immigrant writers, especially those from China who have phenomenal accolade in the English speaking world in the recent years. I propose the concept of 'migrating literature' to emphasize the continuity in the transnational crossings, translations and transformations which immigrant writings have undertaken.

Mainly referring to Gérard Genette's theory on paratexts, this paper explores how paratextual matters re-frame and consequently, transform the text in its transnational publication and marketing. Using Geling Yan's English novel *The Banquet Bug* and its Chinese translations, together with her Chinese novel *Fusang* and its English translation, as a case study, this paper focuses on the two most important paratextual elements: the title and the front cover. The paper traces the changes in the titles and their translations and the front cover designs of different prints and editions of *The Banquet Bug* and *Fusang* in America, UK, Taiwan and Mainland China. Each change suggests a strong cultural and ideological reframing of the story. The story is thus presented in a particular perspective and takes on a new meaning at each location of its migrating journey. In America and UK, the Orientalist tendency still persists, while in Taiwan and Mainland China, the story is also reframed to fit into their respective ideological positioning.

To sum up, by looking at the linguistic and cultural representations on the book cover, this paper intends to draw attention to the process of how immigrant writings acquire multi-layered meanings through re-contextualization and translation.

Zhang

Realization of Functions of Public Notices: with special reference to public notices used in Macao

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Abstract: Public notices are an important channel for organizations to speak to the public. In this study, public notices refer to notices released in public places or in newspapers by institutions to communicate with the local community as well as with people from different parts of the world. Public notices intended for people from other linguistic cultures are usually translated into the target language(s) as well. Although public notices can be seen everywhere, they are often deserted in the area of discourse analysis and translation studies. Based on Katharina Reiss's text typology theory and the Hallidayan theory of Systemic Functional Linguistics, this paper aims to study the intended functions and translations of public notices collected in Macao, and to discuss the types of interference in the linguistic realizations of those notice functions. Our pilot study indicates that although public notices belong to the same genre and the Chinese and English versions are used in the same context of situation, very often the notice schematic structures and the linguistic realization patterns are different. It is argued that the main causes of the differences are the change of participants and the relationship between the participants, especially in cases of translation. It is hoped that this study will set an example of bringing the text typology theory and the Systemic Functional Linguistic theory together to explain translation problems and to shed some light on the study of translations of this kind.

Key words: public notice, genre, register, function, translation

Zhang

A genre analysis of Chinese and English stock exchange announcements from intercultural rhetoric perspective

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Stock exchange announcement are a means of communication between the listed companies and their investors, but little research has been conducted over the genre features of stock exchange announcement. In mainland China, as more and more companies are dual-listed on Shanghai or Shenzhen Stock Exchange and Hong Kong Stock Exchange, there have been an increasing number of announcements published in both Chinese (on domestic stock exchange) and in English (on Hong Kong Stock Exchange) over the same issue, which has provided a tertium comparationis for an intercultural rhetoric analysis due to differences in both languages, cultures and regulatory issues. A small corpus of stock exchange announcements released by the dual-listed Chinese companies have been therefore built and the current research deals with a “thicker description” of the discourse features of these stock exchange announcements with considerations to the intercultural variations. The reseach findings show that the Chinese and English stock exchange announcements exhibit more complexities due to the dynamic culture although they share a number of genre conventions. The findings are expected to provide some useful guidance to the domestic companies seeking to list on overseas stock exchanges and the foreign companies seeking to list on Chinese stock exchanges