PRAGMATIC MATTERS

MESSAGE FROM THE SUPERVISING EDITOR
JALT Pragmatics SIG
FIRST ANNIVERSARY

By the time you all receive this newsletter it should be near or soon after New Year celebrations 2001. PRAG SIG had a lively year 2000 and many reasons to celebrate. Have you ever wondered why people in so many places (even here in Japan) sing this song as the New Year arrives?

Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And days of auld lang syne?
For auld lang syne, my dear,
For days of auld lang syne.
We'll tak' a cup o' kindness yet,
For auld lang syne.

This song, likely written by Robert Burns is widely popular. Some consider it to be an international expression of friendship, fellowship and hope. Others perceive it to be a simple song, presented at the conclusion of a social gathering, remembering the past and re-

affirming the importance of our future, and those important to us.

In that spirit, I would like to personally thank all of the people who worked on behalf of Pragmatics SIG whether by contributing to the newsletter, preparing for JALT 2000 or the many other activities this past year.
Congratulations to Pragmatics SIG for a fabulous first year! Here's to many more! (Donna Tatsuki)

IN THIS ISSUE

SIG NEWS/BUSINESS

Pragmatics (affiliate) SIG: Still Growing

Membership passed the magic 50-point in time for JALT 2000 in Shizuoka. There, many more members joined thanks in large part to Dr. Gabriele Kasper's plenary, forum and enthusiastic support. At the up-coming executive board meeting, PRAG SIG will formally request that its status change for "forming" to "affiliate" SIG. If we maintain or increase membership in the coming year, the SIG can apply for full SIG status, which will entitle us to petition for various types of financial support from JALT.

Publicity Co-Chair Amy Yamashiro has recently relocated to the US after accepting position at the University of Michigan. Amy will continue to work with Noel Houck our other US-based publicity chair to raise Pragmatic SIG's profile at AAAL and additional US conferences. Donna Fujimoto has kindly agreed to take care of publicity in Japan.
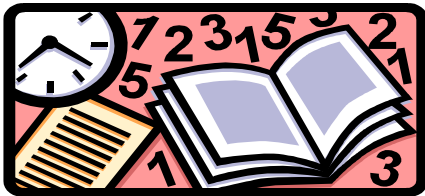
SIGnificant Others Volunteer Staff

Newsletter Distribution
Carol Rinnert
rinnert@intl.hiroshima-cu.ac.jp

Conference Watch
Yuri Hosoda
iruy55@mb.infoweb.ne.jp

People Watch
Craig Smith
c_smith@kufs.ac.jp

Research Watch
Eton Churchill
eton_c@yahoo.com

Pragmatics SIG Officers

Coordinator
Sayoko Yamashita
Tokyo Medical & Dental University
Tel/Fax: 03-5803-5908
yama@cmn.tmd.ac.jp

Program Chair/Deputy Coordinator
Megumi Kawate-Mierzejewska
mierze@tuj.ac.jp

Treasurer
Mary Christianson
maryjc@neptune.kanazawa-it.ac.jp

Membership Co-Chairs
Yuri Kite
Canadian Academy
4-1, Koyocho Naka
Higashinada-ku
Kobe-shi, Hyogo 658-0032
ykite@gol.com

Eton Churchill
eton_c@yahoo.com

Publicity Co-Chairs

Noel Houck   Amy Yamashiro

houck@twics.com   amy@gol.com

Donna Fujimoto
donnaf@kobeuc.ac.jp

Supervising Editor
Donna Tatsuki
Kobe University of Commerce
8-2-1 Gakuen Nishimachi Nishi-ku Kobe 651-2197
tatsuki@kobeuc.ac.jp

Japanese Language Editor
Megumi Kawate-Mierzejewska
mierze@tuj.ac.jp

Interview with
Hartmut Haberland
Professor
University of Roskilde,
Denmark

Professor Hartmut Haberland, born and educated in Germany and now teaching at the University of Roskilde in Denmark, is one of the founding parents who nurtured the growth of the study of Pragmatics. Hartmut Haberland and Jacob Mey co-founded the Journal of Pragmatics in 1977.

Professor Masako Hiraga of Rikkyo University, who was interviewed for a previous issue of *Pragmatic Matters*, suggested *People Watch* talk to Hartmut Haberland: "He has profound knowledge about, and insights into, various aspects of language ranging from Sociolinguistics to the concept of 'naturalness' in human-machine interaction. Professor Haberland's theoretical contributions to the problems of text and discourse are of particular importance." The English version of Hartmut Haberland's web page is http://babel.ruc.dk/~hartmut/public.htm.

How did you first become interested in pragmatics?

I have always been interested in a broad, holistic even 'ecological,' as it has become fashionable to call it now, view of language and linguistics. That may explain why my research has ranged from Sociolinguistics, language policy, and both macro and micro-pragmatics to human-machine interaction, with a detour into linguistic typology, an area where Pragmatics hasn't really found its proper place yet. I have always had the feeling that it is all connected. Pragmatics as a perspective, rather than a discipline, suited this view very well.

When you contributed to this holistic view of language back in 1977 in the Editorial of the first issue of the Journal of Pragmatics with Jacob Mey, it must have gone against the grain of the other prevailing new perception of language.

The Chomskyan view, which I basically consider anti - communicative, anti-interactional, and in the end, merely metalinguistic, didn't satisfy me at all. Pragmatics seemed to me to provide a chance of seeing things in a wider context.

I wonder what influences led you to your ecological view of language?

That is a tough question. I was not brought up in this way, certainly not consciously, but my father was a keen language learner. So is my older brother, but neither of them ever developed a theoretical interest in language. So maybe I grew up with the notion that languages are important, not just 'Language'.

And, dialects too?

I grew up in northern Germany in the '50s and '60s in an urban area where dialects played no significant role. You could occasionally hear some Low German on the radio, but I never actually overheard a conversation in Low German. But, there were always other languages around.

Can you recall an event from your home life as a child that may have shaped your thinking about languages other than your mother tongue?

I remember my brother, who is ten years older than me, and my aunt, who had spent most of her life in Honduras, discussing the novel 'Jerusalem' by the Swedish author Selma Lagerlöf, which both had read in a Spanish translation. But in a way, I cannot see myself how this really should have shaped my notions.

You did not begin with a specialized study of a single aspect of language, did you?

Early in my studies I got interested, and almost equally interested, in many diverse aspects of language: grammar, computational linguistics, semantics, Sociolinguistics, as well as language and education. I found it difficult to make a choice. I preferred to see connections rather than all these areas as separate.

Do you encourage your own students to do the same?

Our university, the University of Roskilde is a special place in that it has tried out 'alternative' curricula since the early 1970's, in particular our two-year, introductory interdisciplinary program in the humanities mostly based on problem-driven, as opposed to curriculum-driven, project work in small groups. As a supervisor of these groups, I have to interact with my students and the provocation of thought goes both ways. At the same time, in a program like this, the actual content and aims of learning are not always fixed beforehand. In other words, a problem is not defined beforehand as a linguistic problem to be solved by linguists.

That is the aspect you find exciting?

For the teacher this means that you have to argue why the ideas you are promoting should be the ones that are the most interesting, most revealing, and most helpful to solve the problem at hand. You also compete, although in a friendly and non-competitive way, with your fellow teachers from other fields in your attempts to persuade the students that your approach to the problems can offer a closer understanding, or even a solution to the problems.

Do you have any food for thought for bilingual teachers in Japan who are interested in Pragmatics?

I guess good teachers always aim to make students learn what they are teaching. This sounds trivial, but given the experience that many of us have had that teaching doesn't always attain its aims, no matter how much time, energy, and resources are devoted to the effort. It may be trivial as the aim of the good teacher, but certainly not a trivial aim to achieve.

Do you mean that introducing our students to the Pragmatics perspective would help

students learn whatever aspect of language it is we are trying to teach?

I am not suggesting that a shift to teaching pragmatics in itself could be the miracle cure that turns frustrating teaching into successful teaching. I am not advocating a concentration on politeness strategies instead of grammar, nor a replacement of the teaching of strong verbs by the study of speech acts. The history of language teaching has, unfortunately, been a succession of 'paradigm shifts', which merely had the effect of replacing one fad, be it a methodological one or a technological one, by another.

Then, what is the role you see for pragmatics in our teaching?

My suggestion is to study pragmatics in order to get a broader understanding of what language is, how it functions, how it is acquired, and how it is connected with the fabric of the society around us. Study pragmatics because it teaches you that language is not a collection of correct sentences produced by somebody lucky enough to be born as the native speaker of a language, but rather a form of practice, of doing something. It isn't accidental that the word pragmatics in European languages suggests praxis and practice. It is derived from the Ancient Greek word for 'doing'. Language is not a thing. Language is something you do. The Japanese term for pragmatics, which can be translated into English by 'theory of language use', perhaps, does not express the same concept, because it implies that language is a 'thing' that can be put 'to use', as if language existed independently of its being put to use.

What would a better term for Pragmatics in Japanese imply?

Language as a thing is only an abstraction of language as action. We must remember that this action is always interaction or social action. Language implies at least two people in a concrete micro-sociological situation with a language community as its macro-sociological backdrop. A more appropriate term for Pragmatics in Japanese would be one that could be translated into English as 'theory of language as action and interaction.' From this starting point, bilingual teachers should try to analyze their everyday experience in teaching by asking pragmatic questions.

Pragmatic questions?

"What is going on here? Why do some of the learners succeed? Why do others fail? What have they learned in terms of options for action by linguistic means? What is it they haven't mastered yet?" There isn't really a textbook that teaches this kind of approach, although Jacob Mey's 1993 text "Pragmatics" may come closest. Any book that deals with pragmatic problems will teach you to ask pragmatic questions. A good overview of a lot of the questions asked by Pragmatics can be found in the "Concise Encyclopedia of Pragmatics" edited by Jacob Mey, published, by Elsevier in 1998.

Conventional language teaching in Japan has not been influenced much by Pragmatics.

I admire the Japanese people for their creativity in the use of other languages. Not only the incorporation of the vast Sino-Japanese vocabulary into the Japanese language comes to mind, but also the recent addition of so many English loans and loan words from other languages. The Japanese are extremely skillful and creative in their adaptation of other languages. Bilingual punning is very common in Japan, most obviously in advertising. Yuriko Kite, a member of your Pragmatics Special Interest Group pointed out to me an interesting example. The advertisement for a travel agency which specializes in travel to Australia, uses the slogan "Let's Go" where 'Let's' was written in English and 'Go' with the kanji that is an old name for Australia. I never quite understood why people who are so skilled at integrating other languages into their own often appear so shy when using foreign languages with foreigners. Could this shyness be overcome by propagating a view of language as a means of interaction rather than as a quarry of form-meaning compounds?

What about keeping the target language for learning in authentic contexts in our classrooms?

I certainly think that pragmatics could be an eye-opener for a view of language as action and interaction, you know as part and parcel of life and of being with other people. Authenticity in the classroom is always a problem since language learning in the classroom is not authentic. We can only pretend it to be, more or less successfully.

In our foreign language classrooms in Japan, all of our students share a mother tongue, Japanese.

This can create a psychological barrier to the use of the foreign language if we know that we don't need to use the language that we want to learn in order to communicate in the classroom. I'm not advocating a monolingual teacher. This would not be a solution. I think we should just acknowledge the artificiality of the language learning game and consider it exactly as this, a game. We derive a lot of fun from games. The solution might not be to fake authenticity but to enrich the language learning game with elements that fake interesting situations worthy of the pretence that they exist in the classroom.

You have a sociolinguistic interest in languages spoken by a relatively few native speakers.

Yes, I am interested in the situation of small languages. For example, I am fascinated by Loukas D. Tsitsipis' studies of Arvanite, a variety of Albanian spoken in Greece. Many of the speakers of Arvanite, who are all bilingual in Greek, do not speak Arvanite fully fluently today but they can use the language as a discursive device in order to season their discourse in Greek with interesting chunks of Arvanite such as famous quotations and stereotyped generalizations. This tells us that apparently disappearing languages do not vanish, at least not immediately, but they can have a life of their own for a while as repertoires for constructing polyphonous discourse. My interest in small languages has led me to an appreciation of the pragmatics of language choice in interlinguistic encounters. What makes speakers or writers choose one language rather than another when they have a choice? Of course, they do not always have a choice. I am looking into the question of which situations trigger off translation or the production of parallel texts rather than language switches.

Do you have any other current interests that might be of particular interest to people familiar with the Japanese language?

In a lecture I gave in Kobe in 1995, and also at the Meijiro Linguistic Circle in Tokyo, I suggested there is a difference between languages that prefer coding situation-pragmatic information, that is, topic versus non-topic marking, and languages that prefer coding discourse-pragmatic information, that is, given versus new information marking. I suggested Kuno's analysis of 'wa' and 'ga' in Japanese was based on the misunderstanding that these particles code discourse-pragmatic information [refer to Chapter 2 in Kuno,S. (1973). *The structure of the Japanese language*. MIT Press]. On the other hand, Kuroda has suggested an analysis that takes its point of departure not in *Given* and *New*, that is the cotext, but in the way the sentence fits into the context of the situation. [Refer to Kuroda,Y. (1972) The categorical and the thetic judgment. *Foundations of Language 9,* 153-185].

So you think those particles code situation - pragmatic information? Are there other indications this is a characteristic preference of the Japanese language?

Most of what I have to say about Kuno's analysis of 'wa' and 'ga'is still tentative. My idea is that although most languages have ways of coding 'topics' - what the sentence is about, as opposed to what the sentence says about its topics - some languages have far more developed means of doing this than others which are more geared to making other distinctions like that of Given and New. My hunch is that the difference between Kuno's and Kuroda's analyses is that Kuroda's analysis did more justice to Japanese since it acknowledged the expressiveness of Japanese in distinguishing Topics from Non -Topics rather than analyzing Japanese, as Kuno did, in terms of languages like English where the distinction of Given and New is more prominent.

Could you give some examples of the discourse-pragmatic and situation-pragmatic distinction?

By discourse-pragmatic information I mean information that refers to the linguistic cotext, what has been said before and, to a certain extent, what is going to be said. This is conveyed by third person pronouns and definite articles and other means which code an element of the clause as mentioned before, the given or known. Japanese obviously doesn't make much use of these devices. Third person pronouns are rare and definiteness is not marked. First and second person pronouns are not really pronouns in the sense of pro-nouns, which stand for a noun, or rather a noun phrase, but they are markers for speech act participants. Even these markers are rarely used in Japanese. Probably, the most common marker of this type in Japanese is omission: whatever can be deduced from the context can be left out.

Situation-pragmatic information, on the other hand, singles out something in the context of situation as the topic of the judgment or a statement in contrast to something else. This can consist of the same elements that some other languages would mark as given, but they don't have to be. English clearly has some ways of marking topics, but they seem to be of lesser importance similar to third person pronouns in Japanese for marking known or given elements. The other Germanic languages, German, Dutch, the Scandinavian Languages, that have V/2 word order and hence, a way of marking topics by placing them in front of the verb, but which still have definiteness markings and third person pronouns, obligatory in subject position, are different from English and a bit closer to Japanese. Many Southern European Languages, the

Romance languages minus French, Modern Greek, possibly also Maltese and Albanian, have definiteness marking in nouns, but not obligatory third pronoun subjects. They have a very complicated system of topic marking, which involves word order, VS (verb-subject) versus SV, for subjects and co-indexing by clitic pronouns for objects. These represent another type of mixture of markings of discourse and situation pragmatic elements. Note that Italian and Modern Greek Verb-Subject sentences often correspond to Japanese S 'ga' V and Subject-Verb to S 'wa' V. But word order can also be used to code discourse-pragmatic functions like in Finnish, a language without articles and definiteness marking. For example, 'auto on kadulla' is 'the car is in the street' but 'kadulla on auto' means 'a car is in the street,' that is, there is a car in the street.

When you were talking about your teaching you said, "I have to interact with my students and the provocation of thought goes both ways." Is that how you explore the questions you ask yourself about how we use our languages?

I lecture a lot on any topic I want to find out more about before I begin to write about it.

Professor Haberland has recommended a few of his publications to us. He has included papers that were published in Japan or given at conferences in Japan

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In a popular Japanese television program called, WARATTE IITOMO, the host Tamori-san, asks his guests to suggest the next guest. In this spirit, who would you suggest that we interview next and what should the topic/theme be?

Dick Janney's contributions to the integration of the studies of verbal and non-verbal communication are very important. I am sure the readers of Pragmatic Matters would find his ideas most interesting.

WEB WATCH

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POLITENESS
http://logos.uoregon.edu/explore/socioling/politeness.html

A short essay on politeness that demonstrates four politeness strategies: Bald On Record, Negative Politeness, Positive Politeness, and Off-Record-indirect strategy. There are further links to more examples and sub categories of these strategies described in Brown and Levinson. This is part of the University of Oregon's *Explore Linguistics: Sociolinguistics* site that includes additional topics such as: SOCIAL FACTORS, PIDGINS AND CREOLES, POLITENESS AND GENDER, WHO TALKS MORE, MEN OR WOMEN? and DO MEN AND WOMEN SPEAK DIFFERENTLY?
Visit: <http://logos.uoregon.edu/explore/socioling/>
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INDIRECT SPEECH ACTS AND POLITENESS: A COMPUTATIONAL APPROACH
http://www.di.unito.it/~gull/HTML/PRAGMATICS/CS/cs-per-www.html

This paper describes a framework for the representation and interpretation of indirect speech acts, relating them to the politeness phenomenon, with particular attention to the case of requests. The speech acts are represented as actions of a plan library and are activated on the basis of the presence of syntactic and semantic information in the linguistic form of the input utterance. The speech act analyzer receives in input the semantic representation of the input sentence and uses the politeness indicators to climb up the decomposition and generalization hierarchies of acts encoded in the library. During this process, it eliminates the indicators and collects the negated presuppositions (represented as effects of the indirect speech act) that characterize the politeness forms. Some cyclic paths in the hierarchy allow the system cope with complex sentences including nested politeness indicators. In the proper places of the hierarchy the semantic representation of the input sentence is converted into a domain action in order to start-up, when needed, the domain-level plan-cognition process.
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CONFERENCE FEATURE

Ooi Ocha[1]: What Message does the Utterance Convey?

Noriko Tanaka
Meikai University

TV commercials are purposefully produced to appeal to their contemporary viewers. Therefore, they are likely to reflect social trends in a particular society at a particular time. Following them diachronically, we will see the reflection of the social change.

Social change is reflected in TV commercials in Japan. As an example, I will focus on a TV commercial series of a Japanese tea product, 'Ooi ocha!', which has been broadcast since 1972. 'Ooi ocha!' is the product name of the tea, but also forms an utterance, which means 'Hey tea!' In this commercial series, someone makes this utterance 'Ooi ocha!' in a certain situation. When the commercial series started, who do you think made this utterance to whom? -- Well, let's have a look.

There were three different versions, which were broadcast in 1972, '76, and '79 respectively. These versions show very traditional Japanese style of living; such as Japanese-style housing with *engawa* and *tokonoma*, and Japanese clothes, kimono. In these settings, it is a man to ask for tea, saying 'Ooi ocha!'. Pragmatically speaking, the speaker is a man, and the addressee is his wife or his daughter, who is expected to serve him a cup of tea. The function of the utterance, 'Ooi ocha!' is 'directive' here.

This use of the utterance probably reflected the reality at that time. If I remember it correctly, in 1970s, this kind of scene was often seen in many Japanese families, and it was socially accepted without so much doubt. However, at the same time, a different value was also rising. The Office for Gender Equality (1996) reports what women thought about the division of gender roles in 1979. According to them, 35.7% of female informants agreed with the idea of 'A man's place is at work, while a woman's place is in the home', but 34.2% disagreed with it. That is, about the same number of women differed from each other on this traditional value.

Such changes were also seen in TV commercials. In 1975, a commercial for a noodle product, in which a woman said 'watashi tsukuru hito' (I am the one who cooks) and a man said 'boku taberu hito' (I am the one who eats), was criticized for its gender stereotype, and soon disappeared from the screen.

This kind of social change seems to have affected 'Ooi ocha' series. In 1986 version, although the setting is still traditionally Japanese, and the utterance is also used as a directive from a husband to his wife, its perlocutionary effect is completely different.

By this time, the company for this product probably has found it better to erase from their commercial the traditional gender roles , a man as a tea-drinker and a woman as a tea server. Yet, there was one difficulty. Because of its product name, they had to use 'Ooi ocha!', even though this utterance is likely to create the power-relation: a tea drinker and a tea server. To avoid this, they changed the whole scene. In 1990, a new version was produced with a completely different message.

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[1] I thank Ito-en for providing me with the back numbers of this series and for letting me use them for this research.

Here, the setting is not a Japanese household, but icy-cold Siberia. The speaker is a man, but the addressee is not a woman but the nature. The function of the utterance changed from a 'directive' to an 'expressive'.

In 1990s, Japanese people's value changed further. In 1995, with the traditional value, 'A man's place is at work, while a woman's place is in the home', 53.9% of female informants and 40.2% of male informants disagreed while 22.3% of female and 32.9% of male agreed.

This social change is also seen in the 1994 commercial series. Women are not serving a man any more. In the 1994 version, women are asking for tea, and serving themselves. They are self-sufficient. In 1990s, a couple was also seen in this series, but their relationship looks different from the traditional one.

In the 1996 version, the woman gives her boyfriend a can of tea, but it is not for her gender role. She is not a server any more, and she drinks tea herself. The gender role message disappeared here. In recent versions, women are shown as tea-drinkers. In a version broadcast last year, a woman drinks tea directly from a bottle, which was considered bad manners for women when I was younger. She also runs on the beach on a bare foot, and shouts 'Ooi ocha!' to the sea. Japanese women look empowered. Are they really empowered?

A report by the Office for Gender Equality (1996) says: The division of female and male roles into, "A man's place is at work, while a Woman's place is in the home," is fading. Roles are now viewed somewhat differently: "A man's place is at work, and a woman's place is at work and In the home."

White Paper (1999) shows the reality, saying: A specific analysis of husbands' involvement in house work and child care shows that between one third and two thirds of husbands do barely any house work in any of the categories. If we look at the present version of this commercial series it invites us to think, how much this commercial reflects the reality of our society, and whether Japanese women are really empowered or not.

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Students' Perception Patterns of Movies

Gordon Liversidge
Otsuma Women's University

Introduction

The present study investigates the question of whether students, when they see a movie (in English), really see what we think they see. This is an important area that is often neglected. If learners are not focusing on what we think they are focusing on, then our assumptions about how they perceive media discourse can result in serious flaws of validity and reliability. Three particular areas are identified: research, pedagogy, and testing.

In my own area of research, that of the role of multimedia in second language acquisition, and in particular of closed captioning, a considerable body of research has shown that the presence of captioning, when viewing educational materials such as documentaries or movies, has a significant effect upon comprehension or acquisition.

In pedagogy, although intuitively many assume that the presence of closed captioning is beneficial, there is still a paucity of studies which examine in detail where the benefits are to be found; neither are there many studies which look at the kind of classroom or self-study activities which may maximize that potential.

In the existing studies and many studies, which make use of multimedia input, either for research or pedagogy, tests are sometimes constructed on the basis of what we assume learners consider important or interesting. However, even if the questions have high reliability by statistical item analysis, this does not ensure validity, as long as we do not know what the learners are focusing on.

Where pragmatics and media interface, two reasons support the need for this present study, whether for research or pragmatics. First, in pragmatics a large number of very interesting studies make use of TV dramas, commercials, and movies. Such materials by nature have a high degree of non-verbal input and contextualization. Therefore, there is likely to be a higher degree of variation in perception. Second, many studies are micro-views, concentrating on specific details of verbal and non-verbal interaction. Sometimes, there is a need to step back and complement these by a macro-perspective, which this study presents.

Method and Analysis

Two equivalent classes viewed closed captioned versions of the introductory sequences of the films *Airplane* and *The Graduate*. These were selected for three reasons. First, a survey of forty films given to other similar classes had shown that it was unlikely that any of the students would have previously seen either of the films. Second, when used with other classes, the students had enjoyed viewing them as well as the associated activities. Third, there was not a great difference in the two films levels of difficulty. Following two viewings, students were asked to write down as single sentences what they had found interesting or important. As the orientation of this study was more toward research than pedagogy, students were asked to write this in Japanese. Raters were then asked to analyze the data and fix the number of *Idea Units* present. The answers of each student were then plotted on a spreadsheet. By glancing at the data for *Airplane* and for *The Graduate*, one can easily see which *Idea Units* most learners consider to have prominence, and which *Idea Units* the majority of learners consider to have no value. However, there are underlying patterns of how the *Idea Units* link together. Such patterns are not as easily discernable. Thus, Multidimensional Scaling was used to search, in a similar way to that of Factor Analysis, for these groupings of data. It also assigns a ranking and weighting to each grouping. It is left to the researcher to identify what each grouping of data represents.

Results and Discussion

Number and Concentration of Idea Units

The average number of ideas written down by each student was approximately one quarter of the possible maximum fifteen for *Airplane* or sixteen for *The Graduate*. The larger number of scenes, thirty-two in *Airplane* compared with seven in *The Graduate*, did not result in a greater number of *Idea Units* for *Airplane*

Comparing the patterns of the *Idea Units*, of what the students considered important or interesting information, the patterns were more concentrated for the introductory sequence of *Airplane* than for those of *The Graduate*. In *Airplane*, four *Idea Units* comprised two thirds of the total number produced, whereas in *The Graduate* the top four *Idea Units* comprised less than half. Thus, there was a strong possibility that students perceived the films as having different 'genres' or at least that *The Graduate* had a more complex propositional structure than *Airplane*.

Multidimensional Scaling

The Multidimensional Scaling of the *Idea Units* produced three dimensions for *Airplane*, and four for *The Graduate*. The first dimension seems to reflect the dominant factor influencing students *Idea Units*. For both introductory sequences Dimension 1, was *Information Stated/Not Stated*.

Airplane's Dimensions 2, *Ted's Efforts vs. His Past*, reflected the apposition between the beginning and end of Ted's efforts to keep his relationship with Elaine versus the problems created in his relationship with Elaine by his living in the past. Dimension 3, *Respect vs. Fear*, places in apposition Elaine's loss of respect for Ted, and his fear of flying.

The Graduate, Dimension 2, *Seduction* reflected perceived stages of seduction, as opposed to so-called normal behavior. Dimension 3, *Mr. Robinson's Perspective*, reflected positions held about what Mr. Robinson would think if or when he came home. Dimension 4 could be termed *Enticement*.

Summary

The students perceived *The Graduate* as being more complex than *Airplane*; that it had more sub-plots or strands included in the introductory sequence. It could also be that because of the many scenes, they saw no interrelationship between the many independent and differing people who were boarding the airplane, whereas Clearly, *The Graduate* is about three people: Ben, Mrs. and Mr. Robinson.

CONFERENCE FEATURE

Nonverbal Behavior and Refusals in Japanese Anime: *Sazae-san*

Nicholas O. Jungheim
Aoyama Gakuin University

One piece of advice often given to learners of Japanese is to watch Japanese television anime such as the long-running standard *Sazae-san* to experience traditional Japanese cultural values and strengthen their listening ability. *Sazae-san* is a popular anime portraying a very traditional Japanese extended family, the Isonos. While the show is a rich source for Japanese pragmatics with careful attention to polite language, it can also be viewed for its stylistic portrayal of Japanese nonverbal behavior.

Japanese are generally expected to be less physically expressive, and there is strong evidence that they do indeed gesture less than North Americans for examples (Jungheim, 2000, in press). Gesturing also affects the attention of the interlocutor (Gullberg & Holmqvist, 1999). Gestures are also expected to be coordinated with speech as part of the same integrated process (McNeill, 1992). Although Gass and Houck (1999) studied nonverbal behavior accompanying interlanguage refusals of Japanese speaking English, the lack of comparable data on either L1 or L2 nonverbal behavior leads them to very impressionistic conclusions. In their Mie example, they show the "hand wave" (p. 124-127) as reinforcing the refusal. This is actually a refusal gesture in Japanese making it an example of transfer from her L1.

In terms of pragmatics then, how exactly are speech acts portrayed both verbally and nonverbally in *Sazae-san*. Since all dialogue is scripted, just how faithful are the speech acts to real language. Furthermore, behavior in anime is also carefully scripted, unlike acting in movies, which allow some room for interpretation by the actors and actresses. Thus, to what extent are the scripted nonverbal behaviors accompanying speech acts in *Sazae-san* depicted the same way as those by real people in real situations?

One speech act that is often accompanied by nonverbal behavior such as gestures and facial expressions is the refusal. Since learning how to make refusals appropriately is important for learners of Japanese, this short study focuses on the use of refusals and related nonverbal behaviors in *Sazae-san*.

Methods

For comparison, nine examples of Japanese refusals were taken from role-plays performed by Japanese native speakers in Yamashita (1996). Anime data were nine examples of refusals from 12 episodes of *Sazae-san* broadcast between January and June 2000. Refusals were classified by the eliciting speech act and the refuser's status relative to the interlocutor. Each interchange was captured to an mpeg video file and transcribed with a verbatim description of the related nonverbal behavior included in a video clip database.

Results

Refusals from both Japanese native speakers and *Sazae-san* were made in response to suggestions, invitations, offers, and requests. Refusals of invitations in both sets of data were accompanied by gaze direction toward the interlocutor. There were no gestures or posture associated with these refusals. All refusals of offers were accompanied by some gesture either with one or both hands. Refusals of requests were accompanied by gaze toward the interlocutor, as well as by a slight leaning posture. Refusals of suggestions were accompanied by a variety of gaze directions, some gestures in Sazae-san, and a slight bow in the case of the role-play data.

Discussion

Although there are differences between the role-plays and Sazae-san in the refusal formulas, the important difference for this study lies in the variation found in the nonverbal behaviors themselves, their coordination with speech, and the use of these behaviors to achieve a certain effect in the anime. To illustrate this, the following discussion will use one representative example of a refusal of an offer in role-plays and one refusal of an offer and a refusal of a suggestion from *Sazae-san.*

In the role-play examples from Yamashita (1996), the subject is a customer speaking to a mechanic about picking up a car earlier than expected. Just before leaving the room to check, the interlocutor offers the subject a cup of coffee. Not only did the language of the refusals vary but so did the nonverbal behaviors, ranging from eye contact only to a variety of hand gestures. Refusal gestures varied from "stop" gestures performed very low in the gesture area without eye contact to the "hand wave" in Example 1. Brackets around the related text indicate the duration of the gesture.

Example 1 shows a horizontal waving gesture similar to the one in Gass and Houck (1999) mentioned above. This gesture is often associated with "no" in Japanese. Note that this gesture is performed in the peripheral gesture area, well above the center.

Example 1: Horizontal Hand Wave, Hand Sideways, Performed Near Face

Mechanic:	kouhii ka nanika wo onomi ni narimasuka.
	Would you like something to drink?
Customer:	a,
	ah,
	[iie,
	no,
	kekkou desu.].
	thank you.

As for the coordination with speech, the duration of gestures in role-plays almost perfectly follows the short duration of the refusals. In summary, Japanese refusals of offers tend to be accompanied by a variety of gesture performed in different parts of the gesture area.

Example 2 shows an example of a refusal of an offer of tea from *Sazae-san*. Sazae, who has gotten the sudden bug to do tea ceremony, offers her father a second cup. In previous scenes everyone disliked her tea because it was too strong. Here the father uses overly polite language mimicking the polite tea ceremony language with an extremely overacted version of the stop gesture including horizontal waving. Once again the gesture follows the full duration of the refusal in the form of a reason.

Example 2 Exaggerated Hand Wave, Palm Forward

Sazae: mou ippuku ikaga degozaimasuka
        May I offer you another cup.
Father: e,
        eh,
        [aya,
        but,
        kekkou na otemai ha ikkai ni kagiru].
        One such tasty cup tea is enough.

It appears from this and other examples in *Sazae-san* that the animator strongly associates hand gestures with refusals. Examples of hand gestures with refusals of suggestions were also found in other episodes. Gestures in refusals are portrayed more actively and overtly than found in actual spoken language. Finally, the duration of the gestures is often longer than might be expected to occur naturally. This may be an effort on the part of the animator to make them more noticeable to achieve the desired effect. Example 2 is a particularly good example of using the over-performed gesture with extremely polite language to achieve the kind of comedic effect that is often found in *Sazae-san*.

Conclusion

It appears that scripted refusals, like scripted dialogue, reflect only a limited range of language and behavior found in unscripted language. Of course, this study deals with a small number of examples. A wider look at a fuller range of refusals may turn up other stylized behaviors related to posture, gaze direction, or facial expression. In addition, their remains the question of whether learners of Japanese as a second language actually notice these nonverbal features in anime. Certainly the lengthened performance of gestures in *Sazae-san* should make them more salient to the viewer. This study will be further expanded with more examples of speech acts from Sazae-san involving nonverbal behavior. By using eye tracking, think aloud protocols, questionnaires, and interviews, it is hoped that a deeper understanding of the effects of the medium of anime on language learners can be obtained.

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Discussant's Response: Film and Broadcast Media as a Corpus for Pragmatic Analysis

Donna Tatsuki
Kobe University of Commerce

The five speakers (three papers printed here) in this forum used either a film or variety of broadcast media as a corpus for pragmatic analysis. Two issues connect them all: "validity and reliability". In order to talk about validity, one needs to decide if film and broadcast media construct or reflect reality. Depending on that decision, reliability can be established because the interactions are conventional or reliability can be doubted because they are exceptional.

If one assumes that film and broadcast media are reflected reality, one also might believe that the interactions depicted are shaped by the real world. Hollywood screenplay writer, Strick claims that "Hollywood movies re reflections, distorted reflections of reality. They're fun house mirrors." Despite the distortions, however, they offer the viewer an archive of stereotypic models that are inherently conservative. There is some credibility in this because films and TV depend on viewer ratings and producers are notoriously conservative (Smith, 1999). Tanaka asserts this in her article when she claims that the television commercials in her analysis reflect social change..

If on the other hand, one assumes that film and broadcast media are constructed reality, one also might be inclined to believe that they may shape the real world. However, the Japanese television scriptwriter Mizuhara contends that discourse in radio and television are different from natural discourse. He claims that although they might have taken a natural conversation, the very act of re-contextualizing the interaction can alter the inferences and assumptions so much that the interaction is no longer natural but rather pre-meditated or manipulated. The result of this notion is that film and broadcast media provide ungeneralizable, unconventional cases that may stretch the limits of an analytical framework but have little else to offer.

Liversidge notes that the film *Airplane* rapidly switches between *then* and *now* and that cinematographic devices are used to construct atmosphere to support ideas and themes. Jungheim concurs that *Sazae-san* the longer duration of gestures used for comedic effect reinforce that notion of a constructed world. Liversidge's initial question "Do they really see what we think they see?" brings the issue of constructed or reflected reality back full circle. Whatever the reality, what indeed do learners perceive?

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CONFERENCE WATCH *by Yuri Hosoda*

Call for Papers (by <u>proposal deadline</u>)

<u>January 14, 2001</u> for April 13-15, 2001. 7th Annual Conference on Language, Interaction, and Culture, University of California, Santa Barbara, Website:
http://www.pscw.uva.nl/emca/clic2001.htm

<u>January 15, 2001</u> for Nov. 22-25, 2001. Japan Association for Language Teaching (JALT) International Conference, "2001 a Language Odyssey," Kitakyushu, Japan. Website:
http://www.jalt.org.

<u>January 23, 2001</u> for April 20-22, 2001. The Symposium About Language and Society, Austin (SALSA) 2001, Website:
www.utexas.edu/students/salsa

<u>February 12, 2001</u> for June 11-13, 2001.Association of Japanese Business Studies (AJBS) 14th Annual conference, , Seinäjoki, Finland. Website: http://www.ajbs.org/annual.html

<u>April 30, 2001</u> for October 4-7. 2001. 4th Pacific Second Language Research Forum (PacSLRF), University of Hawai'i at Manoa, Website http://www.LLL.hawaii.edu/pacslrf

Upcoming Conferences

January 3-6, 2001. Third Annual Workshop and Minitrack on Persistent Conversation. Perspectives From Research and Design; Part of the Digital Documents Track of the Hawai'i International Conference on Systems Sciences (Hicss); Maui, Hawai'i, Website: http://www.pscw.uva.nl/emca/persist.htm

January 11-12, 2001. Conference on the Qualitative Interview University of Southern Denmark, Odense, Denmark, Website: http://www.sdu.dk/Hum/MOVIN/confindex.html

February 10, 2001, Hawaii TESOL. Conference, Honolulu, Hawaii. Website: http://lc.byuh.edu/HawaiiTESOL.

February, 24-27, 2001. American Association of Applied Linguistics (AAAL). AAAL 2001 Annual Convention, St. Louis, Missouri. Web site http://www.aaal.org/.

Feb. 27-3, 2001. Teachers of English to Speakers of Other Languages, Inc. (TESOL). Annual conference," St. Louis, Missouri, Web site http://www.tesol.org.

March 1-3, 2001. 11th Susanne Hubner Seminar Bridging the gap between interaction and cognition in linguistics, Zaragoza (Spain), Website: http://www.pscw.uva.nl/emca/spain.htm

March, 30-April 1, 2001. TESOL-Spain. 24th Annual Convention, "2001: A Quest for Teacher Development," Seville, Spain. Website: http://www.eirelink.com/tesol-sp/

March,30-April 1, 2001. International Linguistics Association. 46th Annual Conference, New York, New York. Website: http://www.ilaword.org.

April 6-8, 2001, National Council of Organizations of Less Commonly Taught Languages Fourth Annual Conference, Washington, D.C., Email: jacksonfh@state.gov

April, 18-20, 2001. Third International Symposium on Bilingualism, Bristol, United Kingdom. E-mail jeanine.treffers-daller@uwe.ac.uk.

April 19-21 2001.   I.A.D.A. 2001- Recent Trends in Dialogue Analysis - Göteborg, Sweden. Website:
http://www.pscw.uva.nl/emca/IADA2001.htm

April, 20-22, 2001 California TESOL (CATESOL). Annual Conference, "New Paths, New Partners," Ontario, California. Web site http://www.catesol.org.

May, 17-19, 2001, University of Minnesota, Center for Advanced Research on Language Acquisition (CARLA). Conference, "Building on our Strengths: Second International Conference on Language Teacher Education," Minneapolis, Minnesota. Website http://carla.acad.umn.edu

June, 1-2,2001. Hong Kong Polytechnic University. Conference, "IT & Multimedia in English Language Teaching 2001 (ITMELT 2001)," Hong Kong, China. Website:
http://elc.polyu.edu.hk/conference/.

June 25 - August 3, 2001. Summer Linguistics Institute, University of California, Santa Barbara, Website:
http://www.summer.ucsb.edu/lsa2001/index.html

July, 4-6, 2001, EMCA Conference 'Orders of Ordinary Action,' Manchester, U.K. Website: http://www.mmu.ac.uk/h-ss/sis/korg/orders.htm

April, 9-13, 2002. Teachers of English to Speakers of Other Languages, Inc. (TESOL). Annual conference, Salt Lake City, Utah. Web site http://www.tesol.org.

BOOK WATCH

New Journals from John Benjamins

Journal of Asian Pacific Communication

Editors
Herbert D. Pierson (St. John's University) and
Howard Giles (University of California)

The Journal of Asian Pacific Communication (JAPC) is an international refereed journal whose academic mission is to bring together specialists from diverse scholarly disciplines to discuss and interpret language and communication issues as they pertain to the people of Asian Pacific regions and impact on their Diaspora immigrant communities worldwide. The journal's academic orientation is generalist, passionately committed to interdisciplinary approaches to language and communication studies in the Asian Pacific. JAPC was previously published by Multilingual Matters (vols. 1-7) and Ablex (vols. 8-9).

Journal of Historical Pragmatics

Editors
Andreas H. Jucker (Justus Liebig University, Giessen) and Irma Taavitsainen (University of Helsinki)

The Journal of Historical Pragmatics provides an interdisciplinary forum for theoretical, empirical and methodological work at intersection of pragmatics and historical linguistics. The editorial focus is on socio-historical and pragmatic aspects of historical texts in their sociocultural context of communication (e.g. conversational principles, politeness strategies, or speech acts) and on diachronic pragmatics as seen in linguistic processes such as grammaticalization or discoursization. Contributions draw on data from literary or non-literary sources and from any language. In addition to contributions with a strictly pragmatic or discourse analytical perspective, it also includes contributions with a more sociolinguistic or semantic approach. However, the focus of the articles is always on the communicative use of language.

Gesture

Edited by Adam Kendon and Cornelia Müller

Gesture publishes articles reporting original research, as well as survey and review articles, on all aspects of gesture. The journal aims to stimulate and facilitate scholarly communication between the different disciplines within which work on gesture is conducted. For this reason papers written in the spirit of cooperation between disciplines are especially encouraged. Topics may include, but are by no means limited to: the relationship between gesture and speech; the role gesture may play in communication in all the circumstances of social interaction, including conversations, the work-place or instructional settings; gesture and cognition; the development of gesture in children; the place of gesture in first and second language acquisition; etc.

New Book Project from John Benjamins

Converging Evidence in Language and Communication Research

Edited by
Marjolijn Verspoor (University of Groningen) and Wilbert Spooren (University of Tilburg)

Aim & Scope
Over the past decades, linguists have taken a broader view of language and are borrowing methods and findings from other disciplines such as cognition and computer sciences, neurology, biology, sociology, psychology, and anthropology. This development has enriched our knowledge of language and communication, but at the same time it has made it difficult for researchers in a particular field of language studies to be aware of how their findings might relate to those in other (sub-) disciplines.

CELCR seeks to address this problem by taking a cross-disciplinary approach to the study of language and communication. The books in the series will focus on a specific linguistic topic and will offer studies pertaining to this topic from different disciplinary angles, thus taking converging evidence in language and communication research as its basic methodology. Each volume will include a glossary and a comprehensive bibliography that make the series accessible to researchers of other fields

Contact address:
Marjolijn Verspoor
English Department
University of Groningen
Postbus 716
9700AS Groningen
E-mail: verspoor@let.rug.nl

Wilbert Spooren
E-mail: spooren@kub.nl

BOOK NOTICES

Saeko Fukushima
REQUESTS AND CULTURE
Politeness in British English and Japanese
Bern: Peter Lang (www.peterlang.ch) 2000
315 pp., US$ 47.95

Janet Holmes
WOMEN, MEN AND POLITENESS
Longman 1995 264 pp., 0582-06362-0
(Hardback) 0582-06361-2 (Paperback)