

ABSTRACTS

38th International LAUD Symposium //

2nd Cultural Linguistics International Conference

University of Koblenz-Landau
(Landau Campus)

23-26 July 2018

www.uni-koblenz-landau.de/de/landau/fb6/philologien/anglistik/laudsymposium

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Confirmed plenary speakers:

John A. Lucy | University of Chicago, U.S.A.

Andreas Musolff | University of East Anglia, U.K.

Gunter Senft | Max Plank Institute for Psycholinguistics,
Netherlands

Farzad Sharifian | Monash University, Australia

Christopher Sinha | Hunan University, China

Hans-Georg Wolf | University of Potsdam, Germany



A. Musolff



J. Lucy



G. Senft



H.-G. Wolf



C. Sinha



F. Sharifian

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Figurative “bursts” in cultural contexts

Angeliki Athanasiadou

Aristotle University of Thessaloniki, Greece

Abstract

The presentation focuses on the creative blending of figuration and demonstrates its dynamics in revealing people’s ideas and beliefs.

First, it aims to discuss and illustrate the issues of “mixed metaphors”, “extended metaphors”, metaphor clusters, blends or bursts. Systematic metaphorical conceptualizations are reflected in systematic metaphorical uses in language. It will be argued here that figurative blends or bursts not only result in a network of conceptual metaphors; conceptual metaphors are supported by and blend with other figures as well, such as metonymy, irony, hyperbole, understatement. Figures tend to occur in clusters with other, often quite different, types of figures. The presentation, however, is primarily concerned with the development of metaphorical thought and its expression.

Moreover, the presentation aims to unveil the function of such clusters or bursts which seem to work in multiple ways: they shift the focus of attention, they disorient speakers’ perspective, they intensify, they highlight particular facets of meaning making.

The issues above will be exemplified by instances of a particular cultural genre, that of political discourse concerning the target concept of ‘Greek crisis’. The source concept schema of ‘exit/entry’ seems to be manipulated and its orientation appears even to be reversed by figurative mechanisms. A country may ‘exit from crisis’, may ‘exit to markets’, may ‘exit to land after long swimming’, may ‘enter a state of supervision’ or ‘may enter a state of depression’ are some cases in point. Authentic data from Greek corpora will be provided to highlight the contribution of clusters of figurative mechanisms. The presentation will attempt to uncover the cognitive, linguistic and cultural forces employed by speakers consciously or unconsciously in order to create particular ideological perspectives.

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Are products and services the only things on the market?

A Critical Discourse Analysis of American advertising slogans

Sara M. Awad

Sadat Academy, Egypt

Abstract

Advertisements are created against a cultural background; they are made up of several interacting verbal and non-verbal signs, most of which are ideologically chosen and arranged. This form of mass media communication is believed to allow for "ideological power" play (Fairclough, 1989, p. 33). Advertising texts are "important creators and transmitters of values and morals in society and thus also of cultural orientation and identity" (Ilze Bezuidenhout, 1998, "Cultural gaps", "Conclusion", para. 1). As a form of mass media communication, advertisements merge the ideologies they carry with common sense. They shape "*our ideas about the world around us: what people are like, who does what, who is important and why, what we should be worried about, and so on*" (Goddard, 2002, p. 65). The ideologies in an advertising discourse are least invisible, and so most effective.

Advertisements propagates, not only products and services, but also certain concepts and values, which if deeply established in a rather fragile hosting environment, will gradually lead to the loss of the receptor's identity. The paper examines, within a socio-cultural framework and with a special reference to *Americanism*, how exercisable "ideological power" can be through advertising slogans. It investigates in what sense American advertisements represent the values and desires of the American society, and to what extent language can be manipulated to serve this. The main hypothesis here is that the language of the advertising slogans marketing American products and services propagates Americanism.

Samples of advertising slogans of various American products and services are collected from several TV, newspaper, magazine and corporate website advertisements. The data collected are analysed at the lexical and grammatical levels according to the Faircloughian CDA model,

which has three dimensions: text description, interpretation and explanation and which assigns words and grammatical structures three values: experiential, relational and expressive.

In its theoretical part, the paper tackles a number of key notions, such as “ideology”, “Americanism” and “mass media communication” in terms of power and presents the social aspect of the American culture by displaying its social value profile. Moreover, it examines the social functions of mass media communication in general and of advertising slogans in particular. The paper also discusses the notion of “discourse” and presents Fairclough’s 3-D model. In the applied part, the selected advertising slogans are examined in terms of their capability of being ideology-laden. At the lexical level, Americanism in the slogans analysed is detected in lexical semantic relations and figures of speech. At the grammatical level, Americanism is detected in the use of coordination, 1st person pronouns and mode. Finally, the findings yielded by the analysis and the conclusion drawn upon are presented with examples.

Key words: ideological power play, critical discourse analysis, Americanism

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Naming and culture:
The sociocultural factors of women's marital name choice
in Hungary

Judit Baranyiné Kóczy

Széchenyi István University, Hungary

Abstract

Up to the early 1980's, Hungarian women generally adopted their husband's full name by marriage, adding the suffix -né, meaning 'wife of somebody,' e.g. Kiss Tamásné 'wife of Tamás Kiss.' Throughout history, only a few women with prominent social status are known to have preserved their names in marriage. Nowadays, women are allowed to, and also inclined to, choose from a variety of options based on various combinations of their future husband's and their maiden name, resulting in six basic name patterns. Women's marital name choice is a widely studied issue both in Hungarian and other languages (e.g. Fercsik 2005; Keels 2011; Hough 2016), however, in the research of Hungarian names, Fercsik takes an onomastic perspective and focuses mainly on the structural characteristics of marital names in the past and present (Fercsik 2005, 2008, 2010). Hence, the cultural motivations of marital names in Hungarian have not been investigated from a conceptual-cultural, i.e. Cultural Linguistic perspective yet.

The present study aims at unfolding the correspondences between marital names and underlying cultural conceptualizations, focusing primarily on the correlation between women's name structures and the cultural conceptualizations of FAMILY (Sharifian 2011, 2017) that they assume in the family background they come from. The traditional Hungarian cultural schema of FAMILY is strongly patriarchal, it is based on extended family with numerous children and work within the family is clearly divided by gender characteristics. The research is based on a questionnaire survey, which was conducted in October and November 2017 among 533 married and divorced women. Questions concentrate on three main issues: family structure (number of children and sisters and brothers in the person's and her husband's family), attitude to work (career and housework) and motivation of choosing a particular marital name (whether relying on the

parents' or husband's opinion). The research employs a simplified version of the fuzzy signature model that has been successfully applied in management science for the evaluation of questionnaires with multiple and structured questions (Susniene et al. [submitted]). According to the findings, name selection does not seem to directly depend on any of the cultural elements targeted by the questions. However, after accumulating the results obtained by the questionnaires a very clear pattern emerges revealing a dependence of the choice of the type of the name on the overall cultural background of the persons involved. These accumulated results reveal an unambiguous cultural conceptualization separating the two hypothetical cultural clusters (sub-communities): the ones who assume a traditional FAMILY-schema and those who maintain a modern family set-up.

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A cognitive sociolinguistic approach to cultural-conceptual metaphors in Nigerian English

Kader Bas

University of Innsbruck, Austria

Abstract

This paper serves as a work-in-progress report on an ongoing PhD project that aims to explore the variation of conceptual metaphors in African Englishes, with a particular focus on Nigerian English. The African continent has so far been the subject of a book-length investigation into conceptual metaphors and cultural models (Wolf & Polzenhagen 2009). The complex multilingual situation as well as distinct cultural differences to “Westernized” Englishes are expected to provide a sound basis for exploring conceptual metaphors and cultural conceptualisations (Sharifian 2003, 2011). Since investigations of conceptual metaphors in the area of World Englishes have been few and far between, it is my intention to add to this emerging field of research that aims to increase the understanding of varieties of English in terms of their metaphorical language use and culturally grounded meanings. In order to investigate the variation in metaphorical language use, the present research focuses on a particular domain, namely the domain of ANIMAL, as there has not been a comprehensive research investigating these metaphors, especially from a cross-cultural perspective and in large corpora. Therefore, an investigation into linguistic realizations of this particular metaphor will contribute to the research both in the field of metaphor studies and World Englishes. Moreover, the study will provide an insight into the cultural conceptualisations of animals in African varieties of English. Since this project aims at identifying conceptual metaphors in large corpora, the main approach will be a corpus-based analysis of the data, as corpus-based research on metaphor offers novel insight into different languages and cultures because many conceptualisations show difference across speech communities (Stefanowitsch & Gries 2006). The data to be analysed is planned to be taken from several corpora available online such as the International Corpus of English (ICE), Corpus of Global Web-Based English (GloWbE), and the

News on the Web (NOW) Corpus. As a final step, the results obtained by the analyses of the corpora will be supported with interviews and questionnaires.

Keywords: Animal metaphors, cognitive sociolinguistics, cultural conceptualisations, cultural Linguistics, World Englishes

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Democracy as a Trojan horse: Metaphors for the concept of DEMOCRACY in Turkish newspaper articles

Melike Baş

Amasya University, Turkey

Abstract

This study presents a corpus based metaphor analysis of the concept of “demokrasi” (democracy) in Turkish. Democracy has always been a highly debated concept in Turkish political discourse in terms of its definition and application. Since language is used as a primary vehicle in communicating and transmitting cultural cognition (Sharifian 2017), it is important to decipher the culture-specific meanings attributed to the conceptual structure of ‘democracy’ within its socio-political history in understanding the cognitive-cultural model of ‘democracy’. In this sense, the present paper intends to be an attempt to clarify the concept, and put forth a preliminary outline of the content of the word ‘democracy’ by focusing on its metaphorical conceptualizations.

Data of the study is retrieved from TS Columns Corpus, which is composed of 25.915 columns and 18.164.832 tokens collected from online newspapers between the years 2006 and 2017 (<http://tscorpus.com>). The lemma {demokrasi} was searched in the corpus, and the randomized sample of 1500 examples was analyzed in the study. Critical Metaphor Analysis was employed in identification, interpretation and explanation of the metaphorical extensions of ‘democracy’ (Charteris-Black 2004).

The preliminary results indicate that metaphor is a significant feature in the conceptualization of ‘democracy’ in the Turkish context. The findings uncover a large number of source domains and linguistic metaphors that can be subsumed under several general categories: A PHYSICAL OBJECT (i.e. A MOVEABLE OBJECT, A TRANSFORMABLE OBJECT), A STRUGGLE (i.e. A WAR, A RELIGIOUS ACT), AN ANIMATE BEING (i.e. A PERSON, A PLANT), A CONTAINER, A DESTINATION (i.e. ACHIEVING DEMOCRACY IS A JOURNEY), A CONSTRUCTION (i.e. A BUILDING), A MACHINE and AN INSTRUMENT. The study is important in the sense that it reveals how the concept of “democracy” is constructed in various ways to

manipulate people's perception of what kind of a 'democracy' they are governed by. It also demonstrates that metaphors can be ideological, and ideologies are culturally guided.

Keywords: Corpus, critical metaphor analysis, cultural model, democracy

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Using (deliberate) metaphor to reveal conceptualizations in the American academic culture

Anke Beger

Flensburg University, Germany

Abstract

A fruitful way of approaching cultural conceptualizations is to investigate prevalent metaphors in that culture and/or those metaphors that draw special attention to the conceptualizations they communicate within the respective culture. That is, within a cognitive framework of metaphor (Lakoff & Johnson 1980), analyzing patterns of linguistic metaphors reflecting conceptual metaphors makes underlying cultural conceptualizations transparent. Simultaneously, applying a recent model of metaphor (Steen 2008, 2011) allows for a discourse-based analysis of metaphor use in which metaphors can be identified that explicitly draw attention to the cultural conceptualizations they communicate. Such metaphors are called deliberate metaphors (Steen 2010, 2015, 2017).

In a comprehensive qualitative study of spoken language data (23 academic lectures), I combined a cognitive framework of metaphor and a discourse-based approach to metaphor analysis in order to investigate how (deliberate) metaphors are used to communicate conceptualizations of a specific culture, the US-American academic culture. The study provides a broad overview of how metaphors communicate knowledge in academic lectures and thereby help establishing or reinforcing prevalent conceptualizations within this culture. The 23 lectures of my empirical investigation are taken from four disciplines (Biology, Chemistry, Philosophy, and Psychology), representing both the natural sciences and the social sciences/humanities.

I will present selected results of this encompassing study. With respect to the differences in conceptualizations of knowledge between the natural and the social sciences/humanities I will show that distinct kinds of source domains are drawn on. In the natural sciences, the professors pervasively use linguistic metaphors that come from the source domain HUMAN ACTIONS/ACTIVITIES. These personifications are used for a wide range of topics and appear to

be well-established means to conceptualize a range of submicroscopic or atomic phenomena in Biology and Chemistry. In contrast to the natural sciences, human actions are often the object of study, rather than the vehicle for understanding the object of study, in the social sciences/humanities. Thus, personifications are very rare in the Psychology and Philosophy lectures. Instead, we find patterns that reflect more economical or mechanical conceptualizations of human experiences. For instance, romantic relationships are conceptualized as BUSINESS TRANSACTIONS, aggression as a FLUID IN A CONTAINER where hydraulics regulate the substance, and the mind is conceptualized as a COMPUTER PROGRAM.

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How metaphorical representations of body and disease account for a culturally constructed medical discourse: The case of three European languages

Giulia Berardinelli

University of Greifswald, Germany

Abstract

Aligning with the main tenet within the Cultural Linguistic framework which sees languages as repositories for cultural conceptualizations, this presentation discusses the role of metaphors as informing strategy in the medical discourse of three European languages: English, German and Italian. Being social and cognitive in nature, discourse happens online and is further reiterated via entrenched blending networks giving rise to social and cultural cognitions. As such, medical discourse tends to be constructed around specific fixed conceptualizations which might or might not be language and culture dependent.

As a starting point, I will present some of the findings from my M.A. project in which I examined the use of English metaphoric language in online medical consultations. I will focus on how disease and the human body are conceptualized by both doctors and patients in their interactions and what effects this may have on our understanding of medicine (e.g. in terms of therapies chosen). The data was gathered from the British website NetDoctor.co.uk and analysed using the Metaphor Identification Procedure (Pragglejaz Group 2007) in order to spot metaphorical usage. Blending network models (Fauconnier, Turner 2002) were then used to visually represent emerging conceptual structure as part of online meaning making processes. Maintaining that linguistic representation in discourse can determine conceptual representation and vice versa, I claim that conventional martial and mechanistic metaphors which are embedded in a somatically focused health care model serve an ideological function by reinforcing specific mental models (e.g. the necessity for aggressive therapies to eradicate disease; the understanding of the body as a fixable and replaceable tool). Unlike primary metaphors which seem to be predetermined by bodily experience (THE BODY IS A CONTAINER, ILLNESS IS DOWN), complex metaphors as the ones

emerging from my data (among the others: THE BODY IS A MACHINE, BODY PARTS ARE OBJECTS, BODY ORGANS ARE COUNTRIES, DISEASES ARE INVADING FORCES) are actively chosen by both physicians and patients to promote a certain perceived reality. By comparing similar online medical consultations in different languages and their use of metaphoric language, I will try to answer the question as to whether these languages construct the discourse on medicine in the same way: do English, German and Italian share the same conceptualizations? If so, does this mean these languages and their speakers share similar cultural cognitions?

Since medical discourse in these languages seems to preserve and reiterate similar conceptualizations, I claim that these shared metaphorical schemas do support a shared embedded cultural cognition which ultimately reflects the way in which traditional Western biomedicine treats the diseased body. Alternative conceptualizations in the form of novel metaphorical expressions would instantiate a shift in our understanding of medical concepts. This research project shall function as a starting point for shedding some light on the extent to which discourse on disease and the body is culturally structured. Future research could and should focus on non-European medical traditions (e.g. Oriental medicine): by investigating the ways in which their respective languages encode conceptualizations, it should be possible to spot unfamiliar metaphors to enable a more holistic approach to traditional biomedicine.

Life narratives in the discourse and content analysis perspectives

Mira Bergelson

National Research University Higher School of Economics, Russia

Abstract

This paper sums up some results of the ongoing international research and educational project. The research component comprises two types of analyses performed on the corpus of life narratives by representatives of two different linguistic and discourse communities.

Life narratives are valuable tools for learning both about the narrator and the culture in which he or she is immersed. As a special case of personal experience stories they make up a discourse genre with a specific structure of interaction (Barthes 1966; Polanyi 1989; Norrick 2000) and present individual experience on the background of common and sociocultural knowledge. In personal stories the storyteller introduces events in the discourse from the point of view of her individual experience, while simultaneously creating a dynamic model of the addressee's current state of mind.

In this project the research goal was to see what culturally valid generalizations can be made on the basis of stories where the narrators are creating and re-creating their life narratives. These generalizations are of the following types:

- what events are included
- what is the sociocultural background for the events (if any)
- what life stages/periods are profiled and why.

The analysis of the oral narratives is focused on the linguistic means that speakers employ to express evaluation. I look into those instances of the linguistic form that give clues to the addressee (listener) to both create a situation model and to consider the narrator's (speaker's) point, or value system. Components of the narrative structure including global and local setting, the main line of the story, evaluation, the world of the story, and the narrator's world, are analyzed through the use of expressive devices. Their clustering points to the relevant parts of the cultural schema. These expressive devices include (though are not restricted to) pauses (length and position), pace

of speech, emphatic accents, intonation (as marker of completion vs. non-completion), repairs, and certain lexical peculiarities (repetitions, negation, discourse markers).

I will sum up those findings from the international collaborative student project (eight Russian-American teams, about 40 narratives) and validate them with findings from my other research of Russian personal stories.

This second project (more than 40 stories told by young Muscovites) deals with stories of personal experience as a distinct discourse genre. I look into interrelations between contents and formal organization of personal stories on the one hand, and cultural conceptualizations (Sharifian 2011) as a specific type of common knowledge, on the other. The underlying theoretical model is the Narrative Paradigm (Fisher 1987) which views narrative as the basis of all human communication and links storytelling to values, good reason and decision-making. The research issue was to see what culturally valid generalizations can be made on the basis of the Danger stories (Labov 1972). These generalizations are of two types: those that reveal a specific world view characteristic of the given discourse community and those that reveal specific discourse strategies employed by the storytellers.

Culturally-determined usage of diminutives in English and Polish

Paulina Biały

University of Silesia, Poland

Abstract

The paper aims at analysing the usage of diminutives by the English and Poles, paying special attention to the fact that language reflects culture.

Norms of politeness differ from one culture to another, as every culture has its own patterns of behaviour. As already mentioned, every culture influences the language of its members. Therefore, it could be stated that both English (the individualistic one) and Polish (the collectivistic one) culture influences the use of diminutives by their members. The use of diminutives by the speakers of a particular language reflects their cultural values, views and patterns of behaviour, as, according to Lockyer (2012: 21), “at the core of diminutives lies a deeply embedded cultural worldview”.

Both English and Polish cultures are currently under the influence of globalization, Americanisation and marketisation. Nevertheless, some aspects of these cultures remain unchanged. Poles living in an English-speaking country very often complain about English insincerity or insincere friendliness, while they themselves are considered over-polite and servile (Jakubowska 1999: 55). Hoffman differentiates between English coldness and Polish warmth; between English lack in feelings and Polish intensity and spontaneity of expressing emotions, which she describes as “storminess of emotion” (Hoffman 1989: 146-147).

English culture is perceived as vertical individualistic one, in which people tend to stand out from others and value freedom (Bogdanowska-Jakubowska 2010: 155). When it comes to the manifestation of feelings, “the English find a display of emotion disconcerting” (Miall & Milsted 2011: 11). Wierzbicka (1985: 166) is of the opinion that the productive diminutive derivation, which, in her opinion, in English “hardly exists at all”, can serve as a good example which proves this belief.

Poles, on the other hand, tend to externalize their feelings. According to Wierzbicka (1999: 258), “Polish culture encourages uninhibited expression of emotions in general”. Lewandowski (2008: 123) refers to them as an “infantile nation”. The highly developed system of diminutive formation reflects this theory in the language (Wierzbicka 1985; Bogdanowska-Jakubowska 2010: 184-185).

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Re-conceptualising L1 conceptual structures for editing collocational errors in L2 writing

Larysa Bobrova

Miami University in Oxford, United States

Abstract

The presentation reports on a study exploring (1) the conceptual nature of collocational errors that L1 Chinese writers with intermediate language proficiency make in their ESL writing and (2) the pedagogical strategies assisting them in re-conceptualising their L1 conceptual system, which is a critical condition for improving collocational accuracy (Wolter 2001, 2006; Jiang 2002). The conceptual nature of combinatorial properties of words has received insufficient attention in SLA research (Wolter 2006) since erroneous choices of words have been labelled as “lexical misselection” or “misformation” (Miller 2011: 137) and typically approached in SLA research as interlingual lexical errors. As such, they have been examined through the prism of collocation acquisition (e.g., the influence of congruency or collocation types or word length on learning collocations) (Peters, 2016) and collocation production in second/foreign language learners’ discourse (Biskup 1992; Nesselhauf 2005; Laufer 2011; Laufer & Waldman 2011; Peters 2016) to mention a few.

However, evidence from a number of diverse perspectives strongly supports the conclusion that word choices resulting in deviant co-occurrences of words are not typical interlingual lexical errors, as it is claimed in Biskup (1992), Nesselhauf (2005), Laufer and Waldman (2011), similar to morphological, syntactic ones, but interlingual conceptual errors as they exhibit the combinatorial properties of L1 words originated from the L1 conceptual system (Danesi 2008, 2016; Wolter 2006). To give an example, L1 Chinese student writers write “give an impact” instead of “make an impact” because Chinese speakers conceptualize the abstract phenomenon of impact as a physical object that they transfer to another person such as giving a book, while English speakers view it as the object that they make/create such as making a table. The error analysis of 32 ESL essays produced by L1 Chinese writers has revealed 276 conceptual errors motivated by

divergences between Chinese and English conceptual metaphors (Lakoff & Johnson 1980) and cognitive frames (Fillmore 1975). Relying on conceptual metaphors and cognitive frames effective in Chinese culture, L1 Chinese writers have violated the metaphorical potential of 90 and the frame potential of 186 English lexical units. The presentation will discuss the conceptual metaphors and cognitive frames leading to conceptual errors in ESL writing. I will also present treatment aiming to sensitize ESL writers to false assumptions about the collocational behavior of L2 lexical units and possibly lead to the re-conceptualising of their L1 conceptual system.

**Competing ideologies, competing semiotics:
A critical perspective on politically-driven renaming practices
in Eastern Germany and Poland**

Isabelle Buchstaller

University of Duisburg-Essen, Germany

Malgorzata Fabiszak

Adam Mickiewicz University in Poznan, Poland

Seraphim Alvanides

Northumbria University, United Kingdom

Anna Weronika Brzezinska

Adam Mickiewicz University in Poznan, Poland

Abstract

Cultural memory (Assmann 2010) is institutionalized and embedded in material objects and artefacts. While some of them are stored in archives, others - like buildings, monuments and memorials, but also the very mundane street names - can form implants of memory (Golka 2009, Fabiszak & Brzezińska 2016) and provide a “window” to the character of a society (Huebner 2006). Due to their symbolic value, public naming practices overtly display and embody political ideology by being “supportive of the hegemonic socio-political order” (Azaryahu 1997: 480). As such, naming practices reify and normalise the ideological order they represent.

When ideologies change due to “ruptures in political history” (Arazyahu 1997: 481), renaming of urban features (streets, neighbourhoods, areas, even whole cities) is often the consequence (Lefebvre 1991: 54). Commemorative (re)naming is therefore the outcome of a complex interplay of forces, including the creation of memory, the indexing of officially sanctioned

identity and ideology, all of which are performed by and in turn index state-hegemonic politics of memory (Scollon & Scollon 2003). Eastern Europe offers an unparalleled case study for transformations in representational politics as a result of changes in state-ideology. Having established their first democracies after WWI, these states were occupied and/or governed by Nazi Germany until the end of WWII. Post-1945, the USSR-aligned countries were ruled by communist/socialist regimes until the end of the cold war brought parliamentary democracy to most Eastern European countries. Unsurprisingly, the rapid succession of changes in state ideology has left its mark on the commemorative semiotics of these nations.

To date, however, there is a dearth of critical ethnographic work that attempts to sketch the historical dimension of urban renaming in Eastern Europe. We report on a project which explores the way in which material carriers of memory are (re)constructed for the ideological needs of the present. The mere fact that different versions of history exist – and are successively replaced across time – illustrates the subversive potential of street namings to create a “natural order of things” (Fairclough 2003: 2). Therefore, “it is not surprising that [streets have been called] propaganda carriers [since] ... major political changes are reflected in the renaming of streets” (Azaryahu 1986: 581-7).

We explore the “relations of power, language ideologies and [users’] views of their own and other’s identities” (Pavlenko & Blackledge 2004: 1-2) in Eastern Germany and Poland. Our interdisciplinary approach relies on spatiotemporal analysis and advanced visualisation techniques as input for ethnographic interviews as well as on critical discourse analysis of the mass media in order to capture the complex processes underlying ideologically-driven changes in commemorative street naming. This combined approach allows us to explore the “connection between power relations, public memory, identity formation and commemorative” naming (Azaryahu 2012: 388), focusing on the debates and discourses that surround the consecutive waves of semiotic erasure. The present study reports on two pilot analyses: the dynamics of street renaming in Annaberg-Bucholtz (1917 – 2017) and the press coverage of street renaming in Poznań (2000-2017).

Cultural conceptualizations of food idioms in Cantonese:

A case study of rice idioms

Eve Chen

Monash University, Australia

Abstract

FOOD is a prominent cultural category in all speech communities as food preparation and consumption are those of the most primitive activities crucial to human survival. Food idioms in a language are conventional phrases that first generated from the speakers' bodily experience of food-related activities such as crop planting, cooking, and eating; and then developed figurative meanings to denote other aspects of life. This presentation explores cultural conceptualizations of food idioms in Cantonese, featuring Cantonese rice idioms. Rice has a long history of being the staple food for Southern Chinese, among whom the Cantonese are known for their passion for food and skills in culinary art. Under the theoretical and analytical frameworks of Cultural Linguistics (Sharifian 2017), the present study analyses conceptualizations underlying commonly used Cantonese rice idioms with keywords like *faan* (cooked rice), *mai* (raw rice), *juk* (rice porridge), and *jung* (rice pudding). A collection of rice idioms from two Cantonese idiom dictionaries is extracted and of which the most frequently used by Cantonese speakers are screened through a survey and selected as the data for analysis. The study consists of three stages of analysis. Firstly, a semantic-pragmatic analysis reveals the semantic meanings and pragmatic functions of the idioms; then a conceptual analysis identifies the underlying cultural conceptualizations of the idioms; and lastly, an ethnographic analysis explores the historical roots and anthropological backgrounds of the identified cultural conceptualizations. The findings of the study suggest that the Cantonese rice idioms are instantiations of a complex while the culturally specific system of conceptualizations that reflect the worldviews of the Cantonese speakers, and these cultural conceptualizations in turn influence the life perception and interpersonal communication of Cantonese people.

Trumpish – The new language of populism?

A corpus-based exploration of Donald Trump’s idiolectal language use and political discourse

Ulrike Schneider, Matthias Eitelmann & Britta Mondorf

Johannes Gutenberg-University Mainz, Germany

Abstract

A public media personality long before his political career, Trump is the first ‘media president’. This raises the question whether the “grandiosity, informality and dynamism” (Ahmadian, Azarshahi & Paulhus 2017: 49) characterising his presidential speeches are part of a register acquired as host and guest of various competitive TV formats. In a shift from TV to new media, Trump has also become the tweeting president and is thus using a social media channel with unique restrictions but also a wide reach. In return, Trump’s iconic phrases reverberate in the language of pop culture. *Fake news*, for instance, was elected ‘Anglicism of the Year 2016’ in Germany (cf. Stefanowitsch 2017). What underlies this term is a concept deeply intertwined with current populist trends in both the US and Europe.

Due to the cultural and political significance of his statements, there has been a growing interest in fine-grained analyses of his language use, which has been taken to be crucially different from his predecessors’ and that of other politicians. So far, along the lines of ‘if you don’t like the content, ridicule the vessel’, first explorations attested Trump the vocabulary and grammar of a pre-pubescent child (e.g. Spice 2016). However, such an assessment seems to critically underestimate his rhetoric deeply rooted in a network of conceptual metaphors (Lakoff 2016) and associated with the language of populism (Lakoff 2009; Lakoff & Wehling 2016, Mudde & Rovira Kaltwasser 2017). What is more, corpus-based pilot analyses on differences between Trump’s idiolect before and after the election (reported in Fiedler 2017) indicated that Trump’s way of communication, characterised by repetition, parallelisms and short paratactical sentences, is highly strategic and thus successfully tailored to a political purpose.

With representative social media and political corpora as of yet lacking, descriptive analyses of Trump's language use are still sparse – which is all the more unfortunate if we assume that Trump's language use is likely more than merely a salient idiolect but rather a reflex of changing societies. Against this backdrop, based on a self-compiled corpus comprising Trump's political speeches and tweets (as well as those of other contemporary US politicians for comparison's sake), we seek to provide an in-depth exploration of 'Trumpish', addressing three main issues. First, the characteristic features of Trump's idiolect are identified in a quantitative and qualitative analysis, with a special focus on the question whether Trump's language behaviour reflects a particularly high use of linguistic features commonly associated with lower cognitive complexity. Second, we consider media-related issues by investigating to what extent his language use is dependent on the (social) medium he uses and how reminiscent Trump's current idiolect is of his language use as evidenced in former media appearances. Third, we shed light on issues of political concern by probing into the question of how populist his idiolect actually is and to what extent his language use may have changed the voice of populism.

Categorization of emotions in Moroccan Arabic and English: A prototype approach

Khalid El asri

Mohammed V University of Rabat, Morocco

Abstract

Human emotions have been studied from different perspectives in various fields including linguistics, psychology, philosophy, and anthropology. Cross-linguistic research on emotion shows that there are similarities and differences in the conceptualization of emotions across cultures. Studies in linguistic anthropology, as well as cultural psychology have enabled us to trace the source of cross-cultural differences in emotions. In particular, cultures differ in values they assign to certain emotions, causal antecedents, appraisal, emotional intensity, display rules and regulation (Ortony and Turner, 1990; Mesquita and Frijda, 1992; Mesquita, 1993).

Based on Rosch's (1978) theory of prototype and basic level categories, the prototype approach to emotion categorization is a practical approach in investigating emotion domain in cultures. Using this approach, we attempt in this article to explore categorization of emotions in Moroccan Arabic and investigate whether the hierarchy of emotions is similar to or different from that of American English, which is examined by Shaver and his colleagues (1987). This comparison will enable us to see which emotion categories are hyper-cognized and hypo-cognized in both varieties, and whether the hyper-cognized/hypo-cognized emotion categories reflect cultural assumptions about these two varieties.

Two studies are conducted in this research. The first study requires native speakers of Moroccan Arabic (32 participants) to determine which mental states are emotions. The result of this study shows that there are 131 prototypical emotion categories in Moroccan Arabic. The second study explores how these emotions are categorized according to native speakers' judgement. The results demonstrate that at the superordinate level, the Moroccan Arabic emotion hierarchy is quite similar to that of American English. In both varieties there are six basic level emotion categories: love, surprise, and happiness within the positive superordinate category; and

anger, fear, and sadness within the negative superordinate category. In the Moroccan Arabic study, however, there are two additional categories: shame and hatred. The differences between the two varieties exist at the level of subcategories which reveal culture-specific emotions in each variety.

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**“She is just a mere woman”:
Cultural conceptualization of womanhood in Igbo proverbs**

Ngozi U. Emeka-Nwobia
Ebonyi State University, Nigeria

Roseline I. Ndimele
Abia State University, Nigeria

Abstract

There is a popular narrative that women are the weaker vessels and depend on men for confirmation of their thoughts and actions. This narrative is expressed linguistically through the pejorative and diminutive portrayal of women in Igbo proverbs. Proverbs are a powerful and potent vehicle for culture dissemination from one generation to the other. The functionality and cultural essence therefore transcends generational sayings and performances. Proverbs are metaphorical statements and reflection of the people’s cultures, indigenous knowledge, cosmology, value, spirituality and essence. They provide channels for intergenerational transfers from old to young members of the society. Among the Igbo of south eastern Nigeria, it is said to be the oil with which words are eaten. This paper examines the representation of women in Igbo proverb. The objective is to examine the nexus between language, gender and culture. It specifically analyses the traditions, views, perceptions and roles of women in traditional and contemporary Igbo society. 50 Igbo proverbs about women were selected from both written and oral sources. They were analyzed using (Feminist) Critical Discursive Approach. Findings reveal that in spite of the changing role of women in Igbo society, the cultural interpretations/connotations attached to these proverbs are still untainted. There is still the representation of women in particular stereotypical, derogatory, negative and diminutive and subservient ways through the use of this linguistic resource of proverbs. This cultural representation extols hegemonic masculinity and femininity.

Keywords: Culture, Igbo language, proverb Igbo women

Cultural conceptualisations and the universes of discourse

Elena Faur

Romanian Academy, Romania

Abstract

With the emergence of Cultural Linguistics, the issue of the multiplicity of human cultural-linguistic constructions is explored in a modern perspective that successfully reinterprets concepts developed within contemporary approaches to language and cognition in a new interdisciplinary framework.

The presentation attempts to demonstrate that the concept of "universe of discourse" developed by Coseriu (1955/1967, 1981, 2000a, 2000b, 2006) and defined as the background against which any speech act or discourse makes sense and is being validated proves out to be highly compatible and mostly operative within a framework that takes into account the cultural and linguistic differences. For example, the reconceptualization of the event category of CHRISTMAS "as a Western celebration, rather than a religious occasion" (Sharifian 2017: 34) can be further explained using the distinctions proposed by Coseriu between universes of discourse (UD) and worlds (W). Indeed, in Coseriu's typology, UD's are "universes of knowledge" and are consistent with the four "human fundamental modes of knowledge": (1) through experience in the world (2) through science; (3) through fantasy (literature, art, etc.); (4) through faith. There are four worlds or domains of knowledge that correspond to these UD's: (1) the world of everyday experience; (2) the world of freedom and finality (or of human activities that create culture); (3) the world of faith. According to the distinctions between UD's and W's, the contemporary reconceptualisation of the event category of CHRISTMAS "as a Western celebration" takes place against the background of a world shift, in which the human being is embedded. Originally, the word Christmas and the cultural schemas associated to this event tuned out to make fully sense in the UD of faith, and in a world that is grasped in its fundamental unity as created and governed by an absolute principle or entity (i.e. God). In contrast to the world of faith, in which the Christian's experience is felt and lived in the light of God's mysteries, the contemporary man lives in a world that has lost its sacred

dimension and which can be simply characterized as the world of our everyday experience. In this understanding, Western reconceptualisations of this event are produced in UD of everyday experience (UD1) and they make fully sense as long as they are associated to the reference world that corresponds to the UD1, namely the world of our everyday experience (W1).

Other relevant examples, excerpted from Romanian culture, will be provided in order both to explain the relationship between UDs and Ws, and to clarify their interconnectedness with the cultural conceptualizations that underlay linguistic meanings.

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Conceptualisations of HOMOSEXUALITY

among speakers of Nigerian and Indian English

Anna Finzel

University of Potsdam, Germany

Abstract

It was only in 1992 that homosexuality was no longer listed as a disease by the World Health Organization (Burton 2015). In 2016, same-sex sexual acts were penalised in 72 countries of the world, while same-sex couples were entitled to get married or enter into a civil union in around 41 countries (Carroll 2016). It seems logical that these facts contribute to the way people understand homosexuality. This means that in countries where homosexuality is *de jure* illegal, conceptualisations of HOMOSEXUALITY will likely have negative connotations.

In focus of this paper are Nigerian and Indian English, two varieties that are spoken on territories where homosexual acts may by law be punished with lifelong sentences (India), up to 14 years of imprisonment (Nigeria) or even death (some northern Nigerian states under Sharia). Although similarly prosecutable, conceptualisations of HOMOSEXUALITY nevertheless largely differ in the two varieties, as is demonstrated by evidence from interviews conducted in Ibadan (Nigeria) and Delhi (India). It is shown that these conceptualisations are based on particular gender concepts that are influenced by the local context. These gender concepts derive from divergent societal models in Nigeria and India which are related to variety-specific conceptualisations of MASCULINITY and FEMININITY, like for instance expressed in metaphors for sexual organs (cf., e.g., Odebunmi 2010 for Nigerian English; also see Makoni 2016 for South African English), as well as in metaphors for men and women (cf., e.g., Finzel and Wolf 2017). It is argued that in Nigerian English, conceptualisations of gender related to REPRODUCTION, FAMILY and NURTURANCE prevail and therefore trigger renunciatory conceptualisations of homosexuality. On the other hand, in Indian English the concept of HOMOSOCIALITY contributes to a more accepting understanding of sexual practices outside the heterosexual realm.

Along these lines, it is proposed that the notion of Cognitive Contact Linguistics is a fruitful starting point for a broader analysis, as it treats conceptual phenomena – such as, for instance, (cultural) metaphors – as potential contact phenomena (cf. Zenner 2013; Finzel & Wolf forthc.). In this sense, the conceptualisations of HOMOSEXUALITY addressed in this paper are considered as possible blends of local concepts and concepts “imported” via British English (also see Schmid et al. 2008), hence offering an explanation for the differences found in the interviews with the Nigerian and Indian English speakers.

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Conceptualisations of shame in Persian

Sara Ghazi

Monash University, Australia

Abstract

This study adopts the analytical and the theoretical frameworks of Cultural Linguistics (Sharifian, 2011, 2017) to explore cultural schemas, categories, and metaphors associated with the experience and expression of the emotion of *sharm* ‘shame’ in Persian. Unlike in English, *sharm* in Persian is conceptualised as a positive emotion which prevents speakers (mainly female) from behaving in violation of the cultural and religious norms. The majority of data came from dictionaries, encyclopaedias, narratives from online Persian weblogs and forums, as well as two questionnaires. As an emotion category, *sharm* overlaps with emotions such as ‘embarrassment’, ‘shyness’, ‘guilt’, ‘humiliation’, ‘dignity’, and ‘decency’. A cultural metaphor associated with *sharm* is *SHARM AS AN EDIBLE OBJECT*, reflected in the expression *sharm ro xorde* ‘(she) has eaten *sharm*. Cultural schemas associated with *sharm* capture norms and values that relate to what (mainly female) speakers should and should not say or do in the presence of a male or an older speaker, for example. The study discusses the implications of the findings for intercultural communication.

Critical Cultural Linguistics:
How language conceptualizes and (re)produces Otherness
– and how such processes can be problematized and challenged

Paola Giorgis

wom.an.ed – Women's Studies in Anthropology and Education

Abstract

Cultural Linguistics analyses the relation between language and cultural conceptualizations, studying how linguistic interactions influence the development of cultural conceptualizations, and, at the same time, how language structure and use draw on and reflect cultural conceptualizations. Yet, if cultural conceptualizations are encoded and embodied in language, they are by no means neutral or accidental. Therefore, within the Cultural Linguistics framework, a promising field of enquiry is Critical Cultural Linguistics (CCL) which analyses how cultural conceptualizations are shaped by contexts, conditions, power relations, unequal access to cultural and natural resources, as well as by socio-cultural and historical factors. Studies within the perspective of CCL can cast a light on what lies behind cultural conceptualizations and on how language can (re)produce or challenge them. Being critical, CCL should look at interdisciplinarity as one of its most prominent features, as it is only by interconnecting elements and perspectives, as well as research and practices, that phenomena can be read in their complexity. CCL can therefore become an exercise in interdisciplinarity, possibly developing a new methodological paradigm where scholars, researchers, educators, and practitioners from different fields can work together.

I will therefore discuss CCL's potential from an interdisciplinary perspective, first offering some examples of how language conceptualizes and (re)produces Otherness, and then how a critical approach to Foreign Language Education can problematize and challenge it. I will start examining how, in *Gulliver's Travels*, Jonathan Swift reflects on Otherness precisely through addressing language and cultural conceptualizations. I will then present a few cases of how cultural conceptualizations of Otherness are historically, culturally and geographically situated, and the

much too short a step between the cultural conceptualization of the Other and the cultural conceptualization of the Enemy.

I assume that the cultural conceptualizations of Otherness are processes of categorizations which can easily fall into the stereotyping of cultural features as static and homogeneous traits of some groups. I will then present an actual activity made with my students in an English Language classroom in Italy aimed at problematizing and challenging such processes. Starting from how 'we' are seen by 'others', I invited students to reflect on how they felt about such ascriptions, and discuss their opinions in the foreign language. One intent was to use the foreignness that foreign languages foreground to reflect on pre-given assumptions on languages and cultures – one's own included. The fact that English was a language *foreign* to all students put them all, both native Italian and non-native Italian, in a common condition of disadvantage as it depended on factors which had nothing to do with national or ethnic descent. Then, by detaching students from their mother tongue, the experience of a foreign language allowed them to develop a meta-linguistic awareness of how far linguistic and cultural features and conceptualizations are situated and constructed. The outcome of this activity put into evidence how far CCL can become a very promising field for both critical language education and critical intercultural communication.

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THE CHRISTIAN COMMUNITY IS A FLOCK conceptual blend as a framework of the supra-culture of Christianity

Aleksander Gomola

Jagiellonian University, Poland

Abstract

At the end of Martin Scorsese's *Silence*, a film that tells the story of the persecution of Christians in 17th-century Japan, the director's dedication appears on the screen, reading: "For Japanese Christians and their pastors." Scorsese's depiction of the Christian community in shepherding terms seems so obvious to us that we barely notice it (and that is why I added italics to his dedication). Yet it should puzzle us, since out of all the major world religions only Christian communities are "flocks" led by "shepherds" or "pastors." There are no "pastors" or "sheep" in Islam, Buddhism or modern Judaism.

The fact that more than two billion Christians (and especially more than a billion Catholics) perceive themselves as "sheep" led by their "shepherds" is a phenomenon worthy of closer cognitive linguistic examination. Thus, by utilizing the methodology of Conceptual Blending Theory as developed by Fauconnier and Turner I aim to show how THE CHRISTIAN COMMUNITY IS A FLOCK network has played a key role in turning Christianity into a supra-culture in its own right that transcends ethnic, linguistic and cultural boundaries. First, I investigate the source input space of the network, namely biblical shepherding imagery and demonstrate how by grounding the network in the Bible those who use it could and still can claim divine authority to their statements. Next, by drawing on selected texts by Christian authors and church documents, mainly of the Catholic church, I show the significance of the blend as a conceptual instrument in defining the functions and responsibilities of the clergy and the laity and thus its role as a foundation of a long-lasting socio-religious system. Then I explore briefly other roles of the network with regard to Christian practices and sacraments such as baptism, penance, Eucharist, the church unity, and the concept of salvation. This serves to show the omnipresence and adaptability of the network in Christian discourse and even its indispensability in constructing many Christian ideas. The

conclusion of my paper is that THE CHRISTIAN COMMUNITY IS A FLOCK network should be regarded as a constitutive element of Christianity understood as a particular cultural milieu and as a supra-culture that has been able to unite people of various and varied cultural and ethnic backgrounds for almost two millennia.

Modern political discourse: Context, lies, and videotape

Jagoda Granić

University of Split, Croatia

Abstract

The panellist elaborates on the ideological nature of political discourse in an attempt to deconstruct and interpret the concept of (in)tolerance, identifying also the relevant theoretical postulates that underpin it.

The discourse of politics surely occupies the leading place in the rhetorical domain, which was one of Aristotle's three domains of public communication (alongside the logical and the poetic). Political discourse today shows all the characteristics of a sociolect which serves not only for sending messages but also for manifesting one's membership in a group of "political speakers", i.e. which has both communicative and symbolic functions. Modern political discourse is narrower in its range of content than such discourse was in the ancient polis, where speaking was open to all and not merely to the privileged, i.e. to politicians. For, despite the principles of modern democratic societies, power distribution continues to be unequal, and equality is virtual only. Political discourse is by nature ideological, but no more than any other discourse can it be equated with ideology (Van Dijk 1998; 2000). Through mechanisms of manipulation and ideologization, the senders of political messages are able to give their own interests a veneer of universality, thus becoming the real creators of political reality. Nevertheless, a diversity of political discourses is in some measure a guarantee of society's being democratic, for these are present in public life, in all channels of public communication and in all media. All politicians, being among the "symbolic" elite who not only enjoy privileged access to public discourse but also control it, have one goal in common – to take over power and then demonstrate their dominance. This can then find expression in confrontational and unethical public discourse. Depending on who their messages, sent through audible or visual channels, are aimed at, the rulers (often also owners of the channels) may extend their power to a global control over the ideological interpretation of the context. Now mental models of context cannot be reduced to text or speech (Van Dijk 2008). Creators of political

messages choose those signs of language (jargon) and those (quasi)arguments that all, or at least most, of their addressees will find understandable and, even more important, will accept and promote as the only "true" values. The meanings of a discourse, of a truth or a lie, are context-bound, varying with the addressee and his or her interpretation of them. Semantic structures, explicit and implicit meanings are certainly important segments in analyzing discourse, but one must include other types of structures as well: speech structures, stylistic, rhetorical, pragmatic and more. Both sociocognitive and sociopragmatic approach to this issue and an analysis of the modern political discourse in different contexts will indicate that rhetorical features serving to persuade are akin to ideological/political manipulation that hides a speaker's "real intentions".

Women, violence, and the Alt-Right in the United States

Patrick Greene & Amanda Radke

Old Dominion University, United States

Abstract

In recent years, the speech and rhetoric of the Alt-Right has taken a more prominent position in United States discourse. While linguists such as Lippi-Green (2011) and Hill (2008) have explored the propagation of racism through language use and ideology, these explorations are limited to broad public discourse. Much of the research concerning racist ideology has also been limited to the beliefs and attitudes of men (Kimmel 2015), leaving out the viewpoints of women from the discourse.

In this paper, ideologies and stances of women and violence of the Alt-Right are explored in an attempt to examine how explicitly racist discourse, as it is broadly interpreted by the public, interacts with Hill's (2008) "folk" ideologies of racism. Using leaked screenshots of the Discord server that the Alt-Right used to plan the August 2017 Unite the Right Rally in Charlottesville, VA, the argument is made that there was evidence of imminent and aspirational violence embedded in the stances and ideologies of the event planners. This research provides insight into the unification of a previously underground movement, and how its members align and dissociate themselves with mainstream ideologies of modern American sexism and racism.

Food-terms in the language of love

Agnieszka Grzaśko

University of Rzeszow, Poland

Abstract

The main aim of the presentation is to discuss the phenomenon of foodsemy from a cognitive perspective. First and foremost, we shall discuss the notion of foodsemy, that is a process in which food-terms are figuratively employed with reference to human beings. In turn, as far as the language of love is concerned, we shall focus on terms of endearment from various languages (e.g. Japanese *tamago gata no kao* ‘egg with eyes’, Chinese 笨蛋 (bèndàn) ‘dumb egg’, French *mon petit chou* ‘my little cabbage’, Indonesian *buah hatiku* ‘fruit of my heart’, Italian *fragolina* ‘little strawberry’, *polpetta* ‘meatball’, Russian *конфемка* ‘candy’, *бублик* ‘bagel’, Brazilian *chuchuzinho* ‘chayote squash’, Dutch *dropje* ‘candy’, Polish *kruszynka* ‘breadcrumb’, *pączuszek* ‘doughnut’, *orzeszek* ‘nut’, English *honey*, *candy*, *apricot*, *pumpkin*, German *Krümel* ‘crumb’, Taiwanese 小蜜糖 (xiǎo mì táng) ‘little honey’, 小甜心 (xiǎo tiánxīn) ‘little sugar’, Spanish *terron de azucar* ‘lump of sugar’, Turkish *fıstığım* ‘my pistachio’, *balım* ‘honey’, *çilek* ‘strawberry’, Hungarian *gomba* ‘mushroom’) whose senses are associated with the conceptual category FOODSTUFFS. We shall divide all lexical items into two groups and form universal (e.g. <FRUIT IS AN ENDEARMENT>) and unique (e.g. <SAVORY DISHES ARE AN ENDEARMENT>) metaphorical schemas. The former ones may be used regardless of place, whereas the latter ones are specific to a given culture. And last but not least, we shall discuss the semantic development of a handful of love-isms from various languages.

**The power of pronouns:
Quantitative and qualitative perspectives
on the use of *Du* and *Sie* in present-day German**

Stefan Hartmann

University of Bamberg, Germany

Abstract

It has often been noted that the way German address pronouns (formal *Sie* and informal *du*) are used has changed considerably in recent decades: Most importantly, an expansion of informal *du* has been observed (Besch 1998, 2003). Arguably, however, this development is more adequately described in terms of changes in a complex set of factors that determine the use of address pronouns in particular contexts.

Ammon (1972) already pointed out that investigating the use of German address pronouns can yield key insights for sociolinguistics. Likewise, it can be highly informative for investigating the cultural conceptualization of interpersonal relations and social hierarchies from the perspective of cultural linguistics. Address pronouns, like address terms in general (see Wierbiczka 2015; Ahn 2017; Sharifian 2017), can be seen as reflecting social structure, including power structures (e.g. Nübling 2011).

While the diachronic change of the German address pronoun system has already been investigated quite rigorously from a historical-linguistic perspective (Simon 2003a, b), the present paper focuses on developments in what has been called the period of “present-day German”, starting around 1950 (e.g. Sonderegger 1979: 176). It takes a twofold approach towards determining the factors that drive the use of address pronouns in contemporary language use and in the recent history of present-day German:

- a) The first, quantitative approach uses a sample of 30 German movies from three time periods (1950–1959, 1980–1989 and 2010–2017) set in contemporary contexts to analyse the pronoun use of the main characters. This approach yields a wealth of data that can be analysed using network analysis and binomial regression modelling. In particular, variables like age, gender,

occupation, and social status are taken into account to determine the relative influence of these individual factors on the choice of address pronouns.

- b) This is complemented by a more qualitatively-oriented study that analyses discussions on the topic on question-and-answer websites like *gutefrage.net*, where issues revolving around the question of pronoun choice are discussed quite frequently (for instance, the query *duzen* ‘use the address pronoun *du*’ yields more than 100 results).

While the individual factors that determine pronoun choice – such as age, social position, and context (public vs. professional vs. private) – are quite uncontroversial, their relative importance has, to the best of my knowledge, not been investigated empirically yet. An empirical analysis can shed new light on how the use of address pronouns constructs or perpetuates social structures, including social imbalances – remarkably, the data show that the rare case of asymmetric *du/Sie* use among adults often occurs with a male interlocutor using informal *du* towards a female one, who in turn uses formal *Sie*. As such, the present study can help answering key open questions that concern both contemporary language use and its diachronic evolution as well as the relationship between language and culture more generally. Methodologically, it furthermore shows how multifactorial quantitative and qualitative approaches can cross-fertilise each other in the study of cultural phenomena and thus yield new insights on the cultural conceptualisations that shape language use and, ultimately, language structure.

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**Flexibility, complexity, diversity:
Teaching for intercultural communication
in the EIL/ELF-oriented classroom**

Christie Heike

University of Flensburg, Germany

Abstract

One of the great challenges of preparing learners for intercultural communication in English courses aimed at teaching English for use as an international language (EIL) or lingua franca (ELF) is the great diversity of cultures and linguacultures which learners must be prepared to encounter beyond the classroom: “Given the variety and heterogeneity of English use in such settings, a user or learner of English could not be expected to have a knowledge of all the different cultural contexts of communication they may encounter and even less so the [linguacultures] of the participants in this communication” (Baker 2012: 65). Equally challenging is the task of helping learners to develop an awareness of the complex and fluid nature of the relationship between culture and language as it has been described in research into intercultural communication in EIL and ELF settings. Such research suggests that culture is best understood “as an emergent, negotiated resource in communication which moves between and across local, national and global contexts” (Baker 2012: 64).

Meeting these challenges requires a somewhat different approach to the way culture and intercultural communication have traditionally been presented in ELT. To date, many ELT materials and textbooks still focus almost exclusively on culture at the national level, placing their emphasis on “an understanding of particular cultures and countries...and their associated sociocultural norms” (Baker 2012: 69). Instead, it seems necessary that intercultural teaching in the EIL/ELF-oriented classroom should focus primarily on the development of a conscious and critical intercultural awareness, as well as the skills, attitudes and knowledge needed to translate this awareness flexibly and context-sensitively into interaction in actual intercultural settings (Baker 2015: 163).

I sought to implement this type of approach in the pilot course of my doctoral research study, an action research study in which I explored how we might translate insights from EIL/ELF research into ELT practice at the tertiary level. In this presentation, I will analyse tasks employed in this strand of the course, drawing upon recordings and transcriptions of class discussions to examine how, and how well, these tasks were able to support the development of the kind of critical intercultural awareness that EIL/ELF research suggests is necessary. In particular, I will explore how drawing on the learners' own cultural identifications and experiences helped us to develop a more complex and multi-voiced concept of culture and its role in communication than might otherwise have been possible using more traditional ELT approaches.

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What can attitudes reveal about stereotypes and prejudices?

Michael Hinner

Technische Universität Bergakademie Freiberg, Germany

Abstract

In the presentation the panelist contextualises the concept of (in)tolerance and discusses more concretely some relevant theoretical approaches that might be useful when attempting to deconstruct the concept.

As people grow up in and explore their social environment, they are exposed to a multitude of sensory stimuli. These sensory stimuli are categorized and reduced to a manageable level. While such simplification and categorization is a necessary process to help reduce information overload, it can also lead to stereotyping. While stereotypes in and by themselves are neither positive nor negative, many people base their prejudices on stereotypes (Adler, Rodman, and du Pré 2013; de Vito 2015; Jandt 2015). Stereotypes and prejudices are attitudes, which is why an analysis of attitudes and attitude change can provide clues as to how stereotypes and prejudices could be changed. People form attitudes which are influenced by a person's social environment (Albarracin, Johnson, and Zanna 2005; Fazio 1986). The more one identifies oneself with one's social environment, the more one will also identify oneself with the attitudes of that social environment (Adler et al 2013; Tubbs and Moss 2013). In this context the panelist finds relevant the underpinnings of the Social Identity Theory (Tajfel and Turner 1986) postulating that in-groups tend to be evaluated more positively than out-groups if one identifies oneself with one's in-group. In addition, the Communication Accommodation Theory (Giles, Coupland, and Coupland 1991) offers a possible explanation why people communicate similar attitudes with their social environment. Finally, with the help of the Social Exchange Theory (Thibaut and Kelley 1959), the Theory of Reasoned Action (Ajzen and Fishbein 1980), and the Expectancy Value Theory (Fishbein and Ajzen 1975) it is possible to explore why it might be preferable for an individual to maintain or terminate relationships to specific social groups and, thus, maintain, reinforce, or change one's own attitudes towards specific stereotypes.

The final part of the presentation will problematize the issues raised in the wider context of cultural linguistics and its methodological and theoretical apparatus.

Conceptualisations of *light* in Rumi's *Masnavi*

Sepideh Hozhabrossadat

Monash University, Australia

Abstract

This study examines conceptualisations, specifically the cultural schemas, categories, and metaphors, of LIGHT in *Masnavi* (Complete six books) using the theoretical and analytical frameworks of Cultural Linguistics (Sharifian, 2011, 2017). It is motivated by the increasing number of Rumi readers all over the world, and specifically in Western contexts (Tompkins, 2002). These readers are often not familiar with these underlying conceptualisations which might lead to possible misinterpretations. The study also seeks to trace possible external cultural influences (e.g. Proto-Indo-Iranian religions) on the conceptualisations investigated. It is conducted through the compilation of the corpus, identification of the metaphors, and the cultural analysis using Nvivo11 and MAXQDA. The preliminary results of the data analysis suggested both universal and culturally-specific conceptualisations are present. The study concludes by listing all the symbols and metaphors that are linguistic manifestations of LIGHT categorised into types, degrees, levels, and functions. The dearth of empirical research that addresses conceptual metaphors and their cultural roots in a literary context adds to the significance of such a study.

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Conceptual metaphors in foreign language classrooms: Friends or foes?

Ying-hsueh Hu

Tamkang University Tamsui, Taiwan

Abstract

The merits of raising the awareness of conceptual metaphors and metonymies (CMs) underlying vocabulary and chunks such as idioms in learning a foreign language are so far inconclusive. In terms of teaching English idioms to EFL learners, it has been, in particular, suggested that cultural specific idiomatic expressions pose more challenge to learners. These difficulties arise out of different conceptualizations of the events, emotions, objects, persons or animals an idiomatic expression depicts (Author & Fong 2010). In these cases, first language conceptualizations are often superimposed on those of the target foreign language. This current study will continue to explore the issue of first language's interference in foreign language learning of idioms through examining the different conceptualizations of various body parts in English idioms for emotion by Taiwanese EFL learners whose first language is Mandarin Chinese. Metaphorical and metonymical representations of body parts and emotion concepts have been chosen for both their frequency in English and Chinese as well their universality and cultural specificity. With such nature, these idioms allow us to more readily observe the differences and similarities in the conceptualizations of emotion through various body parts in these two languages. In this study, different pedagogical approaches are also investigated to determine their efficacy in comprehension and retention of these idioms and which approach is more effective in introducing the CMs in the target language to the EFL learners. In light of the above, the research questions in this study are concerned with firstly, in what way the CMs in the FL are understood by the Taiwanese EFL learners and what are their obstacles in understanding them; secondly, whether the teaching approach incorporating CM clues is better for comprehension and retention than a more traditional approach that provides no CM clues; and finally, whether the way CMs are presented affects the comprehension and retention of such idioms. To answer these questions, forty idioms denoting five basic emotions (joy, anger,

love, fear, and sadness, see Ekman 1982) involving various body parts were selected with thirty of them converging on concepts that either exist in Chinese or familiar to Chinese speakers in Taiwan, and the other ten on less familiar and more cultural specific concepts. The latter are not limited to the basic emotions. Participants of the study were of fifty-eight young adult EFL learners whose proficiency level was of lower-intermediate at the time of the study. They were divided into three groups with one group treated with traditional approach without CM clues, one group with CM clues, and the last group with CM clues organized according to the type of emotion. A pre-test, post-test and delayed post-test were administered to measure comprehension and retention based on the verbal protocols the participants provided to each idiom they encountered over a period five weeks. Initial analysis does not show any significant difference among the three groups in comprehension or retention. In the next stage of the analysis, the verbal protocols elicited from the participants will be closely scrutinized to further explore the issues of the role of first language conceptualizations in foreign language learning.

Differences beyond the target domains: Source domain variations in cultural studies of metaphors

Shuping Huang

National Sun Yat-sen University, Taiwan

Abstract

This study investigates different manifestations of LIFE IS A JOURNEY in English and Chinese. By a corpus study, we attempt to see how metaphors constitute respective cognitive models that reflect cultural differences. In British National Corpus, 2,000 items containing the keyword life were sampled using Sketch Engine; by manual search, 218 tokens of LIFE IS A JOURNEY were identified. Following the same procedure, we analyzed 2,000 items containing ren2sheng1 'life' in Taiwan WAC; 430 tokens of LIFE IS A JOURNEY were obtained. Based on previous studies of LIFE metaphors (Lakoff and Johnson 1980; Kövecses 2002, 2005; Yu 1998), the mappings of LIFE and JOURNEY were categorized according to the profiled aspects: STATE, CHANGE, CAUSE, ACTION, PURPOSE, MEANS, DIFFICULTIES, and PROGRESS. One more aspect, the COURSE, was added to account for general metaphorical expressions such as My life is a journey. Most LIFE IS A JOURNEY metaphors were general COURSE metaphors, both in English (32.1%) and Chinese (23.7%). When specific aspects were emphasized, they are usually the PROGRESS (18.8% in English; 22.1% in Chinese) and the STATES (18.5% in English; 17.7% in Chinese). Although the manifestations are very similar, major difference was found in DIFFICULTIES; Chinese JOURNEY expressions of LIFE tend to profile more DIFFICULTIES (14.4%) compared with the English expressions (only 4.6%). We followed Kövecses (2005, 2015) to construct cultural models of LIFE, and these JOURNEY metaphors constitute slightly different schematic representations of LIFE.

Yu (2008: 249) argued that LIFE IS A JOURNEY is complex. It composes of two primary metaphors—PURPOSES ARE DESTINATIONS and ACTIONS ARE MOTIONS—and another two cultural-specific propositions: PEOPLE SHOULD HAVE PURPOSES IN LIFE and PEOPLE SHOULD ACT SO TO ACHIEVE THEIR PURPOSES; the latter two account for metaphor relativity. The problem can be more complicated than this. On the one hand, the concept of LIFE may vary across

cultures as Yu’s explanation above. On the other hand, a speech community’s conceptualization of JOURNEY may also vary, and that influences the conceptual structure available for exploitation to express the target domain. Similar finding can be found in Yu and Jia (2016), which stressed that LIFE IS A SHOW is found in both Chinese and English, but Chinese speakers map ideas from CHINESE DRAMA, with subtle differences from English plays.

In the same corpora, collocating modifiers have shown that English JOURNEY has a focus on the vehicle (train, bus) or direction (return, outward), and Chinese JOURNEY put more emphasis on the distance (long, short) and the quality (tiring, pleasant), as shown in the table below. The same differences in JOURNEY can be found when this domain is employed to talk about LIFE.

Keyword: journey			Keyword: <i>lv3tu2</i> ‘journey’		
Modifier	Frequency	MI	Modifier	Frequency	MI
return	158	10.39	漫長 long	114	8.00
train	80	9.55	漫漫 long	13	7.90
outward	27	8.30	連日 prolonged	5	6.32
long	274	8.14	短暫 short	26	5.99
homeward	20	8.09	疲憊 tiring	10	5.48
mile	24	7.85	愉快 pleasant	31	5.37
epic	18	7.80	長長 long	11	5.36
hazardous	16	7.55	寂寞 lonely	15	4.61
bus	24	7.40	遙遠 distant	7	4.32
rail	21	7.37	枯燥 boring	5	4.01

This study helps us to see that metaphors help not just to reveal the differences of a target domain in different cultural groups, but also to uncover the varieties in the source domain. As has been stated in Kövecses (2005: 246), some bodily experience could be universal, but it “is not utilized in the same way or to the same extent in different languages and varieties.” Shared knowledge or memory of a group indeed shape the way a metaphor is realized.

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Cultural perceptions of diseases and the nomenclatures of HIV, AIDS and Ebola in the Igbo language

Herbert Igboanusi

University of Ibadan, Nigeria

Abstract

Cultural practices and beliefs often influence how diseases are understood and negotiated. In this regard, cultural perceptions of diseases may be subjective and therefore in opposition with scientific objectivity. Negative attitudes and beliefs about diseases are often a result of cultural conflicts and misunderstandings. For example, most HIV, AIDS and Ebola information in Nigeria's languages is translated from English. In particular, names for HIV and AIDS were translated into the indigenous languages at the early days of HIV and AIDS when the conditions were hardly understood, thereby giving rise to misconceptions and misinterpretations. This study argues that cultural beliefs rather than scientific objectivity have influenced the nomenclatures of HIV, AIDS and Ebola in many Nigerian languages, and in particular, the Igbo language. However, a lexical standardisation of HIV, AIDS and Ebola nomenclatures in Nigerian languages in line with scientific objectivity will achieve biomedical precision of the terms and consequently eliminate the discrimination and stigmatisation of people living with such health conditions.

Conceptualising presidential elections: Competing metaphorical models, and alternative approaches to their critical analysis

Olaf Jäkel

University of Flensburg, Germany

Abstract

One point of this paper is to investigate which approach to the analysis of political metaphor is better suited for a critical discourse analysis: Steen's (2008, 2011) concept of *deliberate metaphor* on the one hand, or Charteris-Black's (2012) *purposeful metaphor* on the other hand. This will be discussed on the basis of authentic discourse data from the most recent US-presidential campaign of 2016. Donald Trump's and Hillary Clinton's uses of metaphor will be compared to results of an investigation of former US-president Barack Obama's metaphorical language in a corpus of eight of his major speeches held between 2008 and 2012 (cf. Jäkel 2012).

Apart from well-known examples like THE ELECTION AS A WAR, we will analyse such alternative conceptualisations of THE ELECTION AS A LAWSUIT versus THE ELECTION AS A JOB INTERVIEW, as exemplified in the following statements from the two candidates:

“On election day, the politicians *stand trial* before the people. The voters are *the jury*. Their ballots are *the verdict*.” (Trump 06/22/2016)

“It's like a big *job interview*. You're hearing from two people that you might *hire*. And I, frankly, think it's better for us to have an economy where you hear ‘*You're hired*’, instead of ‘*You're fired*’.” (Clinton 08/03/2016)

The comparison with Obama's use of metaphor is intended to help in getting a firmer grip on the issue of deliberateness or purpose of fully contextualised metaphorical language in a larger corpus (~ 44,000 words) of authentic language. The investigation of Obama's speeches resulted in a general metaphor frequency of 4.36% (2.44 – 6.00%). The share of deliberate metaphors however remains debatable: Similes are extremely rare (totalling two in the whole corpus), as other ‘direct metaphors’, there is one single case of parable. What could be detected as other potentially

deliberate metaphors were many reoccurring metaphors; several local clusters of metaphors, sometimes including creative extensions; and some poetic and novel metaphors. All of these have mainly persuasive functions: e.g., convincing the audience, pathos, creating consensus and confidence, avoiding precision.

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On the analysis of metaphors for bribe in West and East African countries

Lozzi Martial Meutem Kamtchueng

University of Maroua, Cameroon

Abstract

Drawing data from interviews, questionnaires and participant observation, this paper sets out to study in comparative perspective metaphors for bribe in East and West African countries, more precisely in Cameroon, Nigeria and Tanzania. Emphasis in the study is laid on the characteristics displayed by these metaphors, their conceptualization as well as the languages from which the lexes which originate. The paper is discussed from the vantage point of Cognitive (Conceptual Metaphor Theory) and Cultural linguistics. The findings of the study reveal that despite the disparity in terms of proportion of the metaphors in these sociocultural environments, they can be discussed under the following heading: digestive, kinetic, meliorative, diminutive, vindictive and facilitators. Furthermore, if it is true that the same conceptual source domain of metaphors for a bribe are attested in different sociocultural settings, it is nonetheless true that language users in these settings do not necessarily make use of the same source domain lexical items to refer to these metaphors. This can be accounted for by the sociocultural peculiarities of each setting. With regard to the factors which can be involved in the conceptualization of these metaphors, it is postulated that sociocultural and economic factors can account for their conceptualization. Also, it is found that the lexical items used to refer to these metaphors are not only coined but also originate from languages of European importation as well as from home languages. Moreover, it is found that the proportion of the lexical items used to refer to these metaphors is based on the power relationship of the languages spoken in these countries.

Keywords: Bribe, conceptualization, East African, languages, metaphors, sociocultural environments, West African

The impact of language and culture in communication

Fokoue Kayum

University of Yaoundé I, Cameroon

Thomas Biyong

Independent scholar

Abstract

This research aims at verifying the effectiveness of reaching target populations while paying attention to their linguistic and cultural background when communicating new knowledge, ideas or technology in a multicultural world. Our case study is an experiment on the communication of knowledge on breast cancer in three sub-Saharan countries (Ghana, Chad and Cameroon health).

The methodology consisted of submitting a semi-structured questionnaire to local populations in some localities in these target countries in order to determine the cultural barriers hindering the effective communication of knowledge on breast cancer. Once this is done, sensitization documents on breast cancer were translated into Ewe (Ghana), Mbaye (Chad), Ghomala', Ewondo and Ffulde in Cameroon. In the Ghomala' locality, a sensitization programme via Theatre for Development was organised for different target groups depending on the variables in the test. For one of the groups, the cultural barriers discovered were taken into consideration while communicating during the programme whereas in the other groups, they were not. Another questionnaire was disseminated after three months to verify the level of appropriation of those who attended the campaign based on Chumbow's appropriation theory.

This research therefore discusses some linguistics barriers, spiritual beliefs, representations and practices in the target African communities hindering effective communication of issues on breast cancer in the target localities.

The present work promotes international partnership in addressing and resolving global communication preoccupations since research findings from one community /country can be mutualized in partnership with other communities and countries.

I-orientation vs we-orientation cultures: Theory, practice, pedagogy

Tatiana Larina

Peoples' Friendship University of Russia

Vladimir Ozyumenko

Peoples' Friendship University of Russia, Russia

Svetlana Kurteš

University of Cambridge, United Kingdom

Abstract

In the concluding talk the panelists plead for further advancements in Hofstede's (Hofstede 1991) framework of cultural dimensions, suggesting the introduction of the *I*-orientation vs *we*-orientation continuum and looking into its discursal manifestations cross-culturally (Larina *et al* 2017). The relevance of the suggested framework in pedagogical contexts will be specifically highlighted.

More concretely, the panelist focus on some discursive characteristics of Anglo (Wierzbicka 2006) and Slavonic (more specifically Russian and Serbian) ethnic identities, especially their perception of *Self* and modes of interaction with others. The corpus-informed analysis of Russian and Serbian languages and discursive practices indicates that, despite considerable changes in the demographic profile of the respective societies over the last couple of decades, the *we*-orientation is still overwhelmingly predominant in their collective and individual identities. Conversely, the *I*-orientation seems to be a typical preference of the representatives of the Anglo culture. The panelists will briefly offer a possible interpretation of the differences in these orientations and their apparent embeddedness in the very structure of the languages in question (lexico-phraseological, morpho-syntactic, stylistic, etc.), potentially shaping its discursive characteristics as well. The theoretical framework to be used is based on Larina's approach to

culture-specific communicative ethno-styles (Larina 2008, 2009, 2015, etc.), as well as a number of approaches within identity, discourse and intercultural studies (Hofstede 1991; Jenkins 2004; Kurteš and Kopytowska 2015; Scollon and Scollon 2001; Wierzbicka 1997, 2002, 2006, etc.).

News media representation of North Korean Defectors in South Korea: A corpus-based Critical Discourse Analysis

Sun-Hee Lee

Wellesley College, United States

Beomil Kang

Yonsei University, South Korea

Abstract

With escalating tension in North Korea and a new administrative agenda for the South Korean government, public attention to North Korean Defectors (NKDs) seems to be significantly diluted. The number of NKDs residing in South Korea reached 30,490 in March 2017 according to the Ministry of Unification. Despite a surge in the number of defectors over two decades, socio-economic challenges and prejudice against those who crossed the border continues to intensify. Language functions as a significant tool for representing or dividing identity, status, and power among individuals and nations. Critical discourse analysis (CDA) defines language as a social practice and examines how ideologies and power relations are represented in language. Noting how power is exercised through language in social and political structure, this paper aims to provide empirical linguistic evidence of how news media identify and categorize NKDs and to explore the dynamics of language, identity, and power in public discourse. The analysis of public discourse must be interrogated from broad realms of social, historical, and political contexts. Our data analysis focuses on South Korean newspapers that have distinct political stances and investigates interactive discourse features that contribute to representations of NKDs in the community.

In line with previous work of Baker, Gabrielatos and McEnery (2013) on British media attitudes toward Muslims post 9/11, this study elicits empirical linguistic patterns and distributions in conjunction with media attitudes and representations. Methodologically we combine methods of corpus-based analysis and critical discourse analysis. The corpus data were built by collecting over 29,566 news texts on defectors from the *Chosun Ilbo*, *Dong-A Ilbo*, the *Hankyore*, and the

Kyunghyang published between 1994 and 2017. Texts have been annotated and further processed to extract relevant linguistic information. Linguistic distributions of topic words, key words, and collocation are explored and classified using statistical tools and semantic and pragmatic analysis, as well as discourse analysis. Both quantitative and qualitative linguistic analysis substantiates similarities and differences in the ways that South Korean newspapers categorize defectors and address related issues.

Our findings indicate that the South Korean news media are mostly focusing on domestic or international political issues rather than issues of individuals or human rights. Overall, the predominant usage of words with strong negative discourse prosody is distinct across all news texts. We conclude that the presentation of NKDs in South Korean newspapers between 1994 and 2017 was carried out in negative contexts related to political conflicts with North Korea while empirical issues of the NKDs' settlement in the community were barely addressed. The analysis of topic words and collocations indicates that there are more issues with respect to groups of women, youths, and orphans. Furthermore, we examine variations of individual newspapers and changes in time across the corpus while exploring different political stances and concerns between different newspapers and diachronic change of keywords and discourse prosody of conflicts. Our study is expected to promote further discussions on NKDs and media representation.

Translating as a form and a tool of social cognition: On the role of cultural conceptualizations

Ksenyia Leontyeva

Tambov State University, Russia

Abstract

Within the framework of “Translator Studies” (Chesterman 2009) discourse visibility of the translator’s self and social identities constitutive thereof has been shown to be a natural feature of translating. Nevertheless, such visibility has been predominantly construed through political metaphors of intervention and manipulation, as a form of social activism, as a by-product of certain ideological stance reflectively taken by the translator and strategies deliberately chosen in accord with that stance and in virtue of certain social, cultural, political, gender etc. factors. Apart from certain ethically-negative evaluative connotations such scientific construal evokes, it keeps the pre-reflective processes in the translator’s mind almost out of the picture while those processes, their products providing the raw input for the processes in the reflective mode of awareness, seem to be first and foremost responsible for the translator’s visibility in the text, far nor all instances thereof being deliberate and hence truly manipulate, interventionist or activist by nature.

The purport of the present paper is to illustrate the potential the framework of Cultural Linguistics offers in this respect, namely the efficiency of approaching translator’s linguistic activity as a specific form of social cognition and of analyzing the translator’s linguistic choices in terms of “cultural conceptualizations” (Sharifian 2011) as meta-cognitive patterns which pre-frame those choices, being themselves reinforced or altered thereby. Several literary and poetry translations from English into Russian will be discussed in order to illustrate how a subjectively variable set of culture-specific patterns of world-construal generated and continuously (re)negotiated through the translator’s life-long experience of the sociocultural world defines the translator’s “ontological commitments”, their “intentional world” (Frank 2010, 2013) and hence the salience of particular semiotic potencies and structures of the source text and of certain affordance of the imaginary world simulated on its base and eventually construed in the target text. Those illustrative examples will sum up the findings of the study of a substantial corpus of parallel

texts and relevant national corpora data (BNC, COCA, RNC), which has shown that such distributed conceptualizations do function as adaptive social filters pre-coordinating the subjective configuration in which the world narrated in the source text appears to the translator's consciousness and the subjective perspective from which it is construed by means of target language.

Since cultural conceptualizations operate mostly in the automatic mode and hence can be monitored at most partially (Frank 2010, 2013), they are far not always deliberately reproduced in translation. That is obviously the case with the non-agentive world ontology typical of Russian linguaculture (Wierzbicka 1992), which the research has revealed to be systematically reproduced in and hence reinforced through translations into Russian. In this respect translating constitutes quite an efficient discourse tool of extension and (re)framing of social cognition through (re)structuring of the set of cultural conceptualizations dominant within the target linguaculture and one way or another entrenched in the mind of the monolingual speakers of the target language.

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Advising in English and in French: Cultural schemas and individual differences

Stephanie Lerat

Université de Lorraine, France

Abstract

Previous research (i.e. Matsumoto 1993; Hinkel 1994; Beleyava 1996; Wierzbicka 2012) dealing with advice in diverse cultural contexts has observed that different associations are linked to this act: for example, advising can be considered face threatening for the advisor in American culture, as a duty for the advisor in Russian culture, as a show of empathy in Japanese culture, and as a rapport building strategy in Chinese culture. These associations can result in misinterpretation between interlocutors who, despite recognizing a similar speech act, hold divergent expectations.

Using insight from Cultural Linguistics (Sharifian 2017) and the Semantics of Argumentative Possibilities (Galatanu 1999, 2012), this paper seeks to contribute to a deeper understanding of the cultural schemas at play in the interpretation of advising in English and *conseiller* in French.

Speakers' declarative knowledge was elicited through an online written questionnaire based on similar questionnaires which have been productive in shedding light on speech acts in several languages. The results of 50 speakers of each language were examined to determine the semantic and cultural representations likely to be associated with these speech acts. Among other insights, the preliminary findings highlight that 1) with advising there is a stronger expectation that the advisee will follow the advice than with *conseiller* and 2) in English, there is a stronger emphasis on a negative consequence resulting from not following the advice than in French.

However, as demonstrated by individual differences among speakers of the same language, the findings also reinforce the importance of bearing in mind that the associations discussed are general tendencies and that it is essential to adopt an approach to the study of communication which brings to the forefront the interactions and dynamic negotiations of identity between people and not cultures (Abdallah-Preteuille 2017; Holliday 2013).

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Cross-cultural models of *mental hurt* emotion clusters

Barbara Lewandowska-Tomaszczyk

State University of Applied Sciences in Konin, Poland

Paul Wilson

University of Lodz, Poland

Abstract

The main objective of the paper is to construct models of conceptualizations of *mental hurt* emotional clusters in a cross-cultural perspective, taking British English and Polish as the major areas of investigation. The materials and sources of the data are the GRID questionnaire (Fontaine & Scherer 2013), the online emotions sorting task (Lewandowska-Tomaszczyk & Wilson 2016) and Polish and English language corpus methodologies, particularly their collocational language-specific profiles (Lewandowska-Tomaszczyk & Wilson 2013). The concordances and collocations are generated from the British National Corpus and the National Corpus of Polish (nkjp.pl) as well as the two language monitor corpora (monco.frazeo.pl; monitorcorpus.com). The analysis and a discussion of HURT Emotional Event scenarios (for the concept of an Emotional Event see Lewandowska-Tomaszczyk & Wilson 2013) demonstrate a weak *cohesiveness* of the concept of *hurt* and the occurrence of multiple cognitive prototypes forming culture-specific sets of radial HURT categories in each language, that are derivatives of physical hurt and pain events, their presuppositions, causes, effects and conditioning. As opposed to a focus on single emotions, we posit a viewpoint that centres on *emotion clusters*. Divergent structural marking in English and Polish (primarily syntax and collocational patterns) as well as some similarities in their basic metaphoricity are identified in terms of differing patterns of occurrence of particular GRID properties, emotion interconnectivity and clustering of translational equivalents in the two languages.

On the basis of the results obtained from these multidisciplinary data the authors argue for the presence of a particularly complex cluster of British English *hurt* emotions and Polish *poczucie*

krzywdy emotions. with a number of categories of states and emotions involved in HURT scenarios. The general state of *well-being* appears compromised in them as well as in other relevant concepts, most particular the PRIDE cluster (*honour, dignity, integrity* - see Wilson & Lewandowska-Tomaszczyk 2017). The emotions resulting as final outcomes in the scenario involve a whole range of major affective states in both languages: Eng. *resentment* Pol. *obraza*, Eng. *bitterness* Pol. *gorycz*, Eng. *dissatisfaction/disappointment* Pol. *niezadowolenie/rozczarowanie*; Eng. *anger/hostility* Pol. *złość/gniew, wrogość*, Eng. *sadness* and *frustration* Pol. *smutek* and *frustracja*, Eng. *guilt* and *shame* Pol. *wina* and *wstyd* on the one hand and components of the *sense of injustice* Pol. *poczucie niesprawiedliwości*, i.e., Eng. *disgust, fear* and *surprise*, Pol. *wstręt/obrzydzenie, strach* and *zdziwienie*, respectively.

Another pertinent observation which emphasizes the complexity of the cross—linguistic contrasts in this case refers to a different *range of contexts* and varying *distribution* of the Polish emotion terms from this domain when juxtaposed to English *hurt* (e.g., Eng. *hurt* vs. its direct Polish equivalents *ranić - być/czuć się zranionym*). Furthermore, apart from the partly common metaphoricity patterning, the collocational profiles also uncover other interesting semantic regularities contrasting Polish and English. All verbal expressions of mental hurt involve metaphorical models, discussed in the paper, such as *paining* (*to mnie boli*), *hurting* (*my pride, honour, etc.*) (*to mnie rani/rani moją dumę, honor, etc.*), *injuring* (*to mnie krzywdzi*), *being infringed on* (*to narusza moją godność*). However, e.g., Polish *dotykać* ‘touch’ (*to mnie (osobiście) dotyka* Eng. lit. ‘it touches me (personally)’ conveys, in contrast with English *touch*, the sense of infringing one’s personal space in terms of the Source Domain of TOUCH. The parallel Polish-English translational data reveal types of translational asymmetries concerning the linguistic expression of the feeling of hurt. In addition, the GRID results show that British English *hurt* is characterized relatively more than Polish *poczucie krzywdy* by a *desire to act*. The pattern of results gained from the online emotions sorting study demonstrate that British English *hurt* has relatively higher co-occurrences with anger cluster emotions and lower co-occurrences with anxiety, fear and sadness cluster emotions.

The final aspects discussed in the paper refer to a number of other cultural dimensions, characterizing each of these communities. The contrasting indexes of the dimensions of collectivism/individualism, masculinity/femininity as well as indulgence/restriction are discussed on the one hand, as first proposed by Hofstede (1980) and modified by other scholars (e.g., Trompenaars & Hampden-Turner (1997)). On the other hand, factors that appear pertinent to

construing Cultural Models of the HURT radial emotion clusters in a cross-cultural perspective include conditioning related to different causes and presuppositions of *hurt* and varying degrees of *culture-specific sensitivity*, rooted, inter alia, in different historical, religious, ethnic and political positions of particular cultures, and in what Pierre Nora (1996-1998) calls their relevant *lieux de memoire*, contributing to their distinct cultural profiles.

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Pride, love and hate in dynamic cultural models of patriotism and national identity

Barbara Lewandowska-Tomaszczyk

State University of Applied Sciences in Konin, Poland

Abstract

The focus of the paper is a comparison between studies referring to the *cultural schemas* of NATIONAL IDENTITY and PATRIOTISM in English and Polish, conducted by the author in 1997, 1999 and 2012 (see Fig. 1. for the relevant conceptual map), and the present-day corpus-based lexical and discourse analysis of these concepts in the two languages. The emphasis is put on the diachronic and synchronic dynamicity of the *cultural models* (Sharifian 2017), underlying these concepts, accompanied by the changing dynamics of *emotionality* patterns, particularly with respect to Polish and English online discourse. Reference is made to three types of emotion schema clusters i.e., *pride*, *love* and *anger/hate*, investigated in Lewandowska-Tomaszczyk & Wilson (2015, 2017) and Wilson & Lewandowska-Tomaszczyk (2017) in terms of a questionnaire-based analysis, online sorting and ranking tasks and cognitive corpus data analysis, both qualitative and quantitative, in the data generated from the British National Corpus and the National Corpus of Polish (Pęzik 2014 for the collocation tools). The emotion schemas, including their figurative mapping, are demonstrated to be indicative of the evaluative content associated with the investigated PATRIOTISM and NATIONAL IDENTITY schemas, which contributes to the enrichment of the relevant cultural models, understood in terms of ‘memory-banks’ for the cultural worldview, beliefs and tradition (Sharifian 2008).

The relationship between linguistic relativity and language standardization

John A. Lucy

University of Chicago, United States

Abstract

Research on linguistic relativity is concerned with whether the language we speak influences the way we think about the world. The focus is usually on semantic differences between languages as these are expressed in available lexical and grammatical resources. The proposal of linguistic relativity effects has long been controversial and strongly resisted, but there are now many studies that show robust relationships between specific language forms and cognitive effects.

But there are also pragmatic differences between languages, that is, differences in the ways that languages are used. Such pragmatic differences are typically interpreted as expressing and reproducing social relations – power relations in particular – but are rarely linked to cognitive effects. One notable exception arises in the case of language standardization undertaken in the service of literacy, schooling, and various other kinds of public discourse, where standardization is often justified and pursued in terms of its perceived cognitive advantages. Yet this too is a controversial proposal that has been strongly resisted such that researchers attempting to evaluate these claims not only face the usual practical difficulties of the research itself but also face considerable social and political opposition.

The current paper explores the interrelationship between these two lines of research in several ways. First, it clarifies two interrelated meanings of the term “standardization” that underlie the current controversies over its social versus cognitive effects. Second, in terms of possible cognitive effects of standardization, it shows how recent research on linguistic relativity provides a plausible mechanism for the emergence of such effects. Third, in terms of possible social effects of standardization, it shows how understanding these effects provide an important contextualization for how we understand linguistic relativity. Finally, it compares two social-cultural contexts of standardization to show how these factors play out in practice such that in one case standardization

is opposed by a language community because of its perceived social consequences whereas in another community standardization is actively embraced for its perceived cognitive consequences.

The Aboriginal re-conceptualisation of English in Australia: The spiritual dimension

Ian Malcolm

Edith Cowan University, Australia

Abstract

From the standpoint of Cultural Linguistics, the English spoken by Aboriginal Australians represents a re-conceptualisation of the English which has been maintained by non-Aboriginal Australians. The circumstances in which Aboriginal people were first exposed to English were such that they needed to take the initiative in appropriating the language, by means of pidginization, for use not only with English-speaking settlers but, increasingly, with linguistically diverse displaced Indigenous groups. The learning of the new language was in the context of life rather than classrooms and was driven by conceptual rather than pedagogical imperatives. In the course of time, the contact pidgin spoken in New South Wales would become the foundation of the forms of English which would be spoken by Aboriginal speakers across the country as the pidgin expanded, either directly, or by way of creoles, to become a non-standard dialect of English. Today, as Eades (2013) has noted, Aboriginal English is recognized as playing an important role in the maintenance and assertion of Aboriginal identity.

This presentation employs the concepts of Cultural Linguistics (primarily categories, schemas and metaphor) to demonstrate how the re-conceptualisation of English has been achieved by Aboriginal speakers, through re-categorisation, re-schematisation and re-imaging of the language which had been transported to their land, as well as through incorporation of forms from Indigenous languages.

Fundamental to the world-view which prevailed among Aboriginal speakers encountering English was a perception of all of experience and reality as inter-connected. This meant that the spiritual dimension of life was inextricably linked with the physical. A particular focus is given in this presentation to the ways in which the re-conceptualisation of English accomplished by Aboriginal speakers enabled the expression of this dimension of inter-connectedness which, as Arthur (1996) has argued, “comprises an alternative reality to that of European Australia.” Among

the inter-relationships to be illustrated will be those with the land, the creative spirits of the Dreaming, the deceased, the human body, flora, fauna, ceremonial business and every-day phenomena.

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On the linguistic challenge facing the discourse of globalization: the changing role of English in the contemporary world

Azad Mammadov

Azerbaijan University, Azerbaijan

Arzu Mammadova

ADA University, Azerbaijan

Abstract

The presentation opens the second strand of the panel, elaborating on some practical issues within the wider context of the concept of (in)tolerance. Concretely, it highlights some linguistic challenges facing the discourse of globalization and focuses, more specifically, on the current status of English as a Lingua Franca and its possible future perspectives. Its goal, therefore, is to explore the issues related to the role of English in the contemporary world in the context of globalization and the European integration (Ricento 2000; Blommaert 2010, Crystal 1997, 2003, etc), on the one hand, and isolation and disintegration trends (Wodak 2015; Osthert 2011, etc) on the other hand.

The panelist will specifically look into the concept of ‘cultural codes of globalization’ (Blommaert 2010: 76) and discuss it in the context of the global expansion of English. Some more recent geopolitical developments and trends will be identified (e.g. isolationism and populism) and discussed in the context of the discourse of globalisation and the role English plays within it.

In the concluding part of the presentation, the panelist will highlight the relevance of theoretical and methodological approaches of cultural linguistics to the issues raised.

**Flooding Europe with jihadis –
A contrastive analysis of migration metaphors
in British and German yellow press articles**

Benedikt Mediger & Susanne Niemeier

University of Koblenz-Landau, Germany

Abstract

In recent years the EU and its member states have faced major immigration, followed by a public discourse about the potential consequences. Such forms of discourse are frequently metaphorical. Accordingly, the British as well as the German press have used metaphorical expressions such as *Flüchtlingswelle* or *migration flood* in order to describe the refugee movement into the EU member states.

The presentation examines the question whether a culture-specific difference can be determined between the metaphorical concepts in British and German yellow press articles, and, if so, how this difference can be related to these nations' socio-historical backgrounds. To this aim, the function of conceptual metaphors in political discourse, especially their role as a “guide for future action” (Lakoff/Johnson 1980/2003: 156) as well as their potential for structuring complex concepts are addressed. Due to their “pragmatic ‘added value’” (Musolff 2016: 4), political metaphors are intimately entangled with ideology.

These considerations are assessed in the light of the culture-specificity of conceptual metaphors. As a number of researchers agree on the culture-specificity of the most fundamental, embodied conceptual metaphors (e.g., Evans/Wilkins 2000; Ibarretxe-Antuñano 2008), one can assume that culture-specificity also plays a role concerning highly complex, historically and politically path-dependent metaphors.

To expose differences and similarities between German and English migration discourses, a corpus of articles from BILD and THE SUN was compiled and analysed with regard to specific search terms pointing to underlying conceptual metaphors. These concepts were then categorised into three sub-domains – IMMIGRATION IS MOVEMENT INTO A SPACE-CONTAINER, IMMIGRATION IS

DANGEROUS WATERS and IMMIGRANTS ARE SCROUNGERS (cf. Musolff 2015). Although examples of all domains appear in the German as well as in the British corpus, the ‘added value’ of these metaphors differs cross-linguistically. While the British corpus highlights the potential threat of unnoticed movement into the nation-container (*terrorists sneaking into the UK*), the German corpus emphasises the potential economic dangers presented by immigrants *moving into the social security system*. Similarly, the SUN corpus features the use of *the IS flooding Europe with terrorists*, whereas BILD employs the more neutral term *Flüchtlingswelle*. Regarding the IMMIGRANTS ARE SCROUNGERS metaphor, the British corpus highlights the fear of not knowing who is coming in, whereas the German corpus focuses on resource scarcity within the welfare state.

The results from the corpus analysis are discussed by correlating them with the differing socio-historical concepts in the two nations.

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Conceptual metonymy behind migration: Newspaper headlines 2015-2017

Ivana Moritz

University of Osijek, Croatia

Abstract

The paper focuses on conceptual metonymy as a formation mechanism behind euphemistic expressions for modern time migrants and migration. Migration and migrants have sadly been one of the most commonly represented topics in the media worldwide, therefore also in the countries accepting and hosting migrants.

Croatia has only been a transitional country for Syrian, Iraqi, Afghan, and migrants from other countries, and very few of them have decided to stay in Croatia, Germany has been a country hosting and accommodating migrants for longer periods of time, with their numbers rapidly increasing, and Great Britain has also accommodated a certain number of people, but not as many as Germany, in the period from 2015 to 2017. The data was collected from newspaper headlines published online in this period. The newspapers included in the research were *Jutarnji list*, *Bild* and *Daily Mail*, the most frequently read online newspapers in Croatia, Germany and the UK.

Previous research has shown that conceptual metonymy functions as an underlying mechanism for the formation of numerous euphemistic expressions (Moritz 2015), in addition to conceptual metaphors, but it has been neglected in literature. The aim of this research is to reveal the most common conceptual metonymies underlying euphemistic expressions for migrants, migration and related issues, as well as to discover whether and to what extent previously mentioned conceptual metonymies underlying euphemistic expressions differ in the headlines of most commonly read online newspapers in three different countries and languages. The analysis will also reveal a number of cognitions on the conceptualizations of modern-time migrants and migrations in most popular online daily newspapers of the three different nations and provide information about the differences in migrant/migration conceptualizations in three different cultures playing different roles in the life of modern-time migrants.

Euphemistic expressions belong to phraseological expressions and rhetoric devices which aim to avoid uttering or writing literal and direct expressions (unpleasant, impolite, taboo topics, as well as for the reasons of saving speaker's or writer's face), therefore the question of the choice of particular euphemistic expression rises here as well. The research will attempt to unveil the reasons and purposes of choosing particular metonymic vehicles over other when forming euphemism, relying on Radden and Kövecses' (1999) "principles governing the selection of the preferred vehicle" (Kövecses & Radden 1999) and taking into account journalistic language, style and jargon.

Keywords: Conceptual metonymy, euphemistic expressions, migrants, migration, metonymic vehicle, online daily newspapers

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Cultural construction of the national ‘Self’ through metaphor

Andreas Musolff

University of East Anglia, United Kingdom

Abstract

Two of the key-metaphors in conceptualizing and imagining national ‘Self’-identity are A NATION IS A BODY and A NATION IS A PERSON. Both these metaphors have had a long conceptual history in the West and still occur frequently in present-day political discourse (cf. in nations losing/saving face vis-à-vis each other or in recent depictions of a British exit (“Brexit”) from the European Union as a limb amputation). However, the social and psychological significance of these and other public metaphors is still unclear. Whilst a lot has been said about their “framing” power, the conditions and parameters for their real-life reception and uptake are only now becoming the object of empirical investigation. In addition, metaphor variation phenomena in both usage and reception are coming to the fore, after much of early cognitive research focused on demonstrating their pre-assumed universality and automaticity. Thus, available evidence for variation in metaphor use and reception was often neglected or viewed as a relatively superficial phenomenon of discourse.

To illustrate the scope and degree of variation in political metaphor, I will present preliminary findings from a questionnaire survey asking respondents in 20 countries from more than 40 linguistic and/or cultural backgrounds to apply the body politic metaphor to their home nation. We can distinguish six main interpretation variants, some of which appear to be distributionally favoured over others by the respondents from specific cultural contexts. The interpretations appear to partly reflect but also reformulate culture-specific discourse traditions. I will argue that a revision of key-tenets of Conceptual Metaphor Theory about the universality of metaphor use and understanding is necessary to capture and explain this variation.

News discourse and public opinions: The case of Syrian refugees in Germany

Zahra Mustafa-Awad

University of Jordan, Jordan

Monika Kirner-Ludwig

State University of New York at Albany, United States

Abstract

This study combines quantitative and qualitative methods and adopts corpus linguistic and discourse analysis approaches to investigate the portrayal of Syrian refugees in digital news mostly read in Germany and its effects on public opinion. In particular, it concentrates on the lexical items featuring in news articles on Syrian refugees published in 2015 and 2016 by German, British and American news websites that are frequently visited by German university students. Then, it compares them to those used by the students to express their attitudes towards them. To this end, three news corpora were constructed and an electronic survey was disseminated in several German universities. The analysis of the corpora showed that the expressions utilized by journalists are associated with seven interrelated, broad topical frames: humanitarianism, military conflict, political responsibility, security and restrictions, financial burden, integration and dehumanization. These themes were prominent in reports published in 2015 and continued to occur, but at a lower frequency, in those appearing in 2016. On the other hand, the students' responses indicate that the terms they used to express their conception of refugees are not linked to all of these topical frames, but specifically to humanitarianism and integration, and to a lesser extent to conflict. These results suggest that, although media can contribute to shaping public opinions, this impact is limited by the audience's reading and critical thinking skills.

Cultural conceptualisations of animals in Persian and English

Vahede Nosrati

Monash University, Australia

Abstract

This study investigates animal expressions that instantiate cultural conceptualisations in Persian and English, and is the first attempt to employ the analytical tools of Cultural Linguistics (Sharifian 2011, 2017) to exclusively focus on exploring such cultural conceptualisations. Some of the Persian cultural concepts of animals are the same as those in English, but most of them are different and make the vacancies between the languages. As an instance, a gutless individual may be referred to as chickenhearted in English, and goat-hearted in Persian. When the meanings of words in two languages are assumed to be the same, but actually reflect different cultural conceptualisations, a great deal of cross-cultural misunderstanding can arise. By conducting a comparative study of these expressions in Persian and English, this study aims to discover and trace the motives for and origins of a range of animal expressions and provide some explanation for similarities and differences of the conceptualisations of them in these speech communities. Therefore, this study focuses closely on the identification of conceptualisations that might be specific to the culture of English and Persian language users. In order to study naturally instigated expressions and in the belief that these are more reliably generalizable, the researcher makes use of multiple sources including an open-ended questionnaire, dictionaries and encyclopaedias, online sources (weblogs, forums, and social networks), and focus group interviews. Analysis of the data concerns the significant conceptualisations of animal expressions in both Persian and English. It confirms the belief that the same animals would be utilised to suggest different concepts in these two different speech communities. It is revealed that when animal expressions in two languages are compared, individuals tend to attribute their own cultural interpretations to the expressions. Furthermore, the findings demonstrate that a number of socio-cultural factors such as religion, history, media, and gender have a role in shaping the cultural conceptualisations of animal expressions in Persian and English.

Keywords: Animal expressions, Cultural Conceptualisations, Metaphor, Schema, Speech Community.

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Domestication, foreignization, and linguistic relativity: A translational perspective

Martina Ozbot

University of Ljubljana, Slovenia

Abstract

In the long history of translation theory few concepts have had an impact comparable to the one of the dichotomy between foreignizing translation and domesticating translation, introduced by Friedrich Schleiermacher in 1813 in his essay *On the Different Ways of Translation* (Über die verschiedenen Methoden des Übersetzens). Schleiermacher's conceptualization of the relationship between foreignization and domestication, as the two approaches are now commonly referred to, was formulated under the influence of wider debates on the philosophy of language and the nature of communication engaged in by German Romantic thinkers, especially by Johann Gottfried Herder. Many of these debates were directly or indirectly concerned with translation, not only the issue of domestication and foreignization as such, but also with the question of linguistic relativity, which has a significant bearing on how translation is viewed and conceptualized.

The opposition between domestication and foreignization has often been used to describe translations, to explain translators' behavior and also to highlight some fundamental differences between theoretical standpoints adopted by translation scholars, which may derive from their preference for one or the other of the two approaches. The goal of the paper is to show the limits of the dichotomy and explore the fuzzy nature of the concepts of foreignization and domestication, which are in themselves imprecise, adaptable and therefore prone to misunderstanding and manipulation. It will be maintained that the attitude towards them is conditioned historically and culturally, depending primarily on how a given community views itself and others.

In as much as both the conceptualization of the opposition between domestication and foreignization as well as the idea of linguistic relativity presuppose that linguistically coded cultural differences exist which have far reaching consequences for the very possibility of interlinguistic communication, the paper will also attempt to explore some points which the two lines of thought

have in common. Finally, it will try to look into the contribution which Cultural Linguistics may have for the study of translational phenomena, by virtue of its viewing language and cultural conceptualizations as more heterogeneously distributed within a speech community.

**‘Did you see what your ancestors gave you
but your doctor failed to give you?’:
Cultural conceptualisations of ancestral communication in Black
South African English**

Arne Peters

University of Potsdam, Germany

Abstract

For the African context, the paradigms of Cultural Linguistics and Cognitive (Socio)Linguistics have so far produced far-reaching insights into the cultural cognition of speech communities of English in West Africa (e.g., Wolf 2001; Polzenhagen 2007; Wolf & Polzenhagen 2009; Finzel & Wolf 2017) as well as into lexico-semantic and idiomatic particularities of English in East Africa (Skandera 2003; Haase 2004). While a few cognitive linguistic explorations into Black South African English have been undertaken (Makoni 2015, 2016), no thorough cultural linguistic study of this regionally important but heterogeneous variety of English has been conducted so far.

The present paper derives from a comprehensive project on culture-specific conceptualisations in Black South African English. Based on a corpus of unedited classifieds published in the South African *Daily Sun* newspaper, the paper carries out a conceptual analysis of ancestral communication with a view to (a) members of the family as well as (b) spiritual leaders within the community, such as doctors, *sangomas* and chiefs. It investigates dominant schemas as well as underlying conceptual metaphors and metonymies with a view to both the South African context of ancestral communication and its trans-African parallels. The usage-based sociolinguistic analysis is supplemented by anthropological and socio-historical accounts on communication with ancestors as well as by qualitative data from interviews conducted during a pilot study at the North-West University in South Africa in 2016.

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Framing similar events across cultures in socio-political discourse: Culture and cognition in Critical Discourse Studies

Afrooz Rafiee

Radboud University Nijmegen, Netherlands

Abstract

Although Critical Discourse Studies (CDS) cannot be criticized for paying exclusive attention to investigating WEIRD (Western, Educated, Industrialized, Rich and Democratic) societies leading to “costly generalizations” about human beings, which is the case in many studies in social sciences (Heinrich, Heine & Norenzayan 2010), CDS can be criticized for ignoring culture-specific conceptualizations of reality. Also, CDS has recently been criticized for not paying enough attention to the active role of cognition (van Dijk 2018; Hart 2014). Here, cultural linguistics can be of great help by introducing a new perspective in which “political discourse is heavily entrenched in cultural conceptualizations” (Sharifian 2017: 79). It can be claimed that cultural linguistics contributes to CDS by suggesting cognitive and cultural perspective towards socio-political discourse.

A central issue in Critical Discourse Studies (CDS) is how social events and identities are framed in discourses with high social impact through the use of linguistic elements at different levels (Fowler 1991). Institutional discourse is particularly interesting since in such discourse not only the content must be meaningful but the structure must be familiar to the audience for the narrative to be acceptable; it is in this way that such discourse can do its “performative role” in the society (Broersma 2010). Journalistic texts about crime news provide researchers with particularly appropriate data by being a rich site where different cultural and political elements meet.

This study is part of a PhD project and provides the audience with the results of an empirical analysis of framing of social events and identities in one hundred crime reporting articles from Iranian and Dutch newspapers. The analysis, based on transitivity model, is conducted through a new linguistic approach to framing. Iran and the Netherlands are interesting cases since these two cultures differ substantially in terms of social values and political attitudes among other contextual

factors. We will present examples which demonstrate different framings of actors as well as events. For instance, in Iranian texts we see more guilt frame used for criminal actors which refers to the specific ideological context in which these texts are produced. Where linguistic and discursive differences are observed, explanations of possible and probable contextual reasons are given.

In sum, we study news texts ethnographically, providing a comprehensive discussion about how communication is shaped as a cultural practice (Carbrough 2007: 168) in this type of politically-affected discourse.

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Opening the thinkgates?
Potential impact of verbal and visual metaphors
in/on the immigration debate

Monika Reif

University of Koblenz-Landau, Germany

Abstract

The increasing number of people claiming refugee status under the UN Convention has turned into a contentious socio-political issue both in European countries (such as the UK and Germany) and non-European countries (such as the United States and Australia). Over the past three years, refugees and asylum seekers have therefore – once again – dominated the front pages of national newspapers. It is the main aim of this study to analyse the ways in which these social groups have been discursively constructed by the print media, especially the Yellow Press, through text as well as pictorial elements (photos, cartoons). A further objective is to examine whether the routine employment of particular metaphorical themes and construal operations seems to have an impact on the perception of refugees and asylum seekers by the readership, as reflected in the linguistic expressions that can be found in commentary sections and forums accompanying the respective news articles.

Previous linguistic examinations on the representation of refugees and asylum seekers have primarily worked within the frameworks of Critical Discourse Analysis (e.g. KhosraviNik 2009, 2014; Wengeler 2000), the Discourse-Historical Approach (e.g. Charteris-Black 2014), and various sub-branches of Cognitive Linguistics including Conceptual Metaphor Theory (e.g. Musolff 2015; Charteris-Black 2006) and the more general field of construal operations (e.g. Hart 2011). The present study tries to bring together these perspectives by invoking considerations such as the following:

(i) As Wengeler (2000) and Charteris-Black (2014) have shown for the German and British contexts, certain *topoi* or recurring patterns of argumentation can be identified in the immigration discourse (e.g. ‘economic burden’; ‘culture clash’; ‘humanitarianism’; ‘political responsibility’).

In what way do conceptual metaphors such as the NATION AS A CONTAINER metaphor or the IMMIGRANTS AS NATURAL DISASTERS metaphors play into a particular line of argumentation? And vice versa, is the interpretation of metaphorical expressions influenced by rhetorical *topoi* prevalent in a particular culture?

(ii) Linguistic expressions such as “a flood of refugees pouring in” (*Fox News*), “the rising tide of illegal entrants” (*The Sun*), “[administrations/governments] opening the floodgates to immigrants” (*News Telegraph; CNN News*), “fears of terrorists infiltrating the country” (*Daily Express*), “countries [struggling] to cope with the influx” (*BBC News*) are commonly ascribed to both the NATION AS A CONTAINER metaphor and the IMMIGRANTS AS A FLOOD DISASTER metaphor. Which photographic techniques (in terms of framing, angle and vantage point, composition) are used in the images accompanying the texts in order to create the same (or similar) visual metaphors?

(iii) Are the metaphors and construal mechanisms we can find in the press samples also taken up in commentary sections and forums by readers willing (and eager) to participate in the immigration debate? If so, do they rather assume the character of a quote, or are they expressions linked to a larger conceptual scenario, thus hinting at a more far-reaching cognitive and affective import? Do readers explicitly address (or even criticise) rhetorical strategies employed by the press?

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Exploring L2 readers' cultural conceptualizations through a video-based cooperative approach

Jennifer Schluer

University of Kassel, Germany

Abstract

Research in the field of schema theory has demonstrated the immense impact of L2 learners' previous cultural schemata on the text comprehension process (e.g. Rumelhart & Ortony 1977; Carrell & Eisterhold 1983; Bransford 2004; Semino 2013). Most frequently, think-aloud procedures and comprehension checks have served as indicators of readers' text comprehension (e.g. Kang 1992). However, there are clear limitations to such approaches since non-linguistic ways of expression are neglected. Given that concepts can be stored, activated and expressed in multimodal ways (Paradis 2000: 22–23; Jarvis & Pavlenko 2008: 116; Pavlenko 2009: 132), also non-verbal ways of expression may provide valuable clues about people's cultural conceptualizations and thus contribute to a more precise and complete depiction of their mental conceptualizations (Schluer 2017).

While in spoken interactions, these multimodal ways of expression can be easily videotaped, they do not become automatically visible in reading. Collaborative strategic reading tasks (e.g. Bremer et al. 2002) were therefore devised to encourage learners' talk about text.

In the current study, a video-based cooperative approach has thus been utilized to investigate L2 readers' comprehension of key concepts in authentic texts from a U.S. environment. In total, the corpus comprised data from 156 EFL learners at German schools who were in 9th grade at the point of data collection (cf. Finkbeiner et al. 2012; Schluer 2017). The video and worksheet data were analyzed in an in-depth manner by means of qualitative content analysis. The primarily inductive coding process resulted in 21 conceptual categories that provided insight into the complexities of the reading process as well as into the learners' conceptual challenges and conceptual awareness. Furthermore, the interplay of conceptual aspects and lexical facets was examined. In total, 45 lexical categories were identified. The findings suggest a complex interplay

between language and cultural conceptualizations (Sharifian 2017) that can be positioned on a continuum of different degrees of conceptual (non-)equivalence across languages and cultures (Pavlenko 2009; Schluer 2017).

The presentation will focus on key concepts from the texts that were utilized and illustrate L2 learners' awareness of similarities and differences in cultural conceptualizations between their previous sociocultural experiences and the experiences presupposed by the textual world. Examples include the conceptual variability of STORMS and HOUSES, the U.S. and German-based conceptualizations of MOBILE HOME vs. WOHNWAGEN and TON vs. TONNE as well as culture-specific concepts such as TELEPHONE POLES and STORM CHASERS.

All in all, the research project indicated a clear need for fostering L2 learners' awareness of variation in cultural conceptualizations, including their differing manifestations in language, as well as of the pitfalls of translations.

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JEITINHO as a cultural conceptualisation in Brazilian Portuguese: A cultural linguistics' approach to talk-in-interaction

Ulrike Schröder

Federal University of Minas Gerais, Brazil

Abstract

Hotwords (Heringer 2007) are lexemes defined as condensed concepts of a given culture which might cause misunderstanding in intercultural encounters. To my understanding, such hotwords could be easily conceived in a broader and more dynamic sense in terms of cultural conceptualisations, according to the proposal of cultural linguistics (Sharifian 2011, 2015). In line with this view, cultural cognition is less static, and embraces cultural knowledge as emerging from the interaction between members of a cultural group across time and space; but it must also be constantly negotiated and renegotiated. Cultural linguistics, as well as intercultural pragmatics, have been the starting point for the investigation of cultural conceptualisations such as *Ordnung* (order) in German (Wierzbicka 1998), *kao* (face) in Japanese (Haugh 2005), as well as *guanxi* (face) in Chinese (Chang 2016), *xin* as the unity of heart and mind in Chinese (Yu 2011), or *shekasteh-nafsi* (modesty) in Persian (Sharifian 2011).

Brazilian JEITINHO presents a cultural model which has already been described in anthropological, sociological, and psychological studies as a unique strategy to solve problems of bureaucratic or even illegal nature. It presents a creative and tricky solution for an emergency, thereby oscillating between favour and corruption (Ferreira et al. 2012; Barbosa 2006; DaMatta 1997). However, there are no empirical linguistic approaches to this phenomenon yet. Our aim is to focus on the emerging and dynamic aspect of this conceptualisation by revealing how two Brazilians and two Germans, who have already been living in Brazil for more than twenty years, co-construct JEITINHO in a conversation elicited by cards with four questions related to this topic. The project is part of the major project “(Inter-)cultural key concepts at the interface of interaction, cognition and variation”, realised in cooperation between the Federal University of Minas Gerais, Brazil, and the University of Potsdam, Germany, supported by the AvH-Research Group Linkage

Programme. The methodology follows the procedure of our Research Group of (Inter-)Cultural Communication in Interaction – NUCOI since the recording and transcription are part of the growing NUCOI-Corpus: After recording, the video was transcribed in the software program EXMARaLDA (Schmidt & Wörner 2009) following the conventions of GAT 2 (Selting et al. 2011).

The results of the analysis show a dynamic interplay of verbal, prosodic, and gestural cues the co-participants displayed when talking about JEITINHO, pointing to the following underlying metaphorical concepts: JEITINHO is conceptualised (1) as a verbal-gestural metaphor (Cienki & Müller 2009) in terms of SHADOW, in the sense of something occult which is not meant to be seen; (2) on a monomodal, only gestural level (Cienki & Müller 2009) as QUICK HANDLING; and (3a) on a prosodic level (Schröder & Carneiro Mendes 2016; Schröder, forthcoming), as DEVIANCE/EXCEPTION, through pitch jumps and extra strong accent, as well as (3b) PLIABILITY, through prosodic softness such as lengthening. The outcomes show that the interface of cultural linguistics and interactional linguistics, which focus on multimodal analysis of talk-in-interaction, could be a promising enterprise for empirical research on the dynamic and emergent aspect of cultural conceptualisations.

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Eating clean: Cultural conceptualisations of health

Penelope Scott

Xi'an Jiaotong-Liverpool University, China

Abstract

Clean Eating, described sometimes as a movement, a community, or merely a diet not only affects followers' perceptions of health but in some cases their identity. There are multiple definitions of what it entails as well as multiple definitions of the benefits of the lifestyle, including mental health benefits. This study considers *Clean Eating* as a set of cultural conceptualisations determining membership of a cultural group, in terms of Sharifian's Distributed Model (2011). The linguistic data are taken from the Birmingham Blog Corpus (BBC), Facebook Community Groups, and Youtube, with additional visual data being taken from Youtube videos.

Spoel et al (2012) identify a number of conceptual metaphors (Lakoff and Johnson 1980) underpinning discourse on healthy eating, including FOOD AS FUEL, FOOD AS JUNK, and HEALTHY EATING AS BALANCED EATING. In another study (2012b), they examine the moral language of guilt and pollution that pervades discourse on healthy eating in Canadian and UK participants. So far, however, there has been little attention on *Clean Eating* as a cultural group; one that is devoid of an external source of authority, since while it is congruent with some of the recommendations of public health campaigns, it is not promoted by such institutions, and has attracted criticism from some medical professionals.¹

This study focusses on adherents' cultural conceptualisations of food and health, looking at not only instructive texts including Youtube videos but also narratives giving insights into the emotional responses to perceived successes and failures in following their particular *Clean* lifestyle. The set of cultural conceptualisations examined include cultural metaphors, many of which differ from those found by Spoel et al (2012) in their examination of 'healthy eating' discourse in older participants, including FOOD IS MEDICINE, and FOOD IS NOURISHMENT, as opposed

¹ E.g. <https://www.theguardian.com/lifeandstyle/2017/jan/23/bad-fad-ruby-tandoh-on-how-clean-eating-turned-toxic>; <https://www.spectator.co.uk/2015/08/why-clean-eating-is-worse-than-just-a-silly-fad/>; BBC's *Horizon: Clean Eating - The Dirty Truth*.

to FOOD AS FUEL. We also see language used that is typical of discourses around the environment and natural world, e.g. *recipes for a healthy and sustainable you* (BBC).

Clean Eating is situated in this analysis in relation to other cultural groups that share some of the same cultural schemas (Quinn 1987), including schemas relating to simple living, raw food, veganism, and fitness. I also investigate the recasting of religious schemas within the movement, including the notions of sacredness and purity (Douglas 1966).

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Pragmatics and anthropology: The Trobriand Islanders' ways of speaking

Gunter Senft

MPI for Psycholinguistics, Netherlands

Abstract

In the 1920s, Bronislaw Malinowski – in the tradition of Herder and Humboldt and based on his experience during his field research on the Trobriand Islands – pointed out that language is not only an instrument of thought, but first and foremost a tool for creating social bonds and accountability relations in more or less ritualized forms of social interaction. Language is a mode of behavior and the meaning of an utterance is constituted by its pragmatic function: it can only be understood in relation to the context in which it is embedded. The rules that guide communicative behavior vary immensely in different cultures and have to be learned to achieve communicative competence within a specific speech community. This learning results in the understanding of how the speakers structure, pattern and regulate their ways of speaking. Malinowski's ideas had an increasing impact in anthropology and linguistics – especially in pragmatics – and led to the formation of the subdiscipline “anthropological linguistics”. This paper presents three observations of the Trobriand Islanders' attitude to their language Kilivila and their actual language use in social interactions which I made during my fieldwork on the Trobriand Islands. They illustrate that whoever wants to research the role of language, culture and cognition in social interaction – be it linguist or anthropologist – must know how the researched society constructs its reality. Researchers need to be on ‘common ground’ with the researched communities, and this common ground knowledge is the indispensable prerequisite for any successful research on language, culture and cognition manifest in social interaction.

The conceptualisation of death among the Tamil Hindus

Thilagavathi Shanmuganathan

University of Malaya, Malaysia

Abstract

Death is an inevitable part of life and the correlation between life and death are found in Hindu religious texts. The talk of death is considered taboo in the Chinese culture but for the Hindus, death is transient and one seeks to prepare for that phase of one's journey on earth. The topic of death is discussed in various texts but mostly in the Garuda Purana, a book that is considered taboo to be kept in the house, and only to be read during the passing on of a dead family member. Most of the Vedic texts have been translated into English, and in the past thirty years, a renaissance of knowledge sharing has emerged with Sanskrit verses transliterated and commentaries made in English. These commentaries, in both text and spoken forms, shared the Hindu philosophy of life and death. Death does not only refer to physical death, but the concept of impermanence - death of a phase of life and death of a belief due to changes assumed by the individual ego. It is believed that the Lord of Death, *Yama* would come and 'invite' the chosen mortal to move on to a destination that befits one's *punya* (deeds). While no one knows when that time would be, Hindus are taught to observe deeds and duties according to the phases of one's life. The destination referred to as 'heaven and hell' exists as *loka* (destinations), which are also impermanent. The current study draws its input from commentaries by a 'realized guru' of the Chinmaya mission, during religious classes (*yagna*) and two separate focus group discussions. Based on the analytical framework of Cultural Linguistics, the cultural schema highlights the notion of impermanence, with reference to space (heaven, hell and earth) and time (upon death, passage after Death and rebirth). Death is not a final state but believed to be the birth of another journey. The cultural conceptualisations of the Hindus refer to those who leave the physical body as having embarked on their journey to 'reach the Lord's lotus feet'. It is believed that the individual's deeds are the salvation to achieve liberation (*moksha*). However, one's *karma* (actions in the past life) and *phala* (result of one's action) decides whether one attains liberation or is given another opportunity through rebirth to try and reach

moksha. The study also captures the cultural metaphors associated with the traditional Hindu worldview particularly BIRTH AS THE BEGINNING OF DEATH and GIVING BIRTH AS RESURRECTION. These worldviews discuss the concept of impermanence which is realized through the language constructs that are associated with birth and death and the necessity for procreation and the risks women go through during childbirth. Such worldviews are found in daily conversations, where the usage of the metonymy related to body parts such as DROPPING ONE'S HEAD or CLOSING ONE'S EYES are recognised as referring to the seat of Death.

Keywords: Cultural schema, death, impermanence, metonymy, rebirth, Tamil Hindu

Cultural Linguistics and religion: The case of sacredness in Aboriginal English

Farzad Sharifian

Monash University, Australia

Abstract

Traditionally, linguistic research focusing on religion has taken a sociolinguistic perspective (Omoniyi & Fishman, 2006; Samarin, 1976, 1987; Sawyer, 2001a, 2001b; Sawyer, & Simpson, 2001). The sociolinguistic approach regards religious language as the end product of the intersection of a number of different language variables within the context of human religious experience (Samarin, 1987). For Cultural Linguistics, spiritual systems such as religion embody particular worldviews or systems of conceptualising the world, life, death, morality, creation, the life hereafter, fate, etc. The aim of this keynote presentation is to offer an example of the analysis of language and cultural conceptualisations of spirituality from the perspective of Cultural Linguistics. In particular, it reveals how the analytical tools of Cultural Linguistics (i.e., cultural category, cultural schema, and cultural metaphor) can be applied to the case of Aboriginal English discourse relating to Spirituality and Sacredness, conceptualisations which relate to many aspects of Aboriginal peoples' lives, including their identity (e.g., *I received a sacred name from my mother and that sacred name has stayed with me ever since*). A significant area of intercultural miscommunication between Aboriginal and non-Aboriginal speakers relates to conceptualisations of the Spirituality and Sacredness which characterizes the worldview of Aboriginal speakers. Drawing on cultural conceptualisations of the Dreamtime, Aboriginal speakers categorise certain aspects of the environment (e.g., hills, rocks, waterholes, trees, plains, and lakes) as 'Sacred'. Non-Aboriginal speakers who do not have access to such conceptualisations often label them "myths", an expression that can in some cases be denigrating and which does not capture the full force of the sacredness of these sites. A particular feature of Aboriginal English that deserves an in-depth analysis from the perspective of Cultural Linguistics is the use of analogies that are culturally

familiar to non-Aboriginal speakers (e.g. church, bible, university, library) in order to convey the immeasurable symbolic importance that various aspects of Aboriginal cultures (e.g., Sacred sites) have to Aboriginal speakers. Examples of such usage are the use of various aspects and elements of Christianity (*Our Bible is getting ripped apart*). Overall, the language around Sacredness and Spirituality is a major source of cultural difference between Aboriginal and non-Aboriginal Australians and as such the results of an in-depth exploration of these domains could significantly facilitate intercultural understanding and communication between these groups of speakers. Overall, the analysis of the Aboriginal English data reveal the robustness of the analytical framework of Cultural Linguistics for research on language and spirituality.

Interdisciplinarity, multiple methods and reflexivity in the cultural linguistic laboratory

Christopher Sinha

Hunan University, China

Abstract

Cultural psychologists view cultural variation as providing “natural laboratory” environments for investigating both variation and constraints on variation in the human mind and human development. They borrow ethnographic methods from anthropology, and experimental methods from psychology. However, it has long been recognized that the use of converging methods, although powerful and often highly productive, can also lead to problems of “uneasy fit”. Not only do proponents of quantitative methods frequently denigrate qualitative methods (and, rather less frequently, vice-versa); but also such converging methods may actually produce diverging (and puzzling) results. Part of the problem, it is recognized, is that the very notion of replicability in experimental method is antithetical to cultural comparative field research. The “same” experimentally controlled situation (materials, instructions, procedures) will have different meanings in different cultural contexts. The recognition of this by cultural (and developmental) psychologists in the 1970s prompted the methodological call by Michael Cole and others for *ecological validity*, and the recognition that experiments are social encounters, not scientific “neutral ground”.

Cultural linguistics draws on the same methodological toolkit, but adds to it the concepts and methods of anthropological linguistics, corpus linguistics, descriptive linguistics and linguistic typology. Although multi-methodological research is common and recognized as a necessity, I will argue that there has been insufficient discussion of methodology at the “theory of method” level, particularly in relation to the question of whether “ecological validity” in “table-top” experimental design goes far enough. I will emphasize the importance of interpretive reflexivity in socio-cultural linguistic research, and discuss anthropologist Michael Herzfeld’s notion of “cultural intimacy” and its implications for field researchers.

Event-based time intervals in three indigenous languages of Brazil

Vera da Silva Sinha

University of East Anglia, United Kingdom

Abstract

Concepts of time in indigenous languages of Brazil, and the relationships between the conceptual and linguistic domain of time and other domains, including space but also the domain of thought and perception, have not previously been comprehensively researched. This research investigated the way in which concepts of time are motivated and expressed in the languages and cultures of three indigenous Brazilian communities: Huni Kuĩ, Awetý and Kamaiurá. The focus of this communication will be the lexicalisation and indexicalisation of time intervals and temporal landmarks, focusing on three domains: life stages, times of day and seasons. The research used a combination of methods that varied from structured elicitation and comprehension tasks to open-ended questionnaires and interviews. Ethnographic information and observations of traditional time reckoning practices were gathered. There are no lexical translation equivalents for 'time' in any of these languages, and no names for days of the week, months of the year, year or month. This result is consistent with our previous study of Amondawa (Sinha et al. 2011). In these cultures, time is not organised and expressed metrically but is event-based (Silva Sinha et al 2012). The event-based time intervals are indexicalized by environmental happenings (water level, cool breeze, bird and animal songs), celestial bodies (sun, moon and stars) and activities. I also report the metonymic and metaphoric sources for conceptualizing past and future in these languages.

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A river runs through it - specific expressions of spatial relations/orientation in the Uralic languages of Western Siberian river valleys

Katalin Sipőcz, Bernadett Bíró & Sándor Szeverényi

University of Szeged, Hungary

Abstract

The geographic, natural environment of a community can determine the development of specific linguistic means of movements, directions and orientation inside this environment (e.g. Heine 1997). In some Uralic languages - namely the Ob-Ugrian languages (Khanty and Mansi) and Selkup, the only South Samoyed language still spoken today - the expressions of spatial orientation were greatly influenced by the geographical environment: the Taiga of Western Siberia, where their traditional way of life has been determined by the rivers. The rivers and the water basically determined their world view as well.

The Khanty, Mansi and Selkup languages are spoken in Western Siberia at the river Ob and its tributaries. These languages are highly endangered, they are threatened by the process of language shift to Russian, almost all of their speakers are bilingual.

There is an adverb/preverb pair in all three languages that expresses special spatial orientation. These pairs have different etymology, although they bear the same functions/meanings.

The main uses are the following:

1. Khanty *NIK*, Mansi *NAALUW*, Selkup *KARRÄ*:

‘down to the river’, ‘from the inner part of the house/room to the door’, ‘to the fire’, ‘down from the hill’

2. Khanty *UTE*, Mansi *PAAGH*, Selkup *KONNÄ*:

‘up to the shore’, ‘to the inner part of the house/room’, ‘from the fire’, ‘up to the hill’

The aims of our presentation are :

1. to analyze the cultural and cognitive background of the above mentioned system of spatial orientation partly based on former research (Csepregi 2009, Honti 2006);
2. to present new data from newer language corpora and to investigate the possible Russian influence;
3. to search similar phenomena from other languages of the area (Paleosiberian, Manchu-Tungusic languages).

The results of our investigation can be summarized as follows:

1. The spatial system is in correlation with the traditional way of life of the indigenous peoples of Western Siberia. The source concepts of the system is connected to the rivers and the dwellings, namely the ancient cave flats on the upper part of the river bank.
2. The strong Russian influence has not made decisive changes in this spatial system.
3. The system of these spatial words is an areal feature of the investigated languages. It can be seen from the fact that it is absent from the closest relative languages of Selkup (Nenets, Enets and Nganasan), whereas similar systems are used in several Manchu-Tungusic and Yeniseian languages. The speakers of the Northern Samoyed languages represent the nomadic herding way of life of the Tundra, while the speakers of the neighbouring non-Uralic languages are closer to the Ob-Ugric and Selkup people regarding their lifestyle.

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Observations on specific culture-bound pragmatic strategies of teasing in an interlanguage situation

Dóra Sitkei

Eötvös Loránd University, Hungary

Abstract

This presentation introduces the interlanguage realization of the speech act of teasing in the performances of Polish L1/Hungarian L2 speakers (who are at least at the B1 level in Hungarian) (N=85) in comparison with the regular realization of this speech act in the performance of Polish L1 (N=30) and Hungarian L1 speakers (N=40). The research participants answered a simplified version of a discourse completion test (DCT) consisting of a possible teasing situation. The observed response strategies had specific characteristics related to their culture-bound semantic-pragmatic features.

Teasing is a device to manage social relationships. In the examined situation, the speaker told an unbelievable, boastful, cheeky story about his/her (unmerited) success at the expense of the hearer, a fellow university student (as a teasing trigger), to which the hearer reacted in a wide range of ways from being hurt or angry to being amused by the story and finally responding in a humorous way.

Our research revealed that specific pragmatic strategies appeared in the utterances of each speaker group, determined largely by the L1 of the speakers. These strategies tally with the hearer's psychological reactions expressed linguistically and influenced by his/her cultural background.

The following common pragmatic strategies appeared in each group: (1) focusing on the implausibility of the heard information, the research participants tried to find an explanation based on a variety of assumptions or (2) they supported the boast.

Specific pragmatic strategies in the utterances of Polish L1 speakers (incl. interlanguage utterances as well) were present as follows: (1) the expression of the true feelings of the speaker, e.g. accusing the interlocutor of lying (cf. 'confrontational' style as mentioned by Wierzbicka 2003) and (2) the expression of congratulations.

Hungarian research participants responded in a way that did not confront the speaker to the extent seen among Polish L1 speakers; in this regard, they ‘let him/her go’. Congratulations could not be observed either.

The examined situation took place in a friendly atmosphere, and the interlocutor reacted in a way that secured this friendly relationship for the future, as well. In Polish, the confrontational style is a normal interactional step within this framework, while in Hungarian it was not observed. In the interlanguage utterances, the Polish pragmatic strategies were present.

Interlocutors with different cultural backgrounds feel comfortable only when they can manage their social interactions in their own culturally specific way. The transfer of the specific pragmatic strategies into the interlanguage utterances prove the interlocutor’s need, a kind of psychological constraint, to fill certain semantic-pragmatic slots (cf. Beebe, Takahashi & Uliss-Weltz 1990).

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**The word is not yet wrong enough:
On the Indigenous grammar traditions behind teaching and learning
Australian avoidance languages**

Stef Spronck

University of Helsinki, Finland

Abstract

In traditional Australian Aboriginal cultures the use of speech styles is inherently defined by the kinship relations between the speech participants involved. A prominent example of kinship conditioning language use is formed by communication between ‘avoidance relatives’, often a classificatory son-in-law and mother-in-law. Several authors have reported the existence of extensive registers, or ‘avoidance languages’, that are used when an avoidance relative is either addressed or within earshot (Harris 1970; Rumsey 1982; Hiatt 1984; Dixon 1990; Laughren 2001; Fleming 2015). Avoidance languages are characterized by displaying a large degree of lexical replacement with respect to the respective ‘standard’ language, but often also contain irregular grammatical features and idiosyncratic voice quality properties.

While avoidance languages have been rightly discussed in the context of language ideology, where they illustrate the Australian Aboriginal view of language as inherently performed and socially embedded (Silverstein 1979), they also point to an aspect of Indigenous language use that has so far been largely ignored in the discussion. Since avoidance languages are often necessarily learned at a later age, they are part of an Indigenous language pedagogy that contrasts with Western language education, but at the same time exemplifies explicit metalinguistic instruction about prescriptive word and grammar use that is not often associated with unwritten Indigenous languages.

In this paper I introduce data from a newly described avoidance register in the Australian Aboriginal language Ungarinyin (Author and Rumsey, in prep). I discuss the features of this register, what these suggest for metalinguistic language instruction within the Ungarinyin speaking

community, and the possible implications of Indigenous grammar traditions as illustrated by Ungarinyin avoidance language pedagogy for Cultural Linguistics.

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Conceptualizing *SHAME* in Old Romanian: A cultural and historical semantic analysis

Gabriela Stoica

University of Bucharest, Romania

Abstract

The presentation deals with the conceptualization of a social-moral emotion, *rușine* [*shame*], in Old Romanian (the 16th-the 18th centuries), pointing out its specific and salient features, culturally and historically dependent. Within an integrative theoretical and methodological framework (combining elements of cultural linguistics, Sharifian 2011, 2017, cognitive lexical semantics – the componential approach, see Scherer 2005; Fontaine/Scherer/Soriano (eds.) 2013 –, as well as of cultural anthropology and sociology of emotions (see Russel 1991; Kitayama/Markus (eds.) 1997; Kemper 1978; Tangney/Fischer (eds.) 1995; Lewis 2008; Stets/Turner (eds.) 2014), we shall tackle the patterns of conceptualizing *shame*, delineating the prototypical feature profile, together with its contextual variation, as highlighted by the counterpart lexicalization.

The basic theoretical premise is that emotions represent complex cognitive and cultural phenomena, linguistically encoded, diachronically and diatopically variable, according to the broader historical context. *Shame* in Old Romanian represents an exponential case, being one of the most frequently instantiated, hypercognized emotion.

Shame is a *self-conscious emotion* (Haidt 2002), whose elicitation depends on certain cultural variables, such as the interdependent/independent construal of the self, the hierarchical/egalitarian social structure, the predominance of the collectivism/the individualism dimension etc. Its conceptualization and (verbal and non-verbal) expression are directly shaped by the societal (moral and behavioral) norms of a certain cultural setting & community.

The corpus data and the contextual-semantic analysis of the words designating *shame* in Old Romanian bring forward a complex componential grid, contextually overlapping or associating *shame* with *fear*, *shyness*, *modesty*, *humiliation*, *respect*, *dishonor*, *sadness* or *anger*. According to Kemper's typology (1978), three facets of shame are mainly instantiated: *situational shame*,

narcissistic shame, and *deferential shame*. This diverse representation of *shame* is mainly triggered by the variation of the *eliciting event* parameter, culturally and historically dependent, involving the violation of a social or moral norm, and, consequently, entailing the collective discredit and the in-group sanction.

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Identity and self-stereotypes of active Esperanto speakers

Ida Stria

University of Warsaw, Poland

Abstract

Current research on the linguistic worldview (as a notion developed by the Polish Ethnolinguistic School of Lublin with basic concepts described by the main creator of the school Jerzy Bartmiński; henceforth LWV) is focused on natural ethnic languages. This paper assumes that Esperanto – even though it is a deliberately constructed international auxiliary language – is developing in a natural way (see Stria 2015).

Esperanto has a large community, which makes it a living language with a number of native speakers (Fiedler 2006, 2012; Wandel 2015) and probably the only planned language with fully developed original literature, corpora and dictionaries. These two facts allow for analyses of its system data and for taking into account different levels of language, i.e., vocabulary, idioms, morphology and syntax as proposed by Bartmiński (2012) and in the project EUROJOS (2008).

This paper presents results of studies conducted so far on the LWV of advanced Esperanto speakers (Koutny 2010; Stria 2016) with its focus on self-stereotype and identity. Moreover, based on an analysis of the collected linguistic data, cultural conceptualisations of WE/US and OUR of active Esperanto speakers are presented. The study takes into account several types of material: corpus, dictionary and questionnaire data. Findings drawn from the data confirm the view of Bartmiński and Chlebda (2008: 13) that communal identity manifests itself in a common reference base, here in frequent referring to the language and its creator.

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Reconstructing cognitive maps in Renaissance texts: A diachronic cultural linguistics perspective

Martin Thiering

Max-Planck-Institut für Kunstgeschichte, Italy & TU Berlin, Germany

Günther Görz

FAU Erlangen-Nürnberg, Germany & Max-Planck-Institut für Kunstgeschichte, Italy

Tanja Michalsky

Max-Planck-Institut für Kunstgeschichte, Italy

Klaus Geus

Frei Universität Berlin, Germany

Abstract

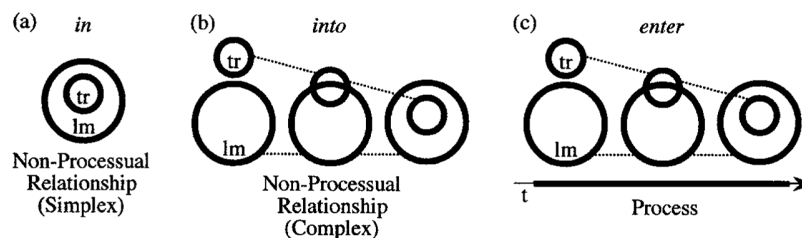
“Mapping is a hot topic in different fields, but still there is a lack of a shared methodology to approach various problems concerning mental, historical and actual maps: How and why do humans use maps to create, store and measure spatial knowledge? How do we deal with historical maps and/or their counterparts in verbal descriptions?” This paper tackles these questions directly in presenting a methodology based on *mental space* and *mapping theory* and *common sense geography* approach.

This case study aims for a detailed cognitive semantics analysis of the detailed historio- and geographical descriptions in Biondo's *Italia Illustrata*. It also presents various mapping processes that operate to build and link mental models and is thus embedded in a cognitive historiography approach. This approach is guided by cognitive semantic analysis based on visual perception and mental space theories. In addition, computational linguistic methods are applied for the semi-automated text analysis.

The following selected cognitive semantic parameters serve as bottom-up heuristics in analyzing mapping processes based on textual cues or "verbal descriptions":

1. Path: source-trajectory-goal (Caesar_{source} marches into_{trajectory} the city_{goal})
2. Toponyms (buildings, bridges, churches, fountains, walls, streets, squares, gates, memorials, sites, temples etc.); topological relations: inside/outside, connected/disconnected
3. Landmarks (hill, region, river, forest)
4. Frames of reference (relative, intrinsic, absolute)
5. Gestalt principles based on trajector[figure]–landmark[ground] asymmetry
6. Geometrical object classifications and properties: size, scope, shape of objects
7. Distances (proximal, medial, distal)
8. Perspectives: bird's- and frog-eye, vectorial, hodological

The cognitive semantics framework and the computational linguistics tools reveal an intricate and detailed network of implicit knowledge structures of mental spaces. A case in point is a diagrammatical description of a cognitive semantic analysis of English spatial locatives:



Space builders like English *into* and *to enter* are mental motion processes between a trajector and a landmark unfolding in time (t). Encoding a change of location (trajectory) is a cognitive mapping process including source_x-trajectory_t-goal_y constructions. All of the simple viewing arrangements in the next diagram indicate different viewing and mapping processes.

The diagrams indicate processes of a trajector's event or the focus on a container, e.g., a room/place (= small-scale) or a region/area (= large-scale). The real and rather fictional or metaphorical depictions of spaces are analyzed and modeled besides the historical facts about places and environmental conditions and specifics presented in the text, but also in actual maps.

Based on digital annotation and parsing techniques from computational linguistics and referring to the meta-language as developed in cognitive semantics, this project shows the intricate and detailed network of cognitive maps in the *Italia Illustrata*. Spatial coordinate systems such as spatial frames of reference, geometric relations and various trajector-landmark asymmetries are delineated specifically.

Cooking verbs and the cultural conceptualization of cooking processes in Japanese

Natsuko Tsujimura

Indiana University Bloomington, United States

Abstract

Food and foodways in general are very culture-specific not only in the type of food one consumes but in the language that is used to describe food tastes and cooking methods. One classic area of discussion regarding linguistic variation stemming from diverse ways of cultural conceptualization has to do with the lexical field of cooking terms and taste descriptions, as was developed by Adrienne Lehrer's (1969, 1972) seminal work.

Lehrer's examinations demonstrate that cooking verbs in a language are highly structured and are subject to linguistic analysis. Meanings of the cooking verbs can be dissected, and semantic components—likened to distinctive features in phonology—can be considered relevant to capturing similar and different meaning characteristics among each other. Examples of components include [+/- Liquid] (use of water), [+/- Direct] (use of direct heat), [+/- Vigorous] (vigorous vs. gentle cooking action), and [+/- Long Time] (long vs. short cooking time). Combinations of these components lead to semantic relations like hyponymy, synonymy, and incompatibility, further organizing such terms into a coherent taxonomy of cooking verbs. The highly systematic organization of the cooking vocabulary in a language has been instrumental in explaining that parallel semantic relations are maintained when the vocabulary of the field of cooking—such as boil [+vigorous action] vs. simmer [-vigorous action]—is metaphorically extended to another semantic field like the domain of emotional states (e.g. describing rage by boil and suppressed anger by simmer).

On the other hand, Lehrer's comparison of cooking terms among nine languages makes it clear that the nature of semantic components is not uniform across the languages. Instead, the types of semantic components that are subject to linguistic analysis and the way in which they are internally organized depend crucially on how cooking methods are individually and collectively

conceptualized into the cooking vocabulary based on the particular culinary tradition of the culture and the society. For example, Japanese has a verb *taku* specifically for cooking rice: it describes a combined process of boiling followed by steaming.

By comparing Japanese cooking verbs with English counterparts, I foreground intriguing ways in which the cultural conceptualization of food preparation is in tandem with general linguistic concepts and language-specific linguistic mechanisms. Building upon Lehrer's (1972) analysis for Japanese but further revising it, this paper will showcase relevant aspects of a culturally constructed conceptualization of food preparation in Japanese culture. Interestingly, the comparison of the two languages appears to result in a relatively meager inventory of cooking verbs in Japanese compared to English, possibly contrary to an opposite expectation given Japan's long and rich culinary history. However, I will discuss that while Japanese may have a more limited number of cooking verbs in which semantic components are lexicalized (or incorporated), the language makes available other linguistic tools that detail the cooking process. Included in those tools are frequent use of mimetics (onomatopoeia) and compounding. These additional mechanisms help maintain the broad range of fine-grained descriptions pertinent to the cooking process, while simultaneously keeping a culturally constructed conceptualization of food preparation.

Cultural conceptualisations of shame in conflict scenarios

Paul Wilson

University of Lodz, Poland

Abstract

The present paper presents a framework upon which to compare and contrast individualistic, honour and face cultures on the basis of conceptualisations and language pertaining to shame in conflict scenarios. Specifically, it is based on the premise that one responds to the social threat inherent in such shame contexts by active opposition (*fight*), withdrawal or avoidance (*flight*), and inactivity (*fright*) in a similar way to fear responses that are elicited in the presence of physical threat (McDonald & Leary 2005). When one considers the interplay between the three defence mechanisms and the conceptual structure of shame within the cultures of individualism, honour and face, one can appreciate the influences that determine which particular defence response is salient in different social contexts. The relatively more negative, hurtful nature of individualistic shame, which arises from the threat that this emotion poses to one's self-concept as a successful, autonomous individual, suggests that *fight* in particular is likely to be a salient response to the imminence of this social threat in conflict scenarios. The withdrawal that characterises the *flight* response is less likely to be a salient feature of shame concepts in honour cultures as this would be deemed as dishonourable. The self-defence response of *flight* is likely to be more salient than *fight* and *fright* in shame concepts pertaining to face maintenance in face cultures because it is characterised by a variant of shame that is perceived as less imminent as it is associated with pro-social values in the wider social sphere and is less negative, hurtful and humiliating.

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The magic of menstrual blood and other charming body fluids: Cultural conceptualizations in a transhistorical and transcontinental perspective

Hans-Georg Wolf

University of Potsdam, Germany

Abstract

The viability of Cultural Linguistics and cognate approaches to capture cultural conceptualizations in individual languages and varieties (especially of English) has been amply demonstrated (see, Sharifian 2017, for an overview; and, e.g., Callies & Onysko 2017; Wolf, Polzenhagen, & Peters 2017 for recent publications). Most, if not all, of these studies have a) taken a synchronic perspective and b) focused on specific, intracultural conceptualizations. In my talk, I would like to look at a cluster of cultural conceptualizations that have been found to exist in different historical periods, in different languages, and on different continents. The case in point is cultural conceptualizations pertaining to magical practices related to menstrual blood and other body fluids. The core conceptualization MENSTRUAL BLOOD IS A MAGIC LOVE POTION – and to a lesser extent, URINE IS A MAGIC LOVE POTION – has been found in Italian in the early modern period, in the folk beliefs of former slaves in the U.S., and exists at least in West African English and Bahasa Indonesia today. This existence of this conceptualization in different historical periods, in different languages and geographic regions, raises the challenging questions of its motivation, and, more generally, the “flow of cultural conceptualizations.” While these questions will be pursued in my talk, the main focus will be on an elaboration of the conceptual network of body fluids and love magic, as expressed in some varieties of English.

Reflective writing as a way to assess intercultural competence

Chiuhui Wu

Wenzao Ursuline University of Languages, Taiwan

Abstract

Foreign language education has shifted from merely learning a new language to becoming interculturally and communicatively competent (Gu 2016). Considered the fifth skill in language acquisition, *Intercultural Communicative Competence* (ICC) is becoming the core element of foreign language curricula (e.g., Bennett, Bennett, & Allen 2003). Students cannot truly be proficient in a language until they have mastered the cultural context in which the language is spoken. Ideally, competent intercultural speakers would be able to critically perceive their own culture and the different cultures in which the target language was being spoken. In reality, however, assessing intercultural communicative competence (ICC) using a holistic measure that reflects the essence of ICC is challenging due to the complex nature of its constructs (Sercu 2010).

Teachers of English-as-a-Foreign-Language (EFL) often find it challenging to assess intercultural communicative competence (ICC) in their students. This study maintains that reflective writing as an expression of students' lives and perceptions of social reality can be useful data for assessing ICC. Using Byram's (2009) ICC model and an adapted version of the Association of American Colleges and Universities' *Intercultural Knowledge and Competence Value Rubric* (2010), this study evaluated four EFL college students' ICC through self-reflection writing on intercultural incidents.

The current study proposed that writing as an expression of students' lives and perceptions of social reality was one of the most effective ways to measure ICC. In other words, students' writing can reflect their levels of ICC when reporting a particular incident or experience, since reflective writing is grounded in communication, inquiry, and investigation of self (Byram 1997). Furthermore, ICC can be assessed through writing if students are given the opportunity to interpret their experiences with their own arguments and make conclusions (Byram 1997).

The findings indicated that interculturally competent students focused more on describing values and beliefs hidden within the target culture; the norms and mores that are not visible cultural artefacts. The findings suggested that the adapted rubric used to assess students ICC in this study, may benefit teachers when assessing students' levels of interculturality.

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