

27th Aug.

Plenary Session

Hua Bei Hotel

Heterogeneous Knowledge. Trends in German discourse analysis

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Germany

If discourse is defined as the social production of meaning, there has been a long tradition of discourse analysis in Germany. Thus, philosophers and practitioners in the hermeneutical tradition have always conceived of society as a meaningful whole. However, only in the last 10 years has discourse analysis become the label for an interdisciplinary debate at the crossroads of language and society. It was the reception of Michel Foucault that has provided the theoretical umbrella for various tendencies in the social and human sciences. Against the background of the more established discourse traditions in France and the U.S. (i.e. interactionism/pragmatism and (post-)structuralism), a number of points may testify to the intellectual hybridity of the German debate. More than interactionists, German discourse analysts tend to go beyond the study of local situations of face-to-face interactions. Less than their French counterparts, they investigate “big” political questions of national public sphere by means of large press corpuses. Many German discourse analysts work on knowledge discourses produced and circulating on an uneven institutional terrain. These discourses are heterogeneous in that the knowledge production process takes place on different levels and involves different actors with their different logics and rationalities. While these approaches typically highlight the great diversity of meaningful activity, they critically interrogate the idea of discourse as pure textuality and static homogeneous corpuses. In this paper, I will attempt to map the German debate about discourse analysis by making the case for heterogeneous knowledge discourses.

27th Aug.

Plenary Session

Hua Bei Hotel

The Dialogue of Co-Existence, Solidarity and Sustainability

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Denmark

The paper presents a conceptual frame that makes the development of healthy transnational discourses possible. It contributes to a sustainable future for humanity in all its diversity and creates sensitivity in regard to the carrying capacities of the multitude of cultures and environments.

The conceptual frame is concerned with clarifying of the constitutive conditions for linguistic communication in everyday and scientific discourses.

In order to contribute to the discussion of the needs and norms for conducting intercultural and international communication (cf. the conference program) we present a part of our dialectical theory of languaging and communication. We present two models - The Core Contradiction Model and The Semantic Matrix – and nine principles:

1. Our tradition is dialectical – related to e.g. Taoism, Holism, and Systemic theory
2. Our dialectical theory is a multicultural theory because of the core contradictions, i.e. each contradiction presents a cultural polarity & plurality
3. All cultures of the world are necessarily interrelated because everything is interrelated and interdependent
4. Any society/nation/state of the world is multicultural in vital aspects because it is constituted by the nine core contradictions
5. Every culture and environment have three dimensions, a social, a mental and a physical dimension
6. Our discourse model implies three persons (1st , 2nd and 3rd person) and the situation and the environment.
7. Transcultural discourses are possible because all of us share vital identities and identifications: Similarity
8. Transcultural discourses have to articulate the fact that all of us in vital respects differ from each other : Diversity
9. Our semantic matrix reflects the semantic capacities of a person. All of us have to develop our own and the other's semantic competence during learning semantic qualifications. Ecological imagination and transnational communicative competence is important to develop in the local and global multicultural interaction.

An impressive example of transnational common praxis was produced in relation to the climate change conference - COP 15 - in Copenhagen. An editorial calling for action from world leaders on climate change was published December 2009 by 56 newspapers around the world in 20 languages including Chinese, Arabic and Russian. The text was drafted by a Guardian team during more than a month of consultations with editors from more than 20 of the papers involved. It is an example of a Dialogue of Co-Existence, Solidarity and Sustainability.

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Plenary Session

Hua Bei Hotel

‘Orientalism’ as an ideological battleground: lessons from Revolutionary Russia

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U.K.

While the work of Edward Said has had a salutary effect in exposing and combating the imperial biases of some academic discourse in the West, the tendency to treat such a diverse range of European writing on the orient as partaking in a unified discourse called ‘orientalism’, which has supposedly remained consistent and remorseless since the rise of Greek tragedy, has proven much less productive. Said has been taken to task by, *inter alia*, Aijaz Ahmad and Irfan Habib for sacrificing a number of important historical specificities in making this construct called ‘Orientalism’ and this has been exacerbated in the work of those followers of Said such as Robert Young, who have developed the Foucauldian aspects of Said’s work. This paper discusses the problems of such an approach and argues for a treatment of oriental scholarship not as a unified discourse, but as a field of force within which different conceptions of the world, arising on the terrain of civil society, have contended throughout its history. Colonial ideology can here be seen jostling with modern democratic ideas, nationalism, socialism and other conceptions, sometimes forming eclectic and internally contradictory combinations, but also at times resulting in sharp polemics, polarization and even battles between apologists for, and opponents of, empire. It will be shown that the emergence of democratic ideas, anti-colonial movements, the labour movement and socialist organizations have transformed oriental scholarship more than once, and will do so by examining the work of scholars concerned with non-Europe either side of the 1917 Russian Revolution.

Discussion will focus on the schools of Russian philology that questioned the Eurocentric biases of much European scholarship about non-Europe and pioneered a study of the historical interaction between and mutual influences of the different languages and cultures within the empire. These scholars advocated a drastic change in Tsarist nationality policy aimed at bringing different nationalities together through spiritual or psychological ‘fusion’ on the basis of ‘common civil society’ that encompassed Russians and the ‘natives’. While this notion of unity and fusion was explicitly one that scholars held to be compatible with the preservation of ethnic, linguistic, and religious pluralism, the Tsarist state adopted the ideas piecemeal, seeking to strengthen imperial rule. As a result some significant scholars increasingly sympathized with the incipient indigenous movements against colonialism and indeed with the growing left-wing currents within Russia itself. This perspective was radicalized by the onset of the First World War and the Revolution, and scholars such as Nikolai Marr and Evgeny Polivanov became important supporters and indeed shapers of early Bolshevik policies towards the former colonies of the Russian Empire.

The resulting policy of *korenizatsiia* or ‘nativisation’, which sought to develop the languages and cultures of formerly oppressed national groups so they could achieve equality with Russian, for a time, gave this radical scholarship institutional form.

While the Stalinist degeneration of the Revolution destroyed the progressive policies, a critique of the entanglement of imperialism and philological discourse about non-Europe, which anticipated the most valuable aspects of Said’s critique, emerged in the late 1920s and early 1930s. This will be outlined, its possible influence on Said’s work will be considered, along with lessons for the development of critical scholarship about the entwinement of scholarship and power today.

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Plenary Session

Hua Bei Hotel

Homeless Brazilian migrants: discourse and multicultural identity

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Brasil

Part of a larger research project, sponsored by the CNPq, on identity and subjectivity, this paper is theoretically based on discourse theories – particularly on Michel Foucault’s work. Identity is nothing but the illusion of an ego that sees itself as entire and consistent, while actually constituted by fragments and contradictions. Aiming at presenting partial results concerning a research on identity construction of homeless Brazilian migrants – people from other regions living in São Paulo, we seek to understand some of their representations about themselves and the other. Twenty-five interviews were analysed, after being audio-registered and transcribed. Social exclusion allows the emergence of parallel societies or groups developing hybrid language-cultures, hybrid identities. Even though Brazilian homeless people keep some old values and habits, in the street they develop others, to survive without family, friends, money, documents, work, in an unknown state and city where they find no place. Their narrations are observed in some aspects that we call ‘skins’: house, clothes, friends, body and family. Their speech is taken as narrative portraits concerning their life, their thoughts, their personal history, how and why they live in the streets - memories made from reality and fiction, a story built by their own experiences, their suffering, their personal impressions. The interviewees’ speech points to a contradictory and heterogeneous identity: they use the third person of the verb to speak about life, as if they are not concerned, mainly when they refer to violence, drugs, alcohol, prostitution, discrimination, reinforced by the migration. When they narrate some daily activities, they use the verbs and possessive pronouns in the first person. Modal verbs and other forms of modalities are considered in order to understand the discursive positions that they assume as disregarded, depreciated and, at the same time, unfair “citizens”, in a multilingual and multicultural context.

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Plenary Session

Hua Bei Hotel

Language-in-Education Policies as Multicultural Discourses

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Language-in-education policies frequently assert that they are concerned with the intercultural, often expressed in terms of intercultural understanding or intercultural sensitivity. Such policies are articulations of particular discourses which frame the intercultural in particular ways and shape agendas of practice. This paper will examine language-in-education documents from three contexts to examine how the intercultural is constructed in each. The three contexts examine will cover English language education in Japan, language education for immigrants in Italy and indigenous language education in Colombia. Japanese language-in-education policies concerned with the teaching of foreign languages in Japan construct the intercultural within the framework of a conservative nationalism. Intercultural abilities are seen as ways of articulating Japanese values and positions for an international audience. Italian language-in-education policies reveal a shift from viewing interculturality as an educational goal for all students to one in which interculturality is constructed as being for immigrants. The shift in discourse is from a view of interculturality which sees the ability to live and engage with diversity as necessary for all citizens in response to an increase in linguistic and cultural diversity within the society to a view of interculturality as a way of integrating immigrants into the Italian mainstream. Colombian indigenous language-in-education policy has developed an education approach which integrates indigenous languages and cultures into basic education for indigenous people. While etnoeducación is expressed in terms of indigenous rights, statements about interculturality demonstrate that the intercultural is understood as a form of accommodation to the Spanish-speaking majority in a linguistic and cultural ecology which preserves the hegemony of Spanish. What all three contexts have in common is a discourse of interculturality which represents a mono-directional engagement with diversity in which interculturality provides a resource for accommodating diverse others to the values and expectations of the cultural group which formulates the policy.

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Plenary Session

Hua Bei Hotel

African Languages in the 21st Century: the main challenges

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Prior to independence in sub-Saharan Africa, African languages were stultified and marginalised in the political and socio-economic development process of whatever kind. This is in spite of the assumption that language is the key or at the heart of socio-economic development. Concerted effort to develop languages at continental and national levels in terms of dictionaries and terminologies that has seemingly produced fruit is indeed a milestone in the development of African languages. The question to ask is: After all these efforts can we say African languages are now capable of carrying philosophical and scientific discourse to unprecedented heights, that is, the level to assume that African languages have taken their rightful place in the states and in the world? It is on the basis of the above that this paper attempts to highlight the successes, possibilities and challenges in giving impetus to the promotion and use of African languages in various spheres of activity on the continent.

Aspects to be considered:

1. Duration of colonial rule and decolonising cultures
2. Neo-colonialism and imperialism that led to (a) denigration of languages – shift from the mother tongue to colonial language in my homes (b) Language erosion – language flux – loss of language Socio-economic state of the indigenous people of sub-Saharan Africa and its impact on language revalorisation.

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Plenary Session

Hua Bei Hotel

“By Word of Mouth...and Eye”: Media discourse and conflict escalation in India and Pakistan

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In the course of history language and power have had an inextricable relationship that has enabled the ideological domination of some people/s over others. In our days, conflict management is an essential skill of the expertise of political/military leaders who know that their power to escalate tension has to be parallel to the influence and support of the media. Likewise, often the de-escalation of a conflict can be mainly achieved through the use of language in the press. Escalating conflict through language is a multifaceted phenomenon that unites ideology and language, especially with the help of metaphors, as they are tropes that combine clarity and ambiguity in the discourse of those who want to look “objective” and “impartial” vis-à-vis the defence of an ideal. This paper will discuss the function of language and power in the escalation of conflict in India and Pakistan in December 2008. The study will carry out an analysis of the language of newspapers during the days of the pre-conflict stage (December 27th-31st) between these countries. For this purpose, I will analyse the information appeared on the front pages of four of the most popular English newspapers in India and Pakistan (on-line edition). The aim of this analysis is to assess the role of the written media in the construction of the cognitive scenario of the conflict, and its function in the creation of an ideological basis to justify the ignition of a conflict in their readers. Finally, the paper will discuss the notion of a *lingua franca* as an ideological neutral tool to make warring parties enter a peace negotiation without tactical biases.

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Plenary Session

Hua Bei Hotel

URBAN DEVELOPMENT AND DISCOURSE

Researching the public communication of city development of Hangzhou

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China

In this paper I study urban development from the point of view of discourse and focus on the particular case of city development discourse of Hangzhou, a historical, prosperous tourist city on the east coast of China. Drawing on a locally-grounded and globally-minded, so at once historical and intercultural, framework of discourse studies, I attempt to ascertain and assess what features of public discourse come to shape and consequently impact on the development of the city, and how, by examining the various components, processes and interrelations of the relevant discourses (i.e. configurations of texts and contexts). The data for research are collected from many channels of public communication, ranging from newspapers, municipal documents, web publications, posters to museums. It will be seen, among other things, that in recent decades a popular discourse by ordinary citizens has literally penetrated into and merged with the physical and cultural change of the city, initiating a historic transformation of the erstwhile authoritarian nature of city planning and hence beckoning a democratization of urban development. It will be witnessed, too, however, that, at the same time, a modernist discourse by the city government as well as elite groups fails to conserve local cultural and natural character and identity as expected by the UNESCO guidelines. In conclusion, implications are drawn for the construction and appropriation of urban development discourse especially for cities in the developing world.

Key words: history, public contest, definition, media, municipality, Hangzhou

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Plenary Session

Hua Bei Hotel

**Exceptionalism and Its Foil: American Colonial Discourse on the English
Language in the Philippines**

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Constrained by the values and rhetoric of the democratic ideals born out of their own experience of colonialism, the American colonial enterprise had to find a way to justify their own colonization of the Philippines in 1898. With the discourse of exceptionalism, American colonial officials were able to rationalize why they were occupying a foreign land: they were unlike other colonial powers in the Southeast Asian region whose policies were aimed at keeping the occupied countries in a benighted state. They were exceptional because they were the angels of progress and modernity; they came to liberate and not to subjugate.

The American language policy in the Philippines was indeed exceptional as it was the only language policy in the region that obsessively insisted on the singular place of the English language in Philippine society and insisted as well, ever so cautiously in words but assuredly and decidedly in deed and action, on the demise of the local languages.

In this paper, I examine a variety of sources such as colonial reports, speeches, letters, histories, the essays and literature of Ralph Waldo Emerson and Horace Mann and little-used British colonial government reports from the national archives of Myanmar in order to reconstruct the discourse of American exceptionalism and in particular the exceptionalism of the English language project in the Philippines. In this paper I argue that this myth of exceptionalism was perpetuated principally through the idea that the foil of the modern and democratic American English language project was the feudal British language policy of vernacular education in both Burma and Malaya.

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Plenary Session

Hua Bei Hotel

Pragmatic Steps to an Ecology of the Public Sphere

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Belgium

The social world, and especially at the level of the public sphere (the space that is potentially shared by all or most members of a community), is mostly a world of discourse, a world shaped by language use. From the point of view of linguistic pragmatics (defined as the interdisciplinary, cognitive, social, and cultural science of language use), language use is fundamentally a process of (interactively) generating meanings. This talk will explore what that means exactly in relation to the construction of a public sphere, how publicly accessible discourse (like any other form of discourse) carves out its own lines of vision and thus creates its own context, and what the consequences of this process are for a world that is defined and regularly redefined under the influence of cognitive-cultural and socio-political forces.

An extensive illustration will be taken from the international flow of meaning, as embodied in international news reporting. The case to be analyzed is an edition of the CNN program called 'International Correspondents', dealing with a presidential election in Zimbabwe in the 1990's.

Demonstrating a practical way of analyzing ideological patterns in public discourse at the level of international relations, perceptions, and representations, this paper will show how linguistic pragmatics can be used to reveal (and hence potentially counteract) patterns of dominance as manifested in publicly accessible forms of discourse. In other words, insights derived from pragmatic investigations will be shown to carry the promise of contributing to what could be called 'an ecology of the public sphere'.

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Plenary Session

Hua Bei Hotel

**(Re)Constructing Chinese Cultural and Theoretic Discourse
in the Glocalized Postcolonial Context**

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China

The issue of globalization and culture has become an intellectual fashion, especially in the past decade in both Chinese and international contexts. But on the other hand, the discourse of globalization is resisted by another strong discursive force: localization. As a matter of fact, globalization cannot be realized until it is located in a particular cultural soil. Hence a sort of “glocalization” is practiced as an alternative “extended” modernity in the Chinese context. To us literary and theoretic scholars of non-English speaking countries, what we are most anxious about is the (re)location of our own cultural and theoretic discourse in such a “glocalized” postcolonial context. To the author, when cultures from different countries or nations are more and more homogenizing with the identity of weak cultures more and more obscuring, cultural diversity has also come into being and become stronger and more deconstructive. The present essay will first of all deal with the issue of globalization from a cultural and literary perspective by offering the author’s critical analysis of its positive and negative effect on current Chinese cultural and theoretic studies. Then the reception and popularization of Western critical theories will be touched upon with regard to its metamorphosed practice in the Chinese context. The author holds that cultural glocalization has offered us Chinese theorists a very precious opportunity in which we will offer our reconstruction of our cultural and theoretic discourse beyond the narrow-minded nationalism. In this way, we could make full use of English and promote and even reconstruct Chinese and cultural theoretic discourse in a broader context of glocal postcoloniality.

Key words: globalization, “glocalization”, Chinese theoretic discourse, cultural identity

28th Aug.

Parallel Presentation Session

East blk-6:301

**Rise of Regional Media Industries and Its Threats to US Media Imperialism:
An Analysis in Intercultural Communication Perspective**

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China

The rising media industries of Third world Countries have posed new challenges for US and European media imperialism. It opened a new window for discussions, especially, the impact of regional media on its neighbour countries and on the US media imperialism, as a whole. In this study, it will be analysed that how Indian, Chinese, Korean, Mexican, Brazilian and Nigerian media has put challenges for the media imperialism, which was enjoyed by Europe and United States, in the previous century and as a result how it has developed intercultural awareness among the people across globe. The study will also analyse that how Media conglomerates has changed its policy and now believe on localized strategy. The study will be looked at through the statistical reports. At the end, it will be seen that how this change in media industry has created an environment for promoting a multi-culture world which will not only counter the uni-directional flow of cultural products but will also pave a way for positive dialogues among different cultures and civilizations. This change, at regional level, will help in the process of adaptation, adjustment, cooperation and understanding one another, especially in intercultural communication perspective and can also help in minimizing the 'clash of civilization' view.

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Parallel Presentation Session

East blk-6:304

Cultural and social background of lexical differentiation in some loans

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Russia

The paper focuses on some lexicographical differentiation of some borrowings in Russian and English due to some social and historical changes in the XX-XXI centuries. The way some words are being developed, especially those connected with a person's social status, is of a great interest. Much attention in the paper is paid to the origin of some loans and their semantic shift as consequences of the relationship between humans and their role in society.

While learning foreign languages students are to identify words and phrases and make them into coherent discourse. Much depends not only on the exact meaning of a lexical item but also on their awareness of some changes that might happen to the words in the course of their development. E.g. the word "persona", which originated from Latin "mask", "actor's mask", then "human being", "personality", etc., was lexicalized in Russian as "persona" and "person" in English. The echo of some of its etymological meanings can be found in its modern usage, sometimes in ambiguous redundant collocations like "VIP persona" in Russian.

It is also emphasized in the paper that history and human life are such that ideals of a definite period of time, sooner or later, appear inadequate, because people cannot be inspired by the same ideals indefinitely. The same concerns lexical meaning, its shifts and development. Therefore there exist some lexical units, free or restricted collocations connected with cultural reflection of a situation within a specific historical and social context.

On the basis of introspective analysis some mechanisms of restoration of meaning are identified in the paper, among them associative, contextual and cultural should be mentioned first of all.

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Parallel Presentation Session

East blk-6:304

Journalists' discourse and organ donation: raising audience awareness

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Switzerland

The aim of this paper is to highlight the discursive and narrative strategies exploited by Swiss journalists in newspaper articles in a context within these journalists sustain the organ donation cause (living organ donation vs. cadaveric donation). In Switzerland, hospitals are facing nowadays an important organ shortage with one of the lowest rate of organ donation in Europe. After discussing shortly the context and issue of this public health problem, we will refer to findings related to a longitudinal discourse analysis of 125 articles published between 1997 and 2008 in five major French speaking area daily and weekly newspapers. Considering that organ donation is a consensual and non-adversarial cause for most of the journalists, it appears relevant to underline common pattern of this particular emotional and persuasive communication. Moreover, it seems relevant to understand how emotions are exploited through enunciative postures and storytelling pattern by mainstream newspapers.

Our main assumption is that journalists are bounded to rhetorical constraints and adjust their discourse strategies to the representation they have of their audience. In such context, mainstream newspapers and tabloids are not only focusing on rational argumentation or technical medical aspects, but, in certain circumstances, stressing the human experience of organ donation. In fact, in a contemporary public sphere, within top-down communication from experts and politics are subject to distrust for many citizens, lay's experiences and testimonials are alternative sources enabling to draw the audience's attention and awareness. Thus, episodic frame (Iyengar: 1991) appears to be privileged in the selected corpus, as, through this specific frame, authenticity, exemplarity of individuals' behaviours (proximity of doctors, heroism of patient) become substitute to a more "classical" information discourse based on thematic frame (idem) and facts interpretation or generalization.

Methodologically, we emphasized on how patient successful donation experiences are displayed through some lexical qualifications and on how organ donation stakeholders (doctors, donators, organ receivers and their relatives) are embedded in the scene of action by journalist's articles. Then, we exploited the actantial model (Greimas : 1966) in order to 1) analyse real or thematized actions depicted in these organ donation narrative 2) analyse how these actions and their authors are integrated in repetitive and stable schemata.

28th Aug.

Parallel Presentation Session

East blk-6:303

**What “Would and Could” She Say?
A Discussion of the Discourse System of Lower-Class Women in 13th Century
China**
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New Zealand

This paper analyses the characteristics of the discourse system of lower-class women in 13th century China through a textual examination of the twelve Yuan zaju (variety plays) composed by Guan Hanqing 关汉卿 (ca. 1214–ca. 1307). In each of these twelve Yuan zaju, the leading character is a female role: a widow, a prostitute, a maid, a daughter abandoned by her family, a girl orphan and a nursemaid. These women constituted a distinct speech community in terms of their using language in a unique and mutually accepted way. In reference to the classical discourse system of the male-dominated society, the phenomenon of language variations reoccurring within this speech community reflects the social identities of lower-class women in Yuan social and historical context. How and why did the phenomenon of language variations happen? What were the characteristics and functions of language variations and the characteristics of their speakers? How did these three constantly interact and change within a speech community? This paper aims at answering these questions and illustrates all aspects of Yuan society affect the way the lower-class women’s language was used.

28th Aug.

Parallel Presentation Session

East blk-6:301

Multilingualism as Discourse Practice in Late Modern Urban Africa

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The current paradigms on language use in Africa have treated African languages as discontinuous and autonomous entities. Efforts to promote African languages, particularly minority languages, have involved isolating these languages from the multilingual landscape they are a part of; while research on English use has been pre-occupied with the centre-periphery debate, English as a global language or as an international language, or linguistic imperialism. In this paper it is argued that rather than merely mimicking the West or the purely traditional African norms, the urban African draws on both to (re-)create a dynamic transcultural world. Drawing on online chatrooms including online social groups such as Face Book, popular music lyrics in Zambia and research on urban discourses in Africa, the paper posits that multilingualism has become the norm in discourse practices across domains and modalities. In turn, the paper argues for a theoretical position that places multilingualism/plurilingualism and multiculturalism at the centre of the African language and sociolinguistic debate.

28th Aug.

Parallel Presentation Session

East blk-6:304

Two Expeditions: Eisenstein in Mexico and Luria in Uzbekistan (1931 – 1932)

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In 1931 the Soviet filmmaker and theorist Sergei Eisenstein (1898 – 1948) arrived in Mexico to make a film about the country funded by the American Socialist writer Upton Sinclair (1878 – 1968). Meanwhile, the psychologist Aleksandr Luria (1902 – 1977) made the first of two psychological expeditions to Uzbekistan to test his cultural-historical theory concerning the development of higher mental functions developed with Lev Vygotskii (1896 – 1934).

Central to both of these endeavours was the idea of pre-logical thought as formulated by the French philosopher and sociologist Lucien Lévy-Bruhl (1857 – 1939). While Eisenstein's interest in and association with Luria has not gone unnoticed, the question of the relationship between his theory of sensuous thought and Luria and Vygotskii's cultural-historical theory has yet to be explored. This paper contrasts the ways in which Eisenstein and Luria drew upon the notion of pre-logical thought in the former's *¡Que Viva Mexico!* (1932) and the latter's *Cognitive Development: Its Cultural and Social Foundations* (Luria, 1976 [1974]).

I argue that in order to explain Eisenstein's relationship to Luria it is necessary to understand both the historical and philosophical contexts from which both thinkers emerged. Particular emphasis is placed on the rise in stature of the linguist Nikolai Marr (1865 – 1934) who selectively incorporated aspects of Lévy-Bruhl's thinking into his ideas concerning cultural evolution during the 1920s and 30s.

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Parallel Presentation Session

East blk-6:304

Connotation in Terminology

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It is generally assumed that terms are the most informative part of a text. It was therefore surprising to discover that in literary-critical texts it was practically impossible to find a non-connotative free word-combination with a term, as one of its components. Thus, for instance, more than a hundred various adjectives can be used to qualify the term “prose” can be described as “dazzling”, “deathless”, “sparkling” and “awkward”, “opaque”, “stilted”.

So little having been said in the literature about the connotative character of literary-critical terms, we were compelled to go beyond the confines of terminological investigation proper. It would not be possible to analyse and evaluate the connotations of a given term without a deeper penetration into the general philosophical-literary trend or the author’s word-outlook. It was therefore natural to turn to the concept of the axiological orientation of literary-critical terminology. This means that in literary study an each term is included into a certain system of values, a certain value hierarchy.

We thus arrive at a conclusion which has required a complete reorientation of terminological research: it is no longer the exact scientific content of terms that comes first but the specific connotative aura which so clearly comes to the fore the moment we turn to the functional aspect of our material.

A study of the dialectical unity of the two main functions of the language as manifested in literary-critical texts must include a study of literary terms. An analysis of the textual material has revealed a great variety of word-combinations going beyond the relevant information contained in dictionaries.

Key words: connotative character, literary-critical term, terminological research word-combinations

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Parallel Presentation Session

East blk-6:304

The Poetics of International Human Rights: Multiculturalism as Dramaturgy and Theatre

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This paper makes use of Jacques Rancière's theorisations of 'disagreement' and 'radical equality' to explore the possibilities for multiculturalism as a political project. Notwithstanding the elusiveness of the term, 'multiculturalism' enjoys a popular currency as a 'civic idea' (Modood, 2007) which aspires to recognize and respect difference and identity. Nonetheless, multiculturalism does not come without health warnings, and is as much critiqued as it is defended as a socio-political response to a complex array of injustices and inequalities manifest across and within a multiplicity of cultural 'groups'. For Rancière, it is precisely this kind of tension, or 'disagreement' (*la mésentente*) which engenders political dialogue. In other words, such disagreements do not indicate that politics is a contest between opposing camps, so much as a struggle concerning the nature of the issue, who can talk about it, where and when they can do so, what can be said, how it may be thought and what can be felt about the matter. Such a politics centres on what Rancière describes as an 'ontological conflict' which has a disruptive force and is always-already a demand for justice. Moreover, a state of 'radical equality' is achieved whenever such an event is staged and made visible by those who are marginalised, Othered, excluded and silenced. Putting Rancière to work in the service of understanding what counts as 'justice' in a multicultural world involves, then, a critical examination of how such a concept is staged and created in a series of dramaturgical and theatrical scenes. Using case studies taken from the field of human rights, this paper investigates the poetics of possibility and impossibility, appearance and disappearance, inclusion and exclusion of 'multicultural justice' as a discursive, visual and performative phenomenon.

28th Aug.

Parallel Presentation Session

East blk-6:305

The Discourse of the ‘China Model’

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UK

Following the ‘Beijing Consensus’ developed by Joshua Ramo in 2004, there merged a heated discussion about the ‘China model’ that tries to summarise and articulate the Chinese experience of development over the last three decades. This renewed discourse is produced against the backdrop of the successful hosting of the 2008 Beijing Olympic Games, 2009 celebration of the PRC 60th anniversary and the 2010 Shanghai World Expo that have given China an unprecedented international exposure that marks the beginning of a shift of international perception of China from a political to a cultural image, from a regional to a global power, and from the periphery to the centre of global politics. The growing importance of China’s economy and its external influence heightens the interest and urgency of defining the nature of China’s developmental model. This paper attempts to delineate the trajectory of the discourse of the ‘China Model’, focusing on its complex and conflicting expositions and its official, academic and popular strands. In particular, the paper explores the role of the internet in disseminating, facilitating and mediating the discussion of the ‘China Model’. The central questions the paper asks are how China perceives itself after three decades of reform and opening? How are the ‘China model’ discourses shaped by internal and external dynamics and what these discourses could tell us about the future directions that China might follow. The paper argues that while China adopts to a significant degree Western notions and practice of economics and politics, China’s road to modernity will be radically different. However, the challenge for an alternative modernity is immense which is reflected, among other things, in the diverse and sometimes painful explication of China’s development model.

Key words: China model, Beijing consensus, China’s road to modernity, the Internet

28th Aug.

Parallel Presentation Session

East blk-6:304

Clinton's Bully Pulpit
---Rhetorical Analysis of the Interaction between Authority and Ethos

Chen, Juan
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China

The understanding of the American president can be diverse from the perspectives of different disciplines among which Western Rhetoric tends to interpret this figure as a symbol built on rhetorical strategies. The various images showed in various rhetorical situations are aimed for the maximum discourse effect for audience's identification. The presidency--- the kind of authority equipped with only by the president acts a force multiplier for presidential discourse, which greatly facilitates the projection of president's ethos under that specific situation even before the discourse.

Much positive and effective discussion and research work, from either a political or a cross-cultural perspective, have been conducted by domestic academia on the American president and presidential politics. However, due to the disciplinary difference, few studies have been carried out from the perspective of Western Rhetoric. Neither has the essence of the figure--- the rhetoricality been studied, for which the researches still lack the basic standpoint. That is the external factor that gives rise to this study. Rhetoric is power; rhetoric distributes power; the interaction between ethos and authority to a great extent determines the discourse effect. While the internal factor of the study lies in how to reconstruct the figure---American president by understanding their discourse and accordingly establish our countermeasures to strengthen our discourse power and discourse effect.

From the perspective of Western Rhetoric, this paper will appeal to the theories on ethos and authority from the Classical Rhetoric and Modern Rhetoric, adopt as its methodology a combination of descriptive, inductive, and diachronic/synchronic approaches to analyze the fundamental characteristics of American president (by taking Bill Clinton as a typical example). The conclusion of the thesis is that, the projection of ethos relies on and subjects to the relevant authority; our strategies of dealing with them should not be influenced by the divergent ethos projected deliberately; instead, we are supposed to identify the motives of specific projection and accordingly, set up more effective countermeasures.

28th Aug.

Parallel Presentation Session

East blk-6:305

The Image of China and Chinese in Western People (2001-2009)

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China

The purpose of this research is to concern images and interpretations of China and the Chinese projected in British media. That is, we aim to examine the ways in which the UK media represents China and the Chinese people in the 21st century. Are they seen as aliens? Or are they viewed as just the same as other nations and peoples? The overall research questions are:

1. What are some of perceived characteristics of China and the Chinese in the UK media in the first decade of the 21st century?
2. How are these characteristics related to socio-political development in Britain and China and to the changing nature of international relations?

The focus of this research is on the ways language is employed by different sectors of the media in reporting and presenting China's politics, society, history, culture and value. In order to do this, a text corpus will be constructed consisting of news articles concerning China, drawn from the BBC, over the period 2000-2009. The huge number of articles within these 10 years is sampled using both qualitative and quantitative techniques in term of year of publication. More specifically,

1. A content analysis of 2074 news articles about China and the Chinese in BBC news from 2000 to 2009;
2. An analysis of the visuals/images used in articles about China and the Chinese in BBC in 2008 and 2009;
3. A series of case studies of news stories about China and the Chinese in BBC.

28th Aug.

Parallel Presentation Session

East blk-6:305

Deepen Your Rhetorical Awareness in Reading Western News Reports-Case Study of NewYork Times Report entitled“China Celebrates 60 Years of Communist Rule”

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China

Input is a prerequisite for language acquisition. While reading western news reports, with little or no rhetorical awareness, or not troubling to analyse the hidden rhetorical strategies, Chinese English learners are likely to hold misunderstanding, bias towards the real fact or even be misled by the news reports.

According to Professor Liu Yameng, “rhetoric is the practice of influencing thought, feelings, attitude and behaviour through symbolic means.” This paper, by case-studying NewYork Times’ news reports on China’s 60th national anniversary, attempts to analyse its journalistic discourse from the perspective of rhetoric, by working on the approaches that NewYork Times has adopted, like appealing to “ethos” and building its “ rhetorical authority”, remaining the role of being “neutral” and “objective” in “the structure of the news discourse” and quoting the remarks of “experts” and “professionals” to get “identification with the audience”.

This paper is also to examine whether NewYork Times has had relative news reports on China’s economy, politics and domestic affairs, beyond the reports on the 60th anniversary and see how NewYork Times has succeeded in fulfilling the rhetorical function of “self-effacement or sprezzatura”. Therefore, this paper intends to elucidate the hidden rhetorical strategies in NewYork Times’ news discourses on China’s 60th national anniversary and deepen Chinese English learners’ rhetorical awareness against the “rhetorical traps” hidden in the discourse and try to build a better understanding between western and eastern news discourses.

Key words: Rhetoric; New York Times; News discourse; China’s National Anniversary; Audience

28th Aug.

Parallel Presentation Session

East blk-6:301

Complimenting in Chinese
--- Cross-cultural Analysis of its Linguistic Formulation

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China

Study of the speech act of complimenting has long been given attention. Three syntactic patterns accounted for nearly 2/3 of the 686 compliments collected by Manes and Wolfson (1981). They thus concluded that compliments in middle-class American society are formulaic. Results of later studies verified their conclusion again and again. Recently, the results of several Chinese scholars' study on Chinese compliments also revealed the formulaic nature of compliments. Their research, however, has the risk of having focused almost exclusively on the collection of explicit compliments if judged from the methods adopted in their studies and from the perspective of culture specification; besides, though cultural differences are broadly reckoned with, studies on Chinese compliments have largely followed the ways how English compliments have been examined. As we know, the importance for a language learner to realize a speech act appropriately in the specific target speech community is never to be denied in language acquisition. Thus, the validity of the research results should be guaranteed in the most degree. Otherwise, the significance of these studies over language acquisition and other aspects would be diminished and even become misleading. This paper, therefore, is aimed to discover some possible problems in previous studies of this area and what's more, to raise the awareness of culture specification of speech acts across cultures. After a critical review of research done by Chinese scholars on Chinese complimenting, it reaches the conclusion that there are some things left to be desired in previous studies, such as their data-collection methods, their consideration of nonverbal behaviour and context. Thus, 'a more balanced picture of complimenting is required' (Boyle) in Chinese and the overlook of some extremely important factors in realizing complimenting, such as nonverbal behaviour, context etc. should by no means go on, and studies should not risk excluding implicit compliments from data which might be proven to be common in Chinese compliments.

Boyle R. 'You've Worked with Elizabeth Taylor!': Phatic Functions and Implicit Compliments [J]. *Applied Linguistics*. 21/1: 26-46, 2000.

Manes, J. Compliments: a mirror of cultural values. In N. Wolfson & E. Judd (eds.) *Sociolinguistics and Language Acquisition*. Rowley, MA: Newbury House, 96-102.

28th Aug.

Parallel Presentation Session

East blk-6:302

On Collateral System of Spontaneous Discourse in Light of Pragmatics

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China

Spontaneous discourses, occurring naturally for the interactive purpose and reflecting the situatedness of ongoing language, are generally constructed by the primary system and the collateral system. Normally, primary system plays the main role in the development of spontaneous discourses, but language coordination cannot always succeed with primary system alone because uncertainty in naturally-occurring discourses will make discourses out of the speakers' expectation and control. To deal with unexpected situation in discourses, speakers often deploy collateral signals, both linguistic and non-linguistic, to reach joint commitments with primary signals.

This paper proposes a pragmatic analysis of the collateral system of spontaneous discourses in the form of four kinds of collateral signals: inserts, modifications, juxtapositions and concomitants, with a view to probing its significance to the primary system. Collateral system gives rise to the transmission of the information in discourses and the coordination of speakers' actions, especially under the circumstances when speakers are not in an appropriate mood to have a conversation, or they are not fully prepared before they start speaking, or what they say is inconsistent with what they mean. What's more, collateral system, serving as a lubricant for discourses, gives full expression to the dynamic process of speakers' psychology, emotion, cognition, behavior, etc. in spontaneous discourses, and also exemplifies the situatedness of ongoing language.

28th Aug.

Parallel Presentation Session

East blk-6:301

**Intercultural Semantic Constants of the Public Business Discourse in China,
Russia and the USA**

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Russia

In our opinion, investigation of business communication should be based on a discursive approach, which implies a deep speech penetration in life. Discourse in general is a multi-dimensional and polysemantic phenomenon. What is business discourse? Following the concepts of discourse designed by T. van Dijk and N. Fairclough, we can define business discourse as verbalization of communication in a business context, realized in the form of an open multitude of thematically correlated texts on a wide range of business issues.

The application of vocabulary (lexical-semantic content) of a public corporate web discourse is of great interest for researchers, as it specifies the general sense of discourse and creates its macrostructure (topic). The accuracy and credibility of the words used in the corporate web site determine the image of the corporation, the moral satisfaction of investors and the attitude of the general public, including potential shareholders.

We have made an attempt to analyze the semantics of public business discourses in China, Russia and the U.S. To do it, we use texts from the annual reports and materials from the web sites of largest oil-and-gas corporations of the three countries, respectively: Sinopec, Gazprom and ExxonMobil, – all of them are included in the rating of the largest - in terms of the profit - global companies made by the Fortune magazine in 2009.

The paper reveals the key conceptual semantic fields characteristic of all the three companies. The following conclusion is made: some semantic constants in the public business discourse are intercultural, i.e. can be found in discourses of different national cultures – western, eastern, mixed (mediating).

28th Aug.

Parallel Presentation Session

East blk-6:303

How do Malaysian Malays View their Chinese Counterparts?

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Hei, Kuang Ching

Gan, Kah Hui

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Malaysia

The Malays make up about 64% of the total population of multicultural Malaysia with 25% being Chinese, 10% being Indians and 1% other minorities. This makes the Malay and Chinese as the two most dominant ethnic groups in the country. Despite having gained independence for more than half a century, the Malays and the Chinese have not been able to overcome their stereotyping of each other and this does not help to promote harmony in the country as can be seen by the various unpleasant remarks made in the newspapers about each other. This study takes the stand that the younger generation of Malaysians, in particular Malays, do not bear the prejudices or biasness of their forefathers because many view themselves as one Malaysian. A survey is conducted on 200 Malaysian Malays (college going students and young working adults between the ages of 19 to 29). Data is analysed by focusing on specific lexical items used in the descriptions of the other. The data is categorized as positive and negative views of the other. The findings will be discussed. It is hoped that the findings of this study will reinforce the belief of our current Prime Minister who developed the slogan, 1Malaysia in March, 2009.

Key words: Malaysian Malay, Chinese, view, younger generation, positive, negative, Malaysia

28th Aug.

Parallel Presentation Session

East blk-6:301

The Global Framing of the Indigenous Problem

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Canada

In our conference, we will present some early results of a corpus based analysis of discourses about indigenous peoples as they are presented in documents produced by international non-governmental organizations. In the 1970's, four major NGOs defending indigenous peoples, their traditions and habitat against the said devastating effects of social and economic development have emerged in Europe and in North America (International Work Group for Indigenous Affairs, Survival International, Society for Threatened Peoples and Cultural Survival). They have, since then, become large solidarity networks supported by ideas debated and circulated by experts, anthropologists for the most part. These debates have contributed to the international recognition of the idea of the "indigenous problem" understood as a criticism of mainstream international development approach. In the context of competition for attention and resources, we are particularly interested in investigating the transformation of the debates in time. Based on the results of our computer assisted text analysis, we will emphasize the linguistic changes in how these NGOs discuss the "indigenous problem". In the case of these NGOs, studying the transformation of discourses in time is contributing to the understanding of the shaping and control of social group culturally different than theirs. Our research is exploring the following dimensions: identification and discussions about social problems; laying out of proposed solutions to these problems; the implementation of the solutions. Our analysis is attempting to understand how problems are constructed along the lines of the study of conflicting interests. More largely, our work is part of a larger effort to explore the nature of social problems in the context of cultural differences as they are discussed on international platforms by social scientists.

28th Aug.

Parallel Presentation Session

East blk-6:302

Shock of cultures in the crossroads of languages

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Iran

For a few months " memories of my sad prostitutes ", one of the works of the out-standing Colombian writer Gabriel García Márquez was translated to farsi (Iranian official language) the book scarcely translated and distributed on the market was gathered by the Department of Islamic Guide for its intercultural aspects, obsession and the terminology that as if exist the functional equivalence in the come language as Catford said but are not translatable from the cultural point of view.

The societies of languages of speech minority (as is farsi) and other societies of international languages and of major extension (like English and Spanish) have a cultural contact for the centuries though has suffered unevenness for political, cultural, religious or economic motives, has been kept constant to the present day. In the age of the communications and the globalization, our knowledge of the culture of other languages has increased in a considerable way, up to the point of that good part of the Iranian population knows a foreign language, reads books, investigates in the come language culture, travels, eats in international restaurants in his native land...

Nevertheless; the intercultural communication is in his culminating point at present, but this one can be traced in literary texts of several centuries ago. Following the classic definitions of cultural element, we should think ourselves before a term that " it adds local color to the description of his country of Origin " and that is " linked to a culture or geographic space "; a term for which " corresponding facts cannot meet facility in other culture " and that does that the reader of the translation " have a problem on having understood the allusion of the original text " or is considered to be a taboo in another culture and society –in other word, a term that in translation " does not exist by itself, but as result of a conflict that arises [...] on having be transferred to the language of arrival, To be transferred to the language of arrival, [and] supposes a "traductological" problem on not having existed or to have a different value [...] in the other culture ".

Of this form, we can state that the classic definitions of cultural element are excessively restrictive, and that the great variety of these needs a major flexibility in the concept. Our intention in this article will be of proposing a new definition of cultural element, and with this purpose we will check first the advantages and disadvantages that raise the authors' traditional definitions like Nida, Newmark, Bödecker and Freese, Lorés, Leppihalme and Franco Aixelá, between others.

Later, we will establish the features definitorios of the cultural elements and will approach our proper definition.

Key words: intercultural, traductological, homogeny, taboo

28th Aug.

Parallel Presentation Session

East blk-6:303

**A Qualitative Analysis of the Adaptability
of the Returned Chinese Scholars**

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Returned overseas scholars are typical hybrids of eastern and western cultures. Such multicultural experiences have made great impact on their ways of thinking, believing and behaving. The current research has examined some of those returned Chinese scholars through qualitative and in-depth interviews with some returned scholars in Zhejiang Province, focusing particularly on their adaptation and living strategies after coming back from abroad. The research has shown two typical cases of the returned overseas scholars to challenge as well as to develop Bourdieu's concepts of 'culture capital' and 'habitus' and 'field' in a more flexible way. Finally, the research attempts to better understand the returned Chinese scholars' mentality and life attitudes so as to help them better integrate into and contribute to the Chinese society.

Key words: over-seas scholars, culture capital, habitus, field, adaptability

28th Aug.

Parallel Presentation Session

East blk-6:301

The Implication of English as a Global Language to Translation: What You See Is Not What You Get

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This paper addresses the issues of translating into Chinese from the English language sources against the background that the English language is the most dominant language in the world, “one of celebration and triumphalism”, one that continues to be used as “as part of the arsenal in what have been termed civilisational “culture wars.” (Crystal 1997)

Postcolonial theories also inform us that the powerful or superior tend to coerce the weak or minor cultures into submission, economically, politically and culturally (Foucault, Derrida, Focoyama, Lewis, Baba, Huntington). In such a process, the English language – the most translated language – imposes its rules, discourse, narrative and meta-grammar on the language that is translated into. By convention, according to Whorf, language is not neutral. It is not merely a vehicle which carries ideas. It is itself a shaper of ideas, it is the programme for mental activity. (1976)

The spread of English is characterized by the fact much of the current news and discourse is translated from the English language that has been invested with “subtle and sometimes not-so-subtle tones as a triumphalistic march of the language that has gained global currency over other major languages”. (Crystal, 1997, Kachru, 1986 & 2005). This has never been so clearly reflected in the current reportage of international politics.

This attribute of the English language poses intricate problems in translation, which is not only a crucial medium to communicate and disseminate knowledge and current affairs, but also an avenue to generate new languages, discourse and narrative in the target culture and society, which again interact with the existing socio-political narrative and form part of an intertextuality in that culture. In this very sense, translation is a double edged sword. It can contribute positively to the formation of socio-political narrative that would propel forward the target language culture and society. (as it was demonstrated by many translators who made evident contributions to China's transformation in the late 19th and early 20th century China) However, it also can be an instrument to impose its colonising power on the recipient culture and society as it is demonstrated in this paper.

28th Aug.

Parallel Presentation Session

East blk-6:305

Does China have science in the ancient time: A Question on “Joseph Needham Question”

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China

As an unprecedented leading scholar in the study of Chinese traditional thoughts in science and technology, Joseph Needham is famous not only for his extraordinary introduction to the traditional Chinese thoughts in science but for the very contentious “Joseph Needham Question”: Why did China fail to develop into a modern nation characterized by science and democracy since technology and science had been very much advanced in ancient China?

Many scholars intend to make a satisfactory reply to “Joseph Needham Question”, while they forget to question its validity. Can we label Chinese practical skills in the ancient society as the origin of science and technology although they have much in common? To further this question, what perspective we shall take in cross-culture studies so as to avoid being misled by stereotyped ideas and preoccupations? A historical and comprehensive view in cross-culture studies is highlighted for an in-depth analysis of cultural differences.

28th Aug.

Parallel Presentation Session

East blk-6:301

**Enhancing solidarity: the discourses of Danish and Spanish NGOs
in multicultural societies**

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The objective of this paper is to show how discourses coming from civil society articulate a solidarity, which strengthens collective identity and appeals to the Others' empathy in order to achieve their alignment. In this sense, it is possible to challenge the current social order and promote the challenge through alternatives discourses. In particular, I will focus on the discourses of Danish and Spanish Non Governmental Organisations (NGOs) dealing with immigration and integration. I am interested in revealing how a strongly humanist discourse based on feelings is opposed to the underlying rational logic applied in political discourse.

My starting point at the societal level is the increasing relevance of the so-called Third Sector and the way voluntary associations assume solidarity as their core value. I will use a normative conception of solidarity, rooted in the Republican tradition (Pettit; 1997; Béjar, 2001; Wences Simon, 2007) in which participation and engagement are necessary to guarantee the optimal activities of institutions. Solidarity puts the defence of the common good before private interests.

The analysis is inserted into the tradition of Positive Discourse Analysis (PDA) (Martin, 2004; Macgilchrist, 2007), a constructive approach to social change, focused on community (vs. hegemony) and solidarity (vs. power). PDA has been developed methodologically in an interest direction applying Systemic Functional Linguistics, especially by Appraisal Theory. Appraisal (Martin & Rose, 2003; Macken-Horarik, 2003; Martin & White, 2005) refers to interpersonal meaning and is concerned with evaluation and the way attitudes are negotiated in the texts. What is interesting about appraisal theory is that the attention moves from ideology (ideational meaning) to axiology (interpersonal meaning). The axiological dimension of the text captures the ethical side of discourse and pursues the reader's empathy. A set of resources to analyze appraisal is provided attending to three domains: attitude (affect, judgement, appreciation), engagement (monogloss, heterogloss) and graduation (focus, force).

The empirical material is constituted by 10 interviews with NGOs (5 from Denmark and 5 from Spain) working with immigration and integration, conducted in 2009. The duration of the interviews is about 1 hour. The data is contextualized in their common political background (European Union policies), their respective national model of integrations (the programs undertaken by the governments) and their internal information (other texts produced by the organisations themselves).

Through comparative analysis I will be able to ascertain two facts: 1) the discourses share a strong ethical component opposed to the rationality actions taken in

policy-making on integration, and 2) although immigration is becoming global (and is also being developed at the European level), solidarity adapts to the national debate, especially as fixed in the national political agenda. Thus, I argue, that the Danish NGOs mostly construes discourses of solidarity regarding refugees and asylum seekers. While the discourse of rationality tends to restrict the access to asylum, the NGOs presents asylum seekers as victims of a terrible (and biographical) experience while focusing on the universal rights of every person (who needs help) and the hospitable character of the Danes. To avoid critics related to the cultural differences in labour market settings, storytelling on individual successful stories is used. In the Spanish case, there is no strong distinction between refugees and undocumented immigrants. All of them are constituted by a moral category (person) in stead of a labour market category (worker) and, thus, have the right to be a part of the society because they contribute to it. Furthermore an identification with the Spanish people (as immigrants 40 years ago) is sought. The exclusionary effect of irregularity is counteracted by the everyday contribution of the immigrants as well as their interaction as a part of the local community.

28th Aug.

Parallel Presentation Session

East blk-6:302

English Learners' National Identity Construction: Insights from a Tertiary Institution in China

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This article draws on a longitudinal study of a group of Chinese students' English learning experiences during their college years and explores the ways in which EFL learning has influenced their sense of national identity. The study captures the changes they have experienced in constructing identities over a prolonged period in the context of mainland China where strong sense of national identity has been historically promoted and where there is currently unprecedentedly close interaction between local cultures and western cultures. Drawing on interviews and diary studies as the primary data source, this study identifies a three-stage development in the national identities of the college students that proceeds from initial admiration of English-speaking cultures, to antagonism towards alien things, before then reaching a stage of conciliation between the national and the global. The article argues that China's deeply-rooted culture of collectivism and altruism plays a role in shaping English learners' national identity and that the learners also demonstrate considerable agency in constructing national identities at different stages of English learning. The pedagogical implications of the findings are discussed.

28th Aug.

Parallel Presentation Session

East blk-6:302

Discourse Geography: An Essay on Land-Borne Situated Discourse (LBSD)

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This paper deals with the relation between discourse on the one hand, and space and time on the other. It is crucial from the outset to spell out how the terms discourse, space, and time will be used so as to avoid potential misinterpretations. “Discourse”, Blommaert (2005: 2) observes, “is language-in-action”. Specifically, it “comprises all forms of meaningful semiotic human activity seen in connection with social, cultural, and historical patterns and developments of use. ... What is traditionally understood by language is but one manifestation of it.” (ibid., p. 3). Blommaert approaches such discourse by critically examining voice, i.e. “the way in which people manage to make themselves understood or fail to do so.” (ibid., p. 4). Gu (2002) looks at discourse (qua language-in-action) by adopting the perspective of human geography, in which discourse is viewed as a web of trajectories constructed by human actors’ movements over space and time while carrying out their daily routine activities. In this perspective, discourse (qua language-in-action) is regarded as being equivalent to social activity, and occurrences of such discourse are prototypically here-and-now spatial-temporally bounded events situated to specific behavior settings (Barker’s terminology, 1968) and to the performance of specific social actors.

Space and time are so fundamental to human existence, and we are so immersed in them that everyone seems to have intuitive grasp of what they are, and has taken them for granted. Philosophers, scientists, sociologists, anthropologists, geologists, theologians, and of course linguists all have invested interest in space and time. In the literature of mainstream linguistics space is traditionally associated with dialectology, and time with historical linguistics. Saussure’s distinction between synchrony and diachrony is time-based dichotomy. The emergence of cognitive linguistics has given an additional impetus for researching what is called “mental spaces” (e.g. Fauconnier 1985; Dancygier, and Sweetser, 2005). Various positions on space and time will be reviewed. In this paper, however, space and time will be dealt with in terms of spatial-temporal behavior undertaken by individual social actors as well as by a social system (e.g. by a family, a city, a nation-state). This treatment subscribes itself to the position advanced in human geography, and time geography in particular (see e.g. Hagerstrand 1976). The term discourse geography is precisely named after human geography. It signals a particular perspective and methodology this paper adopts in approaching discourse. Its subject matter, i.e. object of investigation, is the Land-Borne Situated Discourse (LBSD for short). The paper consists of 4 sections. Section 2 reviews some major positions on space and time. Section 3 looks at the LBSD from the actor’s point of view. Section 4 looks at the LBSD from the social system’s point of view. Section 5 explores some theoretical implications discourse geography will have on linguistics in general, and discourse studies in particular.

28th Aug.

Parallel Presentation Session

East blk-6:304

Survival Tactics in *The Slave Girl*, *Nervous Conditions*, and *July's People*

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Tunisia

Salman Rushdie assumes that postcolonial writers living in the West write for the West and subscribe to what he calls a “bastard tongue” and Edward Said believes, in a statement defending Salman Rushdie, that the “fate” of such writers is to “abrogate” their convictions and leave nothing “unsullied.”

This is partly true, this paper tries to demonstrate in a reading of *The Slave Girl*, *Nervous Conditions*, and *July's People* – three African women's novels published in 1977, 1981, and 1988 respectively. But many others artfully and convincingly present the powerful colonizer rather devoid of real authority over the colonized, unable to understand them, trapped in a web of his own making. Survival tactics (resorting to their language, to their land, their tribe, their understanding of things) allow the indigenous people to make fun of the colonizers' bullying tactics.

These novels abound with colonial dehumanizing “bullying” tactics; with human buffers catering for the Western ideology to the point of compromising the authorial credibility. But salient in these novels is the way the natives receive or treat these “bullying” tactics and disparage the aggressive colonizer.

28th Aug.

Parallel Presentation Session

East blk-6:303

**Dialogicality in the Cultural Conflict: An Analysis of the Dispute over
Homosexuals in Contemporary China**

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China

This paper studies the dialogicality of dispute over homosexuals in contemporary China based on discourse theories of dialogicality and contradictions in discursive practice. First, we introduce the methodology including data selection (news report in the form of text and photos, further readings attached to the very news report and netizens' comments) and classification of interlocutors in accordance with their respective stands (proponents, opponents and mediators). Second, we point out that the different voices accentuated in this discursive activity indeed are struggling for their own cultural survivals. Third, the authors measure various scales of dialogicality, consciously or unconsciously possessed by each party in terms of openness to, acceptance of, recognition of and exploration of differences. Fourth, we find that such dialogicalities are heavily influenced by different parties' scientific, sociological, historical, psychological, ethical, and philosophical ideas or assumptions with or without necessary and sufficient evidentialities. Finally, we conclude that the dynamic dialogicality in this dispute seems to betoken contemporary China's initial steps from the Age of Essentialism/Objectivism to the Age of Non-Essentialism/Constructivism.

28th Aug.

Parallel Presentation Session

East blk-6:303

**An In-between Culture Look at the Discourse of Returning Chinese Business
Managers**

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Liang, Xiaoyan

Fan, Longyun

Li, Weihai

Zhou, Xu

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China

Among the large number of Chinese returnees working in Shanghai today, a fair number represent Chinese citizens who left their homeland 10-20 years ago, studied and found work in foreign countries, and have recently been redeployed to China as high level managers. They are in many ways a twice marginalized group. Though acculturated enough to achieve professional success abroad they are still foreigners in their adopted land; and they return to a home so dramatically changed that they do not quite fit into their motherland. They live at the nexus of cultural contact and change, the chosen interpreters of the corporate vision of globalization.

Our study proposes to analyze the discourse of these Chinese returnees to glean the unique insights of their intercultural experience. First, we will look at their construction of the Other – the foreign Other they have acculturated to and are employed by and the Chinese Other, both generationally and experientially different, that they confront on their return. Second, we will look at how they discursively present their own role as agents of cultural change and “progress”, bearing in mind the question: to what extent (if any) are these returnees formulating a new discourse of coexistence, solidarity and prosperity, or are they merely perpetuating the discourse of cultural imperialism?

28th Aug.

Parallel Presentation Session

East blk-6:301

Talking Culture: Discursive Constructions of ‘Culture’ in a Corporate Context

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When Danish businesses move production abroad, ‘culture’ is often seen as a huge challenge to the successful outcome of cross-border collaboration. Therefore, business leaders often seek information and guidelines of how to cope in the vast amount of literature on culture and intercultural communication. Much of this literature is based on functionalist approaches providing the dos and don’ts of intercultural encounters. This involves inter alia conceptualising ‘culture’ as a relatively fixed, homogeneous entity of values, attitudes and norms shared by members of a group, often leading readers to adopt dichotomised understandings and discourses about other cultures (see e.g. Hofstede 2001; Jandt 1998; Trompenaars & Hampden-Turner 1997). However, experience shows that the world in which intercultural encounters take place is not as simple and easy to categorise as these approaches may suggest, and therefore other approaches are needed to help actors manage and talk about the complexity and dynamism often experienced in intercultural encounters (Askehave & Norlyk 2006; Plum 2007; Zhu 2005). Taking the above as my starting point, I will present a case study of a Danish cross-border company and its employees’ discourses on culture and intercultural collaboration, demonstrating that even within one, relatively small, group of people (the company), many different discourses and understandings of culture and intercultural collaboration may exist, making functionalist approaches seem little useful beyond the initial and preparatory stages of cross-border engagement and instead calling for other ways of dealing with diversity, and not difference, in day-to-day collaboration.

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Parallel Presentation Session

East blk-6:303

Identity and Verbal Humor in Chinese Comedy Skit

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China

Abstract: Comedy Skit is a style of comedy where a group of comic actors perform for a live audience, usually speaking directly to them. The performances are usually short, where the comedians recite a fast-paced succession of humorous stories. The language, rich in puns and allusions, is delivered in a rapid, bantering style. In China, especially through the CCTV New Year's Gala, Comedy Skit becomes one of China's foremost performing arts. A lot of researches have been done on the verbal humor of the comedy skit, but very few focus on how a person's identity influences his or her performance and how this influence induces the humor of the comedy skit. To think of identity as performance can highlight the ways in which people decide who to be and how to act.

Discourse analysts have found the idea of performance useful in understanding how aspects of personal identity such as gender, ethnicity, and regional identification are connected to discourse (Barbara Johnstone, 2002). Discursive performances of identity can serve various effects. At their most consciously strategic, such performances can be carefully planned and deployed. Aspects of identity can impact people's discursive practices which may cause them to act in certain ways.

Based on the idea of identity and performance in discourse analysis, this paper tries to analyze the verbal humor in Chinese Comedy Skit, aiming at exploring the relation between identity and performance to get better understanding of humor as well as help audience better appreciate comedy skit from a new perspective.

Key words: Comedy Skit; Identity; Discourse Analysis; Performance; Verbal Humor

28th Aug.

Parallel Presentation Session

East blk-6:304

Culture of Consumption: a view from rural Bangladesh

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Bangladesh, often better known to the outside world as a country of natural calamities, is a poor and low-income country. Bangladesh's main challenge is to get rid of poverty through increasing equitable income. Although Bangladesh had faced many problems since its independence in 1971, its gross domestic product has been growing steadily and it achieved many successes in social indicators. This article explores the culture of consumption in rural Bangladesh and finds the answer to the questions: How is the culture associated with consumption. This study highlights consumption and other related issues of marriage and dowry, and different festivals such as Eid (for Muslims), Bengali New Year, and Durga puja (for Hindus). Triangulation of methods namely, semi-structured in-depth qualitative interviews, ethnography, and unstructured conversations substantiated by secondary sources and photographs were applied in this study.

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Parallel Presentation Session

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Chunlian Discourse from a Narrative Perspective

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China

As one of the most important Chinese cultural phenomena, Chunlian (Spring Festival Couplet) reflects Chinese pursuit of happiness and harmony. However, there are few studies that only focus on the history of Chunlian, letting alone study the cultural memory behind it. This study first analyzes the features of Chunlian's narration, which include the following: (a) Avoiding van Dijk's dichotomy in the Ideology Square, Chunlian only deals with "our group" because it pays much attention to the harmonious relation among people. (b) Chunlian embodies human's adaption to nature and to society because its content is closely related not only to the trade of its householder, but also to the Chinese way of marking years. (c) In the narration, its householder is obscured on purpose. (d) The narrated subjects, including the householder, the family and the nation, form a hierarchical system. (e) As a narration, Chunlian adopts different rhetorical skills to express meaning within limited and restricted characters. Then, this research pursues the harmonious belief, not only among people but also between people and society, which deeply roots in Chinese philosophy: the harmony between the heaven and human.

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Parallel Presentation Session

East blk-6:302

Strategies of Internationalization of Traditional Chinese Literary Theoretical Discourses

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China

The aphasia of traditional Chinese literary theoretical discourse is a noticeable fact at present. The causes for this are the domination of western ways of thinking and western discourses. Scholars in literary studies uphold western way of theoretical analysing and expression. Western discourses about literature have dominated the field of literary studies in China. Terms such as romanticism, realism, symbolism, structuralism and deconstructionism, etc are widely accepted. However, few scholars are ready to accept terms such as Feng Gu(风骨), Wen Qi (文气),etc. Traditional Chinese literary theories are always rejected as “vague”, “obscure”, “fragmentary” and “shallow”. However, these judgements are made with a predominant western ways of thinking. This is actually a misunderstanding and distortion of traditional Chinese literary theories. One important way to achieve better understanding and internationalization of traditional Chinese literary theories is to adopt an integrated method of translating: cultural pluralism; interpretative translation; compensation translation. Cultural pluralism requires us to hold an open mind to treat both eastern and western discourses equally without any predominant standards. Interpretative translation means the translation is source text and source culture are highly respected. The translation will offer the most resourceful explanation of those terms and ways of expression in traditional Chinese literary discourses. When some meanings are missing or misrepresented, compensation should be made in an accurate and strict sense. Traditional Chinese literary theories are typical representation of traditional Chinese philosophy and language. It is unique and valuable.

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Parallel Presentation Session

East blk-6:302

**A Cross-cultural Approach to Chinese Li Discourse
---- I-li as communication and education text**

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China

Li (礼), analogous to the Western notion of reason or rationality, by which the whole fabric of Chinese culture could be made sensible, is considered the determinate fabric of Chinese culture, the language through which the culture is expressed (Hall & Ames, 1998). This paper studies Li discourse from a cross-cultural perspective with language philosophy, linguistic studies, cultural discourse studies and communication studies as the background fields, focusing on hermeneutic understanding as a tradition in Chinese discourse and its manifestation in Li texts in terms of communicative and educative meanings, with an attempt to frame an alternative approach to the interpretation of Chinese discourse and develop a way of ritual thinking for the intercultural understanding of Chinese communication. Guided by a framework of mediated discourse analysis and communication theory, the paper, taking the historical background of the examined texts into full consideration, explores the features of *I-li* (《仪礼》) discourse as a communication text to shape a harmonious social context and as an education text to transform individuals towards “Junzi” who acts with the principle of timeliness and appropriateness. The texts examined as data are primary texts from *I-li*, a pre-Qin classical text in China together with secondary hermeneutic texts (注疏文本) of *I-li* interpreting meanings of the canon and some translated versions of the canon.

The language philosophy of Li discourse is firstly explored in the study and it is found that the hermeneutic tradition of Chinese discourse, which avoids representational language, creates a space for interpretation through ritual texture. For intercultural dialogue, the terms of “Ritual Hermeneutics” is borrowed to conceptualize our understanding of Li episteme. Origin of this tradition can be traced back to *I Ching*. Further textual analysis then reveals that what’s involved in Li texture as communication discourse goes far beyond western terminologies like collectivism/individualism, politeness, power relationship, face or hierarchical order. What’s recorded in *I-li* texts, in terms of communication, gives much concern to mutual respect and mutual development while sustaining harmony between individual and individual, individual and community, and community and social context. Meanwhile, Li communication gives rise to the educative and transformative meanings with which individuals develop themselves towards “Junzi” who emphasize the appropriateness of their words and acts in a given context with a reflection on their own being and identity while contributing to the development of other individuals and of the community as well.

We believe that such an investigation is important and necessary for the Chinese

discourse and culture, both traditional and contemporary, to be properly interpreted and represented in the arena of cross-cultural communication.

Key words: Li discourse; ritual hermeneutics; communication; education

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Parallel Presentation Session

Nationalism: An Irreplaceable Culture

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China

From the cultural and historical perspective, it intends to do a nexus analysis on the news that netizens in South Korea and Japan waged cyber wars in March, 2010. A series of relative events have been brought out and connected to provide more detailed background information. It is said that Japanese netizens expressed joy over the killing of a Korean student in Russia on Japan's famous website 2ch, which becomes an inducement to the cyber warfare. Then the South Korea skater Yu-Na Kim was said to have bribed judges to defeat the Japanese skater Mao Asada to win the figure skating gold medal at the 2010 Vancouver Winter Olympics. More previous online clashes between netizens from both sides makes it necessary to do a further exploration into the characteristics of the two nations.

The two nations both have strong nationalism and patriotism which could not be neglected in their cultures and histories. The so-called nationalism and patriotism have been expanding to external issues, such as foreign affairs, fierce competition between Japan and Korea companies, sports competition, etc. By doing the nexus analysis, it would be much more distinct for us to see the fundamental source lying behind the different discourses. It also suggests that cultural and historical elements, especially the nationalism should be completely considered when doing intercultural communication with people, especially those from relatively single nations.

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Parallel Presentation Session

East blk-6:302

**Paradox of Norms in Terms of International Communication in Chinese
University EFL/ESL Class: Teacher Perspective**

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China

This article is about the delimita that students who major in English meet with when trying to function with behavioral appropriacy. It unfolds teachers' expectations and wants for their behavioral acts as they are positioned both as Chinese university students and as effective English learners. This article also discusses how Chinese English majors should position themselves as both their native and target languages work in them together making a paradox of behavioral norms in international communication in university EFL/ESL class context. I chatted with my colleagues and then our talkings work as in-depth findings. The findings showcase the ways in which Chinese English teachers who view themselves both as teachers in the traditional view and as ones that've been profoundly immersed in the English language and culture expect their students to play their roles twofold. They also reveal how "third culture" and/or "third identity" came into being for English learners from the teacher's perspective.

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On Intercultural Communication and Code-switching between English and Chinese

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Code-switching is a common phenomenon in verbal communication, an important study topic in sociolinguistics and pragmatics. In the process of intercultural communication, code switching can promote the smooth communication and increases the accuracy of communicating process.

Much research on code-switching has been carried out by a great many investigators from a wide range of disciplinary backgrounds with diverse approaches and perspectives. This paper is based on an empirical study on code-switching between Chinese and English conducted in Canada. Chinese, as a Sino-Tibetan language, differs significantly from Indo-European languages, including both English and French, in both its phonological and grammatical structures, e.g. in its use of lexical tones, its morphemic mono-syllabicity and its lack of inflectional morphonology.

Based on the primary study, this paper analyses the function and role of code switching in intercultural communication, discusses the cultural features and language symbols embodies in code switching. It points out that code switching plays an important role in intercultural communication and the deeper research on code switching further improves the related research and exploration in the field of intercultural communication.

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Parallel Presentation Session

East blk-6:303

A Discursive Study on the Restoration of Traditional Culture

-----Take Najiahu as An Example

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China

Since the 21st century, traditional cultural studies do not inevitably take benefit from linguistics, but should at least re-examine it into a new extent, based on which many post-modernists have criticized the universal cultural values from the western world. A discursive perspective into the revival of traditional culture takes “Diaoguan & Tangping” culture in Najiahu Muslim village located in Yongning County, Ningxia Hui Autonomous Region as an example. It will apply the ethnographic theories and methods to hold an intelligible and tolerant attitude towards the multi-cultures of today, history, city and countryside, which will effectively avoid the cultural hegemony brought about by one of the western representations and as a result bear great significance in discovering and transmitting the will-be-lost traditional cultures.

Key words: Traditional Culture; Revival; Discourse

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Parallel Presentation Session

East blk-6:302

Holism and discourse analysis

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The term “holism” was coined in 1926, but the central idea has been in existence for much longer. In the West, holistic views date back to ancient Greece. In China, holism can even be claimed to be the dominant principle in Chinese philosophy, the Chinese ways of thinking. And the Chinese traditional medicine and Chinese painting are examples of this principle at work.

What is interesting is that there is a convergence between the Chinese tradition and the modern academic movement in the West. In 1884, for example, Gottlob Frege proposed a holistic principle, which developed later into the semantic holism. In a broader sense, the various anti-reductionisms, such as vitalism, organicism, systems theory, are all forms of holism.

More recently, the American linguist Robert Longacre wrote a paper “Holistic textlinguistics”, on the basis of his Grammar of Discourse published in 1983 and revised in 1996, arguing that “a text is a whole—so that such matters as text types, profiles, macrostructures, text templates, and other high-level concerns are inextricably bound up with the morphosyntax”.

As a matter of fact, the traditional study of language in China, different from the main trend in the West, has always been of the holistic orientation. When analysing a piece of language, we Chinese tend to pay more attention to the structure of the whole than to that of the component parts. More specifically, the traditional Chinese approach to language is characterized by two important notions. The first could be called the structural theory of Qi, Cheng, Zhuan and He (initiation, elaboration, transition and conclusion). The second could be called the theory of thesis in the sense that in the study of language the Chinese pay more attention to the content or the ideas expressed than the form or the structure of the expressions. These two theories of the traditional Chinese approach, one formal and one semantic, are interconnected with each other.

The author uses authentic examples to show that a holistic approach to discourse analysis, combining the traditional Chinese and the modern Western movements, produces better results.

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Speaking about your body: Ethiopian immigrants in Hebrew speaking Israel

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Israel

Since its creation in 1948 the population of the State of Israel has increased tenfold, mainly thanks to immigration from many countries. During the last 30 years there has been a constant flow of immigrants from Ethiopia and now they number 120.000. Some 80% of them are speakers of Amharic and 20% of Tigrinya – both basically Semitic languages but far remote from Hebrew. Israel's policy towards immigration has always been that of a "melting pot", imposing Hebrew on everybody, but Ethiopian Jews were allowed to take Amharic as the second foreign language in high school, the local radio and television broadcast programs in Amharic and Tigrinya and a bi-monthly newspaper publishes material in Hebrew, Amharic and Tigrinya. A brief comparison will be drawn between the discourse in these 3 languages.

The main body of the presentation will deal with the treatment of body parts and the expression of bodily ailments and sensations in Ethio-Semitic, based on a medical questionnaire for Ethiopian immigrants and on a variety of written texts. Whereas Hebrew behaves more or less like the better-known European languages, in Ethio-Semitic the whole person is affected by an action directed to one of his members, while ailments and sensations are considered as originating from an external source. This entails far-reaching changes in verb government rules and in the use of unipersonal expressions.

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Separating Two Parents: Political Discourse(s) on Hong Kong's One-Way Permit Scheme and Social Equity

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From the 1950s through the early 1980s, Mainland Chinese who crossed the border surreptitiously gained residency status in Hong Kong, which supported thriving electronics and garment industries. To limit the influx of Mainland Chinese into Hong Kong, Chinese and Hong Kong governments issued one-way permits to Chinese Mainlanders to reside in Hong Kong. A good number of such immigrants, mostly men, visited the Mainland to consummate marriages, returned to Hong Kong without their spouses, and faced a lot of socio-psychological, linguistic, and educational difficulties in their new families.

In essence, Hong Kong's One-Way Permit Scheme and practices exacerbate divides, which, in turn, lead to further societal inequality. This paper argues, therefore, that even though the cultural environments of both Mainland China and Hong Kong are similar, differences in the political discourses between their governments are reflected in the differences in the outcomes of the social experiences of Hong Kong immigrants from China. Thus, this paper applies critical-cultural theory to proffer a blueprint for an immigration policy that has the potential to improve significantly an immigration experience fraught with social disparities, misinterpretations, and selective policy enforcement. A critical-cultural analysis of political discourses between Mainland China and Hong Kong is undertaken from three overarching perspectives: multiculturalism, hegemonic ideology, and power relations.

Finally, this paper argues that, to the degree that the superstructure of immigration systems of both the Chinese and Hong Kong governments are not only the nodes of influence in immigration issues, access to benefits necessary for immigrants to avail themselves of participation in the full panoply of everyday living in Hong Kong is as much a sine qua non for that society's effectiveness in an increasingly globalizing environment as it is for social and economic fulfillments at the individual level. And the political discourses that transcend two disparate economic systems—one centralized, the other palpably free-wheeling—are key considerations in the equitable outcomes of the One-Way Permit Scheme.

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Parallel Presentation Session

East blk-6:301

Where Malay Politeness is not Apparent: A Study of Front Counter Staff Interactions in Malaysian Public Hospitals

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David, Maya Khemlani
Ang, Pei Soo
Lau, Su Kia
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Although we know that stereotyping is not an accurate way to appreciate human beings, nevertheless, it is still used as a tool to assess human behavior and so misconceptions do occur. One of the dominant groups living in Malaysia is the Malays who are often perceived more positively than others. Of the majority component, they are often described as a graceful community which places great emphasis on respect and care for the feelings of others, refined behavior, good upbringing, and to avoid conflicts, they often say things indirectly or in a roundabout manner (Asmah Haji Omar, 1992; Jamaliah Mohd. Ali, 2000; Asma Abdullah and Pedersen, 2003; and Asrul Zamani, 2003). Most Malays value what others might interpret of their poor behaviours (Asrul Zamani, 2003) as poor behavior denotes poor upbringing. Incidentally, poor behavior suggests behaving in ways not acceptable by society. This paper begins by focusing on Malay Politeness, as a notion of evaluation. The paper hopes to provide a reasonable justification to explain why all these documented characteristics of the Malay community is less frequently manifested in the interactions of front counter Malay staffs observed in six public Malaysian hospitals. Spoken data were laboriously recorded and then transcribed into Roman alphabets for analysis and Brown and Levinson's (1987) politeness theory was adapted into the Malaysian context of politeness. Our findings reveal that the front counter Malay staff are unconventional when gauged from the openings they used with outpatients. Possible reasons accounting for this phenomenon will be discussed in the paper.

Key words: Malay, polite, public hospitals, front counters, openings, interactions

28th Aug.

Parallel Presentation Session

East blk-6:301

Stigmatising language? Attitudes to Russian in Finland

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During the last twenty years the number of Russian-speaking population in Finland has increased rapidly and they have become the biggest linguistic minority in Finland after the Swedish-speaking population. While in 1990 there were 3,884 Russian-speaking people living in Finland, in 2008 their number had reached 48,740. Notwithstanding the ‘official’ discourse which promotes multilingualism and cultural diversity, the attitudes to Russian and Russiannes in Finland encountered by representatives of the Russian-speaking population in their daily life are not always positive. Consequently, as a recent study on the bilingualism among Russian-speaking youth in Finland (Lähteenmäki & Vanhala-Aniszewski, forthcoming) suggests, Russian-speaking people may prefer to give up their right to one’s own language and identity to avoid conflicts.

The current discourses and attitudes towards ‘Russian and Russians’ in Finland can be seen as part of a broader debate in which ideologies concerning language and culture become articulated (see, Blommaert 1999). Prejudices and suspicious attitudes towards Russia and Russians are not a recent phenomenon in Finland, but derive from the common history of the countries. Thus, the hostile attitudes encountered by subjects derive from historical discourses in which Russia has been represented as a threat and primordial enemy. These discourses are deeply rooted in the collective memory of Finns, but also manifested in Finnish folklore and art.

In order to understand the ideological underpinnings of current Finnish discourses about the Russian language and Russianness in general it is necessary to focus on the various contexts in which they have historically developed. The aim of this presentation is to analyse the negative attitudes reported by the subjects as well as to explicate the historical socio-cultural, historical and political contexts of their emergence.

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Parallel Presentation Session

East blk-6:305

**Magical Realism and Cultural Discourse in Contemporary Chinese Literature
and Visual Art**

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The idea of magic, strange occurrences and fantastic phenomena has had a long heritage in Chinese culture. The “Zhiguai” genre, originates from a sixth dynasty Chinese prose form that describes strange and unnatural occurrences in society. The Zhiguai continues from the pre-modern period to haunt us today in Chinese contemporary literature and art. This paper examines Magical realism as cultural critique, effecting a new type of genre and language discourse in Chinese literature. Examples include the stories of Yu Hua, Mo Yan, and the art of Lu Xiaochuan, Xu Changchang, where instances of ghosts, the supernatural, extraterrestrial and unearthly events are used to explain peculiar plots, language, and aberrant behaviour. This intercultural dialogue between the Latin American genre of Magical realism and the Chinese Zhiguai creates a cross fertilization of transnational scholarship and arts.

A new generation of writers and artists has begun to reveal a greater China whose surface reality masks a society in turmoil. These writers and artists (prominent in the 1980s and 90s) continue a provocative discussion of the links between cultural homogeneity, ancestral heritage, and escape into magical fantasy. Through the guise of brutal realism aligned with fantastic occurrences, these writers and artists raise fundamental questions about contemporary life, politics and values that run from questionable to apocalyptic. This essay examines the tendency in postmodern or “Post-Mao” Artists to allow elements of the supernatural and fantastic to predominately influence their work.

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Parallel Presentation Session

East blk-6:303

Humour in the discursive strategies of the workers community in conditions of deindustrialization

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In my paper I will explore the aspects of humorous discourse that can be considered characteristic of specific class positions and communities.

The paper forms part of a larger doctoral research project on the collective identity, tradition and humour of industrial workers in which I explore the ways in which working class identity is affected by mass unemployment, with specific attention given to the example of Finnish local communities. One dimension of this is an investigation of the ways humour may be considered a marker of class identity.

The paper will focus upon analysis of material gathered from original interviews with workers. It will highlight issues of tradition and identity by viewing humour through the lens of folklore and narration, and will also discuss the commitment of different generations to specific kinds of political ideologies. The materials under investigation raise such questions as how a more profound understanding of these features in the discourse of workers helps to develop fully socio-cultural approach to humour; the ways in which such an approach serve to break down the national and cultural limits imposed a traditional research programmes; and the ways in which laughter can be understood as a semiotic function or marker that expresses the speaker's point of view and possibly hides a silence. I will show that irony and laughter are often socially connected to the expression of a sense of belonging or an aspiration to freedom.

My approach to the theme of collective identity is informed by work on 'microhistory' and employs the methods of oral history. It also develops an analytical framework that seeks to combine aspects of social psychology with social and cultural theories influenced by such figures as E.P Thompson, Antonio Gramsci, Stuart Hall and Mikhail Bakhtin.

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Parallel Presentation Session

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The Image of Foreign Workers in Taiwanese Print Media: The 2005 Thai Workers Riot in Kaohsiung

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Taiwan, China

As a small, crowded island, the ethnic tension in Taiwan has never been fully released since several hundred years ago. The armed fights between aboriginal Taiwanese and Han people and between two sub-ethnic Han groups—Holo and Hakka—might already become chapters of history. However, the retreat of the Chiang Kai-shek's authority in 1949 had started a new round of ethnic tension among the aboriginal Taiwanese, Wai Shang, Holo, and Hakka groups. In recent years, international migrations and marriages have pushed the Taiwanese society to be more international and multi-cultural. In this gradually diverse society, nevertheless, these foreigners have usually been labelled and described negatively by the mass media. The negative image of these foreigners, especially of the foreign workers from Southeastern Asian countries, represents cross-cultural incongruity inside the Taiwanese society. In 2005, a group of Thai workers in Kaohsiung, Taiwan committed a riot to protest non-humanistic treatments and cruel management styles by Taiwanese managers. The treatments these Thai workers received presented the sense of racial discrimination shared inconspicuously in Taiwan. As Chen and Starosta (2007) indicated, "cultural conflict (incongruity) appears because of the presence of differing cultural patterns and the clash of ethnic stereotypes" (p. 229). Breaking ethnic stereotypes, therefore, has become an urgent mission to reduce potential ethnic and cultural tensions as well as to promote harmony in this society. By applying the approach of Critical Discourse Analysis (CDA), therefore, this project attends to analyse the image construction of "foreign workers" in Taiwanese newspapers on this news event. The news articles examined in this project are selected from a synthetic electronic database (UDN online news archives) of three Taiwanese newspapers of the United Daily News Group. Following Fairclough's approach of CDA, the results of this project will be categorized into four aspects, including the image of "other," the representation of ethnocentrism, the asymmetrical power structure, and self-criticism in Taiwanese society.

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Cross-cultural intertextuality and discourses of ethnicity in children's fantasy literature

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Multiculturalism became a central issue in English-language children's literature in the 1980s and questions related to representations of different cultures and ethnicities in books for children remain topical today. While the early critical discussions and fictional representations were often optimistic attempts to promote acceptance and greater understanding between cultures, later criticism and works of children's fiction have reflected more complex discourses of ethnicity, often informed by postcolonialist theory (see Stephens 2009; Bradford 2007). Instead of promoting multiculturalism as such, postcolonialist criticism exposes and questions colonialist and nationalist discourses and also addresses the relationship between cross-cultural intertextuality and cultural appropriation: whose stories are (re)told and from whose perspective? (Harvey 1996, Root 1996).

In this paper, I will apply a postcolonialist theoretical framework to examine cross-cultural intertextuality and discourses of ethnicity in two awarded British fantasy series for children, *The Ghost World* trilogy (1987-1994) by Susan Price and *His Dark Materials* trilogy (1995-2000) by Philip Pullman. Representations of the exotic, magic or otherwise strange Other are typical of children's fantasy and, even though fantasy is partly based on unreal elements, it also involves associations to real-world discourses and groups of people. Children's fantasy authors often adopt and rewrite myths and tales imported from other cultures – in the process, real-world ethnic groups and their stories and belief systems become recontextualised in new, fantastic texts. Both Price's and Pullman's series involve settings that have real-world equivalents and characters that are associated with real ethnic groups, one of which is the indigenous Sámi people living in the Northern Europe. My focus will be, first, on the ways in which earlier representations of Lappish (Sámi) witches in Nordic myths are adopted and rewritten by Price and Pullman and, second, on the ways in which the new fictional portrayals of northern witches relate to contemporary hegemonic representations of Sámi people as ecological and nature-loving (see Mathisen 2004). I will argue that although both fantasy series involve anti-colonialist discourses that reflect the concerns of ethnically marginalized groups, the Otherness of these groups is not subverted in the texts.

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East blk-6:304

**Languages and discourses as resources
for creating and negotiating online cultures**

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The Internet – or, more specifically, the Web and other Internet-based communication systems such as e-mail, bulletin boards, instant messaging and chat – constitutes an increasingly multilingual communicative environment. Contrary to the early days of the Internet, English is no longer its dominant language. Currently, only a third of Internet users are English-speaking, with Chinese speakers holding the second place. Multilingualism on the Internet can refer to two phenomena. On the one hand, it can mean the choice and diversity of languages as means of communication on the Internet, and analyses of their visibility, accessibility and status. In such analyses a major issue often continues to be the language political concern that a globally powerful language, particularly English, poses a threat to linguistic diversity online. Such studies typically emphasize the importance of the Internet in language protection and revitalisation as a forum where endangered languages can be displayed, advocated for, used, and learnt. On the other hand, multilingualism on the Internet can refer to the practices and analyses of the ways in which bi/multilingual Internet users draw on and use resources provided by more languages than one in their computer-mediated communication. For example, such multilingualism is often typical of translocal activity spaces on the Internet.

This paper takes issue with both of these understandings of multilingualism on the Internet, and, with the help of examples of Finnish young people's multilingual Internet activities, shows how in these activities different languages and cultural discourses serve as resources for the negotiation, often in creative and critical ways, of alternative cultures and communities of practice online in which both the local and the global are meaningful parameters of communication, identification and a sense of belonging

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East blk-6:305

**Globalization and The Chinese National Identity: Discourses of the Nation
in the 2008 Beijing Olympics' Opening Ceremony**

Li, Juan

University of Saint Thomas

USA

This paper analyzes how the 2008 Beijing Olympics Games' opening ceremony constructs images of a harmonious, multidimensional, globalized, and chronological narrative of Chinese history and modernity, and how the ceremony's attempts to manage cultural, historical, and ideological differences produce competing narratives of the Chinese nation. Using methods offered by critical discourse analysis (CDA), this paper examines China's Central Television (CCTV)'s broadcast of the ceremony and newspaper coverage of the Beijing Olympics in China and the United States. Focusing on the relations between various discourses circulating in the ceremony and newspaper coverage of it, this paper argues that the ceremony's narrative of a unified, coherent, and multifaceted Chinese nation is a response to the increasing disintegration of nation-state boundaries both within China and overseas in the context of globalization.

This paper addresses three research questions: 1). What discourses are evoked and circulated in the Beijing Olympics' opening ceremony? 2). What discourses are respectively evoked and circulated in Chinese and American newspaper coverage of the Beijing Olympics? 3). How do the discourses circulating in the ceremony respond to the various constructions of China's cultural and national identity within global, national, and subnational spheres?

The analysis shows that two dominant discourses circulate in the Beijing Games' opening ceremony: a discourse of glorification of China's geographical and cultural hybridity in its civilization and a discourse of globalization in China's modernity. Furthermore, while Chinese newspaper coverage of the Beijing Olympics, as represented in People's Daily, constructs images of the Chinese nation and the Beijing Olympics in which the universalism of the Olympics is intertwined with and appropriated into Chinese nationalist causes such as political and economic reforms, American newspaper coverage of the Beijing Games, as shown in The New York Times, constructs a fragmented Chinese identity and nation resulted from challenges to the nation from internal tensions over nationalist causes and China's multiethnicity, as well as external forces from the global capitalism, political democracy, and penetration of the nation-state's imagined boundaries. Finally, this paper also shows that by showing that globalization, as Giddens (1997) suggests, moves not only from West to East but also vice versa, and highlighting the heterogeneous process of

China's globalization, the Beijing Olympics' opening ceremony expresses and negotiates the dialectic relationship between localization and globalization at the global, national, and subnational levels.

28th Aug.

Parallel Presentation Session

East blk-6:305

Human body and Chinese traditional building: a cognitive perspective

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China

This article studies the metaphorical relationship between Chinese traditional building and human body. Building, as a semiotic system, has been a shelter to soul and body in conveying people's abstract ideas and thoughts via metaphors and symbols. Use of water around city walls symbolizes amniotic fluid around fetus. The layout of a Chinese traditional courtyard is very similar in structure to a woman's body, which is relatively enclosed with complicated passages and therefore psychologically safe. On the other hand, human body is a potentially universal source of emerging symbols and its complex structure can symbolize the complex structure of building. Two conceptual metaphors BUILDING IS HUMAN BODY and HUMAN BODY IS BUILDING can both find supporting evidence in such Chinese culture as Chinese characters, Chinese medicine and Fengshui.

28th Aug.

Parallel Presentation Session

East blk-6:304

**Metaphorical China, Metaphorical America, and Metaphorical Sino-US
Relationship: a metaphorical study of the news about the Sino-US discursive war
in the past few months**

Liang, Xiaobo

National University of Defense Technology
China

In the past few months, China and the US seems to be quarreling over a bunch of issues, ranging over the selling of weapons to Taiwan, the meeting of Obama and Dalai Lama, the Discord in Copen Hagen, the raise of Chinese RMB exchange rate, the trade protectionism from the US and the retreat of Google from China. Some analysts even outlined about 13 possible areas as risky areas in the Sino-American relations this year. Interestingly, there have been many metaphorical sayings about the image of China, the US and the relationship between the two among the news media. What is of interest here is to compare the conceptual metaphors indicating China, the US and the relationship between the two used on the Chinese media and those used on the American side. Data will be mainly collected from influential news websites, three in China and three in America respectively. They are www.renmin.com, www.huanqiu.com and www.xinhua.com in China and www.Newyorktimes.com, www.washingtonpost.com, www.CNN.com. Articles concerning China, the US and the relationship between the two will be singled out and conceptual metaphors about the above three aspects will be gathered and classified. Furthermore, an analysis of all the data, the types of metaphors and the pattern of the metaphors with the theory of conceptual metaphor will be made, in the aim to show how the current language war between China and the US has been constructed through conceptual metaphors and how it is comprehended differently from Chinese, American and the other perspectives.

Key words: conceptual metaphor, image of China, image of the US, Image of Sino-US relations

28th Aug.

Parallel Presentation Session

East blk-6:303

**The Changing Image of Asian American Women
in Asian American Women's Literature (1890s to present)**

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China

Race, nation, and gender categories are never unitary and separate but are intertwined and historically and socio-culturally constructed. This study is an overview of the representations of Asian American women in Asian American women's writings from 1890s to the present. I divide Asian American women's literature into three rough phases: 1890s to 1960s (early immigrant writers); 1970s and 80s (ethnic nationalist phase); and late 1980s to the present (the phase of heteroglossia). In the first phase, female writers challenge the negative view of Asia in the West and see themselves as ambassadors of goodwill. Women in these narratives frequently serve as fetishized objects of Western males' appropriation and bonding. In contrast, Asian American women's voices in the second phase are loud and assertive. Female writers search for a new image and a new subjectivity for themselves in their empowerment to claim America and rehabilitate Asian American womanhood. They challenge and overthrow the stereotypes of Asian American women as submissive, girlish, and exotic and present the new images as tough, powerful, and independent. While issues from the first and second periods persist in the third, the third phase treats issues of gender and sexuality in the contexts of multiculturalism and postmodernism. Today the identity of Asian American woman in literature, just like Asian American literature itself, is heterogeneous, multinational, multiracial, and multicultural --- a site of contestation, of shifting, unstable, discontinuous boundaries and of straining limits.

Keywords: Asian American women, ambassadors of goodwill, claim America, heteroglossia

28th Aug.

Parallel Presentation Session

East blk-6:302

A Corpus-based Study on the Chinese Features of the English in a Free Life

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China

Globalization and internet have been providing a novel context in which to use English as an international language. Under such circumstances, English is being simultaneously localized and globalised. The acclaimed Chinese American writer Ha Jin has provided the western readers with the first-hand unique oriental phenomena and values in his previous awarded works and continues to impress his fans with his new novel *A Free Life*. The English in novel *A Free Life* has definitely revealed some unique characteristics on the level of phonetics, lexis, sentence structure and cultural concepts to suit the writer's special need to express those distinctive Chinese phenomena. Therefore, this research is to study the Chinese features of the novel *A Free Life*. The objectives of this research are as follows: 1) what are the unique words and expressions in the novel *A Free Life*? 2) To what extent do these unique words and expressions contribute to its Chinese features? 3) What is the interpretation of the use of unique words and expressions and their implications for classroom teaching?

The current paper adopts a corpus-based study which involves both qualitative and quantitative study. The main corpora used are the novel *A Free Life* from the sub-corpus of China English Corpus and FLOB. The former is an observed corpus while the latter is considered as a reference corpus. With the help of the software WordSmith, Antconc and Powergrep, this paper tries to investigate the major features of the language in *A Free Life* in terms of phonetics, lexis, sentence structure and cultural values respectively. It is expected that the paper could shed some light on the future studies of China English and also give some implications to the English teaching, choices of teaching materials in particular.

Key words: corpus, China English, *A Free Life*, Ha Jin

28th Aug.

Parallel Presentation Session

East blk-6:305

Exploring Chinese Alzheimer Patients' Situated Discourse Abilities and Disabilities: A Contrastive and Corpus-based Approach

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China

Alzheimer's disease is a degenerative brain disease which has major impairments on cognition and memory. Literature review witnesses unbalanced research contribution which can be reflected by the following two aspects. One is revealed by the fact that most studies related to Alzheimer's patients' language have been carried out by psychologists, neurologists and pathologists. The other observation, however, reveals the fact that most research on Alzheimer's language has been done in the US and in Europe over the past few decades, whereas, relevant research in the Asian-Pacific context has rarely been seen, at least, the study on discourse of Chinese Alzheimer's patients (AD patients for short) from linguistic perspective is a brand new field in China.

The present study is motivated by the above-mentioned unbalanced situations and is carried out with focus on some aspects traditional studies conducted by western researchers did not dabble at. What Chinese AD patients' actual use of language doing actual things with language in their daily life is like will be presented in the present study, which can be regarded as a significant supplement to the traditional studies based on doctor-patient interaction and experimental tests on AD patients. Instead of only regarding AD patients' discourse as "impaired language", the present study will examine how patients' discourse abilities and disabilities are like. This study, basing on corpus (both recorded and videotaped) collected in the daily life of AD patients and non-AD aging speakers, is done basing on the annotation results for both groups so as to objectively describe the situated discourse characteristics for AD patients as well as non-AD aging speakers.

The present study not only makes a valuable attempt to supply a gap in China's neurolinguistic field but also attempts to illuminate some of the issues involved in cross-disciplinary work and offers beneficial clinical suggestions for speech pathologists working in this field.

Key words: Alzheimer patients, normal aging, corpus, situated discourse abilities and disabilities

28th Aug.

Parallel Presentation Session

East blk-6:303

Socialist gender discourses and Chinese female subjectivities in the post-liberation China

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My paper will deal with the complex relationship between socialist modernity discourses, state gender discourses and Chinese female subjectivities in the post-liberation period after 1949.

Firstly, I will explore the gendered perspectives and socialist modernity discourses in presentation and interpretation of “women’s repression” in this period. In socialist modernity discourses, “class” served as the dominant category of analysis and simultaneously gender analysis was repressed. A masculinity logic of socialist modernity discourses could be identified when the addressing of women’s issues from feminist perspectives were neglected.

Secondly, I will identify the constructive role of Chinese Socialist modernity discourses on gender equality, gender neutrality and communism gender morality (comradeship”) played in forming women’s sense of independence and agency and questioning male authorities, such as how did it help construct women’s self-awareness to look for alternative gender roles and subjectivities by abiding the impeding socio-historical conditions? Socialist subjects should not always be treated as merely oppressed and restricted if we hold that the subject is both an effect of power and a vehicle of power and it is through power and its constitution of the subject that resistance is possible.

Lastly, I will examine the combined discourses in historically situated literary feminism: individualist feminist discourse of May Fourth and gender discourses of Maoist ideology. As I will illustrate, socialist gender discourses, together with the May Fourth liberal feminist legacy of “independent personhood” discourses, served to break the hierarchical gender boundaries, resist the sexual essentialism and construct empowering definitions of female identity.

By adopting the poststructuralist way of viewing subject as socially constructed in multiple discursive practices, I will try to explore the complicated discursive formation of socialist female subject positions in a historically and culturally specific way.

28th Aug.

Parallel Presentation Session

East blk-6:303

Cross-Cultural Schemata Students Of Tehran University Have of Transsexuals

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Iran

The Issue of sexuality and sex has been always of big concern for researchers, and is one of the most subjects of interest in many countries across the World. But, Transsexuals are widely ignored in the Social Sciences Research in general and in studies regarding "sex" issue as well. Generally, because of their difference, transsexuals are harassed in their community and even in their family. Because of the existing values and beliefs , and culture and religion as well, many of these Transsexuals have been left behind and excluded from the family or community they live in. This paper however, endeavors to find out the way of thinking and the opinions students in the faculty of Social Science have about Transsexuals. To meet this goal I have tried a friendly conversation to get an idea about the whole set of schemata of these students.

I have explored and discussed five trajectories in the cross cultural schemata students have of Transsexuals:

First : Cross cultural schemata students have on marriage of Transsexuals.

Second: Cross cultural schemata students have on Transsexuals as seek or normal people

Third: Cross cultural schemata on difference between male and female Transsexuals.

Forth: cross cultural schemata regarding the origin of difference between Transsexuals and ordinary people.

Fifth: Cross cultural schemata on differences between transsexuals and ordinary people.

Key words: Iran; Transsexuals; Sex; Cross cultural Schemata

28th Aug.

Parallel Presentation Session

East blk-6:302

**Technological language and education: changes in student and teacher education
in digital societies?**

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University of São Paulo
Brazil

The studies on language and technology under the theories of new literacies and multiliteracies (COPE, KALANTZIS 2000, FREEBODY, LUKE 1997; SNYDER 2001, 2008 2004; LANKSHEAR, KNOBLE 2003; GEE 1997, 2004) have led to a reviewing in the student and teacher education programs in an acknowledged university in Brazil. The reviewing considers the interaction of students and teachers in the institutional environment of studies and its relationship/updateness with the cultural and social environments and discourses in which students and teachers participate. This presentation, thus, discusses recent investigations led in Brazil and their outcomes focusing on: 1) the epistemologies that have raised in the digital societies (LANKSHEAR, KNOBEL 2003; MORIN 2000), that is, the young people's knowledge construction in their interaction with technological language and discourse; 2) the theories on meaning-making and interpretation (FREEBODY, LUKE, 1997; GEE 1997, 2004; KRESS 2005) considering the influences of multimodality and hypertextuality which both suggest a rethinking in the notions of 'comprehension' and 'interpretation' in the studies of language and discourse as social practice. It also debates a few first changes in the academic orientations of a university curriculum as a result of the perception of the need for emphasis on critical education in the present digital societies (GEE 2004; GIROUX 2005, 2006; SNYDER 2008; SUÁREZ-OROZCO, QIN-HILLIARD 2004).

28th Aug.

Parallel Presentation Session

East blk-6:303

Discourse analysis for the case study of the older survivors of the 1995 Great Hanshin Earthquake in Japan

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Japan

Taking Kobe as a case study, the study reports social science research on elderly people in urban areas who are poor and have no functioning family. It is a group that will be of increasing concern in the future in Japan and many other countries. My study population lost homes in the 1995 Great Hanshin Earthquake in Kobe, Japan, and were repeatedly relocated to various types of housing schemes in the following years. By looking at the highly age biased community of Kasetsu (temporary shelter housing: TSH) created after the Kobe Earthquake and the following stage of Fukkō Jutaku (public reconstruction housing: PRH), this research followed the processes of reconstruction for older people after the earthquake with special reference to housing and community work. Older people, especially older people living alone, received considerable attention.

This presentation shows how one set of myths about TSH was only partly true and how PRH are far from simple solutions to the problem of rehousing survivors. Case studies of the media's presentation of evidence of loneliness and Kodukushi (isolated death, dying alone) have shown how these things are built up from very little into new facts and new aspects of culture.

The conclusions drawn from this evidence are that disasters are long drawn out events for vulnerable older people, especially those without money or families. Official statistics and the media make their own interpretations of what is going on, and the workers on the ground reproduce many of these views and some old prejudices of their own.

* This presentation is a part of the recently published books; "Older People in Natural Disasters", Junko Otani, Kyoto University Press: Japan & Trans Pacific Press: Australia, 2010.[English], and 《災難後の重生》大谷順子・著。中国書店（福岡）・南天書局（台湾）, 2010年[中文版 Chinese].

28th Aug.

Parallel Presentation Session

East blk-6:302

**Multicultural Discourses for a Critical-Emancipatory Social Science
(A Theoretical Framework)**

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The discourse theory of metaphor (Black, 1962; Ricoeur, 1977) highlights the power of metaphors in their tendency to create the similarity between the two objects said to have something in common, rather than formulate some already existing similarity. Moreover, metaphors select from a broad list what similarities to highlight and what to suppress or de-emphasize depending on what the speaker would want a target linguistic community to see. It is through such operations that metaphors tend to affect or even change attitudes and perceptions. Metaphors are not confined to a segment of language, they are ‘the omnipresent principle’ of language’s ‘free action’ (I.A. Richards, 1950); but not only our linguistic, but our very conceptual system is metaphorical and thus metaphorical thinking is ‘unavoidable, ubiquitous, and mostly unconscious’ (Lakoff and Johnson, 1980). These early ruminations on the powers of metaphor lend theoretical justifications to why multicultural discourses as a growing field must allot time and effort to the critical recovery of local and indigenous metaphors. Traditional Asian metaphors are not only key to understanding non-western ways of living, knowing and valuing; these metaphors can very well work as counterdiscourses to a Eurocentrism that continues to dominate the different academic fields in Asia, specifically, the social sciences (Alatas, S.F. 2006).

The paper revisits the story of the six blind men and the elephant now more or less established to have originated in India, eventually spreading throughout Asia (Sharma, 1962). The story which contains a vivid metaphor of the nature, sources, and justification of knowledge, is revisited for its great potential in elucidating one crucial problem that has been identified in the wake of different cultures clamoring for recognition. This has been tagged the epistemological problem of multiculturalism. Briefly, this multicultural challenge has been formulated in the literature (Fay, 1996; Sayer, 2000) as: how to respect different perspectives (of knowledge) while not losing sight of a mind-independent reality. I argue in this paper that in the story of the six blind men we find a very perspicacious account of epistemological perspectivism – each of the blind men could only know what their limited situation afforded them. However, contrary to fears raised by Western critics of the multicultural “free for all”, or “anything goes”, there is a robust realism (the elephant) that eventually provides a coherent sense to the disparate knowledge claims. Needless to say, the contrasting backdrop of this revisitation is Plato’s allegory of the cave, appropriated in Hegel’s Eurocentrism whereby Europe became ‘the unique source of meaning’, ‘the world’s center of gravity,’ and the only ‘ontological “reality” to the rest of the world’s shadow’ (Shohat and Stam, 1994).

28th Aug.

Parallel Presentation Session

East blk-6:302

Korean English Users' Discourse: The Struggle for Survival

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Korea

The purpose of this paper is to explore how Korean English users' linguistic behavior reflects the conflict between two residing powers - conventional Korean socio-cultural norms regulating Korean interpersonal interactions and English in Korean society - and its pedagogical implications. Korean English users' discourses are approached largely through two perspectives in this paper; 1) factors that regulate Korean linguistic behavior – the concept of identity, Korean socio-cultural characteristics, 2) socio-historic process of the relationship between English and Korean English users and how such a developmental process affects Koreans' perception on English. The main assumptions of this study are as follows; ideological aspects of the target language in a local area shape local people's perception on the target language and culture, affecting their linguistic behavior. Moreover, despite close ties between English and socio-economic and political power in Korea, linguistic behavioral norms based on Korean socio-culture regulate Korean English users' discourse patterns. Regarding data collection, three Korean English users' anecdotes based on their personal experience were collected through journal writing and interviews. As a result, 1) active trade-offs are taking place between discourse patterns based on Korean conventional norms and those that Korean people think English promote. 2) Projecting the right linguistic behavior according to a context is of paramount importance in order to maintain an ever-important interpersonal relationship rather than a good command of English itself. 3) Lack of critical approaches to English can lead to the production of Korean English users with a disoriented identity. 4) In spite of Korean English users' unconditional pursuit for native speakers' competence, Korean socio-cultural norms and values play a more influential role in their interpersonal interaction for maintaining Korean conventional social order. In sum, Korean English users' discourse patterns are in deep relationship with the ideological aspect of languages. As pedagogical implications, first, critical approaches should be adopted into language education so that English users establish a clear view on their self-identity and language learning. Second, to improve English user language competence, lessons through which English users enhance their adaptability to choose appropriate discourse patterns in a given social context of use are needed.

28th Aug.

Parallel Presentation Session

East blk-6:302

On Verbalizing Directives in Pedagogical Discourse in American Communicative Culture

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Russia

A person's speech behavior is influenced by such pragmatic factors as their cultural background, age, gender, social rank, etc. This is observed in a person's choice of verbal means of communication when showing emotions, taking and refusing offers, expressing intentions, etc.

When interlocutors with common cultural background and social values verbalize directives (commands, requests, suggestions), they choose proper linguistic means according to norms of their communicative culture. National norms of polite communicative behavior prescribe American communicants to exercise tact, noninvasiveness and respect for privacy in order to minimize pressure on their partners. Consequently, their directives are uncategorical and indirect (interrogative or declaratives sentences with modals and subjunctive forms).

But analysis of teacher-and-student dialogues shows that American teachers' directives tend to be persuasive, direct and categorical. Verbal means that may soften a directive are scarcely used in pedagogical discourse, as teachers prefer directives, verbalized in imperatives sentences. Such directives do not correspond to general norms of polite communicative behavior, accepted in American communicative culture, and this may sometimes hamper communication between a teacher and a student.

Our objective is to find out what linguistic means are used to soften directives in pedagogical discourse and to what extent the pragmatic factor "discourse type" influences a person's speech behavior in American communicative culture. Knowing what speech behavior is considered polite in teacher-and-student dialogues may help interlocutors avoid communicative failure.

28th Aug.

Parallel Presentation Session

East blk-6:301

On the Power Improvisation of a Technical Elite
--A Case Study of *Rita Hayworth and Shawshank Redemption*

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China

Rita Hayworth and Shawshank Redemption (1982) written by American grandmaster Stephen King has been a lasting heat since its publication. Andy Dufresne, an innocent prisoner, suffers from homosexual assault and police manipulation, and also, he actualizes redemption in Shawshank and manages an intricate scheme to escape, establishing himself into a legendary figure. Scholars have interpreted the novella from the perspectives of narrotology, prototype theory, Gothic elements, etc. This paper focuses on Andy's prison life and gives special concern to his power improvisation in Shawshank. Power improvisation is a prominent theme of the novella and the protagonist is a typical post-industrial technical elite. Daniel Bell argues that in post-industrial society, knowledge and technique predominate and technical elites exert profound influence. Based on the protagonist's identity, this paper, in Daniel Bell's theoretical framework, analyses Andy's features of power, means of power improvisation and effects of power improvisation. And it is concluded that the feature of the post-industrial technical elite is "dancing with shackles", the means of power improvisation is "disciplining" in technical-economic system, the effects of power improvisation are profiting in technical-economic system and maintaining helpless in political system. "Dancing with shackles" is the result of politicians' constraints as well as technical elites' profound impact. "Disciplining" in technical-economic system is attributed to policemen's economic needs and Andy's possession of knowledge. Profiting in technical-economic system is presented through the improvement of prisoners' existing circumstances and maintaining helpless in political system is reflected in warden's abuse of judiciary power and Andy's escape from America. "Dancing with shackles" determines "exchange" in power improvisation, pervasive influence of micro-power enables "negotiation", "exchange" and "negotiation" winning freedom supervised by political power and fashioning self tolerated by political discourse. The case of Andy demonstrates Daniel Bell's argument about post-industrial technical elites and reflects how they improvise power in other micro-power fields.

28th Aug.

Parallel Presentation Session

East blk-6:304

Representing Socialist Parties Online

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Malaysia

Multicultural discourse cannot ignore the internet as it gains more uses and users. In this vein, this presentation studies the web sites of socialist parties from Latin America. It provides a view of web sites as used by political parties to inform about and promote the party, its leaders and their policies and projects. It is vital for socialist parties to use their web sites to their advantage because they now form governments in several countries in Latin America. They need their citizens to back them and their web sites become a medium to garner citizen's participation. This presentation chose socialist party web sites from Bolivia, Ecuador, Peru and Venezuela. These web sites are studied through genre analysis to discover their generic characteristics. This exposes the way image and language are used to represent socialist parties online. It is seen that these web sites share many web practices and depend on interactivity among party and citizens to cement their relation. Yet, this presentation critiques some generic characteristics, so as to improve these web sites.

28th Aug.

Parallel Presentation Session

East blk-6:301

A Brown Man's Burden: Critiquing an American Restorationist Discourse

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The American-born *Stone-Campbell Movement*, particularly its ecclesiastical offshoot, the Church/es of Christ (CoC), is one of the religious projects which was exported to the Philippines along with the U.S.A.'s colonial mission in Asia. Operating on a "restorationist" theological framework, it seeks a return to a "New Testament Christianity" uncorrupted by denominationalism.

This paper proposes that the CoC version of restorationism demonstrates the nature of Discourse, in the Foucauldian sense – i.e., totalizing and regulative set of pronouncements and practices which provides for its own subversion and overthrow. It attempts to show how, in its interface with the culture of the various ethnolinguistic groups in Northern Philippines collectively known as "Igorots," it assumes a form of cultural imperialism which marginalizes the indigenous while spelling its own alienation with its West-centric orientation and ecclesiocentric language.

This study is framed not only by its appropriation of Foucault's notion of discourse and of several Filipino missiologists' concept of "Indigenized/Contextualized Theology," but also by the author's former subjection to the religious discourse under question. It joins the call for a continuous interrogation of Western religious discourses imposed upon or coopted by Philippine and other Asian societies with the end view of fostering interethnic dialogue and understanding between and among Asian and non-Asian cultures.

Key words: Restorationism, Church/es of Christ, discourse, ecclesiology, American Exceptionalism, Western franchise, Igorots, indigenous, contextualized theology

28th Aug.

Parallel Presentation Session

East blk-6:301

**Patterns of the EFL Learners' Comprehension of Idiomatic Expressions:
Reading Strategies & Cross-Cultural Mappings in focus**

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Iran

This article describes the results of a study conducted with sixty Iranian adult EFL learners in order to investigate a) how the reading strategies and pragmatic features are likely to govern and characterize the comprehension and interpretation process of English phrasal idioms during contextualized and acontextualized reading. It also intends to investigate b) on what textual cues or principles of communication they base their pragmatic and semantic interpretations regarding the meaning of a phrasal idiom and c) to determine the role of cultural mappings (both general and specific or culture-bound) and the extent to which Iranian EFL learners' knowledge of cultural idioms is affected by their L1, once they try to go about constructing their meanings in this regard. Using descriptive statistics (percentages) and qualitative data (participants' supporting metacognitive comments), the researchers would attempt such inferences about predictable and unpredictable idiomatic expressions and the conditions under which these inferences can be observed, catalogued, and analyzed. Findings indicate that (a) there are significant main effects for Identical (LL) and Different(PLL) idioms in both context and non-context treatments, compared with those of Similar (SLL) idioms; (b) the use of context is of great importance in the construction of idiomatic meaning and L2 learners employ different strategies with different types of idioms; and (c) the degree of opacity between target and domain idioms influences the speed and ease of idiom understanding, as well as the transfer of L1 idiomatic knowledge, in significant ways and lack of tacit knowledge of idiomatic expressions is a major cause for L2 learners' failure in learning the idiomatic meaning of idioms and furthermore, treating idiomatic expressions just as sets of separate haphazard lexical items, independent of human conceptual and cultural system, leads to "negative transfer" in learning the idiomatic meaning of expressions.

All High level participants, in most of the cases, performed proportionally better than Mid and Low levels in each phase of study and they had more familiarity with or better understanding of the American culture-bound idioms than the English ones. Also when it comes to mapping meaning onto form by the way of individual word labelling, packaging, or network building appears to offer few clues for an accurate understanding of the expression's figurative meaning in spite of familiar elements in contains. Implications for the classroom and for future research are also discussed.

Key Words: idiom, comprehension, reading strategies, context, culture mapping

28th Aug.

Parallel Presentation Session

East blk-6:301

**Construct or Substance? Enacting culture
in heterogeneous business settings in China**

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Switzerland

Especially in globally operating enterprises “intercultural competence“ and the ability to communicate “interculturally“ have become standard requirements for qualified workers and executives. But in the majority of cases, these terms remain merely hollow buzzwords and “intercultural” is often misleadingly understood as “international”. In this sense, culture turns into a sclerotic, albeit at first sight easily manageable concept. However, cultural borders run more subtle and are marked by dynamic crossings and hybridity. Additionally, individual features can indeed outshine the ones of a collective. Because of increasing local disentanglement and simultaneous (re-) networking (Giddens), globalization intensifies such highly complex and often contradicting interrelations. In heterogeneous working environments culture is all about making sense, about the ability to act, and about the solution of conflicts. All of this succeeds – or fails – by means of communication. The national heritage of the involved actors thereby certainly plays a role – but not necessarily the most important one. Without completely denying the cultural influence of a nation through desired and well-established communication codes or legal and political frameworks, it cannot be understood as the sole producer of culture.

In my presentation I would like to outline what happens in enterprises when trying to deal with cultural (including national) complexity. In this context, the creation of cohesion within collectives, which eventually means the enactment of (new) culture, is a matter of particular importance. I will also touch the question of what intercultural communication and competence imply for enterprises and will introduce first results from a field study in Chinese-German business joint-ventures.

Key words: culture, enterprises, intercultural communication, collectives, cohesion

28th Aug.

Parallel Presentation Session

East blk-6:304

Headlines as a discursive platform for Strategic Deception

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Saudi Arabia

The Discourse Pragmatics Approach is an integrated method that combines the features of both discourse and pragmatics. In this regard, discourse explores how language is interactively used in its social domains, while pragmatics provides the tools and theoretical framework. Thus they can function together as a comprehensive approach to studying the use of language in its social context. This approach describes the different aspects that govern communication; including the identity of the two participants, their social roles and the background they may share. Furthermore, integrating discourse into pragmatics produces a comprehensive approach that can account for the intended meaning and the strategies used to communicate this meaning. Politics is a rich source for the study of meaning circulation. In it politicians and their representatives are producers of political discourse on the one hand and their populations are recipients of this discourse on the other

Headlines are a tool used by editors to expose their ideas and render them to the reader. They encapsulate the view of the editor and reveal his real aim behind reporting a news story in a certain manner. In addition, they are the first thing one may read in a newspaper. They are usually written carefully and in a very concise language. Headlines also carry the most influential statements in a news story, and thus editors write them in an eye-catching style that may entice the reader to read them. The content of headlines does not only include the prominent incidents of a news story, but encapsulates also the perspective of the editor. Here comes the importance of headlines in shaping the minds of the reader. That is the editor has the opportunity to better introduce the ideas proposed in the speech of the politician in a way that makes headlines influential and memorable.

The paper will investigate the aspects of strategic deception and legitimization in the political discourse of contemporary Egypt during the pre 1973 war period. Headlines Al-Ahram, a state owned and controlled newspaper, is the source of my data of analysis. The paper also will explore how headlines can represent a discursive device for manoeuvring and deceiving the enemy, Israel at that time. It will also show how the state-controlled newspaper can represent an institutional voice of the ruling power.

28th Aug.

Parallel Presentation Session

East blk-6:304

**Lingo-Rhetorical Peculiarities of Prominent Politicians' Speech Behavior
in the Political Discourse**

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Russian Federation

In modern theory of speech communication rhetoric is defined as a verbal content of people's social life and as a source of communicative interaction. It includes a great number of cultural and linguistic phenomena taking part in the process of social communication. Their use presupposes the convincing speech effect produced on the addressee by the sender. Everything : a concrete goal, contents of the speech, certain circumstances under which it is made, etc . should be taken into consideration. That is why the political rhetoric is considered to be an instrument of government in the political system of any society. The main goal of the public speech is to achieve the corresponding result through persuasion. The analysis of rhetorical phenomena carried out on the functional and interactive ground means that the linguistic forms aren't studied as simple forms and structures but as means to express certain thoughts, ideas, relations, communicative intentions. The description of linguistic, stylistic and socio-pragmatic specific features typical of the politicians' speech behavior helps to define their main communicative strategies on the material of the political rhetoric. The latter, in its turn, either promotes or prevents from establishing harmonious communication, communicative contacts of full value between the political leaders and, correspondingly, between the countries they represent.

The analysis is carried out on the basis of Mr. Barack Obama's Inaugural Address, the US President (20th January, 2009);Mrs. Hilary Clinton's speech, made in support of Barack Obama; Mr. V.V. Putin's interview, a former president of Russian Federation (The Time. Excerpts, December 31, 2007/January 7, 2008, pp.28-29); Mr. Henry Kissinger's interview, a former US secretary of state. The interview was published in the same issue of the journal (p. 49).

Methods of analysis: descriptive, comparative and content-analysis.

It is possible to suppose that the preferable use of certain linguistic phenomena can be explained by the differences of social, educational, gender, age character and political competence of the interlocutors as well. But the most important things are their communicative strategies which can be briefly defined in the following way: the subsidiary strategy of self-presentation (Mr. V.V. Putin); the estimation strategy of disapproval (Mr. H. Kissinger); the strategy of well-reasoned speech (Mr. B. Obama); and the strategy of positive representation (Mrs. H. Clinton).

28th Aug.

Parallel Presentation Session

East blk-6:302

Discourse Analysis of the “English Whisper” in Chinese Class

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China

Purposes: 1) to highlight the communicative difficulties and problems the foreign English teachers face in the Chinese colleges; 2) to present one of the typical examples of misunderstanding between English teachers and Chinese students 3) to warn the prospective English teachers in China (or any other country) of the potential communicative traps.

Method:

This paper is an embedded case study and “a situated qualitative research” supported by the quantitative data analysis. The paper is conducted by an internal observer at the grass root level and also is encouraged by an obvious shift in the ESL teaching paradigm described in Jacobs G., Farrell T. *Paradigm Shift: Understanding and Implementing Change in Second Language Education*.

Case-Study of Discourse Analysis:

I worked out a few requirements to the students’ writing techniques in order to break the writing patterns based on memorized clichés and phrases the Chinese students learned throughout their middle- and high school years, break down the Chinese students’ rhetorical practices and argumentative patters based on the overgeneralizing, impersonal, lifeless statements.

The paper presents the qualitative and quantitative analysis of the Chinese students’ writing discourse in English on the basis of the 30 essays written by my students.

The ways the students learned the English vocabulary and writing patterns in the middle and high-schools are still very pervasive and it requires much more time than just a few months to completely eradicate them. So the fact is that the foreign teachers ae mostly struggling with what the students have already learned in the years of instruction prior to college.

Conclusion:

The case-study shows how ineffective the very good methods of teaching English in China can be when it comes to dealing with the Chinese audience’s stereotypes. The case-study shows that a further research is needed in the sphere of transferring the English language skills to the audiences with different dominant rhetorical patterns.

28th Aug.

Parallel Presentation Session

East blk-6:304

Content Analysis of Substance Use in Popular African Hip Hop

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Nigeria

Given the role of popular media messages in adolescent initiations of substance use and vogue culture, it is essential to study the contents of African most popular Hip Hop music and reality TV and subsequently the potential power of media literacy in altering the impact of popular media on substance use behaviors, and antecedents within this age group. Appositely, this research shall examine attitude and subjective norm of media literate and illiterate adolescents' towards substance use and African hairstyles. The outcome will shed light on the perception and consumption intentions (PCI) of both media literate and illiterate adolescents. In addition, the research shall generate and provide Substance use media literacy (SUML) scale ie a measurement that tests' the adolescents' ability to analyze and evaluate the messages, motivations and tactics behind media depiction of substance use in a bid to create a platform for the adoption or rebuff of media literacy module in African educational institutions.

28th Aug.

Parallel Presentation Session

East blk-6:301

Reflections on Epistemologies of Ignorance in Unequal Intercultural Relations

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South Africa

One of the most commonly heard comments made by white South Africans about apartheid era human rights abuses and suffering is, “We didn’t know.” This stance undoubtedly testifies to much more than the apartheid state’s control of the media and misinformation about the political realities in the country. We also see both the manner in which memory is deployed strategically to re-member the past in the light of current political exigencies, and also to perpetuate the ignore-ances of past privileges, the choices –more, and less, conscious, not to know and how these choices are constituted in discourse. Taking up the term, Epistemologies of Ignorance, used by Shannon Sullivan and Nancy Tuana (2007) following Charles W. Mills. The paper analyses the discourses in narratives collected in the online Apartheid Archives, a project housed at the University of the Witwatersrand, Johannesburg, which collates narratives of everyday experiences of ordinary people during apartheid, in order to explore “not knowing” in unequal intercultural relations characterised by oppression. The paper shows how ignorance is produced as a labour and product of group interest, and involves an implicit agreement to misrepresent the world. While concurring with the literature on whiteness that this ignorance is most characteristic of the privileged white population, the paper shows that oppressed groups, too, undertake discursive strategies to produce different varieties of ignorance in order to navigate the realities of their circumstances.

28th Aug.

Parallel Presentation Session

East blk-6:303

The Discursive Constructions of Self Positioning amongst Minority Ethnic Patients in a Hospital Ward

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Denmark

This paper deals with results from an ongoing research project about how patients and health professionals talk about and enact culture in a specific Danish hospital ward, whether this may have implications for staff - patient relationships and how knowledge of cultural complexities may add value to patient care. The project and this paper are based on a discourse analytic and social constructivist approach, and contrary to some earlier studies focusing on health professionals' perceptions of culture in relation to the care of minority ethnic patients (Dansk Sygeplejeråd 2006; Nielsen, B. 2006; Roberts, C. 2005) this project and paper deal with culture seen from a patient perspective. Data have been collected from interviews with minority ethnic patients and with nurses about the intercultural encounter in an infectious diseases ward, and the analysis focuses on evaluating statements (Martin and White 2005) present in the discourses. The analysis aims at studying how such discourses may display the patients' roles and self positioning, to discuss whether such positions and roles are attributable to culture, language proficiency or social conditions. Furthermore, analysis of the discursive constructions of nurses' perceptions demonstrates both intended perceptions and actual enactments which may, as those of the patients, contribute positively or negatively to care and intercultural complexities in the ward.

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28th Aug.

Parallel Presentation Session

East blk-6:305

We are an Intimate Group, but we are Different--Group Membership and Individual Identity

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China

In this paper, we discuss how three supervisors of postgraduate students in a Chinese university setting construct collective identity (of the supervision team) and the individual identities (of the three supervisors). In particular, we focus on the following two questions: 1) How do the three supervisors express their membership within the supervision team? 2) How do they distinguish themselves from each other and thus establish their own individual identities? By analyzing a range of discursive resources employed in the supervision sessions, we aim to reveal the process in which the three supervisors emphasize the collaborative work of the supervision team while stressing their individual identities as “A Strict but Liberal Father”, “A Strict but Considerate Mother”, and “A Kind and Generous Sister”. Discursive resources at the lexical level, the textual pragmatic level and the interactional level are integrated in the analysis so as to provide a holistic picture of how identity is constructed in the supervision sessions. Since this study is located in an educational setting, conversation in these sessions constitutes an instance of institutional discourse. Meanwhile, a bottom-up approach is adopted to ensure the context-dependent nature of identity construction.

28th Aug.

Parallel Presentation Session

East blk-6:305

A Critical Study of China Image in the West

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China

In the past two decades, with the growing political and economic power of China, the Western media has paid more attention to China stories. As China's images created by the major English media generally represent and influence the mainstream perspectives of China in the West, a study of the internal and external natures of the language in China reports will help us know more about how the media picturing China and why.

This paper applies Fairclough's model of CDA to investigate China reports from the last decade in the 20th century to the first decade in the 21st century in four Major English media, namely, the New York Times, the Time magazine from USA and the Times and the Guardian from UK. With a description of the report rating and the agenda setting in the articles collected with EBSCO, the author tries to answer two questions: 1) How and what do the Western media concern about China stories? and 2) What are the changes? Conducting the reported top 10 issues about China, the interpretation is to answers the question why the changes occur from a social-historical perspective and the explanation answers what ideology and power controls the portray of China's image.

The author reflects on the post-era of the 'China threat' theory and suggests there would be a period of more common interests with dubitation and China's soft power would grow as well as its hard power.

Key words: China image; change; the Major English media

28th Aug.

Parallel Presentation Session

East blk-6:301

Bodily Dynamics, Cultural Norms, and Situation Transcendence: Language as Agent-extending and World-building Behaviour

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Norway

In my talk, I will present some new, unorthodox reflections on the nature of ‘linguaging’ behaviour. According to the view I will develop, language is not a determinate system or code, but a complex heterogeneity of capacities and resources – biological, cognitive, social and cultural – spread over persons, time scales and places in a given community. Moreover, linguaging is a form of value-realizing activity (Hodges 2007). The fine-grained neuromuscular coordination of lips, tongue, face, etc. and other bodily dynamics (e.g. gesture, gaze) in speaking makes possible increasingly differentiated linguaging behaviour. In turn, this brings into existence an increasingly discriminated world based on and created by the value realizing activities of agents. This enhanced capacity for differentiation means that agents have increased powers for analyzing and modeling their worlds. The ability to reshape the medium of air through vocal tract and related bodily activity extends this ability to analyse, differentiate, and act on the world across space and time. Acting on the medium of air by means of coarticulated vocal tract gestures ensures that information about an environment event – the speaker’s vocalization – can be observed from multiple points of observation in the environment. Feedback processes extend the contextual reach of vocal tract and related activity and enable the actions and perspectives of one to become the actions and perspectives of all (Gibson 1966: 191-192). This ability to act on and affect others at a distance and to transform dialogically coordinated social situations and their conventions means that the enhanced analytical capacities of finely differentiated vocal tract gestures and other bodily dynamics can be used to explore shared worlds and to elicit new properties from them. In the light of these considerations, I will consider aspects of linguaging behaviour as a mode of dialogically coordinated seeking/exploratory activity of co-acting agents. Rather than a determinate system or code, which people ‘use’, I will show that linguaging is constituted through a heterogeneity of capacities and resources that agents co-orchestrate in real-time. I will focus on the relations between the very rapid, short time-scales of bodily dynamics (expression), on the one hand, and the normative, second-order character of cultural constraints on the long, slow cultural time-scales of, for example, lexicogrammatical patterns, on the other. With these considerations suitably harnessed, I will offer some reflections on the ways in which linguaging extends human agency and human worlds in situation-transcending ways that also have implications for the construction of self-narratives and personhood.

In my talk, I will use video recordings and other examples to illustrate my arguments.

28th Aug.

Parallel Presentation Session

East blk-6:305

Dialogue and Order of Discourse

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China

To build a harmonious society, government officials of different levels in China are currently modifying their way of administration. It is no longer the situation that administrative agencies or agents openly exercise their power to govern the people. Instead, they become more willing to listen to people's opinions and suggestions. One way of doing this is to invite people to discuss the decisions they are going to make. In this so-called advice-seeking process, normally, an advice-seeking draft is first circulated, followed by several newspaper articles or on-line discussions that support and further explain the rationale and necessity of the potential decisions. An open discussion may be held as well, where people of different positions can speak out their opinions.

This process of dialogue in administration involves discourse and/or language use. Both the advice-seeking part and the advice-giving part need to use language to realize their purposes. However, the use of language is seen to indicate a difference in social positions, or, in more technical terms, bear some features of order of discourse. Thus, the dialogue is often seen as monologue in terms of language use. For example, in some advice-seeking draft of government document, we find more statements than interrogatives, which suggest one-way rather than two-way communications.

This research will observe such dialogues of administration by examining the discourse involved. It will make linguistic analysis of advice-seeking drafts and discourse analysis of the process of such dialogues. It will also discuss the difference of social positions existing in the use of language. Finally, it will provide some suggestions and advice on how to use language to achieve an equal and thus more harmonious dialogue between the governor and the governee.

28th Aug.

Parallel Presentation Session

East blk-6:304

The Concept Moral Qualities of a Person in the Political Discourse

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Roots of morality have always been in the focus of investigation. They have been studied in various aspects: biological, theological, religious, anthropological etc. This broad spectrum of scientific attitude is caused by the fact that morality is a complex phenomenon. The component parts of morality are moral activity (morals, manners, customs), moral relations regulating this activity (duty, responsibility, honor) and moral conscience reflecting these relations and existing as a field of corresponding concepts (good, evil, justice, happiness).

On the current stage of social development a great attention is paid to the study of the universal basics of morality. An individual in this case belongs to the unlimited communicative society implying moral links among all people. Principles of moral behavior are objectified in the language by adjectives denoting moral qualities. The analysis of these adjectives has already shown that the concept Moral qualities of a person has a definite gestalt structure. It consists of positive gestalts, verbalized by adjectives denoting good qualities; negative gestalts, actualized by adjectives denoting bad qualities; and mixed gestalts, verbalized by the adjectives of the previous two groups, but in the particular communicative situation and influenced by current moral customs the same quality may fluctuate between the notions of “good” and “bad”.

Political discourse opens golden opportunity for studying the meaning of adjectives expressing moral qualities. Political leaders, their intentions, attitude and goals are constantly in the focus of public attention. I hope the investigation of their speech will serve to clarify and strengthen theoretical arguments about the role and importance of moral principles in the global society.

28th Aug.

Parallel Presentation Session

East blk-6:303

Imaging the Igorot in Vernacular Films Produced in the Cordillera

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Philippines

The Igorots of the Philippine Cordillera have been the subject of misrepresentations in various media from colonial to contemporary times. Images of uncivilized mountain people permeate various discourses and these representations have caused an entrenched prejudice against the people of the Cordillera. The crude characterization of the Igorot has also served well in the pursuit of profit mostly by mainstream film, television and advertising companies that bank on the Igorot as exotic curiosity or barbaric other.

In the last two decades, there have been efforts among Igorots themselves to create representations of their community. Among these is the production of vernacular films by the Vernacular Video Ministry (VVM) and the Tribal Organization for Rural Development (Tricord). With their use of local materials such as language, talents, life stories, practices and settings, these films have provided entertainment and contemplation in a simultaneous collective experience among Igorot viewers. The production of these films from the periphery also offers an alternative to Hollywood and the Manila-based film making industry in the Philippines.

Using semiotic approaches, this paper describes the ways in which the vernacular films participate in the redescription of the Igorot community and the reconstruction of the Igorot identity. At the same time, it interrogates representations in these films that reinscribe prevailing conceptions of the Igorot.

28th Aug.

Parallel Presentation Session

East blk-6:304

The role of one-member sentences in advertisement discourse

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Russia

Nowadays the term “discourse” attracts a lot of researchers’ attention. There are various views on this term in contemporary linguistics. Traditionally, discourse is treated as “a continuous stretch of (especially spoken) language larger than a sentence”.

However modern linguists define the term “discourse” in different ways. For instance, netherlandish researcher Teun van Dijk points out that “discourse” should be understood both as a specific form of language use and as a specific form of social interaction, interpreted as a complete communicative event in a social situation”.

In our research we are guided by a Russian linguist N. D. Arutyunova’s and define “discourse” as a coherent text in combination with extralinguistic, sociocultural and psychological force.

We apply to the issue of advertisement discourse. At the present time being a versatile phenomenon advertisement is a debating point among the scientists, politicians, cultural figures and linguists. It should be noted that in a general sense advertisement is a form of communication intended to persuade its viewers, readers or listeners to take some action.

Advertisement discourse challenges the linguists more than any other discourse because of its very nature and the multitude of elements that constitute its existence.

The main function of advertisement is to persuade the receiver to take a specific action. That is why advertisement should be brief, capacious and laconic. This is the reason why one-member sentences form syntactic foundation of advertisement discourse. And advertisers aim at straightforward, imperative interaction with the audience.

Factual material analysis shows that it is typical for advertisement discourse to use:

- Imperative verbal one-member sentences which call the consumer to take an action: “Drink Fanta, stay Bamboocha!”, “Nescafe. Awaken your senses”.
- Nominative one-member sentences which describe some product: “Good to the last drop (Maxwell House)”, “100% pure squeezed sunshine (Tropicana)”.

Summing up the foregoing it is necessary to emphasize that one-member sentences are widely used in advertisement discourse. Just these syntactic structures fulfill an important voluntative function that gives opportunity to attract the audience’s attention easily and to induce to perform a specific action.

28th Aug.

Parallel Presentation Session

East blk-6:304

Reconciliation discourse in post-apartheid South Africa

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Belgium

In the final years of the 20th and the beginning of the 21st century, there has been a worldwide tendency to approach conflict resolution from a restorative rather than from a retributive perspective – hence favouring amnesty measures and victim-orientation to criminal prosecution. The South African Truth and Reconciliation Commission (TRC), with its principle of ‘amnesty for truth’, was a turning point. Based on my discursive research of the TRC victim hearings, I would argue that it was on a discursive level in particular that the South African Truth Commission can be considered as a unique process when trying to address a violent past.

In this presentation I will illustrate how a particular reconciliation discourse took shape at the victim hearings of the TRC. This reconciliation discourse was the outcome of an interactional process in which both the TRC commissioners and the testifying victims played an important role. It is my belief that this kind of discourse exerted a tremendous amount of impact on post-apartheid society. In fact, as a result of this multidimensional and highly inclusive discourse, the public debate on reconciliation was kept alive in post-apartheid South Africa. South Africans recognized themselves in the concept of reconciliation, they identified with the unifying notion of reconciliation, and reconciliation-oriented initiatives took place all over the country. It is very likely that reconciliation discourse was a key factor in establishing cultural cohesion and solidarity in the years following the proceedings of the Truth Commission.

In the second part of this presentation I will discuss how this reconciliation discourse is developing in the 21st century. Is the term reconciliation still dominating public discourse? Can South Africa still be labelled as the rainbow nation, characterized by peaceful coexistence between various population groups? Is the impact of the TRC reconciliation discourse continuing until today, or has it lost its momentum and been replaced by a critical voice? The South African TRC process has stood as a model for conflict resolving mechanisms all over the world. In this respect it is crucial to understand whether or not the impact of the reconciliation discourse has been of a long-lasting nature and what the prospects are towards the future.

28th Aug.

Parallel Presentation Session

East blk-6:303

Women in the Urban Nightscape: a study of Call Centre Workers in India

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 Delhi University
 India

The issue of offshore outsourcing of Information Technology Enabled Services (ITES), needed in areas such as customer care, data entry and medical transcriptions, has become central in the current discourse on the world trading order. Most of the analysis, however, has focused on the implications of outsourcing and has remained persistently gender neutral. This study aims to redress the balance by providing a perspective from the women involved. It does this in order to assess the opportunities and threats that the growing volume of offshore outsourcing of ITES from high-wage to low-wage countries poses for traditionally disadvantaged groups such as women in the poorer parts of the world. This has been chosen as study area because:

- India is the prime receiver of outsourced ITES jobs
- Women form the majority of call centre workers
- The relations of power in India are strongly patriarchal

There are several problems. A serious problem in the export-oriented segment of the business is that employees generally have to pretend to be European or American in order to convince the customers that the answers are not coming from offshore countries and that their personal information is not sent outside their country of residence. The cultural schizophrenia that this pretence entails on the part of the employees has its cost.

Moreover, there are issues relating to the spatial construction of social identities. The global mainstream media characterizes the IT sector, and transnational call centers in particular, as catalysts for social change in India. Yet, the emergence of this industry is not shifting patriarchal relations of power in a significant way due to social and spatial constraints on women's mobility in the urban nightscape. Specific to call center employment, mobility is important because it requires night shift workers. For a woman in India to be out at this hour is generally considered improper and unsafe. However, women are participating in this industry and several corporate strategies; reflect the ways in which both the industry and its female employees negotiate a presence in the public sphere which is generally "men's only".

Based on participant observation and semi-structured interviews with employees, in Delhi, the study suggest two dynamics. On the one hand, working the night shift may serve as a time-trap that further marginalizes women from social and economic opportunities. On the other, it is creating new opportunities and spaces for women upon which they re-invent their identity, both in the formal economy and the community at large.

28th Aug.

Parallel Presentation Session

East blk-6:305

**Interpersonal Harmony and Attitude:
A Systemic Functional Linguistic Perspective**

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China

Attitudes, either positive or negative, affect interpersonal harmony.

In terms of Systemic Functional Linguistics (SFL), attitude is a kind of meaning potential. It can be expressed via language. This paper explores how attitudes are represented via language in terms of SFL theories of interpersonal metafunction, genre, appraisal and multimodality. It also analyses what kind of attitude helps build the interpersonal harmony and in what way, and what kind of attitude harms the interpersonal harmony and in what way. The data employed are mainly expository, recount and argumentative. Some of them are written, and some are spoken. Some of them are mono-modal, and some are multimodal. The research method is qualitative.

28th Aug.

Parallel Presentation Session

East blk-6:302

**Chinese Discourse under the Western Discourse of Higher Education
Internationalization**

Wang, Tao

Southeast University

China

There are at least 10 areas of discourse in relation to western higher education internationalization: technological, economic, political, cultural, institutional, geographical, ethnical, organizational, academic, and linguistic. In these areas, western countries prevail overwhelmingly over developing countries, including China. Manipulated by western discourse power, higher education internationalization is identified as, to a certain extent, westernization, or even Americanization under the disguise of globalization. The consequence of this trend is that the so-called weak countries not only accept western superiority but at the same time deprive themselves of their own cultural traditions as something “backward” or “useless”. This weak and false consciousness compels developing countries to adopt western model as the sole standard in carrying out their educational reforms. To avoid this hazard, we need to build up a Chinese discourse system by assimilating the best of western culture while still maintaining and promoting the best of our own cultural tradition. This combination and integration of both cultures will not only revitalize our own cultural identity in the open modern world, but also ensure our universities will be among those first-class universities in the world during the 21st century. With discourse power in hand, China will surely become not only an economic power, but also a cultural and educational power.

Key words: Chinese discourse; western discourse; higher education internationalization

28th Aug.

Parallel Presentation Session

East blk-6:305

**Popular Discourse:
Comment on Popularization of Literature and Art of China in 1930s and 1940s**

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China

Popularization of Literature and art was advanced formally in 1920s, whose source can be traced back to the late Qing Dynasty when novel was flourishing and colloquialism was advocated. Popularization of literature and art completed in revolutionary base area centering on Yan' an city during the time of anti-Japanese War; the so-called "completeness" didn't indicate that popularization of literature and art have accomplished its historical mission but indicated it, as the tactics of the cultural system, was qualified by the culture system and have set up cultural facts. Popularization of literature and art must involve the masses and enlightener of the masses, which mainly refers to literature staffs at that time whose main members were intellectuals. To some degree, popularization of literature and art is the fact of the struggle of the literature balance and discourse rights between intellectuals and the masses. The author holds that a new discourse pattern was formed in 1940s, which was called popular discourse. Through the popularization of literature and art in 1930s and the one in Yan'an revolutionary base area in 1940s, this thesis attempts to probe into the discourse pattern transformation supporting popularization of literature and art, then attempts to depict the characteristics of the new discourse pattern, then points out the intellectuals re-thought existentialism at the crisis time of the nation. The author holds that a new discourse pattern ----popular discourse came into being with the popularization of the culture and art in 1930s and the development in Yan'an revolutionary base area in 1940s. At first this thesis describes the formation of the popular discourse from the angle of the formation mechanism, discourse pattern and the discourse subject. Then it analyzes three characteristics of the popular discourse-----clear quality, non-subject quality and authorized function. Finally it analyzes the legality and courage for the intellectuals to accept the self--reformation, therefore unfolded the existence state of the intellectuals' reformation and assimilation.

28th Aug.

Parallel Presentation Session

East blk-6:302

**Teaching U.S. English Language Learners:
Cross-Cultural and Cross-Curricular Conversations**

Wilkinson, Louise
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USA

How do teacher educators learn about English language learner issues? How prepared are U.S. teacher educators to help prospective teachers understand the needs and challenges of the immigrant English language learners in their future K-12 classrooms? How prepared are prospective teachers to assist their own future immigrant students learning English in making the transition between home and school? Although there is a growing literature on how to prepare teachers to work with English Language learners, little is known about how to develop capacity at the faculty level and how faculty respond to these efforts. This paper highlights the transformative learning that occurred at Syracuse University, as a member of the BRITE national consortium, funded by a professional development grant (U.S. Office of English Language Acquisition.) The goal was to increase the effectiveness of K-12 teacher education programs in preparing teachers for the increasingly linguistically diverse classrooms in the United States. The results of programs and activities implemented at Syracuse during the first two (of five) years show: Through a cross-disciplinary study group, four faculty members jointly explored the research literature on English language teaching and learning, modified their own teaching, and observed the effects of these changes upon their own students---prospective teachers. Faculty members developed better understandings about what English language learners need to achieve academic success in K-12 schools and how to assist them in making those transitions between home and school. Faculty developed a deeper, more complex understanding of second language development, one that is optimally facilitated by meaningful communication with and by learners and teachers across the curriculum and across cultures. Understandings were facilitated by members' ongoing conversations about their individual ELL-related projects, as well as the effects of this overall initiative upon teacher education as a whole at the university.

28th Aug.

Parallel Presentation Session

East blk-6:304

Expressing Emotions Overtly? Focus on Malaysians

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In face-to-face communication emotions can be expressed verbally and non-verbally. Whether to express specific emotions explicitly or to conceal them is very much dependent on the circumstances (public or private), the interlocutor or cultural rules that one is brought up. According to Andersen and Guerrero, 1998, in many cases, emotional expressions function as forms of interpersonal communication rather than expressions of internal feeling. In fact unintentional non-verbal expression of emotions such as silence can send a message to the interlocutor and generate communicative expressions with either positive or negative outcomes during an interaction. The focus of this study is the possible link between culture and communication of emotional states during interpersonal communication, and how people express their emotions in multicultural and multiethnic Malaysia.

Using a self administered questionnaire with 661 respondents - 228 Malays, 326 Chinese and 101 Indians (6 missing value) this paper presents findings that will show the emotional context in which Malaysians observe silence or choose to talk. Two situations, namely, when alone and when in the presence of someone, are set to determine 1) the most frequent mode of communication (silence, action or talk) used by the three dominant ethnic groups in Malaysia while experiencing the emotions of anger, sadness, discontentment, fear and happiness. From the findings, it appears that the three dominant ethnic groups in Malaysia prefer to observe silence when they experience anger, sadness and fear. Malaysians seem to prefer sharing only certain emotions and these will be discussed.

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Parallel Presentation Session

East blk-6:305

**Identity Construction in English and Chinese Research Articles:
A contrastive study**

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China

This paper presents an empirical contrastive study on how English and Chinese RA writers construct authorial identity. The study focuses on the interpersonal features of RA writing by elaborating how RA writers project their stance and engage with readers. A corpus is built consisting of 70 experimental or data-based RAs (35 in English and Chinese, respectively) in the field of linguistics and applied linguistics. The frequency and distribution of stance and engagement resources of RAs between the two languages are explored by following Hyland's (2005a) model of academic interaction and genre analysis theory. Then a pragmatic study is made to analyze the underlying factors that contribute to the differences between the RAs of these two languages.

The findings demonstrate that both English and Chinese RA writers are more inclined to convey their stance than engage readers in RA writing. However, significant differences between the English and Chinese RAs are found. First, the English RA is viewed as a communicative contract from a personal writer to a personal reader whereas the Chinese RA is conceived as a statement of general truth that readers may learn. Second, in style the English RA is like a dialogue between the writer and reader while the Chinese RA is more like a monologue delivered by a solitary writer. Third, English RA writers have a stronger desire of "promotion" than Chinese RA writers. Fourth, English RA writers are comparatively more ready to invite collaborative efforts from readers than Chinese RA writers.

These interpersonal features contribute to the manifestations of RA writers' authorial identity. First, English RA writers tend to identify with readers and show a more acute sense of audience than Chinese RA writers. Second, individual self constitutes the main aspect of English RA writers' socio-cultural identity while collective self is the prominent aspect of Chinese writers'. Third, as regards professional identity, English RA writers present themselves as a discourse constructor while Chinese RA writers choose to present themselves mainly as a researcher. Fourth, English RA writers' institutional self is weak whereas Chinese RA writers' institutional self is notable. From the perspective of social psychology, the different manifestations of authorial identity demonstrate English and Chinese RA

writers' different perceptions of ethical canons, of the politeness concept, and of principles for producing and interpreting utterances, as well as their different ways of implementing academic norms.

The findings of this contrastive study have implications for RA writing and the teaching of RA writing. In today's research world, which is moving towards the globalization of academic interaction, an awareness of the differences in academic norms and rhetorical strategies can enhance smooth academic communication in inter-cultural situations.

Key words: research article; authorial identity; stance; engagement; generic structure

28th Aug.

Parallel Presentation Session

East blk-6:303

**Glocal Images: Case Studies of Modern Women Images in Chinese TV
Commercials**

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The paper attempts to go beyond a dichotomized approach, as exemplified in the global standardization vs localization debate and in the gender-stereotyping studies in advertising, by examining the competition and intertwinement of the global and the local images of modern women in Chinese TV commercials. A total of 107 award-winning Chinese TV commercials from 2008 and 2010 were collected and analyzed. Results show that while stereotyping in gender-role portrayals can be prevalent in Chinese advertising as a larger percentage of women were and are still depicted in domestic and non-occupational roles, the images of a contemporary 'modern' Chinese woman have transformed beyond being an obedient traditionally minded housewife or a flower vase to being a cultured nurturer in the family, to being hedonistic and/or being independent of spirit. Detailed analysis and implications regarding the hybridization of the traditional and modern images will be presented and discussed.

28th Aug.

Parallel Presentation Session

East blk-6:301

An Vital nonverbal Factor in Influencing Intercultural Communication

-----Time Really Talks-----

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China

By analysing 3 cases involving in intercultural communication, this paper discusses a very important non-verbal communicational factor—time and its impact on interpersonal relationships and communication itself in the context while interacting with different cultures. Different cultures have different interpretations to the value, segmentation, arrangement and utilization of time. This paper tries to explore the concept of value in different cultures and the different attitudes towards time, and its causes hidden behind the time through investigation. At last, the author provides some suggestions in order to overcome the communicational barriers and eradicate the misunderstanding aroused by time in intercultural communication, and to make intercultural communication go ahead more smoothly.

Key words: time, case study, intercultural communication

28th Aug.

Parallel Presentation Session

East blk-6:304

The Generic structure the editorials of People's Daily and its variability

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China

Our analysis in this paper shows that the great majority of editorials in People's Daily are about some significant days, events or occasions which deserve commemoration and/or and celebration. In these editorials time is a key element which evokes in the audience a sense of glory in the past, awareness of the problem at present and hope of a better life in the future. The tone of most of the editorials is a mixture of joy, a sense of urgency, commitment and appeal which indicates the attitude and position of the government or the CPC and no shifts are made to accommodate other possible points of view. The development of ideas strictly conforms to the qi-cheng-zhuan-he structure of traditional Chinese essays with the main point of the headline often reiterated in the zhuan section, and most of the editorials also have a problem-solution pattern embedded in the qi-cheng-zhuan-he structure. Nevertheless, when we classified the editorials into smaller groups according to their subject matter and analyze them in terms of Swales' 'move' and 'step' framework, we find some significant variations in the CP and S steps of the generic structure of some of the editorials. We believe that such variations are the result of the writers' consideration of the subject matter and the communicative goal of the editorials. In fact, "in certain genres, usually written ones, the writer has the right to withdraw from the contract to consider the reader because of an overriding imperative to be 'true' to the complexity of subject matter or to the subtlety of thought and imagination." (Elbow, 1998. Quoted in Swales, 1990: 63).

One obvious difference between the qi-cheng-zhuan-he structure of Chinese editorials and the 'inverted pyramid' structure of English editorials lies in that in the former the secondary material is usually placed earlier in the development of the story, that is, in the cheng section, whereas in an English editorial, as in an ordinary news report, it is the most important or newsworthy material that is placed earliest and secondary material is usually pushed off toward the end of an editorial so that if there is any need to cut it shorter, this cutting is done from the bottom up. This shows that although activities or communicative events in different cultures or speech communities may be classified according to a set of similar criteria among which the purpose is the most important one and hence genres which are identified on the basis of such classification may share some major properties, yet "genres also vary in the extent to which they are likely to exhibit universal or language-specific tendencies." (Swales, 1990: 64) Different cultural conventions and different ways of thinking of different peoples often play an important role in the shaping of genres in the use of different languages resulting in major or minor structural variations in the same genre in different languages.

28th Aug.

Parallel Presentation Session

East blk-6:302

Language Ideology in the EFL textbook

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Japan

This paper presents a critical examination of language ideology from the perspective of the EFL textbook. The central argument has been that the taken-for-granted attitude toward the nature of English as the “global language” as natural, neutral, beneficial, and utilitarian is an ideology. The ultimate consequence of this ideology is the legitimization, naturalization, and reproduction of a culturally dominant language. Based on some key theorizations concerning discourse, culture, ideology, and ‘English within a globalized context’, the process and effect of a phenomenon in textbook material composing, genre-embedding, has been investigated. A genre analytical approach has been adopted to highlight the language ideological effects and consequences. It is argued that the practice of appropriating popular and promotional genres outside language education to EFL textbooks leads to the reinforcement of the cultural hegemony of English. The data is from the students’ book of a popular EFL textbook series for eighth-graders in China. The rhetorical structures of the two texts are examined according to the genre analytical method to find out the underlying principles of the discourse structure. The exercise following the texts is also discussed in terms of its manipulatory effect. This paper argues that by adopting the generic forms from other disciplines, an unproblematically celebrated mainstream image of English has been constructed and naturalized. In the present case, the discourse of English as the crucial prerequisite for a successful career has been identified. Genre-embedding is not simply a matter of developing innovative forms to engage young learners. There is a “Trojan Horse” effect brought about by the imitated texts. The utilitarian ideology of English as a “useful” and “objective” tool is a hidden agenda pervading English education and other public discourses in China as well as other outer-circle countries. In an era when cultural and linguistic diversity is increasingly valued, the culturally dominated countries need to voice their own language and culture to the outside world. Greater awareness about the problematic power relations of “global language” and other languages should be a serious concern of all.

28th Aug.

Parallel Presentation Session

East blk-6:305

Understanding China's Netizens Discourse: Formation, Genres and Values

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China

China has the largest number of netizens in the world. With the advent of the internet age, the paradigm of internet culture has transferred from elite to popular and the missing of civil right to speak on traditional media finally was bridged by the internet. However, most observers felt pessimistic to China's online public space for netizens' craze for popular discourse and folk narratives. China's netizens discourse has different genres, where discourse including political topics is only one kind. Most genres are hybrid with political, cultural and entertaining. This article will analyze the formation of China's netizens discourse and categorize it into six main genres, which are 'double-voiced narratives, banter/parodies, Newspeak, sexual/dirty, political, and popular buzzwords'. The characteristics and values will be studied respectively.

China's netizens discourse is the product of the release of different voices in the internet. It is the combination of different rhetoric, genres, meanings and values. It has experienced a carnival state by contrast to a serious state in the past. On this Internet carnival marketplace, the hybrid feature of netizens discourse destroys the old discursive order. As it denies and asserts, it buries and revives, and it calls for an open and equal concept of discourse thereby negotiating with old meanings and creating new ones, its existence and development is necessary and valuable. This article is helpful to understand the specific operation system of China's netizens discourse. Together with political issues and opinions on China's public space, the popular discourse with a variety of appearances and manners also has unignorable values and power for the social change in Today's China.

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Parallel Presentation Session

East blk-6:305

Language and World Harmony: An Insight from the Daodejing

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China

In contemporary discourse, it is generally believed that world harmony is to be brought about through disarmaments and an attention to ecological crisis. In the traditional Chinese culture, this is not the case. The Daoist discourse, represented by Laozi, for example, pursues a line of thinking that is specifically linguistic. According to the *Daodejing*, world disharmony results from our misconception of language. Our language has the tendency to carve up the reality in a dichotomous way, in terms of good or bad, strong or weak, long or short etc. And etc. This line of thinking gives rise to a judgement that values the first of the pair over the second of pair. This value judgement further gives rise to a desire for what is perceived as good and strong and to avoidance of what is deemed bad and weak. What is in the margin is thus neglected. The Daoist sage believes that only by transcending the limit of language can one obtain the Dao, and only when everyone obtains the Dao, world harmony is a matter of course.

28th Aug.

Parallel Presentation Session

East blk-6:302

Individual Memory, Collective Memory and Rumors: A Generating Model of Rumors in Which social memory being the intermediary element

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China

Two traditional subjects doing research on rumor always view memory as an important condition of rumor mongering progress. To be specific, social psychology values the role of individual memory while sociology continue to use collective memory from a viewpoint of focus groups but overlook its source. As two aspects of social memory, individual memory and collective memory just like both sides of the medal can not be separated. So does the rumor research. This paper value both the individual memory A as the evoking context to one rumor progress, and the individual memory B within the collective memory. based on which we hold that there is a generating model of rumors when the social memory is considered as the intermediary element of rumor progress. Finally, we use the model to analyse the rumor about stealing and robbing children from 2003 to 2009 in the mainland of China and comments of readers about a news story of one beggar who was murdered and organs of whom disappeared.

Key words: rumors, individual memory, collective memory, social memory, evoking contexts.

28th Aug.

Parallel Presentation Session

East blk-6:302

**On Zhiyi Telford concept and its impact on the significance of Chinese
Traditional Thought**

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Inconsistencies in the face of virtue and happiness of the plight of Kant's postulate of the immortality of the soul and the existence of God, Hegel then postulates and the objective nature of moral harmony, morality and the subjective nature in harmony these two premises to solve this common problem. Chinese traditional thought, the Confucian ideal of Xiu-qi-zhi-ping repair will be between virtue and happiness "is scheduled harmony" as a future goal of this infinitely the moment there is the goal to pursue, this ideal into a moral utopia. Taoism revealed the contradiction between the virtue and happiness, but to avoid negative conflicts are not willing to give themselves to a serious moral responsibility, which went to the ethical and moral nihilism. Zhi-yi to "10 circles with each other" and "Nature with good and evil", "Sandi harmony", "Zhufashixiang" as the core's profit and loss cycle of thought, to build a unity of Virtue and Happiness thinking, it's the limitations of the traditional Chinese ideology serves to fill that role, as well as other aspects of traditional thinking plays a complementary role.

28th Aug.

Parallel Presentation Session

East blk-6:302

Discourse Analysis in Interpretation Training

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China

Interpretation training used to be focused on lexical and syntax level based on the opinion that the major function of language is to convey information. While human's language has two even more important functions: constitute the basis of social activities and basis of human's relationship in cultural and social groups and institutions. Discourse analysis studies how people use language to do social activities and establish social identity in concrete linguistic context, which can't be a research without taking cultural model into consideration since all meaning is local.

The knowledge of discourse analysis will help us improve our understanding of interpretation that a good interpretation doesn't only mean exact exchange of information expressed by single words and the training of interpretation should not be confined to the forms of language. The sense of discourse analysis is supposed to be fostered in interpretation training.

People from different social and cultural backgrounds have different cultural models which is a big word interweaved with many other factors. So discourse analysis from cultural perspective should on the one hand engage in analysis in specific context and on the other hand in that of a bigger Discourse, the combination of language and non-language information. When the former supply research materials from the basic level, the latter makes it a complete picture. A good interpreter is expected to be not only an expert of words but also an expert of cultures and even more.

28th Aug.

Parallel Presentation Session

East blk-6:301

Head or Shoulder: Identifying Cross-cultural Differences

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Australia

Cross-cultural differences in nonverbal communication are characteristic of different linguistic and cultural groups in multicultural discourses. It is these nonverbal differences in cross-cultural communication that are likely to cause confusion and misunderstanding between speakers from different linguistic and cultural backgrounds. Based on Edward Hall's high-context and low-context theory, this paper will demonstrate what nonverbal discourse markers are used by Mandarin and English speakers by using a number of life-like pictures and video data clips collected over the years. It is evidenced that Mandarin speakers not only prefer using a nonverbal discourse marker, e.g. head-shaking for 'no', whereas Australian English speakers choose to use shoulder-shrugging to convey the same meaning. Cross-cultural differences are further demonstrated when contrasts are made between funeral settings in Chinese context and other cultural context (British, Italian, Dutch and Australian). Evidence indicates that Chinese look extremely sad while weeping without bodily movements. However, people from Britain, Italy, Holland and Australia share the same sad look but they applaud by clapping their hands. At the time when China is fully engaged in doing business with people from different linguistic and cultural backgrounds, it is becoming all the more crucial for the global villagers (both Chinese and other language speakers) to recognize various cross-cultural differences and make their great efforts to achieve cross-cultural communication.

Key words: Gesture, high-context culture, low-context culture, cross-cultural communication

28th Aug.

Parallel Presentation Session

East blk-6:303

**Do Anonymity and Interactivity Promote Women's Discourse in Internet?
Content Analysis of a Chinese Internet Forum**

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With a digital age coming, there is a general debate between “webbed utopia” and “flamed out” scenarios that whether Internet facilitates women’s discourse practice or online communication is a more male monologue, even when the topics of discussions relate closely to women’s interest and experience. This study focused on women’s discourse within social interactions in cyberspace. The author specifically discussed whether interactivity of Internet provides women with new accesses to discourse and to what degree anonymity helps them get rid of gender stereotypes in discursive construction in real life. From the perspectives of feminist theory and symbolic interaction theory, based on content analysis, I examined 21 posts and 2228 replies from a Chinese Internet forum within one-month period, coding them with five indexes, discourse, public/private topics, representations of femininity, images, family and social roles. The study reveals that though women obtain some discourse in online interaction, it is still dominated by men and gender stereotypes exert great impact upon female cyber citizens. Further research intends to focus on Internet users’ analysis, to investigate the social influence on their involvement in online discussion from a macro level.

28th Aug.

Parallel Presentation Session

East blk-6:304

Historical Discourse and the Ideological Construction of China's 'Peaceful Rise'

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China

The thesis, by adopting Foucauldian post-structuralist approach, discourse-historical approach, socio-cognitive approach into its analytical framework, carries out a critical discourse analysis, mainly propositional analysis, of 7 articles by Zheng Bijian, in which he presents his views on 'peaceful rise', so as to disclose how the ideology of 'peaceful rise' is constructed, what it is and what role the historical discourse plays in the construction. It reveals that the core of 'peaceful rise' is "'peace' as both a means and an end to 'rise'" which defines how China will do in domestic settings and how it will deal with the world; the ideology is established mainly by reconstructing the historical discourse of 'peace' and 'rise', i.e. by manipulatively using, in different contexts, different meanings loaded on the two terms to suit the task in hand; historical discourses (both Western and Chinese) play in the discourse practice and ideological construction a role which is far more significant than they appear; the ideology has gradually changed peoples' way of understanding the world and thus begins to shape the social reality.

Key words: Peaceful rise; ideological construction; historical discourse; Foucauldian poststructuralist analysis; socio-cognitive analysis; discourse-historical analysis

28th Aug.

Parallel Presentation Session

East blk-6:305

**The Changes of Chinese Modernity Discourse:
A case study of Chinese cultural conservatism**

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China

By historicizing and contextualizing the discourse of Chinese modernity, my paper will delineate Chinese intellectuals' continued efforts to seek for an alternative modernity to the Western way from the semi-colonial and semi-feudal era to the globalization era. It will also explore how the "Chinese alternative modernity", as a discursive-political device, has been produced and packaged with different layers of contents and meanings under different historical, social, and cultural circumstances.

I will focus on an influential group of conservative intellectuals called the Xue Heng School in the 1920s who applied Western theories to defend Chinese traditional culture and criticize Western modernity. Since the voice of the Xue Heng School sounded contradictory to the keynote of Chinese modernity discourse set by the May Fourth Movement, it had been repressed for half a century. However, the long-neglected conservatives have been re-discovered since 1990s. The Xue Heng Study, which restarts promoting cultural conservatism of the Xue Heng School, has become a recent surge of Chinese modern history study. From the Xue Heng School to the Xue Heng Study, the shift epitomizes the continuity and transformation of Chinese modernity discourse.

It is a comparative study, including a diachronic study of Chinese intellectual currents in different eras, and a cross-cultural study on the interrelationship between Chinese and Western scholarships. By tracing the development of the discourse of Chinese modernity, I will argue that in comparison with modern conservatives' perspectives on alternative modernity, present conservatives' advocacy of "Chineseness" in the global system actually has been more and more explicitly separated from cultural nostalgia and national identity, and become a symbolic capital or a tactical response to the global market. Furthermore, modernity discourse in contemporary China reveals much more uncertainty, hybridity and paradoxicality, and is more deeply intertwined with post-modernity discourse and globalization discourse.

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Parallel Presentation Session

East blk-6:304

Real World in Fiction Discourse

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Russian Federation

The question of correspondence of fiction discourse and reality reflection is rather problematic due to the fact that imagery and figment are the inseparable part of any artistic work.

According to the sociolinguistic typology of discourse, fiction discourse is referred to individuality-oriented existence discourse, which is opposed to status-oriented discourse. Its major function is to share individual ideas and to transmit mainly aesthetic, emotional information and values.

The paper considers basic characteristics of artistic and fiction discourse and emphasizes its illusionary nature and responsive character. Among the most important features of artistic discourse are: a) distant, indirect character of communication via the work of art; b) implicit content, c) aesthetic function; d) unreal, illusionary reality; e) complex polysemantic perception. Imagery and the ability to affect large groups of people are also considered as significant features of fiction discourse products. In this perspective fiction discourse realizes the antinomy of systematic, typical and individual features.

The author focuses on the peculiarities of reality reflection in fiction discourse and touches upon the problem of the author's role in creating the world's model in fiction texts.

Fiction discourse is concluded to be a verbal form of creative transformation of reality, where language plays the vital role.

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Parallel Presentation Session

East blk-6:305

**The Sentimental Enlightenment: the Situation When East Meets West
-----Focusing on Xu Zhenya's Jade Pear Spirit**

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China

This paper will focus on Xu Zhenya's Jade Pear Spirit (《玉梨魂》, Jade hereafter) to explore the sentimental enlightenment in modern China, which is at the turning point when the western culture and modernity crushed in.

The cult of "qing" (尊情) had been proposed especially in the Ming Dynasty, and in modern China, such a trend further leads to the sentimental enlightenment. (1) Individual importance should be attached sufficient importance. Jade was first published in serialized form in newspaper. It is intriguing that in the same piece of newspaper, readers could find serious issues such as national crises, political policies, and at the same time they could also enjoy reading sentimental fictions at a more individual level. The format of newspaper and these fictional works appeal readers to be aware that personal life and individual sentimental world should be as important as other serious issues. Even in the period full of national crises, private life and individual mind should never be ignored. (2) Whether publishing fiction in serialized form in newspaper signified the change in the identity of Chinese intellectuals then? And what is their notion of significance? (3) The ending of Jade shows a serious situation that many people faced then. What matters here is that readers could not make out easily whether the protagonist Meng Xia gave up his life for the nation or for his great love for Li Ying. The narrator told us that those who dare to devote his own life to true love could also devote it to the nation. But on the other hand, we also see in Jade the ethical conflicts between passions and moral obligations.

28th Aug.

Parallel Presentation Session

East blk-6:301

Environmental Discourses of Contemporary Jewish American Literature

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China

Terry Eagleton, in his book *Literary Theory: An Introduction*, has argued: “Discourses, sign-systems and signifying practices of all kinds, from film and television to fiction and the languages of natural science, produce effects, shape forms and consciousness and unconsciousness, which are closely related to the maintenance or transformation of our existing systems of power. (Eagleton1996:183). This brought me into the thinking of environmental discourses in contemporary Jewish American literature. When I indulge myself in the works written by Jewish American writers, it seems to me a hard mission to find some tranquil and beautiful pieces on nature, the physical world, like Henry David Thoreau’s *Walden*, or other writings suffused with a strong sense of criticizing environmental pollution, as in Rachel Carson’s *Silent Spring*. It is difficult to see those works breaking down into the categories prominent ecocritic Scott Slovic, professor of University of Nevada, Reno, has described as rhapsody and jeremiad. The writings I have read, by and large, are dealing with the social dilemma the American Jews are in, together with their endeavoring maintenance of Jewish identities. This might serve as a good explanation of why the Jewish American writers are hardly mentioned in the anthological book *American Earth: Environmental Writing since Thoreau*. In addition to that, when I read the book *Ecology and Religion* written by David Kinsley, subjects related with Australian aboriginal religion, Koyukon religion, the native American religions, Christianity, Hinduism, Buddhism and Chinese religion have been discussed, but Judaism is excluded, which undoubtedly draw my attention. After careful pondering, it seems to me that Jewish American writers’ descriptions of nature are mostly associated with their struggles in life.

Andrew Furman in his article “No Trees Please, We’re Jewish” of the magazine *Interdisciplinary Studies of Literature and Environment* asserts that “for Jewish-American fiction writers in this century have, by and large, created a literature that either ignores, misrepresents, or, at its most extreme, vilifies the natural world” (Furman2000: 115). It is quite true that normally we cannot find Jewish American writing concerned purely with nature. Jewish writers use natural images, like mountains, trees, birds, etc., but, at the risk of over-generalizing, their philosophy of writing about nature tends to be different than that of non-Jewish writers. Jewish American writers have their unique ways of making their environmental discourses, or, to be more specific, their interpretive ways are intrinsically tied with their deep-rooted mindset, Jewish ethics, Jewish philosophy and the social reality. Their

contribution to the genre of environmental literature, nonetheless, deserves scholars' concern.

Contexts and ideology play essential roles in the writings of contemporary Jewish American literature, especially under the sphere of multiculturalism and the "third-wave" of ecocriticism. This paper will set out to clarify: firstly the reasons for the phenomenon of rarity in environmental writing in Jewish American writers by analyzing the contexts from three perspectives, namely, context of history, context of religion and context of reality; secondly, Jewish ways of demonstrating the environment, both pejoratively and positively.

28th Aug.

Parallel Presentation Session

East blk-6:305

**An Analysis of Individualism and Collectivism
on the Impact of Product Packaging Design**

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China

With the increasing economic globalization, international business activities never become more frequent than before. Because the way people think and perceive is guided by the framework of their culture, naturally their consuming behavior is influenced, even decided by their culture. Packaging, as a mixture of typography, color, structure, imagery, structure and material, is achieved through a creative process in which physical and visual elements work together to communicate emotional, cultural, social, psychological, and informational cues to the target consumer. It serves to communicate cultural values, thus it is a cultural product itself.

This thesis intends to explore the various parameters and the impact of culture on packaging design in international marketing. It argues that the main dispute in international marketing and packaging should be on the effectiveness of cultural segmentation. Based on the quantitative study, the paper chose Japan, China, Germany, America, and Netherland as the representatives of East and West respectively and the examples of the five product categories in the type of consumer packaging from these countries were assembled: beer, shampoo, chocolate, coffee and cigarette. And then by using Hofstede's four cultural dimensions, the paper conducted the qualitative study and analyzed the collected data.

The paper concludes the two main findings: firstly the packaging design in individualist cultures focuses more attention on highlighting its own identity. Secondly, in collectivistic societies, imagery was often absorbed into the atmosphere through being consistent with other elements. From these results, the paper also attempts to give some suggestions and insights for marketers and packaging designers.

28th Aug.

Parallel Presentation Session

East blk-6:305

**Order of Discourse and Harmony of Discourse:
an Interdiscursive Analysis on Public Crisis**

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China

This paper firstly reviews some interdisciplinary interpretations on discourse, power, and order. Then it argues that, even though discourse is controlled by power and order and revealed as an unbalanced state between superiority group and vulnerable group, people still have to seek an equilibrium pair to construct a harmonious society by using discourse. Then taking the mass-event happening in Shishou, Hubei province as an example, this paper analyzes the discourse of crisis and discourse about crisis in terms of different genres and texts. The aim is to see how different discourses influence the development of the event, to find an equilibrium pair to cope with the crisis better and to explore a better way to harmonize the crisis instead of exhibiting the tension brought by the unbalanced groups.

Key words: discourse; interdiscursive analysis; equilibrium pair

28th Aug.

Parallel Presentation Session

East blk-6:302

Misunderstandings due to colonial past in intercultural encounters between indigenous teachers and linguistic experts (Mexico)

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Object of analysis will be an documented encounter between indigenous teachers and experts in language policy and planning organized by the Ministry of Education in Mexico. The conversation about how to implement a new language policy to defend and revitalize indigenous languages in education system was thought to bring together experts and representatives of affected indigenous people. Both parties are supposed to have the same goal. But the analysis of the discussion reveals a lot of intercultural misunderstandings because of imputing neo-colonial attitudes and goals to the exogenous experts by the native amerindian persons taking part in this round table.

The analysis is based in a discourse concept of Michel Foucault and followers. This means that ideology can be made visible by discourse analysis. Here, however, it will be shown how pre-constructed ideas about the other will systematically understand what is said and meant in another, even opposite sense, a very important observation yet discovered in the seventies of the last century by the French discourse analyst Michel Pêcheux.

At the same time, this type of data shows, that discourse analysis must not only make analysis of linguistic data but must include the perception and construction of the discourses by the audience.

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Parallel Presentation Session

East blk-6:302

Anthropological aspect in foreign language teaching curriculum

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Russia

The paper provides a close look into professional discourse and the importance of a sort of knowledge needed (competence) in communication of non-native speakers if they are to interact successfully in a foreign background.

The competence is primarily viewed communicatively and pragmatically. It means that anthropological principles guide the process of exchanging information across cultural boundaries. Firstly, they presuppose mutual respect, as well as appropriate feedback, acquisition and ethically adequate transformation of all kinds of signals. Secondly, a good command in intercultural communication is also included among the first to be mentioned.

All these tasks being vitally important in the process of training students should be considered as an integral part of the curriculum, and of life-long education in particular.

The Institute of Foreign languages of the State University of Management is preoccupied with the objective of putting all the ideas into practice. The curriculum for a post gradual (second) education “Lingua-business. Translator. Intercultural communication”, submitted by the Institute, contains special subjects which are targeted to help professional managers negotiate and do their business successfully. Among them it is necessary to mention such subjects as intercultural adaptation, communication in translated texts, business ethics, applied rhetoric, linguistic aspects of negotiating and some others.