话语与多元文化国际会议

Second International Conference on

Multicultural Discourses

Hangzhou, China 13-15 April 2007

Institute of Discourse & Cultural Studies

Zhejiang University, Hangzhou, China

Programme & Abstracts

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Conference Information and Services

Conference Venue

All the keynote speeches will be held in the **International Conference Center, Room 225** of Zijingang Campus, and all the sessions are to be held in the School of International Studies building, **East Block 6** (second floor), Zijingang Campus, Zhejiang University. Conference shuttle bus is organized to bring participants from **Lingfeng Hotel** to the Conference venue.

Registration Information

Registration opens at **09:00** on the 12 April at **Lingfeng Hotel**, where participants can pick up their name tags and conference bags. From 13-15 April, registration will be open in the balcony outside **Room 223**, East Block-6, Zijingang Campus, Zhejiang University.

Conference Center

Should you have any enquiries during the Conference period, please contact:
For April 12 through 16: **Room 104** in Lingfeng hotel
During conference time from 13-15: Information Desk (Room 223, East Block-6)

Excursion

West Lake Tour (15 April, 1340-1730)
Please note that participants who showed interest in this tour are required to confirm attendance when registering.

Contacts

Chair (Shi-xu): 13516704017 (mobile)
Secretary (Zhao Weili): 13858078383 (mobile)/(Liu Xin: 13656656716)

Shuttle Bus to Pudong International Airport:

Starting at 7:00am, 8:30am, 10:30am, 12:30pm, 13:30pm, 14:30pm, 16:00pm from Huanglong Tourist Center

Second International Conference on

Multicultural Discourses

April 13-15, 2007, Hangzhou, China

The Programme

April 13th					
8:40	Pick-up at Lingfeng Hotel (pick-up at lily hotel at 8:20, guests from Zilan and Yuquan walk to and wait at lingfeng gate by 8:30)				
Location	International Conference Centre Hall 225				
9:20-9:30	***Group photo***				
9:30-9:50	Opening ceremony (Speeches by Chancellor, Dean, Conference Chair; Chair: Yin Qiping)				
9:50-10:30	Keynote speech Prof Molefi Asante (Chair: Shi-xu)				
10:30-11:10	Keynote speech Prof Michaela Mudure (Chair: Gao Yihong)				
11:10-11:25	*Tea break (East blk-6:227)*				
Locations	East blk-6:218	East blk-6:219	East blk-6:220	East blk-6:221	East blk-6:222
Themes	**Discourses of cultural domination**	**Discourses of marginalized communities**	**Promoting discourses of cultural harmony**	**Comparative discourse studies**	**Intercultural contest and communication**
11:25-11:50	P Kurian	S F Matsinhe	K Goodnow & WU Heng	L Aguilera& Z Han Li	E. Y. Kuo
11:50-12:15	H Y Zhang	Feng-bing	Xia Guang	Zhao Hong	I Zhulamanova
12:15-12:40	Zhou Pin	A Duirs*	L Roth & L d'Haenens	Wang Yi'an	Yu Xi
12:40-13:05	H M Hsieh*	F Ahmadi	Paul Mcpherron	B Bantugan*	Hanne Tange*
13:05-14:00	*Lunch*				
14:00-14:25	Y H Zhang & Y Lu	A Marques & R Maia	S Witteborn	N Teplova	E Derhemi
14:25-14:50	S Tuori	K Erjavec	Rosemary Chai	M K David	M Conoscenti*
14:50-15:15	M R Talebinejad	Chen Suke & Pan X Q	M Farghal* & M AL-Hamly	K C Hei	Wang Tao
15:15-15:40	Leggon* et al	D Vukovich*	Wang X L	Huo Hong & Liu Meng*	
15:40-16:15 Long Tea break (East blk-6: 227)					

Locations	East blk-6:218	East blk-6:219	East blk-6:220	East blk-6:221
Themes	**Contemporary Chinese discourses**	**Contemporary Chinese discourses**	**Contemporary Chinese discourses**	**Cultural critique of scholarly/professional discourses**
16:15-16:40	Liang Shuang	T Schilbach	Zhang Shujun & Ye Jianxin	Sharon Harvey*
16:40-17:05	D Z Kadar	Hailong Tian	Li Guojian	You Zeshun
17:05-17:30	Yu Jincao	H C Deppman	Pan Li*	K J Broadfoot & D Munshi
17:30-17:55	Qu tao & Zhan Ju*	Lee Lin-lee*	J Lim	W Keim
17:55-18:20	Zhu Zhijuan	Shen Zhaohua		S Bedford
18:20-19:00 Dinner at University Restaurant, 19:00 to Lingfeng hotel and then to He Fang street for free activities, and pick-up at 21:30 to go back to lingfeng hotel/zijingang				

	14th April				
8:00	Pick-up at Lingfeng Hotel (Guests in Zilan Hotel to walk to and wait at Lingfeng hotel by 7:55)				
Locations	International Conference Centre Hall 225				
8:45-9:25	Keynote speech: Prof Chen Guoming (Chair: Molefi Asante)				
9:25-10:05	Keynote speech: Prof E. Kezilahabi (Chair: Jan Blommaert)				
East blk-6:227	*10:05-10:35 Tea Break*				
Locations	East blk-6:218	East blk-6:219	East blk-6:220	East blk-6:221	East blk-6:222
Themes	**Contemporary Chinese discourses**	**Contemporary Chinese discourses**	**Cultural approach to language & communica-tion**	**Glocalization of English**	**Discourses of the third/fourth worlds**
10:35-11:00	D. Wu, Chang D, T Bauer, M Lee	Yuezhi Zhao	Shi-xu	A Pauwels	J Blommaert & J K Dong
11:00-11:25	Zongjie Wu* & Li Jia	Sai-hua Kuo	G Sinekopova	K Juffermans	J B Fong
11:25-11:50	Han Jiuquan	Rf Duan & Wy Chiang* & Lc Hsu	Feng Hui	B AL-Najjar	H Panggabean

11:50-12:15	P K Ng & C S Leung	Liu Huimei	M P Milans*	Zhang Jing	K Karan & K.T. Frith
12:15-12:40	Wang Chen	Guan Xinping	J M de Freitas	Yang Zhu	H Ergul*
12:40-13:05	S Kulich & Liu Tianhong	Cai Yongliang	Zhang M M	S Cooke*	N P Canilao & Zhao Weili
13.05-14:00 Lunch					
14:00-14:25	Guohong Xu & Xia Zhenhui	Gao Yihong* & X Limei	K Orecchioni	Lu Liu	J O Zulueta
14:25-14:50	Wang Qiong	Shen Jie & Danny Hsu	C Crozet*	Han Chunyan	D I Teilanyo
14:50-15:15	Ian Weber*	Huang C C	I Klyukanov	A S Bobda	I P Leske*
15:15-15:40	Zhang Rui		Chang Zonglin	J Munat*	I Saptenno
15:40-16:00	Tea Break (East blk-6: 227)				

Locations	East blk-6:218	East blk-6:219	East blk-6:220	East blk-6:221
Themes	**Panel-Antonia Candela: Discourses of Latin America**	**Panel-E Lindner: Giving voices to the humiliated**	**Panel-G Sigley: Discourses of Australia**	**Panel-C Brandist: Soviet linguistics**
16:00-17:30	A Candela* E Rockwell A I Heras & S Foio E Taboada A M Gomes A L Smolka Xiang Huang	E G Lindner* R Bachika J Wasilewski K Morita N R Walsh	G Sigley* L Alexandra Koh Ernest F Martin H Dennis Huang Qiang	C Brandist* K Chown N Cimini
17:40-18:20	Dinner at University Restaurant			
18:30	*Go to Shengli Theatre for* Yue Opera			
20:30	Tour to the Westlake			

15th April					
8.00	Pick-up at Lingfeng Hotel (Guests in Zilan Hotel to walk to and wait at Lingfeng hotel by 7:55)				
Locations	East blk 6-218	East blk 6-219	East blk 6-220	East blk 6-221	East blk 6-222
Themes	**Politics of linguistic communication**	**Politics of linguistic communication**	**Politics of linguistic communication**	**Politics of linguistic communication**	**Politics of linguistic communication**
8:45-9:10	M Cruz	Allan Bell & Andy Gibson	Van den Hoven*	K. Ohashi	Ying H G
9:10-9:35	M B Costa*	Phan Le Ha*	M Muchnik	Jiang Wangqi	Cui Xiuzhen*
9:35-10:00	Zhang Zhe	P L Hylton	Pan Liping	P G Delima*	A Haughey
10:00-10:25	Helena Motoh	Dou Weilin& Zhang Xiaoyin		A A Mohd	
10:25-10:35	Tea break (East blk-6: 227)				
Location	International Conference Centre Hall 225				
10:40-11:20	Keynote speech: Prof Cao Shunqing (Chair: Yin Qiping)				
11:20-12:20	Plenary forum: Invited Speakers on the Agendas of Studying Multicultural Discourses (Allan Bell, Jan Blommaert, Catherine Kerbrat-Orecchioni, Eddie Kuo, Elsie Rockwell; Chung-ying Cheng) (Chair: Shi-xu)				
12:20-12:30	Inauguration ceremony of the Centre for Contemporary Chinese Discourse Studies (Chair: Hu Jianmiao)				
12:30-12:40	Closing Speech: Li Yumin, Director-General, State Commission of Languages, Ministry of Education (Chair: Shi-xu)				
12:40:-13:40	Lunch				
13:40	Tour around the Westlake, to the Tea Museum and Silk Museum, then to Mao Jia Bu (tea plantation and tea houses) for free activities, back at 17:30, and pick-up (Lingfeng hotel entrance) at 18:50 to the Restaurant				
19:00-24:00	Conference Banquet and Ball at Shan-Wai-Shan Restaurant				

Persons with names marked with * are session chairs.

Abstracts

13th April. (9:50-10:30)	Keynote speech	International Conference Center Hall 225

Reframing the Discourse on Postmodernism and Modernism: How Westernity Distorts Reality?

Molefi Kete Asante

Temple University, USA

Abstract

In this paper Molefi Kete Asante examines the various ways in which the discourse on modernity and postmodernity conceals the ever- present hegemony of westernity. It is the contention of this paper that westernity distorts human reality by replacing genuine ideas of universality with particularities grounded in the experiences of the West. How westernity hides the reality of its hegemonic reach by asserting postmodernity is at the heart of this paper.

15th April. (10:40-11:20)	Keynote speech	International Conference Center Hall 225

The Discourse of Chinese Literature Theory and the Dialogue between Western Literature Theory and Chinese Literature Theory

Cao Shunqing

Sichuan University, China

Abstract

Some people always take the Discourse of Chinese Literature Theory such the categories as Qi, Wind and Bone, Spirit and Tone, Comparison and Affective Images, Enlightenment or Artistic Concepts etc. However, by a culture prospective we analyzed the traditional Chinese Literature Theory and sort out that the Discourse of Chinese Literature Theory is not the above-mentioned categories but its own way to express in literature, just as the ancient Chinese put it "What is written doesn't give the fullness of what is/was said; what is/was said does not give the fullness of the concepts in the mind". Therefore, the Chinese Scholars have strongly believed that the only way to convey meaning is to "establish the Images". It is this discourse that has been highlighted in the Chinese Literature Theory. On the basis of the former research the present paper aims at furthering the study of dialogue between Western Literature Theory and Chinese Literature Theory by making it more specific and systematic. And four basic principles and five methods of starting dialogue between the two are put forward as the result.

14th April. (8:45-9:25)	Keynote speech	International Conference Center Hall 225

On Culture-specific Approaches to Human Communication

Guo-Ming Chen

University of Rhode Island, USA

Abstract

Although continuous efforts are still needed, the accomplishments of scholars in promoting culture-specific study in different disciplines over the last three decades have been encouraging. Nevertheless, as the demand for culture-specific approaches in scholarly research is increasing due to the impact of globalization, the trend of universalizing representations based on culture-general paradigm is as well going stronger. Hence, how to balance culture-specific and culture-general approaches, as the yin and yang of scholarly research, will be a task scholars must undertake for the development of a sound state of knowledge seeking and making in the future. In order to deal with this issue, this presentation is proceeded from three perspectives. First, culture-specific and culture-general approaches are examined from the aspect of emic-etic distinction. Second, ontological assumptions and indigenous concepts, such as amae, enryo-sasshi, guanxi, kapwa, kreng jai, miantze, from different cultures are used to advocate the importance of culture-specific approaches. Finally, a final thought on the tao, or the unity of yin and yang, of human communication study is discussed to reflect this speaker's hope in reconciling the differences between culture-specific and culture-general approaches, so that a state of co-existence or grand interfusion of the two approaches can be reached.

14th April. (9:25-10:05)	Keynote speech	International Conference Center Hall 225

Thinking African in a Globalized World

E. Kezilahabi

University of Botswana, Botswana

Abstract

The paper discusses thinking African within the horizons of the past, present and the future but centering the present as the main point of reference. The past is summoned to the present through semiotic ritualistic signifiers that are held together and perpetuated by intangible heritage of residual culture. This, the paper argues, can best be done through the language of Being that promotes understanding(i.e. use of African languages).The present is seen as lived experience made clear by signifiers of technological conscience that has brought the world together but at the same time challenging cultural survival and threatening our being in the world. The future is seen through shifting signifiers that have made understanding oblique and automated knowing.

The paper then turns to the problematic of the universal in which the human being is faced by a choice between thinking locally and thinking universally. This, the paper argues, is within the parameter of post-colonial discourse that has necessitated rethinking of the three horizons of time and technological conscience realized through signifiers created by the media (i.e. mobile phones, television, computers etc).

At this juncture the problem of aesthetics is brought into the picture. It is pointed out that new signifiers of aesthetic judgment and ways of seeing the world find themselves at loggerhead with political power of centralized choice. It is then argued that aesthetics and understanding can slip into a territory that is beyond the power of centralized choice and enter into what can then be called the discourse of the "new generation".

The paper concludes that thinking African means thinking locally first and then inevitably thinking globally without losing the spiritual nature of African culture. Thinking locally can best be attained through the use of African languages which promote understanding without bracketing out the majority of the people in the thinking process that affects their lives. In this way we will be contributing something original to global culture. The paper encourages the study of foreign languages as languages of knowing for we live in a globalized world of which we are part.

13th April. (10:30-11:10)	Keynote speech	International Conference Center Hall 225

Importing Women's Studies To Romania and the Imperial Ways of Globalism

Michaela Mudure
Babeş-Bolyai University, Romania

Abstract

Globalization means not only changing customs, foods and opening up commercial borders. Globalization also means adopting new theoretical grids. Feminism, the ideological frame of the new academic discipline, women's studies, is one such grid enthusiastically adopted by the female elite in East/Central European countries, Romanian included. The present paper analyses the necessity to take advantage of the progress that the feminist discourse has made in Western Europe but also points to the problems that servile imitation might bring about. Problems of terminology, as well as the necessity to combine gender studies and the post-colonial approach in East/Central European countries, Romania included are tackled.

Globalization obliges us to take into consideration the reality that one cannot talk about feminism, but about feminisms. In case of East/ Central European countries (Romania as well) we cannot neglect the evidence that most of these countries have gone through an incomplete process of modernization and postmodernism has its own specificity here. Or the development of the feminist discourse is also part of the postmodern revolt of the margin against the center.

On the other hand, it is necessary, under the circumstances of globalization, to pay more attention to the issues of power within the feminist movement. Reiterating the traditional pyramid-like structures of power within the feminist movement is a mistake, though the temptation is tremendous, and the alternative is still very young. Women's studies specialists must think and implement as much as possible a new structure of power- a web-like one. Otherwise, the advantages that women's studies can benefit from in the new global age will be outnumbered by theoretical and ethical disadvantages, and by the domination of the most "powerful" feminisms.

A

14th April. (11:25-11:50)	Presentation	Room 221, Block East-6

Influence of English on Arabic IR

Balkees Al-Najjar

Kuwait University, Kuwait

Abstract

This paper investigates the norms of Internet Relay Chat (IRC) among Kuwait University students. The switching between English and Arabic in IRC conversations is examined to determine the influence of English on Arabic online conversations as well as the effect of Arabic sounds on English orthography used by Arabic speakers. The data was collected from KU students over the academic year 2005/2006. The analysis of the data shows that students employed various patterns reflecting lexical and syntactic change. The data also shows that students also employed special characters to compensate for the lack of certain sounds in English.

13th April. (12:40-13:05) **Presentation** **Room 219, Block East-6**

An investigation into the ostensible invitations used in English and Persian native and non-native EFL speakers

Fatemeh Ahmadi

Gorgan university, Iran

Abstract

This study is an attempt to investigate the pragmatic role of culture in using ostensible invitations across the two languages English and Persian. It also investigates to the extent EFL learners from two culturally different regions of Iran, Gorgan and Isfahan) with a high level of proficiency tend to transfer L1 features to L2.

Methods:100 female subjects in five groups were selected as participants: (a) 20 Persian speakers with a low level of proficiency from Gorgan , (b) 20 Persian speakers with low level of proficiency from Isfahan (c) 20 EFL learners with a high level of proficiency resident in Gorgan (d) 20 EFL learners with a high level of proficiency resident in Isfahan (e) and 20 Canadian native English speakers. Two questionnaires (Persian and English) were prepared both including 10 situations and each situation with three options to consider. The English questionnaire was given to EFL learners and English native speakers; the same questionnaire (in Persian) was given to Persian speakers, citizens in Gorgan and Isfahan. In each situation, participants were asked to choose and evaluate the geniusness of the invitation, i.e. to find out to what degree the invitation (offer) was genuine as opposed to ostensible based on their cultural backgrounds.

Results: The ANOVA measurements of participants' scores on the English questionnaire revealed that there was no significant difference between Canadian participants and EFL learners with a high level of L2 proficiency from Gorgan, in the degree of using ostensible invitations. These subjects used the least degrees of ostensiblity in their invitations. On the other hand, there was a significant difference between Canadian subjects and EFL learners with a high level of L2 proficiency from Isfahan. The Scheffe procedure showed that the degree of ostensibility in invitations used by low-proficiency speakers from Gorgan was greater than Canadian participants. Also, the degree of ostensibility in invitations used by low-proficiency speakers from Isfahan was higher than Canadian participants. **Conclusion**: The results revealed that there was a significant difference in the degree of ostensibility of invitations across Persian compared with Canadian, i.e. Canadian participants used more genuine invitations and patterns of use were different. Regarding the importance of culture in SLA and its relation to the use of appropriate speech acts, the findings of this research may be helpful for EFL teachers; they can provide language learners with fruitful information concerning the most important use of ostensible invitations versus genuine invitations in sociopragmatic situations which are different.

B

15th April. (8:45-9:10)	Presentation	Room 219, Block East-6

Talking Pasifika in New Zealand:The case of bro'Town

Andy Gibson & Allan Bell

Auckland University of Technology, New Zealand

Abstract

A recent popular television adult animated comedy series, bro'Town, addresses issues such as racism, violence and poverty in New Zealand. Bro'Town satirizes what it is like for five teenage boys (four Samoan and one Maori) growing up in suburban Auckland. Its style draws on international precedents such as The Simpsons, but marries that with aspects of the traditional Samoan satirical form fale aitu.

The nature of identity is a main theme of bro'Town and is constantly being foregrounded both in explicit comment and in the way in which the characters are portrayed. Our approach combines visual and linguistic analysis in examining the nature of this programme's take on identity. Visually, the bro'Town Pasifika characters are exaggeratedly stereotypical in facial features and dress, while the voicing of the characters uses features from several varieties of local and international English to construct the individuals.

Our work addresses theoretical issues in two main areas. Firstly, the identity of Pasifika people (Polynesians from the South Pacific islands) is being researched and theorized from several perspectives in New Zealand, e.g. the relation of identity and Pasifika languages and the adaptation of African American cultural forms such as hiphop. Second is the long-established use of minority varieties in mainstream media products, which has been researched for example in accents in New Zealand television advertisements (Bell), and internationally in the use of African American Vernacular English for stereotypical negative characters in animations (Lippi-Green).

Our initial analysis examines sites in bro'Town where language becomes an overt focus of discussion, and we then link this commentary to characters' actual usage of the linguistic forms which make up the variegated linguistic representations of the bro'Town characters.

14th April. (14:50-15:15)	Presentation	Room 221, Block East-6

The meaning of English words across cultures

Augustin Simo Bobda

University of Yaounde, Cameroon / University of Hong Kong

Abstract

Even within the same cultural setting, a word, even when considered monosemic, generally has a cluster of meanings, depending on the mental representation of the referent by the speaker / writer or listener / reader. The variation is even more noticeable across cultures. This paper investigates the different ways in which cultural knowledge helps in the interpretation of English lexical items. Central to the study is the notion of *schema* which is a stereotypical representation of an object or an event, based on the people's cultural knowledge and experiences. After a brief review of the traditional *World Englishes* structural perspective which focuses on different cases of semantic extension and shift, the paper analyses the various ways in which the schema helps in the construction of lexical meaning: it helps to decode the denotational meaning of some words with possible multiple interpretations; to perceive the referential boundaries where they may be imprecise; to understand the connotational meaning; to modulate meaning, demoting some features and promoting others; to understand the physical elements which contribute to the mental representation of some words; to perceive the bodily movements and other paralinguistic elements which contribute to the construction of the meaning of some words; to perceive the salience of a word within a cultural community; to perceive and predict collocates; to perceive cultural assumptions; to perceive political politeness and taboes, to distinguish transactional language from interactional language, and so on. The study is shown to have implications for lexicography and for English Language teaching.

13th April. (12:40-13:05)	Presentation	Room 221, Block East-6

The NEST (Network of Engendered Spirituality Talk) of "Othered" Men: A Comparative Cross-cultural Mapping of Non-heterosexual Spirituality in Cyberspace

Brian Bantugan

university of the Philippines, Philippines

Abstract

Integrating the spiral dynamics theory of Dr. Don Beck into a modified network structure analysis approach that is more organic, process-oriented and longitudinal in representation, the study attempted to achieve a cross-cultural mapping of the interactions in two selected forums of non-heterosexual men that discussed similar issues on spirituality. Using threads from www.downelink.com and www.guys4men.com with high activity networks involving Filipino non-heterosexual men, t he research revealed that both networks are pushed into activity by authoritarian superhubs. However, a more individualistic and task-oriented superhub (in the global network) allowed for more decentered (superhub-detached) interactions within a network than in a "social-oriented superhub"-focused network. Ownership of the forum thread network was made more manifest by the superhub in the global network and by the community of hubs in the local network. The greater intensity of the spirituality exchanges in the local networks reveal a more spirituality engaged but more conflicted and antagonistic community of non-heterosexual men. Both networks, nonetheless, highlight that "othered" men in real life also "other" "othered" men in cyberspace. There is as much inclusion and exclusion in seemingly more empowered virtual alternative, if not subversive, communities.

14th April. (10:35-11:00) Presentation Room 222, Block East-6

Accent and identity: Chinese internal migrant children in Beijing schools

Jan Blommaert & Jie Kathy Dong

University of London, UK & University of East London, UK

Abstract

Internal migrants are an often invisible presence in China's education system, even if the last decades saw intense migration from various parts of the country to the main cities (Jie Dong, forthcoming). Schools in cities such as Beijing, consequently, are now populated with 'local' as well as with immigrant children who bring in different linguistic and cultural backgrounds. City schools are, thus, becoming multicultural schools. One of the things often observed elsewhere in such schools is that microscopic differences in language proficiency – accents – become ever more crucial elements in establishing identities, allowing peers and teachers to differentiate between 'us' and 'them', even within an overall ideology of equal opportunities and equality (cf. Rampton 2006). More in particular, we see how precisely egalitarian institutional ideologies in education often shift the focus away from 'big' identity features such as colour of skin or ethnicity to 'small' language-related ones. Even if there is an acceptance of migrant children's national, racial or ethnic differences, linguistic differences often become major tools for discrimination (Blommaert, Creve & Willaert 2006).

Using a theoretical framework revolving around the indexical nature of language differences (Silverstein 1998) and drawing on fieldwork data collected in Beijing schools, this paper will address the discursive construction of migrant identities through metapragmatic talk – talk by pupils and teachers on how migrants talk. We will focus on the ways in which small features of language become emblematic of individual and group identities, and how such identities can then be played out both in frames of competence and appraisal (good versus underachieving pupils) as well as in frames of a macro-political order invoking homogeneism (Blommaert & Verschueren 1998). The complex development of Chinese educational policies towards migrant children over the last decades will be shown to explain part of this phenomenon, as institutional conditions that constrain creative approaches to the issue. Another part of the explanation, however, appears to be the dominant language ideologies in education, emphasising linguistic uniformity and homogeneity.

13th April. (17:05-17:30) **Presentation** **Room 221, Block East-6**

Creating space for diverse realities: Exploring a postcolonial praxis for organizational research

Kirsten J. Broadfoot & Debashish Munshi

Colorado State University, USA & University of Waikato, New Zealand

Abstract

This paper explores the idea of 'postcolonial praxis' or the ways in which action and reflection come together to influence the ways in which we research organizing forms and communicative processes in a multicultural world.

Drawing on Gonzalez's (2003) series of ethical commitments for postcolonial ethnography such as accountability, context, truthfulness, and community, we seek to create space in organizational research for subjective approaches that allow researchers to share the unique experiences that shape their research with their peers. We draw on our own personal examples of our lives as teachers, scholars, citizens, and human beings to demonstrate the ways in which organizational research can be situated in the varied political, social, environmental, physical, and emotional contexts that exist in the world.

We also seek to provide alternative frameworks of organizing and communicating that allow scholars to 'speak nakedly' about issues that are not visible on the surface and engage in intense conversation with fellow researchers in different parts of the globe to reflect on how we can begin to combine intellectual and practical concerns of specific contexts to ethically inform our work and to actively imagine the kinds of practices, commitments, and institutions we want to build and sustain. Finally, as we explore the processes by which we can encourage those of us who are postcolonized to simultaneously hold on and let go of the many cultures and languages we possess, we hope to broaden the range of ways of being, knowing, and speaking to which we expose our students, colleagues, and community partners to increase our understanding of the organizational realities in which we all participate.

13th April. (17:55-18:20)	Presentation	Room 221, Block East-6

Racialised Discourses in Business English Coursebooks

Sarah Bedford

University of Sydney, Australia

Abstract

This study critically examines ways of representing people of different races in Business English language coursebooks. Many of these coursebooks are marketed as addressing the English language needs of people who work in business contexts with speakers of English from around the world. However, as this presentation will demonstrate, the professional roles in such coursebooks are primarily defined in terms of White Western racial, geographic, linguistic, and cultural models. Working within the framework of critical discourse analysis, the presentation will examine how patterns of racial bias are constructed in seven Business English coursebooks and will challenge the relevance to international business contexts of assumptions made in these books about people of different races.

While researchers have raised issues of racial bias or unproblematised Western interests in Business English coursebooks (Flinders, 2005) and English language education (Modiano, 2001), empirical studies do not often focus on the discursive construction of racial identities in these books. This study uses a grounded approach (Charmaz, 2000) to codify and compare verbal and visual representations. A more finely grained analysis of the coursebook discourse structures is achieved through use of systemic functional linguistics (Halliday & Matthiessen, 2004). Specifically, an appraisal analysis (Martin & Rose, 2003) is used to identify how the choices of lexical and grammatical systems align the learner around sets of values in these discourses. By discussing how words and images are used in combination and contribute to the construction of the discourses, this presentation will reveal themes and patterns in the Business English coursebooks examined.

C

14th April. (12:40-13:05) Presentation Room 219, Block East-6

Language Education and Linguistic Ecology--A Post-Colonial Perspective of the English Language Education in China

Cai Yongliang

Shanghai Maritime University, China

Abstract

The present paper attempts to look at the relations between language education and linguistic ecology with the English language education in China as a particular concern. The purpose of the paper is supposed to provide a tentative reference or guideline to the policy makers for foreign language education on the one hand, and to teachers of the foreign languages, English in particular, on the other, by way of a better understanding of the nature of language education in the light of post-colonial perspective.

Post-colonial discussion of language education has revealed much of the cultural aspect of language teaching and learning. It is not just a simple matter of how to teach or learn effectively, but rather a matter of acculturation. Colonial histories have clearly shown that the teacher who taught the language would more often than not do that with an intention to assimilate the natives while the learner who learnt the language, usually that of the colonists, would almost universally lost his culture and language to various extent. The threateningly fast shrinking the number of human languages is largely the direct effect of such practice. Language education, therefore, could not, and should not be regarded just as a technical process of efficiency, but that of culture and language conflict and maintenance.

The perception of foreign language teaching and learning in China, however, still remains at the stage of technical concern: how to teach and learn English effectively through multimedia, for example. The experts and teachers of this field would seldom question their profession from cultural perspective. They do sometimes, but their prime concern is still the improvement of the teaching effectiveness through awareness of the culture by both the teachers and learners—learn the language, learn the culture, as the popular saying goes. This might be one of the direct effects from the mainstream of linguistic academia in China where structuralism or structuralism-oriented pursuits still dominate. Even more interesting, perhaps more dangerous too, is the fact that those people in concern seem to be avoiding the problem deliberately. It is easy to notice that the foreign language education policy makers are working enthusiastically to promote the English language education almost to its extreme in China, while most of the teachers of English at various levels are working hard to achieve the best satisfactory effect. But to certain extent both are blind to the effect of acculturation aspect of the practice.

With globalization in terms of language and culture in view, it is of vital importance to realize that such conception and practice are not only blind but also harmful. Human civilization bases its

development on cultural varieties. Maintenance of cultural varieties heavily relies on a health linguistic ecology, namely a situation where each language of the world would grow and develop in a favorable way. Therefore, it would be inappropriate to promote a foreign language to its extreme through language education, whereas a proper attitude to adopt is to keep the balance among languages and cultures so as to maintain a sustainable environment for both languages and cultures to develop. It is of great significance to both the culture of an individual nation and the culture of the entire humankind.

14th April. (15:15-15:40) Presentation Room 220, Block East-6

What "the Chinese Five Elements" means to a Chinese Medicine Physician: An Analytical Study of the Culture Bound Metaphorical Concepts

Chang Zonglin

Ocean University of China, China

Abstract

The central issues in the present research deal with how culture-bound metaphors in the Chinese Five Element Theory establish mappings between concepts from different domains and how such image schemas as generation, restriction, overaction and counteraction are structured and categorized on the basis of bodily experience that organize the conceptual system at a more general, abstract level in the Chinese Five Element Theory. The research is undertaken on the basis of the data collected from respective talks with a Chinese medicine physician and a western medicine physician via think-aloud methods.

13th April. (14:50-15:15)	Presentation	Room 219, Block East-6

Marginalized Group？Their Journey of Crossing Cultural Boundaries----Intercultural Identity Negotiation of rural transient population in cities

Chen Suke & Pan Xiaoqing

Shanghai International Studies University, China

Abstract

Over the years, there have been numerous studies focusing on identity changes, transformation and negotiation, which pose strong foundation for the management of culture-based identity development and negotiation studies. This study builds on the work of ting-Toomey, Cupach and Imahori, Coller and others to develop an approach for studying intergroup communication in china.

In china the speedy economic development has accelerated mobility of population from rural areas to big cities. This special group is known as rural transient population which draws increase concerns of scholars from diverse fields. The paper studies identity negotiation of the special group from intercultural communication perspective .What happens to them in their turbulent intercultural boundary-crossing journey? At which identity development stage do they arrive at? Is the Marginal Identity the only direction they can get to? Could they successfully reach Assimilated or Bicultural Identity? What characterizes their future development? By analyzing the data collected from net, newspaper, books etc, the paper attempts to apply intercultural communication study framework to probe into transformation process of their current identities and its future developmental orientation. The paper will, to some extent, shed light on the issue of rural transient population's identity negotiation and cultural integration from an intercultural perspective. (202words)

14th April. (12:40-13:05) **Presentation** **Room 221, Block East-6**

The Core's Culture? - The Content of ELT Coursebooks

Sheryl Cooke

University of Cape Town, South Africa

Abstract

The global spread of English and the increasing importance accorded to this language world-wide are well documented. Given the wide range of contexts in which English is used and, in particular, the increasing number of users who do not speak it as a first language, the issue of language and culture is especially poignant. Certain scholars advocate the 'deculturalisation' of English language teaching (McKay 2002), while others suggest that, because of its colonialist origins and current position in discourses such as globalisation and cultural hegemony, English cannot be taught as a linguistic tool divorced from cultural and political implications, and that ELT [English Language Teaching] practitioners should be asking questions about "the interests served by our work" (Pennycook, 1994).

This study focuses on materials used in the ELT classroom, in the language school context where Inner Circle (Kachru's Circles Model) methodologies and coursebooks predominate. These book are usually distributed as 'global' coursebooks and are generally touted as being universally applicable.

Two contexts are looked at: the first is an "Expanding Circle" teaching situation in Shanghai. The other is in Cape Town, South Africa, an "Outer Circle" country. This paper aims to provide insight into whether materials are used 'universally' in ELT, whether there is any attempt at 'localisation' of materials in either of these settings, to what extent a cultural norm different to that of the students is projected, and to what degree the discourses of inequality are perpetuated through the use of these materials.

The Differences between Greek Mythology and Chinese Mythology and Their Influences

Cui Xiuzhen

North University of China, China

Abstract

Mythology is a rare flower in literary history of the world. What it records is activities of god and ghost, however, what it reflects is thoughts and sense of human beings. It is one kind of supposition and imagination of reality. Different social environments and backgrounds cause different systems of culture and thoughts, as well as different myths. Because of the discrepancy of social environments and backgrounds between Greece and China, Greek mythology and Chinese mythology are very different. The differences between them exist in the following aspects.

1. the difference of systematicness

Ancient Greek mythology has a complete system of god, and it is very logical, while Chinese mythology is lacking in systematicness and logic.

2. the difference of status

Greek mythology and religion has a high social position in ancient Greece. As the superstructure of society, it normalizes man's thoughts and national spirit, and controls other fields of culture. On the contrary, Chinese mythology has little status in China. Also, in ancient Greece, the history is mythologized, however, in China, the mythology is historicized.

3. the difference of worship

Superman in strength is worshiped in Greek mythology, while in Chinese mythology, Superman in culture is admired.

4. the difference of emphasis

Greek mythology emphasizes philosophic theory, but Chinese mythology emphasizes ethics and reality.

The differences between Greek mythology and Chinese mythology have a great influence on the following three aspects.

1. thoughts
2. culture
3. science.

Greek mythology and Chinese mythology are two bright pearls in the culture of the world. They are very different in some aspects, which arises from the discrepancy of social environments and backgrounds between Greece and China. Through the above contrast and analysis, we can see the differences between them and their great influences on thoughts, culture and science clearly. In modern society, we have to absorb the quintessence of western culture, so as to promote the development of culture and civilization. At the same time, as language learners, we should enhance the cultural education in foreign language teaching so as to promote intercultural communication.

14th April. (14:25-14:50)	Presentation	Room 220, Block East-6

The Educational Philosophy & Argument/Dialogue Tradition of India
Its relevance to global learning and intercultural language/culture education

Chantal Crozet

Australian National University, Australia

Abstract

This paper explores concepts of knowledge, self & other, and argument & dialogue in Indian Philosophy as relevant to global educational issues in the 21st century and more specifically to intercultural language/culture education. It draws particularly from the works of Radhakumud Mookerji (1953), Hartmut Scharfe (2002) Amrtya Sen (2005) and Chaturvedi Badrinath (2006)

15th April. (9:10-9:35)	Presentation	Room 218, Block East-6

Heterogeneity in *The woman warrior* by Maxine Hong Kingston

Marilia Borges Costa

Beijing Union University, China

Abstract

Many critics have studied the process of subjectivity formation, such as Michel Pecheux, main theorist of Discourse Analysis, who used an interdisciplinary approach, articulating linguistics, Marxism and psychoanalysis. Pecheux observed that subjectivity cannot be understood only through linguistic mechanisms. Since social and unconscious processes also affect human beings, it is important to consider the historical and psychological dimensions. With the breakthrough of other important theorists (Sigmund Freud, Michel Foulcault, Luis Althusser, Mikhail Bakhtin), in modern times the subject is seen not as an integrated being. On the contrary, it is multiple and decentered.

The woman warrior: memoirs of a girlhood among ghosts is an autobiography by Maxine Hong Kingston, published in 1975. The narrator's parents are Chinese immigrants living in the United States. They own a laundry, and Kingston and her brothers and sisters, six all together, help her parents. The children go to American and Chinese schools.

Analysis of the main character/narrator confirms the modern theories of subject: Kingston's subjectivity is divided, multiple and decentered, and her language is heterogeneous. Growing up in two different cultures, Chinese and American, she reflects both American cultural values and Chinese ones. But her cultural identity cannot be stable; she also reflects the subject position of a Chinese-American. The main character oscillates from one cultural discourse to another, belonging to both cultures. At the same time, she doesn't belong to either one, assuming the subject position of one that is in between cultures, in the border of cultures.

15th April. (8:45-9:10)	Presentation	Room 218, Block East-6

'Intercultural cibercommunicator: representations of languages and cultures in plurilingual chats'

MÁRIO CRUZ

ESCOLA SUPERIOR DE EDUCAÇÃO DE PAULA FRASSINETTI, PORTUGAL

Abstract

The European communicative integration depends on the development of plurilingual and intercultural communicative competences of its citizens, supported by a physical and online mobility, using the virtual world of the Internet, namely synchronous communication forms.

The main purpose of this investigation is to verify if the integration of chats within the teaching/learning process of English and Portuguese as foreign languages offers the possibility of developing these competences in university students from the University of Yale (USA) and from the School of Education Paula Frassinetti (Portugal). This analysis will take into consideration the processes of negotiated construction of the images of languages in presence, their cultures, people and learnings.

By using analysis categories of a sociolinguistic approach, which have emerged through the contact with the data, set up by printing three plurilingual chat sessions, occurred during a school year, it was possible to notice that the chatters essentially negotiate language images as object of power (role and importance of languages in a social-political context) and object of culture, as well as reconstruct images of languages as teaching/learning and social-affective objects. This negotiation is made through processes of agreement, disagreement and doubt, materialized in dialogical activities of confirmation, reformulation, expansion, asking for elucidation, refutation and topic abandonment, and mobilization of strategic chat resources (smileys, usage of capital letters, repetition of graphemes, phonetic writing and interjections) and different languages (mother tongue, foreign language, mixture of languages and code-switching).

The results of the study still allowed the identification of the characteristics of the intercultural cibercommunicator, which can be explored and made profitable in future studies of this nature.

13th April. (14:25-14:50)	Presentation	Room 220, Block East-6

The question on the legitimacy of Singapore culture through multi-level discourses: Is and will there be a Singapore culture?

Rosemary Chai

Nanyang Technological University, Singapore

Abstract

Singapore is multi-racial, multi-lingual and multi-religious in demographic composition. An inheritor of three major Asian traditions - Chinese/Confucian, Malay/Islamic and Indian/Hindu-Buddhist, the political leaders were among the most vocal in defining the essential "Asian Values." Unlike the other Southeast Asian countries, ethnic Chinese constitute the majority of the population. Bilingualism, conversion to Christianity and Westernization had made Chinese Singaporeans into cosmopolitan, multicultural citizens who were influenced by Chinese, Indian, Malay and Western cultures. With its declining native-born population, abandoned Confucianist values and fast-paced globalization, this paper addresses the shifts, ambivalences and controversies inscribed within political, economic and socio-cultural discourses in its nation-building effort during the country's optimal period of economic growth and prosperity in the late 1970s to a most recent address by English-speaking, Western-educated political elites of Singapore who claim itself as the sole legitimate authority on ethnic identities and cultures. The inculcation of Asian values through implementation of soundness of official policies to intensify the Chineseness of the country may not always be inconsistent with its policy of multi-racialism pose a challenge to ethnic minorities. But in a most recent by Lee Kuan Yew, founding father of the nation, he made a bold claim that a Singapore culture was unlikely to emerge even "in a few hundred years." Singapore would likely evolve into an 'amalgam' of different influences, rather than become a society with unique characteristics. The powerful influences of globalization and modern technology attribute to the constant push and pull effect on the Singapore culture. While recognizing the basis of Singapore multi-racial culture stemmed from inheritance of their original countries and cultures, Singaporean, he stated, is not a homogeneous product and Singapore do not have the confidence to create its own culture. This paper addresses and analyzes the shifts, controversies and legitimacies inscribed within the multi-layered discourses.

13th April. (14:25-14:50)	Presentation	Room 222, Block East-6

International talk as intercultural negotiation: from opposition to harmony. A culture-independent, discourse approach model

Michelangelo Conoscenti

University of Turin, Italy

Abstract

This paper examines the problem of asymmetrical relationships which are likely to develop in the course of international communication and negotiation involving English NS and NNS.

Because negotiation is intercultural in its essence, two preliminary arguments need to be raised: a) intercultural insight cannot be a substitute for consonant interests which constitute the ultimate goal of negotiation, and b) cultural differences tend to be salient precisely when overlapping interests are not self evident but need to be established through mutually intelligible dialogue sensitive to the ways in which they are expressed by means of language.

The paper examines the well-established assumption that intercultural communication is mainly a question of mediating between cultural differences. What seems to be missing is due consideration of the role played by language: one cannot rely solely on cultural assumptions to account for communicative phenomena occurring in international talk.

An alternative framework is proposed here which is based on a discourse analysis perspective and is capable of generating a symmetrical discourse system. More precisely, the model is concerned with the NNS's perspective, which is here assumed to be different from the one of the NS negotiator.

While demonstrating that the Utilitarian Discourse System cannot be adequate in all intercultural contexts and is properly mastered mainly by English NS, the paper traces a number of conceptual links between the concession-convergence model of negotiation (Cohen, 1999[2]) and the notion of common ground (Clark, 1996).

D

13th April. (14:25-14:50)	Presentation	Room 221, Block East-6

Discourse Practices between the UK House of Commons and the Malaysian House of Representatives

Maya Khemlani David

University of Malaya, Malaysia

Abstract

Parliamentary debates are academic debates that are practiced in many parts of the world and its practices are governed by a series of procedures in that follows the Westminster system (Wikipedia, 2006). Specifically referring to the UK House of Commons and the Malaysian House of Representatives, parliamentary debates are held in parliaments or legislative assemblies where elected individuals discuss and decide issues and differences. This paper looks at the different norms between Malaysian and UK parliamentary debates. Among others, it will address the Members?of Parliament response towards the Speaker's directives, the manifestation of interrogatives and offences? (jibes, insults, accusatives) by opposition members of both parliaments.

13th April. (12:15-12:40)	Presentation	Room 219, Block East-6

Media psychology, symbolic power and social justice in Aotearoa

Andrew Duirs

University of Waikato, New Zealand

Abstract

Psychologists reside in a world saturated by media. We work in professional contexts where guidelines for practice foreground ethical obligations to address issues of social justice. This paper addresses both these contextual dimensions of psychological research and practice. We explore the social significance of increased media production by Maori in challenging the tendency in mainstream media to marginalize Maori concerns while promoting Pakeha perspectives. The analysis focuses on the recent 'Inside Out documentary – Hikoi', which was initiated by two young Maori women as a challenge to media framing of Maori protests as 'unjustified' and 'disruptive' acts. We illustrate how this documentary furthers public dialogue regarding the foreshore and seabed controversy by promoting an alternative depiction of a Maori protest, which emphasize the history of grievances and social unity. The implications of such representations for psychologists working to address issues of social justice and to challenge abuses of symbolic power are discussed.

13th April. (14:00-14:25)	Presentation	Room 222, Block East-6

Ideological discourses and language maintenance: a discursive analysis of the intercultural negotiation of Arbresh codification efforts

Eda Derhemi

University of Illinois at Urbana Champaign, USA

Abstract

This study analyzes, from the perspective of critical discourse analysis (Fairclough, N. and N. Wodak. 1997), data collected during extended fieldwork in Piana degli Albanesi, Sicily, regarding the intercultural negotiation of the process of codification of Arbresh. Piana is a multilingual community with an endangered first language (Arbresh), where Italian and Sicilian are gaining ground and becoming dominant in all linguistic domains, including the domain of the family, previously controlled by Arbresh. Standard Albanian, spoken only by the intellectual elite of Piana, is the closer language that could help in the process of codification and revival of Arbresh. But ideological obstacles often undermine this process. Following a new law from the Italian Parliament that recognized Piana's rights as a linguistic minority, the sociolinguistic parameters in Piana have changed significantly. Arbresh can now be taught in Piana schools as a regular language course, and probably will soon be the language of instruction. The movement after the institutional change has been very difficult, since Arbresh is not written and the efforts to codify it have begun only in the last decade. As Wright (2004) points out, for an endangered language with no role in the formal registers and institutional domains of a speech community, there is little chance to survive and thrive if its written form and therefore, its codification are unsuccessful.

The work I will present in the conference focuses on different levels of codification in Piana, seen as discursive constructions embedded in the linguistic culture of this community (Schiffman. 1996) and its institutions. I will analyze the multiple structures of these discourses and their order (Fairclough. 1992) and effects in relation to different texts, mainly of a verbal nature. I will start with data collected in Piana's schools through observation of the classrooms and school environment, and interviews with children and teachers of Arbresh. The linguistic landscape at school and around the town will also be examined as a rare example of spontaneous written Arbresh. Then I will critically analyze the language used in literary texts and the underlying ideological agendas of the elite, vs. community attitudes towards these agendas. Through the investigation of the attempts to use Arbresh in a newspaper, and in drama production and poems, private and public discourse will be discussed in relation to the institutions and forces that generate or reinforce them. The linguistic and ethnic militantism of these texts will be analyzed through critical discursive methods applied to the texts of the projects of the main groups that lead the action for Arbresh use and its literacy, and the written results of some meetings regarding literacy and codification in Piana. A main focus will be the discursive face of the Arbresh texts used today in Piana schools as they are confronted with the scholarly opinions of their authors in intellectual conferences. The historical events in which these discourses are situated will be examined, together with the way these events are articulated among the elite and the mass population of the speech

community in Piana.

The analysis of the multiple discourses underlying the process of codification of Arbresh can explain the fact that there is not yet a codified Arbresh, and the planning efforts and resources seem to be wasted without it. In a situation of linguistic endangerment, this is too risky for the maintenance and survival of the language. I approach the data and the discourses from an interdisciplinary perspective that combines historical, socio-economic and linguistic methods, referred to as "the principle of triangulation" (Wodak et al. 1999).

13th April. (17:05-17:30)	Presentation	Room 219, Block East-6

Semiotics of Adaptation: A Comparative Reading of Ang Lee's and Wang Dulu's Crouching Tiger, Hidden Dragon

Hsiu-Chuang Deppman

Oberlin College, USA

Abstract

Among filmic adaptations of literary works, few have succeeded as grandly as Ang Lee's Crouching Tiger, Hidden Dragon (2000). Working within and sometimes against the martial arts literary and filmic traditions, Ang Lee revives Wang Dulu's near-forgotten serial novels from the 1940s into a movie that speaks to the imaginations of world-wide viewers. Such success raises important questions about whether Ang Lee's achievement has broken new ground in the semiotic relations between film and literature, about whether and how a global audience can interpret the cultural specificities of an archaic martial arts genre that embodies Chinese aesthetic and linguistic codes. In what sense, beyond commercial, has cinematic language managed to translate the sights and sounds of an imaginary jianghu into a postmodern spectacle of chivalry, villainy, and love?

To address these questions I have divided my paper into two parts. First, I compare Wang Dulu's kinetic descriptions and Ang Lee's cinematic innovation of the martial arts sequences as a symbolic search for superhuman justice. Working with David Bordwell's aesthetics of "expressive amplification," I suggest that Wang's and Lee's "languages of action" communicate not only conflict and confrontation but also, in another semiotic register, dramatic emotional content.

Second, I argue that the fantasy world of Crouching Tiger has an important postmodern appeal in its deconstruction of the traditional dualistic distinction between good and evil. In particular, although Wang and Lee have both been lauded for their acute presentations of psychological realism and Western individualism, their methodologies of representing the characters' inner conflicts are vastly different. Wang often focuses on describing the dynamic between the characters and their environments in a narrative situation that reveals the unconventionality of the protagonists' inner thoughts. Lee, on the other hand, uses close-ups to detail and sometimes fetishize the characters' subtle but perceptible struggle against social reality. These different approaches speak to the flexibility of the medium's interpretive codes: Wang's literary language is situational and descriptive, while Lee's cinematic lens is expositional and metaphorical. Ultimately, I suggest, these artists have reinvented "martial arts" as a new postmodern language of pastiche, one that validates parody, mimicry, synergy, and iconism.

15th April. (9:35-10:00)	Presentation	Room 221, Block East-6

Semantic universals as a key to cross-cultural communication and understanding: The Philippine Cordillera cultures' concept of FEAR

Purificacion G. Delima

University of the Philippines, Philippines

Abstract

Thirty years of empirical evidence gathering since 1972 has confidently encouraged Polish scholar and semanticist Anna Wierzbicka to pursue her quest for natural semantic universals that would eventually generate a natural semantic metalanguage to enable schoilars to compare meanings across language and culture boundaries, and interpret data on the idiosyncratic aspects within a culture from a universal perspective. There is a universal set of semantic primes, she says, which "we can discover and identify culture-specific conceptual configurations characteristic of different peoples of the world, which is a key to real understanding."This paper reveals empirical evidence of Wierzbicka's universal concept of FEAR embedded in the Philippine Cordillera cultures' lexeme inayan, with existing polysemy and synonymy across the different Cordillera cultures and languages. This Cordillera cultural ethic,likewise, implies association with Wierzbicka's other universal concepts such as good, bad, shame, embarrassment and disgust. Key native Cordillera informants attest to the salience of this cultural tradition, which emanates from the tribal religious belief that there are unseen elements of the skyworld and the underworld that watch over the living members of the tribe. Inayan is deeply-rooted across Cordillera ethnic groups and variably impacts on cultural members 'self conduct and socio-political experience.

14th April. (11:25-11:50)	Presentation	Room 219, Block East-6

Threat or Support? The Media Representations of the Marriage Migration of Women from China to Taiwan

Rf Duan & Wy Chiang & Lc Hsu

Abstract

Recent studies on the marriage migration of people from Mainland China to Taiwan focus on the female immigrants. Treating this issue from the perspectives of sociology and journalism, many previous studies have found that such immigrants are either portrayed as victims of domestic violence/unhappy marriage, or stigmatized as gold diggers, prostitutes or disease-carrier. However, this paper claims that these immigrants are not uniformly represented as such; instead, their representations vary in accordance with the political stance and ideology of the media. This paper analyzes news reports and op-eds on these immigrant women in two major newspapers in Taiwan--the Liberty Times and the United Daily News. LT takes an editorial line that supports Taiwan independence over reunification with China; UDN, in contrast, is overtly an organ of the Kuomintang (the Nationalist Party). By examining the naming strategies ("China bride/spouse" in LT and "mainland bride/spouse" in UDN), the framing (Entman, 1993) and the transitivity (Halliday, 1994), this paper argues that LT tends to represent these immigrants as Other, while UDN represents them as part of Self, both of which is attributable to their opposing ideologies of political stance. For example, LT mainly represents these immigrants in a relatively negative way (e.g. prostitutes, potential threat, criminal, and gold-digger), while UDN portrays them in a relatively positive way (e.g. family supporter and hardworking people). Even when both newspapers represent those women as victims with similar percentage, UDN takes a more sympathetic stance while LT stays more detached.

15th April. (10:00-10:25)	Presentation	Room 219, Block East-6

Equivocation Strategy Adopted by Chinese and American Spokespersons at Press Conferences---From the Perspective of Cross-cultural Pragmatic Differences

Dou Weilin & Zhang Xiaoyin

University of International Business and Economy, China

Abstract

When watching live broadcast press conferences and reading transcripts of press conferences of China and the U.S., the authors of the present study found that spokespersons do adopt different equivocation strategies when they are posed by the same politically or diplomatically challenging questions. Besides the ideological and political elements influencing spokespersons' ways of expressing, the application of different equivocation strategies at regular press conferences are largely influenced by cross-cultural pragmatic factors. This study draws sufficiently on theories about equivocation theory and strategy, Chinese and American different cultural variations and "face" and "politeness" assumptions to reveal differences in the application of equivocation strategy at regular press conferences by making a comparison of the different equivocation strategies on the North Korean Nuclear Issue between Chinese and American transcripts selected respectively from official websites of China's Ministry of Foreign Affairs and the U.S. Department of State. Methods used in this study include both quantitative and qualitative analyses. Based on the analysis of the collected data and the typology of equivocation strategy constructed by the authors, three research questions are addressed respectively.

E

14th April. (12:15-12:40)	Presentation	Room 222, Block East-6

Success… or Failure?: The News Coverage of Turkey's EU Journey in The Islamic Newspapers

Hakan Ergül

Anadolu University, Turkey

Abstract

Virtually no day passes without media coverage on Turkey's longstanding ambition to join the European Union (EU). It is a major political issue as well as a never-ending conflict, elucidating the social, cultural, and political dichotomies such as secular vs. religious, modern vs. traditional, progressive vs. conservative, West(ern) vs. East(ern), Islam vs. Christianity, and "us" vs. "them." In this paper I adopt a multifaceted approach to investigate discourses prevalent and embedded in the ways Turkey's highly circulated Islamic newspapers (i.e., *Zaman*, *Yeni Safak*, and *Vakit*) represent the news stories about the relationship between Turkey and the EU on the front page. To do this, I employ critical discourse analysis of the news stories appearing before, during, and after the release of the key reports by the European Union in 2005 and 2006. I also conduct in-depth interviews with the news editors from four newspapers.

As has been true for all news media organizations, Turkey's EU accession has long been debated in the Islamic press, delineating the strong polarization between the supporters of the EU membership and EU critics. Following the "traditional position" of the Islam-rooted parties, the Islamic newspapers have remained skeptical and have expressed their opposition to the governments' consistent commitment to joining the EU. This has dramatically changed since the 2002 general elections, however. To the surprise of many commentators, the new Islamic *Justice and Development Party* (AKP) won a landslide victory in the November 3 general elections, obtaining a decisive majority in Parliament. More interestingly, and again contrary to the expectations, AKP began making the reforms necessary for the EU accession and soon became an enthusiastic proponent of the EU.

This major change in the political atmosphere, I argue, has brought a serious breakup in the Islamic press and has caused a significant shift in the political discourses through which the Islamic newspapers construct their EU-related news stories. Based on the actual data, I demonstrate that while the basic arguments and references of the Islamic newspapers (e.g., resisting secular institutions and modernist values. promoting a return to the essence of Islam, etc.) remain the same, the ways in which they define AKP's foreign policies toward the EU accession show significant differences.

13th April. (14:25-14:50)	Presentation	Room 219, Block East-6

THE "Bosnian war on terrorism"

Karmen Erjavec

University of Ljubljana, Slovenia

Abstract

Global public debates about how to defend the 'civilized' world from 'Islamic terrorism' has been reconfigured by the September 11 terrorist attacks in the USA. The US-led war on terror against the extremist groups has also produced and triggered off a particular discourse in the former Yugoslav countries. The main aim of this paper is to present an example of a study which explores how the mass media appropriate a dominant global anti-terrorism discourse and apply it to the local context in order to legitimize and justify a particular discourse and human rights violations. In September 2006, the Bosnian government, for example, exiled 150 of its citizens of Arab descent. They did not have a right of appeal and were exiled to countries, where they were at risk of human rights violations, including the death penalty, torture or inhuman or degrading treatment or punishment. Our critical discourse analysis shows that the mainstream Bosnian newspapers appropriated a global discourse of anti-terrorism for the local context to legitimize and justify the Bosnian human rights violations and their place in the anti-terrorism global discourse community. Bosniaks were reclaimed as the good as well as "the victims" of their own local perpetrators, i.e. of Arab Muslims. The print media in Bosnia constructed a new "other" group, encompassing the "Arab Muslims/non-European/non-Western/uncivilised/Islamic/non-white".

F

14th April. (11:50-12:15)	Presentation	Room 222, Block East-6

Who is the fairest of us all?—A cross cultural comparison of advertising messages in women's magazines from Singapore, India and the USA.

Kavita Karan & Katherine T. Frith

Nanyang Technological University, Singapore

Abstract

The concept of "fairness" as an aspect of beauty is particularly resonant to women worldwide and is connected to social and historical processes that have defined the idea of women's beauty. Traditional paintings of women in China and Japan feature porcelain skin as one of the most important qualities a beautiful woman can possess. In India too there is evidence that lighter skin is considered an essential beauty trait. In the United States media messages directed to non-Caucasians also remind women that to be beautiful they must have fair skin. Thus, we see that definitions of beauty often entail aspects such as facial features and skin color.

Marketers have been quick to understand the trends and a variety of products with the elements of fairness, coupled with clear skin are continuously entering the global beauty market. In this research we first look at historical aspects of beauty in these three countries through an analysis of art history and the representations of women in art. Then we shall examine advertisements from current women's magazines published in the US, Singapore and India. We shall use content analysis to analyze the number of skin fairness creams in the mainstream magazines which will help us determine the commercial aspect of fairness as a concept of beauty. In particular, we shall analyze types of firms advertising products (local or global) as well as the types of products (cosmetic and beauty centers). We shall also analyze the beauty claims being made. In conclusion, we hope to determine whether "fairness" originated from the inherent legacy of Western colonization or whether it is a concept of Orientalism.

14th April. (11:25-11:50)	Presentation	Room 220, Block East-6

Different Languages, Different Cultures, Different Language Ideologies, Different Linguistic Models

Feng Hui

Tianjin University, China

Abstract

It is argued in this paper that different languages and different cultures have different language ideologies. Language ideologies are pervasive in all forms of thinking and particularly in linguistic models, bringing to bear upon the way how language is studied. Cultural-varied and sociohistorical-specific, they cannot be superseded by the dominating language ideology of the Western culture, which claims that linguistics, as an autonomous and objective science, should be value-neutral and ideology-free. In view of the study of the Chinese language, any theorizing in the distinctive Chinese way must take as the starting point the language vision specific to the Chinese culture, and it should be deeply embedded in the socio-historical matrix and firmly anchored in the empirical data.

14th April. (12:15-12:40) Presentation Room 220, Block East-6

Media Network Beyond Traditional Research: The Sciences of Language Approach

Jeanne Marie M. de Freitas

University of São Paulo, Brazil

Abstract

The globalization of mass communications -the media network- presents academic with a new problematic that requires organizing modes of thought quite different from those allowed by traditional theories. Born alongside technological transformations throughout the twentieh century, it demands consideration not only of verified changes in the conjunction of relations among economical, political and social forces, international policies, the question of state and nation, but also the uncertainties that technology itself has introduced in science, culture and arts, and even in the ways of thinking, listening, seeing and behavioring.

This essay places media network research in the opening created by the advent of the Sciences of Language (linguistic theories, ethnology, psychoanalysis, symbolic logic and others) in the area of scientific discourse.

The shift way from the earlier theories is intended to distinguish a certain number of stable relations in language which goes beyond the different spoken languages and cultural diversity. This shift mirrors structured discourse, that which determines a social bond. It supposes that, underlying the process, there is an overall logic whose disruptive mechanism produces unexpected, unpredictable effects.

It is along these mechanism production's that later I will be dealing with the notion of reading: the discourse, be it spoken or written, be it imagetic, it is readable. It is language inscription.

The readability is drawn from the concepts established in the area of the sciences of Language: the imaginary, the symbolic and the real orders, the signifying chain, the unconscious mechanisms (the transpositions , the methaphor and metonimy) the narratives and memories inscriptions.

Further I will present samples of media network reports to demonstrate traansnational images and words modes of articulation and the effects of displacements or reorientation produced by the signifiers network.

It may be that, from the reading results, we will be able to draw less pessimist conclusions on technology and worls's organization.

14th April. (11:00-11:25)	Presentation	Room 222, Block East-6

Igorots on Igorot on the Internet: Cleansing an ethnic identity

Jimmy Balud Fong

University of the Philippines, Philippines

Abstract

The minority indigenous peoples of the northern Philippine Cordillera have been referred to collectively by outsiders as Igorot, or people who live in the mountains. Through the course of Philippine nation and state formation, the label has taken on ethnic (a different lifestyle, uncouth) and racist (physically different, inferior) connotations. Because of such negative connotations, the identity has been rejected, contested, negotiated, or embraced. The paper will present the various sets of discourses that constitute the historical specificities of the contested label.

Contemporary advertising, photography, popular culture, travel and fashion constitute the systems of signs and representations that either reinforce or break the stereotypes that have been constructed about the Igorot in history.

Today, the Igorots are using the Internet to engage in an alternative production of knowledge about who they are and what they have become. This paper will lay bare the linguistic and performative elements of the discourses that those who embraced the identity have articulated and produced on various sites on the Internet.

REMODELING CANONICAL MULTIWORD UNITS: INTERTEXTUALITY IN KUWAITI NEWSPAPERS COMMENTARY TITLES

Mohammed Farghal & Mashael Al-Hamly

Kuwait University, Kuwait

Abstract

The present paper aims to examine Arabic remodeling in two Kuwaiti newspapers commentary titles. Remodeling, which is a paradigm example of intertextuality (Kristeva 1969; Barthes 1977; Beaugrande de 1980; Renkema1993), is a creative discourse mechanism whereby a multiword unit such as a familiar proverb or line of poetry functions as an input for the creation of a fresh phraseology whose communicative import is different from the original, despite the relation of dependency it bears with its parent multiword unit. However, the new communicative import may or may not harmonize with the import of the source expression. Pragmatically, remodeling flouts the maxim of Manner (most importantly the sub-maxim 'Be orderly') for a communicative purpose (Grice 1975; Levinson 1983; Thomas 1994). The deliberate formal alteration of an existing self-contained text (a multiword unit such as an Arabic proverb or a Quranic verse) is meant to generate a conversational implicature (i.e. it is done for a communicative purpose). Commentary titles can be considered self-contained texts due to their semiotic power and significance. This becomes most visible in remodeled titles because they trigger fresh associations in the minds of readers which cannot be semiotically divorced from the source entities. Based on a database of 200 authentic remodeled commentary titles, the study seeks to address the following research questions:
What themes (religious, literary, political or otherwise) and categories (proverbs, idioms, verse, etc.) of multiword units are common inputs for remodeling in Kuwaiti newspapers commentary titles?
What structural, semantic and prosodic strategies are employed in remodeling such titles?
Does the newspaper's general policy or ideology (e.g. the promotion of conservative vs. propagandic discourse) affect the choice between a commonplace, straightforward title and a subtle, remodeled one?

13th April. (11:50-12:15)	Presentation	Room 219, Block East-6

Constructing Social/Cultural Alienation

Feng Bing

Zhejiang University, China

Abstract

In the process of urbanization in China, large amount of farmers rush into the city to find jobs. As a result, most of the poorly educated farmers become the lowest paid workers or builders in the cities. Their living conditions as well as working conditions are apparently among the worst in all professions. They are marginalized group, making a hard living in the city alone, leaving their children behind with their grandparents. Then the questions are: What are the migrant workers gaining in the city? What is the relationship between the migrant farmers and the mainstream society? Are they settling in well in the cities? What are their aspirations for the future? Are they willing to go back to their rural areas? The current paper is only a pilot study of the migrant workers living in Hangzhou. It attempts to find out the answers to the above-mentioned questions. Data will be gathered from the interviews with the migrant workers in Hangzhou. The paper concludes that the migrant workers are constructing a social/cultural alienation, which the mainstream society might not be aware of.

G

14th April. (14:00-14:25)	Presentation	Room 219, Block East-6

English Names and EFL Learners' Multiple Identities
--Analysis of learning journals by English majors at a comprehensive university

Gao Yihong & Xiu Limei

Peking University, China

Abstract

From a social constructivist perspective, this study explores EFL learners' identity construction in their learning journals concerning the adoption and use of English names. The participants were 16 first-year English majors at a comprehensive university in China. Out of these 16 students, 4 adopted English names upon entering university, in their oral English class taught by a native English speaker. The other 12 had adopted English names before university entrance; some even tried several different English names. Analysis of their narrative reveals multiple processes of cultural identity construction associated with English names – assimilation, preservation, struggling, swaying, blending and creation. Some students experienced cultural identity struggle and confusion before entering university, and had quite sophisticated tastes for English names and related characters, as perceived. The types of identities constructed are also multiple, concerning not only the "target culture" and "native culture," but also gender, age, social class, and popular culture. Most of the name owners exercise and enjoy a great deal of agency in the selection, change and context of use regarding their English names. It can be seen that these new names do not merely symbolize target language LEARNERS, but help to construct CREATORS of multicultural discourses.

Contextual Ideology Interpretation of Presupposed Chinese Military Terms

Guan Xinping

Shenzhen Polytechnic, China

Abstract

Hall （1977:14）assumes that "culture is communication and communication is culture". Both are closely interacted in that one does not occur without the involvement of the other. However, "cultural diversity in language behavior is perhaps one of the most difficult and persistent problems encountered in intercultural communication"(Scollon 2000:121). In modern Chinese social interactions, military terms are extensively used and semantically contextualized without the awareness of the communicators. This linguistic phenomenon is proposed in this paper as a cultural specific, which is undoubtedly an obstacle in intercultural communications.

Domains of military terms in social interactions: A survey shows that military terms are mainstreamed in public speeches and media, which are oriented by dominant social members such as government officials, university teachers, corporate managers, etc. This gives military terms a sense of authorization, superiority and intellectualism. Then military terms spread to almost all fields of life and are imitated by people with different social status. As a Chinese scholar reminds us "it has become a specific phenomenon to use military terms broadly and systematically in China mainland"(Liu 2005:112).

Contextualization of military terms in situational discourses: A semantic analysis exposes that lexical meanings of military terms in non-military contexts are often than not replaced by implication in given discourses. In case like this, the implication of a given military term can be explored at discourse level through holistic interpretation of the given context. As the so-called 'revolutionary war' passed many years ago, the military terms have undergone a persistent change semantically and turned into metaphors without the awareness of the communicators in social interactions. The problem lies on the fact that "people in different nations and backgrounds create different metaphors" and "make different senses for the same metaphor" (Wang 2004:3).

III. Presupposing of military terms in modern Chinese society: The modern Chinese revolutionary war served as an engine to change the destiny of the Chinese nation toward prosperity. This resulted in a positive sense for the Chinese people in the employment of military terms who have a deep understanding of the modern Chinese history. The "emotive meanings"（Nida，2004:70.）on military terms are thus presupposed in modern Chinese language. It goes without saying that communicators beyond Chinese culture will find problems in interpretation and comprehension of such Chinese military terms, which will inevitably lead to failure or misunderstanding in intercultural communication. Even if understanding is reached with the help of a given context, they can not share the positive feelings in using military terms as their Chinese counterparts.

In conclusion, the Chinese communicators are proposed to avoid cultural specific military terms in intercultural communication. It is also necessary for communicators beyond Chinese culture to have a better understanding of the modern Chinese history and its revolutionary war for effective communication in Chinese context.

13th April. (11:50-12:15)	Presentation	Room 220, Block East-6

Culture in the Context of Globalization: From a Sociological Perspective

Xia Guang

Macao Polytechnic Institute, China

Abstract

The world today is said to be a global village. However, this "village" is, rather than a culturally homogeneous community, a world of diverse cultures. In this globalized world, how different cultures interact with each other and with globalizing forces in general is crucial to their survival and to their reinvention. This essay is intended to provide a critical examination of various existing cultural phenomena, such as cultural imperialism, religious fundamentalism, multiculturalism, and ethnocentrism, from a sociological perspective. It will further attempt to theorize a possible mechanism of coexistence and symbiosis among different cultures in the context of globalization by relating the cultural sphere to the social world, the local to the global, the traditional to the post-traditional, and the particular to the universal.

13th April. (11:25-11:50)	Presentation	Room 220, Block East-6

Museums and Multicultural Discourses

Katherine Goodnow and Wu Heng

University of Bergen, Norway

Abstract

In the past, museums have often seen their role as one of providing an image of a nation as a strong, solid unit marked by power and glory. The nation's past was then presented in a simplified form, told in clear-cut historical narratives with an emphasis on the stories of the rich and powerful, and with "national heritage … defined only in terms of castles and stately homes".

Increasingly, however, museums have come to recognise the shortfalls of this approach and to seek alternatives. Museums have recognised, and been advised, that they must change in several ways. They should cover contemporary issues. They should attract new audiences, with the people once ignored or misrepresented now becoming interested viewers of exhibitions in which they play a part. They should adopt a "dual" approach, understanding "the importance of each citizen maintaining and celebrating his new roots – while also encouraging and developing a global … sensibility".

Overall, they should start from the recognition that their importance has changed:

"Museums as places of 'difference' in our everyday life are important as reflectors of cultural diversity. They offer possibilities for emotional experience, cultural understanding and lifelong learning".

Changed also is the role they are expected to play. They should become:

"sites of negotiation. Places where multiple histories are told by diverse voices …. where contradictions are allowed to exist, hard questions are posed without qualification, answers are debated and conclusions are forever rubbery …. 'Encounters' and 'people' will hopefully remain the keystone of all future museums".

This paper is concerned with how museums move toward achieving these new goals of becoming sites for intercultural dialogue. It asks what type of multicultural discourses exist in contemporary museum exhibitions and where are the silences? What forms of ethnocenticity exist and how is this represented in the language and images utilised by museums?

Migration stories are one such move towards multicultural dialogue. The stories of the stories of new and old arrivals to a nation provide one way forward, especially if one asks about the images, narratives and forms of presentation that are favoured and those that are omitted, and if one turns – where needed to fill some of the gaps – to what is available in other sources: films, news accounts or novels.

To illustrate such steps, we shall take several museum exhibitions as examples – with an emphasis on exhibitions on Chinese migration in museums in Australia, New Zealand, the U.S., Panama and Europe.

H

15th April. (9:35-10:00)	Presentation	Room 222, Block East-6

A collaborative research project exploring issues of contested citizenship and emerging migrant narratives in a government of Ireland Reception Centre for asylum seekers.

Anthony Haughey

University of Ulster, UK

Abstract

The Republic of Ireland was until very recently a largely homogenous population, a country which experienced famine and mass migration in the mid nineteenth century. The population continued to decline until the early 1990s when Irelands economic recovery referred to as the Celtic Tiger began to attract for the first time in the young states history a new wave of inward migration, both from returning émigrés, migrant workers and asylum seekers worldwide. In line with many other countries in Europe the Irish government has established state run Reception Centers to temporarily house asylum seekers during the asylum process. Many of these residents have lived in a state of limbo for more than three years waiting to be granted permission to stay or the alternative, deportation.

For more than a year I have been producing a collaborative visual media research project with a group of mostly Nigerian asylum seekers, this has led to the production of photographs and video narratives. This particular Reception Center was formerly a Butlins Holiday Camp, established post Second World War by the British entrepreneur, Billy Butlin with the slogan 'a weeks holiday for a weeks pay'. The fieldwork location is critically explored to reveal a temporal netherworld where residents exist between two states, rejection of the home country and the desire for citizenship in the host country, where the government exerts its will to control, contain and classify.

What kinds of knowledge emerge from this site? And from the performative dialogue within constructed cultural artefacts (video and photographic narratives). How does the cultural artefact transcend its original field site location into a shifting and slippery context of the public domain where 'reading' of cultural artefacts and subsequent meaning is negotiated by the viewer in site-specific geo-political contexts within an intersubjective paradigm?

This paper will consider the representation of this marginalized community through a collaborative cultural production process. It will critically examine the placement and subsequent effect of cultural artefacts produced with the residents in this government holding centre for asylum seekers. Can cultural artefacts reflecting issues of contested citizenship and produced within this site articulate an effective political voice in the public realm?

14th April. (14:25-14:50)	Presentation	Room 221, Block East-6

An ecological language teaching in China --- A goal that can be realized?

Chunyan Han

Local Language School in Auckland, New Zealand

Abstract

In search for the best English language teaching approach (ELT) in China, I investigated a teaching practitioner's work in an underdeveloped rural area of China. Through analyzing this teacher's beliefs and strategies in language teaching, I revealed that his approach is successful mainly because it is context-specific to local reality, and that such an approach is an ecological postmethod language teaching. In review of the current status of ELT at schools in both urban and rural area of China, I argued that we cannot use a predetermined fixed method but adopt a context-specific approach, and further more I discussed the factors that should be considered in the realization of an ecological ELT approach in China. In the end, I proposed a conceptual framework for an ecological ELT curriculum development.

14th April. (11:25-11:50) **Presentation** **Room 218, Block East-6**

A Cognitive View on the Number Complex in Ancient Chinese Culture

Han Jiuquan

Hebei Agricultural University, China

Abstract

Based on Bruhl's "*principle de participation* " in *pre-logique* and Strauss' *multi- valued logic* a cognitive analysis into the Number Complex in Chinese culture was made with Gestalt, psychoanalysis and other cognitive theories, reaching the conclusion that the schematization, humanization, legalization and aestheticalization of the Number Complex in Chinese culture is an evolutionary process, in which analogical thinking— the constructing prototype —arises from individual similarity/proximity cognition, transfers from a generation to another in the form of collective representations and comes to be dominant in Chinese national thinking.

13th April. (12:40-13:05)	Presentation	Room 222, Block East-6

From poetic resistance to multilingual organisations – playing the language game

Hanne Tange

the University of Aarhus, Denmark

Abstract

Drawing on Bourdieu's theories on the power of language (1991), the paper examines the symbolic use of language in the negotiation of social roles and relationships. The core arguments are that language standardisation inevitably involves the promotion of one discourse at the expense of others, and that the speakers of non-standard discourses may respond to such domination by adopting linguistic counterstrategies that allow for a strengthening of their position vis-a-vis a dominant national or corporate discourse. Hence, the discussion challenges the notion of English as a neutral, common denominator, using the examples of Lowland Scots and "global English" to demonstrate how language is employed to establish or consolidate the positions of dominant or dominated groups within different fields of power.

The example of Lowland Scots frames the discussion of language standardisation within a national context. Following a brief overview of the process that established the Received Pronunciation of Southern England as the national standard of the British Isles, I shall look at the way Scots have used and are still using Lowland Scots to signal cultural difference. In communication situations where some kind of power relationship is being negotiated, one may thus witness how Scots "play the language game" by putting on a strong local accent that will make their speech less accessible to a non-Scottish audience.

What takes place when participants in the language game are competing for domination in a second or foreign language? The second example places Bourdieu's theory within a global frame, examining linguistic practice in multilingual, Danish organisations. Theories of language management have argued that the introduction of a common "corporate speech" may put an end to the language game, providing for easy access to information and knowledge sharing between representatives from a range of national speech communities. Yet empirical evidence suggests that this is not the case, and that linguistic knowledge in fact represents a hidden, power structure in international organisations (Marschan-Piekkari et al. 1999, Lauring and Tange, forthcoming).

13th April. (15:15-15:40) **Presentation** **Room 221, Block East-6**

ELT and culture: A comparison of the Chinese ESL teachers in Australia and the Chinese EFL teachers in China

Huo Hong & Liu Meng

Yangzhou University, China

Abstract

In a broad sense, 'in language-based subjects, whether they be first or second languages, the work of teaching culture has been seen to a part of the work of teaching literacy' (Liddicoat, 2000, p.2). Kramsch (1993) argues that ' …language teaching consists of teaching the four skills 'plus culture'. Based on the nature of culture, culture is supposed to be part of English language teaching (ELT). However, the socio-context may influence teachers' understanding of both the nature of culture and role in language teaching is considerable. This paper is to find out to what extent and how socio context influences their understandings by comparing the Chinese ESL teacher of Australia and the Chinese EFL teachers of China. Specifically, this paper is to answer:

(1) How different are the Chinese ESL teachers in Australia and the Chinese EFL teachers in China in understanding culture and the role of it? And what makes the differences?

(2)If the socio context makes the differences, to what extent and how does it influence their understandings?

13th April. (12:40-13:05)	Presentation	Room 218, Block East-6

In the Name of Shakespeare: Peking Opera in Taiwan

Hsiao-mei Hsieh

Northwestern University, USA

Abstract

Xiqu, also known as classical Chinese opera, had been the major entertainment in the traditional Chinese society. In Taiwan, Peking opera as 'National Drama' had long enjoyed resources far more than other *xiqu* genres. However, with the rapid transformation of socioeconomic structure, *xiqu* experienced drastic decline in audience in the face of Western culture. The call for a modernized *xiqu* became imperative. Under such circumstances, the Contemporary Legend Theater company (CLT) came to the fore, founded by a Peking opera practitioner Wu and his wife Lin, a modern dancer. Their debut *Kingdom of Desire* in 1986, adapted from *Macbeth,* stirred great excitement in the society, and later toured around the world, including England, Korea, Japan, France, and Holland. While displaying the legacy of *xiqu* performance, the couple aimed to go beyond the boundary of Peking opera and search for a new genre. Their subsequent productions are also adaptations of Western plays, such as *Medea, the Oresteia* and *King Lear*. By borrowing Western canonical texts to modernize *xiqu*, the elites have established certain tastes and criteria of appropriateness (fashion) for other traditional performance troupes in Taiwan to follow.

While the marketing strategy of the CLT often stresses jingles such as "When the East meets the West," intercultural performance as such reveals a double consciousness of the performers, who see themselves through the eyes of the (Western) others. In this essay, I intend to see the politics hidden behind this phenomenon of intercultural adaptation in Taiwan. I attempt to explore if such seemingly self-orientalizing adaptation contains resistance to globalization

15th April. (9:35-10:00)	Presentation	Room 219, Block East-6

A Black British Male Perspective of Identities

Patrick L. Hylton & Hugh Miller

The Nottinghim Trent University, UK & University of Lincoln, UK

Abstract

Recently an email was circulated requesting papers for "the first scholarly investigation of the African Diaspora as an aspect of intra-European history" (Johann-Gutenberg-University, 10-13 November, 2005). The organizers' stated goal was also to "advance the development of new theoretical and methodological tools to understand the African Diaspora within Europe." The supporting literature provided a diagram that considers Black European identity in relation to a number of constitutive factors (for instance, social and economic variables, 'White sample' ideology, etc). These factors underpinned the motivation for the conference, the recognition that the African Diaspora is understood 'with' and through North American academia.

Implicitly, the conference literature recognized African-American influence in a detailed list of measurement scales used to generate dimensions of Black identity. Such an approach, in wanting to measure a substance-type identity, embraces positivism and tends to be at odds with Africentricism. This raises a number of problems concerning Black identity: (1) the need for an understanding of Black identity within a local context while recognising the hegemonic position of African-American accounts; (2) finding an appropriate means of empirically giving voice to this conception whilst recognizing the claims of an African particularism, and; (3) allowing a diversity of views or consensus about Black identity to emerge.

The aim of this paper is to respond to these questions from a particular region, that of Black British male identity. This paper will present some of the identity positions articulated by British born African-Caribbean men. In a previous paper, Hylton & Miller (2004) considered Black Identity in term of macro-narratives. That paper provided a historical context to notions of 'Blackness', this paper provides a more micro-analytic, fine-grained analysis of Black identity, from an exclusively Black British stance.

15th April. (8:45-9:10)	Presentation	Room 220, Block East-6

LITTLE HOLLYWOOD: THE CULTURAL ANALYSIS OF NARRATIVE ADS

Paul van den Hoven

Uil-OTS Utrecht University, Holland

Abstract

Advertisements – has proven to be an interesting cultural phenomenon. Advertisements try to influence the behavioral intentions of specific groups by specific means within rigid constraints. This implicates that persuasive techniques are rather direct, that metaphorical relations are abundant, and that genre conventions and intertextual relations are overt. As we know persuasive queues and techniques (referential, relational, emotional) differ over cultures, as do metaphors and genre conventions.

This lecture reports the analysis of a sample of narrative ads as they were shown on Dutch television. Narrative ads we define as ads that show or imply the minimal elements of a story (situation, conflict, development, new balance).

An in depth analysis will be offered of the narrative conventions in these ads, showing how these ads often only suggest or imply a narrative, heavily leaning on genre conventions and intertextuality (classical Hollywood references). Attention will be given to the metaphors that these commercials use (and try to establish).

This analysis will be confronted with the analyses that skilled Chinese and European students have made of these ads. An interpretation of similarities and differences – in the process of the analysis as well as the product of it - will be discussed.

13th April. (16:15-16:40)	Presentation	Room 221, Block East-6

Judicial discourses, applied linguistics and migrant 'fraud' in New Zealand

Sharon Harvey

Auckland University of Technology (AUT), New Zealand

Abstract

In New Zealand there has been a growing awareness of the particular linguistic and literacy requirements of migrants who speak English as an Additional Language (EAL). For example, court translators are now routinely available in most languages for EAL migrants and government agencies have important information translated into a variety of community languages, particularly in the health sector. However, interactions between EAL migrants and frontline staff in key government agencies are not necessarily characterised by clear and unambiguous information. This paper presents a case study of three instances where EAL Pacific migrants were charged with fraud by New Zealand government agencies. The fraud was related to earning more than was allowed under the terms of a particular financial benefit or compensation. In each instance, the researcher was employed by the Barrister for the Defence as an expert witness in English language and literacy. This paper seeks to explore several related issues through an examination of these situations. In particular it will consider the importance of applied linguistic skills in relation to the New Zealand legal system, as well as the discourses of judgement pertaining to language and literacy competence.

14th April. (14:50-15:15)	Presentation	Room 219, Block East-6

An Analysis of Metaphors in Political Discourse-The Case of Taiwan 'Presidential' Election and 'Referendum' campaigns in 2003-2004

Huang Cong-cong

Zhejiang University of Finance and Economics, China

Abstract

Modern cognitive linguistics holds that metaphor is one of the ways how language is instituted and is also the crucial cognitive tool for human beings. In accordance with Discourse Studies, metaphors construct social reality. Similarly speaking, metaphors in political discourse construct political reality and also effect people's political thoughts and actions. Metaphors in political discourse are constructed with certain political ideologies and intentions. With the examples of TV news reports about Taiwan presidential election and referendum campaigns in 2003-2004, this paper tries to illustrate that metaphors in Taiwan political discourse mapped the experiences of daily life onto the political area, while constructing political reality, but hiding certain social reality. The underlying political intentions constructed, transformed and destructed certain social reality. Metaphors in political discourse as tools for political interpretations and understanding have obvious bearings upon the political thoughts and actions of Taiwan people. The ruling party in Taiwan, "Democratic Progressive Party", relied upon political metaphors to distort political realities, manipulate political opinions and persuade the voters or the general public to believe what is only represented in the metaphorical discourses, in order to juxtapose 'Taiwan' with 'China' and transform 'ROC' into 'Taiwan Republic'.

J

15th April. (9:10-9:35)	Presentation	Room 221, Block East-6

The discursive turn:Another turn against logocentrism

Jiang Wangqi

Peking University, China

Abstract

By “the discursive turn” is meant the turn of the focus of attention in linguistics from the study of sentence to that of discourse in the past fifty years or more. And “logocentrism”, a term originated with Jacques Derrida, is here used in the sense of the Greek tradition in the study of language started by Aristotle.

In the mid 1960's Derrida began to promote the philosophical method of deconstruction as a reaction to a repressive academic and intellectual system, which dominated the western thinking for over 2000 years and was dubbed by him as logocentrism.

There is one aspect of logocentrism, however, Derrida has said nothing about, i.e., the focus of linguistic study on sentence at the expense of that on discourse. This aspect of logocentrism may be called sentence-centrism, or sentence grammar.

Nevertheless, as early as in 1952, Zellig Harris started the discursive turn in linguistics. In his view, the fact that descriptive linguistics generally stops at sentence boundaries is not due to any prior decision. The techniques of linguistics were constructed to study any stretch of speech, of whatever length. Since then discourse analysis has been growing at an ever greater speed, and discourse grammar is in the making.

The history of language study in China, on the other hand, provides us with “the testimony of a powerful movement of civilization developing outside of all logocentrism”. There was no trace of sentence grammar at all until 1898.

How does crisis transform words? Apology and lexical change in traditional Chinese politeness

DÁNIEL Z. KÁDÁR

Budapest Buddhist University, Hungary

Abstract

In the recent years the research of linguistic (im)politeness has become a pivotal domain in communication studies (cf. Watts 2003, Mills 2003, Eelen 2001). The examination of (im)politeness is not only illuminating for researchers who study the politeness of certain languages, but it is also a pivotal tool for scholars who intend to study theoretical issues, such as the universal vs. culture-specific aspects of communication.

The present study aims to address a unique feature of Chinese (and 'Sinoxenic', e.g. Japanese) politeness by studying 'pre-modern' (cf. Lü 1985: Preface) Chinese written genres – including, for instance, invitation/wedding announcement cards and shame placards – as a case study. This study examines the relation of *written* Chinese (im)politeness – in particular the so-called elevation/denigration (E/D) phenomenon – in the aforementioned genres from a graphic/semiotic perspective. Its aim is to prove the claim that the statement that "the Chinese E/D system provides a two-fold, polite-impolite application possibility" (cf. Kádár, in press) holds true for (im)polite written genres where E/D (formulae) are used. The graphic/semiotic examination of the visual design of Chinese (im)polite genres shows the fact that there is *something resembling* going on when the Chinese practice polite and impolite E/D. With this finding this paper does not only provide an addition to those politeness theories which study the relation of the polite and the impolite domains of language (e.g. Culpeper 1996), but it also draws attention to the importance of studying writing and graphic styles in the research of human communication. In fact, graphic/semiotic issues are not widely studied because researchers mostly focus on spoken data. Nevertheless "written discourses" (cf. Verdonk 2002) cannot be neglected because in every writing system there are culture-specific graphic/semiotic tools which can serve the realisation of specific (im)polite beliefs. Examining these can not only develop the understanding of linguistic (im)politeness, but it can also contribute to the multicultural understanding of communication.

14th April. (11:00-11:25)	Presentation	Room 221, Block East-6

Local emplacement and global identities in signboard and billboard literacies in urban Gambia

Kasper JUFFERMANS

The University of Hong Kong, China

Abstract

English in Africa's smallest country, The Gambia, is more than just the official language of government, justice, legislation, education and external trade. Whereas in the tremendously multilingual and multiethnic space of The Gambia, the ten or so local languages (Mandinka, Wolof...) dominate the audible public sphere, English stands out as a visual language and largely functions as the language of literacy.

In this study, part of a larger project of sociolinguistic ethnographic research on English and literacy practices in both rural and urban Gambia, I explore two sets of what I propose to call 'public literacy' in two different sites in urban Gambia: the Sayerr Jobe Avenue (SJA) and the Banjul Serrekunda Highway (BSH). The text on the SJA signboards and the BSH billboards is almost exclusively in English, albeit in a very localised Gambian English.

I will first outline the socio-spatial setting of the data, explore the concept of 'grassroots literacy' (Blommaert 1999, 2004) in relation to my data, then contrast the two genres from a 'geosemiotic' point of view (Scollon & Scollon 2003) and finally look at the work of discourse in relation to identity and globalisation.

I argue (1) that both signboard and billboard literacies in urban Gambia are highly creative multimodal pieces of writing that function, in a regime of literacy at the margins of the world system and of the world Englishes system, with all the constraints of grassroots literacy, and (2) that shop owners and literacy mediators or artists manage to express identities that break out of their emplaced locality into global registers and reach a wider audience – both in imagination and in reality.

K

13th April. (17:30-17:55) Presentation Room 221, Block East-6

Emergence and globalisation of counter hegemonic currents in the social sciences

Wiebke Keim

Freiburg University, Germany & Centre for Sociological Studies of the Sorbonne, France

Abstract

This paper in sociology of the social sciences deals with the historical and recent developments in the social sciences in Africa and Latin America. In the first step, it argues for a centre-periphery model to characterize the position of a given scientific community within the international science system and distinguishes analytically the following ideal typical positions: developed and underdeveloped social sciences, dependent and autonomous social sciences, and finally central and marginal social sciences. Empirical analyses roughly confirm the centre-periphery-model on a global and thus very abstract level.

In a second step, I will develop the concept of counter hegemonic current. In recent years, several attacks have been launched against the north-atlantic domination in the social sciences: postcolonial studies, indigenization/endogenization projects, deconstruction of orientalism and area studies, critiques against eurocentrism. However, it seems interesting to redirect the focus in social studies of the social sciences in order to take into account developments that are less determined by a specific theoretic critique or approach and that could be characterized through criteria of relevance of social scientific practice in the first place.

Counter hegemonic currents as conceptualized here challenge the present north-atlantic domination in a particular way, namely through social scientific practice: the emergence of integrated and productive scientific communities, the production of data, knowledge and texts, the production of new generations of scholars, the interaction with extra university actors, etc. The development of such counter hegemonic currents may not be evident from the analysis of global quantitative data. It can only be traced through empirical in-depth case studies. The development of South African labour studies will illustrate the main argument for counter hegemonic currents. This field of research and teaching emerged under particular historic circumstances and has become one of the major fields of South African sociology, getting increasingly globalized after the end of apartheid and the opening up of the country. In their search for a socially relevant sociology, the orientation towards the north-atlantic centre has lost importance, and gradually theoretically relevant approaches have emerged. The mode of existence, activities and challenging research output of South African labour studies, within and despite the peripheral position in the international scientific system, can be characterized as counter hegemonic.

Variations culturelles et malentendus interculturels

Catherine Kerbrat-Orecchioni

Université Lumière Lyon , France

Abstract

Parmi les différentes composantes de ce que l'on appelle une "culture", il y a les normes qui sous-tendent les comportements communicatifs, dont l'ensemble constitue le "profil communicatif", ou "style interactionnel" de la société envisagée. Nous partirons de l'idée fort commune que ces normes et ces "styles" varient beaucoup d'une culture à l'autre, et que ces variations sont responsables de difficultés, voire de malentendus, dans la communication interculturelle, avec pour conséquence la construction de stéréotypes généralement négatifs. À partir de ce constat, la tâche consiste, pour les chercheurs se revendiquant de la "pragmatique contrastive", à décrire le plus précisément possible, à partir de données empiriques les plus étendues possible, le fonctionnement de la communication dans les sociétés les plus diverses possible. Les études menées dans cette perspective sont déjà relativement nombreuses. Elles permettent de relativiser les stéréotypes courants (tout en reconnaissant le "fond de vérité" dans lequel ils s'enracinent), d'expliquer la genèse des malentendus interculturels, et espérons-le, de les rendre moins inévitables ou en tout cas moins nocifs : outre leur intérêt scientifique, de telles investigations ont pour ambition de permettre une meilleure compréhension des comportements d'autrui, donc un recul des réflexes xénophobes, qui trouvent le plus souvent leur source dans la méconnaissance des variations qui affectent, d'une culture à l'autre, les normes communicatives ainsi que le système de valeurs qui les sous-tend.

La réflexion théorique s'appuiera sur des exemples illustrant certaines différences dans le fonctionnement de la communication en France et dans d'autres sociétés comme la Chine.

Among the diverse components of what is called a "culture", we have to consider the set of norms which underlies the way people behave when communicating with each other, and which forms the "communicative style" of the society concerned. These norms and styles can differ considerably from one country to another. These variations may lead to some troubles or misunderstandings in intercultural communication, and as a result, to a stereotyped and generally negative image of the other. So, the mission of researchers who are engaged in the field of "contrastive pragmatics" consists in describing as precisely as possible, from natural data as wide as possible, how communication works in cultures as diverse as possible. This line of research has given rise to numerous empirical studies. They make possible to show how questionable the current stereotypes are and to explain how intercultural misunderstandings can occur. As a result, we can hope that contrastive pragmatics can contribute to make these misunderstandings less inevitable and harmful. In addition to its scientific interest, its ambition is therefore to make possible a better understanding of other's behaviour, and a decline of xenophobic reactions, which most often than not originate in a general ignorance of how different communicative norms and values may be from one culture to

another.

The investigation will be based on examples illustrating some aspects of cultural variation, with a special attention to French versus Chinese communicative styles.

14th April. (14:50-15:15) Presentation Room 220, Block East-6

Voice in academic discourse: Designing an intercultural study

Igor Klyukanov

Eastern Washington University, USA.

Abstract

While academic research as a form of written discourse has always been a significant topic of study (Aguirre, 2005; Fleischman, 1998; Hyland & Bondi, 2006), the role of voice in academic writing has not been given the attention that it deserves. In the past, voice had been identified with active/passive constructions and treated as a matter of syntax, and conducted within the confines of grammar and stylistics (Good & Warshauer, 2000; Tarone et. al., 1998). Recently, however, voice has come to be viewed as "a stance or a position from which to speak" (Putnam, 2001: 41; see also Bakhtin, 1992; Fløttum, 2005). This perspective has found its clearest manifestation with the publication of the book entitled «Academic voices: Across languages and disciplines» (Fløttum et al., 2006). Such publications are significant because they are aimed at showing how authoritative positions are established and related to social practice.

My project continues this significant line of scholarly investigation, while taking this research in new directions. I believe that researches are cultural agents of communication, and the position from which they speak must be culturally determined. Thus, I explore whether culture contributes to the manifestation of voice in academic communication discourse. For communication research "the significance of voice in the field" (Putnam, 2001: 42) can not be overestimated. The study of voice makes it possible to explain why and how communication research appeals to the audience opinion with a view to soliciting readers' acceptance of claims (Lauf, 2005).

I will focus on the use of voice in the recent Russian communication research.

In the past (prior to 2000) the Russian study of communication as verbal and non-verbal symbolic activity had displayed a formal and objective approach with an impersonal use of voice. Academic discourse had been viewed as a way of «writing up» research (Siewierska, 1988; Hinkel, 2004). In the year 2000 the Russian Communication Association (RCA) was established with the primary goal of promoting communication research. RCA was clearly modeled after the U.S. National Communication Association (NCA). Since 2000 many communication textbooks in Russia have closely followed their U.S. counterparts in terms of topics and structure, and communication conferences organized by RCA have had NCA as its conference partner and information sponsor (http://russcomm.ru/eng/index.shtml). Thus, communication research in Russia has been consistently influenced by the field of communication studies as it exists in the U.S. where the use of voice is more active and assertive due the U.S. culture being more individualistic and having a lower power distance understood as the degree to which we accept that power is distributed unequally (Gannon, 2001; Ramanathan & Atkinson, 1999; Stewart & Bennett, 1991). I believe that intercultural interactions between Russian and U.S. scholars can not but affect the use of voice in Russian communication research. Thus, I put forward the following hypothesis: Communication research in Russia is now (post-2000) characterized by a stronger voice manifestation due to influences of the U.S. culture. In my presentation I will discuss a possible design for testing this hypothesis.

The study of voice in Russian academic discourse is significant because voice is intimately connected "with notions of freedom, free will, action, creativity, originality and the very possibility of change" (Barker, 2000: 182). This proposed presentation fits well into my scholarly interests and publications that have consistently dealt with various aspects multicultural discourse (Klyukanov, 1995; 2001; 2005).

The Psychology of Chinese Behaviour Seen in Spoken Discourses

Kuang Ching Hei
University of Malaya, Malaysia

Abstract

This paper argues that the current trend of Chinese, particularly those who are known as Malaysian Chinese, do not fall into the traditional cluster of Chinese who are known for their filial piety and great deference for their elders. Based on the discussions of researchers like Yang Kuo-Shu (1986), Michael Harris Bond and Hwang Kwang-kuo (1986) who had looked at various studies and models of Chinese Social Behaviour and who had also suggested that the social behaviours of the Chinese can be compared with other cultures, this paper discusses the changes of the behaviour of Malaysian Chinese males. The study focuses on the spoken discourses between male children and their parents and elders. Analysis of the verbal interactions that occur suggests that the younger generation of Chinese (children) no longer practises what traditional Chinese (parents and elders) see as filial piety, respect and deference for their elders. Their verbal data shows that they are direct, to the point and may be seen as downright rude. This has thus led to a serious miscommunication between the two generations. One of Confucius' basic values on 'filial piety' and 'propriety' i.e. speaking with respect for the elders is used as an instrument to analyse the children's utterances.

14th April. (12:40-13:05)	Presentation	Room 218, Block East-6

Multicultural Discourses Explicating the Core of Culture

Steve Kulichs & Liu Tianhong

Shanghai International Studies University, China

Abstract

The historical discourse of explicating the core elements of culture has largely arisen from various interpretations of the iceberg illustration. The western (American) discourse of cross-cultural communications started from 1) imagined sameness – attempts to describe a homogeneous kind of cultural personality (national character studies, e.g. Gorrer). This was then represented by 2) value studies, an idealized attempt to highlight the prominent beliefs and attitudes of a culture's mainstream (Kluckhohn, Rokeach, Kohls, Althen). Growing multicultural realities then pushed this toward 3) diverse cultural identity representations (either of sub/co-cultural groups, e.g. Hecht et al, or conceptions of whiteness Martin, Nakamaya). Post-modern relativitism has pushed this further toward either 4) personal or in-group identity clarification or 5) power inequality studies (the British Culture Studies paradigm).

As Chinese writers and scholars seek to understand the transitions that are underway in Chinese culture these past decades, this paper will seek to chart out the approaches of this discourse of core cultural clarification, from Sha's (from sociology) and Yang's (from indigeneous psychology) emphasis on the Chinese national personality, to Hu's and Kulich's (both English language teachers and intercultural scholars) calls for values studies, to new studies calling for identity studies. The divergent roots of each of these discourses and their meaning for understanding Chinese culture today will be put forward. (214 words)

13th April. (11:25-11:50) **Presentation** **Room 218, Block East-6**

Discursive Demons: Epistemic Violations of the Third World in Discourses of Development

Priya Kurian

The University of Waikato, New Zealand

Abstract

This paper explores how race, culture, and identity are deeply implicated in the discourses around the two contentious socio-scientific issues of Immigration and Genetic Modification (GM) in New Zealand. In particular, it reveals the systematic demonization of the Third World in discussions on ideas of development in the country.

The paper examines how the ideologically constituted category of 'New Zealand' is informed by particular notions of the 'Third World' manifested in the recurrent discussions around the shape and colour of immigrants from the Third World on the one hand and the need to use new technologies such as GM to prevent the nation from sliding into the realm of the Third World on the other. In both cases, the Third World is constructed as an imagined space of (and for) beings, institutions, epistemological traditions and practices that are seen to underdeveloped, antiquated, and primitive.

Through an analysis of policy documents as well as a series of interviews with a cross-section of the population, the paper charts a fear of the Third World in the twin discourses and suggests that we can make most sense of these discourses when we situate ourselves in the context of (political, economic and cultural) globalization where issues of polity, identity, and equality are never on a level plane.

14th April. (11:00-11:25) **Presentation** **Room 219, Block East-6**

Multilingualism, multiculturalism, and multiple identities: Analyzing linguistic hybridization in newspaper headlines in Taiwan

Sai-hua Kuo

Abstract

Fairclough (1992, 1995) points out that discourse actively constitutes or constructs society on various dimensions, and that wider changes in society and culture are manifest in changing media discourse practice. Adopting Fairclough's multidimensional approach, which is a synthesis of socially- and linguistically-oriented views of discourse, this study aims to explore discursive changes in current society in Taiwan, with a particular focus on code-mixing in newspaper headlines. Data were collected from three major newspapers catering to different readerships during three time periods (i.e. 1985, 1995, and 2005). The language of newspapers in Taiwan is hybrid and heterogeneous in that local dialect (i.e. Southern Min), English, Japanese, Cantonese, and even *Zhuyin* (Mandarin Phonetic Symbols) are included in Mandarin news headlines. This creative use of language mainly functions to attract readers' attention and promote the liveliness in news reporting. My preliminary analysis has found that over the past two decades, there has been an increase of code-mixing in all three newspapers, particularly the market-oriented popular one. In addition, a cross-sectional comparison has revealed that soft news texts (e.g. entertainment news) contain more instances of code-mixing than hard news texts (e.g. political news). Finally, I argue that this increasing linguistic hybridization found in the media texts in Taiwan is not only linked with the indigenization, globalization, marketization, and technologization in current society in Taiwan. More importantly, since language use is a kind of identity-constructing devices (Hall 1996), this ongoing discursive change also reflects an emerging new Taiwan identity, which can be characterized by multilingualism, multiculturalism, and multiple identities.

13th April. (11:25-11:50) Presentation Room 222, Block East-6

Anatomy of a Language Campaign:Case Study of "Speak Mandarin Campaign" in Singapore

Eddie C. Y. Kuo
Nanyang Technological University, Singapore

Abstract

Singapore government launched a "Speak Mandarin Campaign" （讲华语运动）in 1979 to encourage speakers of Chinese dialects to "speak more Mandarin" (*"多讲华语，少讲方言"*) as the language of Chinese ethnicity and culture. The campaign has since become an annual event. It has been an on-going public event for the past 27 years, and is still continuing.

This paper analyzes Singapore's Speak Mandarin Campaign (SMC) as a case of language planning in multiethnic Singapore (consisting of 77% Chinese, 15% Malays, 6% Indians and 2% others). From the beginning, SMC has been promoted at the national level, with a top politician making a keynote speech at the annual launch. -- The inaugural launch of SMP in 1979 was opened by none other than the then Prime Minister Lee Kuan Yew, who gave a passionate speech stressing the importance of Mandarin as a common language among Chinese Singaporeans.

This paper traces the trajectory of SMC over the years, focusing on its changing emphases, target audiences, strategies, slogans, and campaign activities. Such changes are analyzed within the context of the changing socio-political environment in Singapore and beyond (including the rise of China). It concludes with a discussion of some paradoxes confronting the campaign since its launch 27 years ago. Such paradoxes are the results of the juxtaposition of several sociolinguistic forces in action, intertwined in a complexity of the issues of language, culture, ethnicity, identity, and nation-building. multiculturalism, and multiple identities.

L

13th April. (17:30-17:55)	Presentation	Room 219, Block East-6

Inventing Familial Agency from Powerlessness: Pan Chao's *Lessons for Women*

Lee Lin-lee

Abstract

For many centuries Chinese women have been trained to Sang-Tsung Shih-Te or"Three Obediences and Four Virtues," as set forth in Nu Chieh, (Lessons for Women), written in 106 C.E. during the Eastern Han dynasty. Pan Chao, held several important positions during her life, including teacher, historiographer, editor, writer, and political consultant. Pan Chao's Lessons for Women is The oldest extant and most important female conduct manual in Chinese. This essay: (1) debunks the traditional reading that Lessons for Women silences women; (2) proposes an additional aspect of agency, arguing that familial agency emerges out of individual powerlessness, and suggesting that it can be implicit, indirect, derivative, and conferred by others; and (3) testifies to the way that concepts from Lessons for Women could still be an important guide for womanly conduct in the twentieth century.

13th April. (15:15-15:40)	Presentation	Room 218, Block East-6

The Marginalisation of Women in Science, Technology, Engineering and Mathematics: A Global Perspective

Cheryl Leggon & Kenneth Knoespel & Willie Pearson & Jichen Zhu
Georgia Institute of Technology, USA

Abstract

In general, women's talent in science, technology, engineering and mathematics (STEM) is marginalised all over the world. Universally, women are underrepresented at senior levels in STEM, and there is an inverse correlation between academic rank and the number of women in that rank. To date, most research has focused primarily on the experiences and perceptions of Western women, especially North American and European women. Despite a steady increase in the number of women enrolling and completing tertiary degrees in STEM, there is still wide variation in women's workforce participation among countries ranging from 40 per cent in countries such as Portugal, to under 20 per cent for Japan and the Netherlands. Some countries have deeply rooted cultural traditions that can be overcome only by extraordinary measures such as systems of incentives and disincentives (tax credits vs. fines and penalties), coupled with campaigns to promote women in science, engineering and technology as a positive social goal.

Science is a global activity and the community of scientists is global (NSB, 2006). Unless strategies are mounted to move women into that global conversation, they and their work will continue to be marginalised. Concern about the participation of women in the STEM workforce has emerged as a global policy issue. Many nations of the world have developed and initiated efforts to increase women's participation in STEM as part of domestic development policy strategies, and to address employment needs in a knowledge-based global economy. Organizations throughout the world are in transition, in part, because of the changing nature of the workforce. Nevertheless, the workplace continues to manifest inequities based on gender. The participation of women in the STEM workforce continues to be the subject of strong and sometimes heated debate about the intersection of gender and equity and excellence.

Drawing on social science and communications research, the paper examines the global marginalization of women's participation and status in the STEM workforce.

- The relevancy findings are not applicable to Non-Western women.
- Socio-cultural understanding of gender and science.
- How language shapes experience and experience shapes language

Women in all cultures have experienced the oppression that results from what the cultures says women's roles should be; there are some shared values and experiences of oppression but some women have not been as marginalized as others within the same society because of class or color.

A Generic Analysis of Chinese Traditional Zhang-Hui Novels from Systemic Functional Linguistic Approach

Li Guojian
Beijing University of Aeronautics & Astronautics, China

Abstract

Zhang-Hui novel is a special and traditional Chinese literature style, and the researches have been conducted on Zhang-Hui novel mainly concentrate on its formation, development, theme, social significance and literature stylistics. However，little has been done on Zhang-Hui novel from a systemic functional linguistic approach, still less from the perspective of genre analysis. Grounded as corpus upon the Chinese Four Masterpieces (*A Dream of Red Mansion, Three Kingdoms*, *Journey to the West* and *All Men Are Brothers*) which are the representative works of Zhang-Hui novel, the present article aims to explore the generic structure of the Zhang-Hui novels.

The theoretical framework is based on the genre theory of systemic functional linguistics. The present study analyzes Zhang-Hui novels from the perspectives of Martin's register theory and Hasan's GSP (generic structure potential) theory and answers the following two questions.

1. What is the register of Zhang-Hui novels?
2. What is the GSP of Zhang-Hui novels?

In question1, the present study answers the following sub-questions:

1) What is the field of Zhang-Hui novels?
2) What is the tenor of Zhang-Hui novels?
3) What is the mode of Zhang-Hui novels?
4) How is field / tenor / mode realized by metafunction?

In question 2, the present study answers the following sub-questions:

1) What elements must occur?
2) What elements can occur?
3) Where must they occur?
4) Where can they occur?
5) How often can they occur?

This research incorporates a quantitative and qualitative method. The analysis of Zhang-Hui novels is based on Hasan's and Martin's genre theory. In the process of analysis, the statistics of the occurrence frequencies of every kind of elements has been done.

Through the genre analysis of the Four Masterpieces, this study provides a new way for people to appreciate Zhang-Hui novels. It is also a meaningful attempt to apply genre analysis to the study of traditional Chinese literature.

13th April. (11:25-11:50) Presentation Room 221, Block East-6

Listener recall in inter-cultural conversations: Does grounding matter?

Li Han & Laura Aguilera
University of Northern British Columbia, Canada

Abstract

Past research has identified *grounding* as a central process of human dialogue but it is unknown whether *grounding* can be experimentally manipulated to facilitate listener recall. This study randomly assigned 40 intercultural dyads (Anglo-Canadians and Mainland Chinese) into experimental and control groups. Prior to their conversations, the experimental groups received 10-15 minutes training on g*rounding* which includes 5 questions by the listener requesting the current speaker to slow down, or to repeat, or to explain, or to reformulate what was just said. The control groups did not receive any training. All conversations were video-taped, transcribed and micro-analyzed. It was found that the trained groups achieved significantly higher scores than the untrained groups in all three categories: grounding, speaker presentation and listener recall, thus documenting that the 10-15 minutes training on grounding was fruitful. In the trained groups, grounding scores were not directly correlated with listener recall scores but indirectly related. Speaker presentation scores were highly correlated with both grounding and listener recall scores. In the untrained groups, the relationships among grounding, speaker presentation and listener recall were quite different from those observed in the trained groups. It is argued that training on *grounding* may open a new avenue for intercultural interlocutors to reduce miscommunication, thus improving information transmission.

"All the Xs are Family": The Construction of Group Identity in Online Summoning Discourses

Liang Shuang

Southwest Uni./PhD Program, Guangdong Uni. of Foreign Studies, China

Abstract

For Chinese people, the concept of 'family' is double-jointed, connoting 'family as sweet home for its members' and 'family as a fortress against threatening outsiders'. The current research analyzes about 100 on-line summoning discourses with the shared theme of '天下~~是一家' ('All the Xs are family'), and its findings consist with a Wittgensteinian view of group identity as developed by Jose Medina (2003), claiming that identity is bound up with difference and presupposes heterogeneity.

To account for the in-group coherence/divergence phenomena, the paper proposes a conceptual mechanism, i.e., the dynamics of the cost/benefit scale1, which could work at three levels: the discourse utterer 1) at the maximal cost to the out-group, delimits the WE-exclusive category and beseeches for a 'fortress' stance (e.g. 'All the corrupt officials are family. Let's curse them, shall we?'); 2) at the moderate cost to some in-group members, upholds the WE-inclusive category and appeals to 'at home' self-discipline (e.g. 'All the backpackers are family. Why bother to get angry with one another?'); 3) at the minimal cost to individual member(s), spotlights their special in-group status and requests 'at home' privilege (e.g. 'All the salespersons are family. I'm a newbie. Your advice will be appreciated.'). For single instances, complexities arise when utterers negotiate the boundary of a 'family' by zooming in or out so that the later 'family' category is embedded in or is embedding the former one (e.g. 'All the football fans are family; all the football fans in Beijing make a clearer case.').

[1] The cost/benefit scale proposed here has little to do with the Politeness Principle. This scale reflects different shades of connotations that Chinese people normally associate with the term 'family' in particular contexts.

13th April. (17:30-17:55)	Presentation	Room 220, Block East-6

Overseas Chinese in 'new' Shanghai

Julie Lim
University of Technology, Australia

Abstract

An aspiring international city, Shanghai has a history of being one of the most culturally diverse and attractive cities for tourism, business and employment in China. With a widening representation of foreign businesses and organisations, and a vision to be an international competitor, the city is fast becoming a provider of an increasing range of services, aimed at both local and foreign customers.

One unique body of foreign visitors comprises the overseas-born Chinese. These are ethnic Chinese born and raised outside of the mainland, often in China in search of roots, language study, travel or work. Culturally, they may be as 'foreign' as their foreign counterparts. Linguistically, for many, speaking and reading Chinese is a challenging handicap, and negotiating their way through the city as guests, they are frequently looked upon as local citizens, and treated as such in comparison to other foreign guests.

Through analyses of the theories of cosmopolitanism and hospitality, and investigation into the experiences of locals and foreigner visitors in service encounters, this PhD study seeks to explore the challenges faced by this marginalised group of people and the degrees to which a sense of Chinese identity is re/deconstructed in this modern Chinese city.

14th April. (11:50-12:15)	Presentation	Room 219, Block East-6

Podcast, A Means of Leisure

Liu Huimei

Zhejiang University, China

Abstract

Various means of leisure has been developed by people of different times and different nations. Now“ Podcast”which means personal optimal digital cast has been enthusiastically embraced by people all over the world. This article examines the phenomenon through the perspective of leisure studies and argues that “ Podcast” is not only a new means of communication, but a new means of leisure. Consensus on leisure has been reached that leisure includes three elements: free (time), activity and an experience, state of being or state of mind. Four aspects have been discussed: Podcast is a direct experience which provides an environment for podcaster to escape from reality. Thus great pleasure, according to Csikszentmihalyi “ flow”, and according to Maslow “ peak experience” will be experienced by podcaster, through which they can not only get relaxation from their daily work, but also fun and leisure. John Kelly differentiate four kinds of leisure based on the intensity of experiencing: flow, involved， relaxed, time-filling. Podcasting can make the podcasters has this four kinds of experience.(2) The majority content about podcast are programs such as music, humors, interesting stories etc rather serious topics such as politics, economy. This is also leisure featured;(3) Freedom and self-actualization is the motive for both podcast and leisure activities; (4) Recognition is the utmost purpose for podcast and leisure participants.

14th April. (14:00-14:25) **Presentation** **Room 221, Block East-6**

EFL Learner's Attitudes Towards Accents of English --Identity construction and awareness of world Englishes

Lu LIU

Peking University, China

Abstract

This study focuses on EFL learners' attitudes towards different accents of English based on analysis of their learning journals concerning English pronunciation and intonation. The participants were 18 sophomore English majors at a comprehensive university in Mainland China. Their journals reveal that students' attitudes towards different accents of English fall into several categories. Some are not aware of different accents due to their little exposure to them. About one third of the students consider it important to speak English in a "native" and "natural" way. Some feel impelled to choose either American or British accent and stick to it. Among those who prefer the British accent, a majority found it noble and beautiful while one pointed out that mastering it requires self-control, which gave the speaker a sense of achievement. Some feel that there is no need to imitate the accents of native speakers so long as the spoken language is understandable. About two students discussed their change of attitudes towards accents in their process of learning English, from feeling compelled to choose either British or American accent to focusing on the content and comprehensibility of their spoken English instead of accent. The findings suggest students' identity-construction in their English pronunciation learning and their growing awareness of World Englishes in their process of learning English.

M

13th April. (14:00-14:25)	Presentation	Room 219, Block East-6

The marginalized everyday talk about politics and its contribution to the deliberative process: poor women discursive production about the Bolsa-Família Program in Brazil

Ângela Cristina Salgueiro Marques & Rousiley Celi Moreira Maia
Universidade Federal de Minas Gerais, Brazil

Abstract

In this article, the aim is to investigate how common and marginalized citizens, frequently ignored by the political processes, articulate different discourses when compelled to assume a position in front of questions that affect their everyday life. Instead of searching to disclose what people, in general, think about politics (frequently conceived as institutional politics), we are concerned to evince how common people set in motion different discourses and formulate their point of view on specific political questions.

We develop a conception of politics as a process that is not restricted to the formal spaces of decision making - located by the majority of the authors in the "center" of the political system (Habermas, 1996; Mansbridge, 1999) in opposition to a "periphery" composed by "subaltern counter-publics" (Benhabib, 1996) or "weak publics" (Fraser, 1992; Bohman, 1996). The opposition between "center" and "periphery" steam from the understanding that the deliberative political process would function as a series of concentrically circles, in which different kinds of publics search to elaborate strategies of intervention in the core of the political system. Such circles would be disposed in this manner: a) the central circle would enclose the structuralized deliberations that occur in institutional and formal spaces as: courts, governmental parliaments and chambers; b) the next circle would be composed by the media, by the conversation in the visibility media spaces, by the conversation between voters and government, between political parties and interests groups; and finally, c) a third circle would be formed by the everyday conversations between common citizens and political activists, informed and lay public, and so forth.

Most authors (Habermas, 1996; Mansbridge, 1999; Searing et al., 2004) elaborate their deliberative approach by supporting these concentrically theories, and hence show a concern about the *influence* that different publics can produce on the center of political system. Adopting this model, such authors are concerned in investigating how different publics placed in different levels of the political system can influence each other. We argue that this concentrically perspective does not elucidate the manner through which different publics appropriate different discourses to built their position in the context of deliberation.. In opposition to this model, we consider that the deliberative process should be conceived as the result of the articulation of various and crosscutting "discursive spheres" (Hendriks, 2006) that, in spite of being part of an integrated deliberative system, they not always operate in articulated way. This approach allows us to investigate politics in its everyday dimension. It enables us to explore how everyday citizens struggle for survival, challenging symbolic and material oppressions, and/or create, by means of pleas and questionings, new frameworks of understanding.

Such point of view addresses us to the role played by everyday political talk and by political discussions in the deliberative process (Conover et al., 2002). Hence, we raise the question how the

conversations and discussions amongst, for example, poor women can contribute for the well functioning of cooperative processes of understanding, agreement and solution of collective problems? What are the contributions of communicative processes that unravel in the margins of the mainstream of deliberation? In asking those questions, we are not interested in verifying the *influence* that these poor women on welfare would have in the formal spheres of decision power. Neither is our interest to establish *connections* and *articulations* among the different discursive spheres, regarded as part of the vast deliberative process (marginal discussion spheres, spheres of media visibility, formal spheres, etc.). Instead of that, we assume the integrated deliberative system model as a background condition in order to see how beneficiaries of social politics as the Bolsa-Família Program (a cash transfer program of income distribution) constitute a public placed in the invisible margins of this vast deliberation process. In this paper, we intend to explore how the beneficiaries – lacking material and political resources – elaborate their own discourses in order to establish, in the context of the group discussion, relations among: i) the discourses proceeding from the mainstream political discussion; ii) the information that circulates in the space of media visibility, and iii) the discourses that cut across their everyday life.

To support our intentions, we have made 8 group discussions with poor women benefited by the Bolsa-Família Program in 2 Brazilian Southeastern region: four in Belo Horizonte (MG) and four in Campinas (SP). Our interest is not to carry on an analysis of this specific program but to investigate the collective understanding about it, in the context of group discussions. Therefore, our basic intention is to evidence some dialogical sequences where poor women (with ages between 27-60) elaborate their own understanding by means of conversations and discussions that set in motion discourses proceeding from the media, the private and the political spheres. We believe that the discussions and conversations proceeding from the spheres composed by common and marginalized citizens should be understood as valid forms of speech that are in close relation to the deliberative way of outlining questions of public interest.

13th April. (11:25-11:50)	Presentation	Room 219, Block East-6

When Reading is not Reading: Discourse Discontinuity and the Role of Language in the Fight Against the HIV/AIDS Pandemic in Southern Africa: Problems and Possibilities

Sozinho Francisco Matsinhe
University of South Africa, South Africa

Abstract

Southern Africa has recorded some of the highest figures of HIV/AIDS infections. The most affected and vulnerable segments of the population speak indigenous languages. Despite this fact, the interventions aimed at stopping the spread of the pandemic and mitigate the suffering of the people tend to use the former colonial languages, English and Portuguese, which are only spoken by minority urban elites. The register used lead to cryptic messages. This paper discusses the problems surrounding the register used in these languages and calls for a paradigm shift that would explore the possibilities of tapping the knowledge deposited in the indigenous languages and use it effectively in the fight against the HIV.

13th April. (12:40-13:05)	Presentation	Room 220, Block East-6

The TA was "kind of painful to listen to:" Multiculturalism, language policy, and undergraduate education

Paul McPherron
Shantou University, China

Abstract

The debates in the 80's and 90's over assimilation and multiculturalism at universities in the United States reflected concern that the promotion of multiculturalism was in reality an attempt to assimilate minority languages and cultures while showing the state and university were tolerant institutions (Gunew, 2003; During, 2005). With the most recent surges in globalization and the continued influx of foreign university students to the United States, Britain, and Australia, debates have recently moved into considerations of universities as "international" in addition to "multicultural" spaces (Ninnes & Hellsten, 2005). Drawing on a Faircloughian conception of discourse, this study examines the evolving discourse of "internationalization" in relation to international teaching assistant (ITA) language policies at a university in the United States.

The data for the study come from a discourse analysis of ITA policy statements and the university Speaking Proficiency English Assessment Kit (SPEAK) rubrics coupled with analysis of qualitative data such as: 1) interviews with Chinese and Taiwanese international graduate students, test administrators, and policy makers; 2) ESL classrooms 3) ITA classrooms; and 4) orientation programs for incoming undergraduate students and new teaching assistants.

The paper argues that in the interests of "internationalization," many universities are reapplying a multicultural discourse tied to assimilation and simplified differences in cultures and language use. This process reveals a monoglot (c.f. Silverstein, 1996) language belief of one "standardized" language (English) for one nation (the United States) and fails to capture the complexity of how ITAs use language when teaching. In addition, the language policies reinforce a stable and limited conception of English language use by all speakers, and they further the metaphor of undergraduates as "consumers" and the university as "retailer." ITA experiences complicate these themes and point to an indexical view of language (cf. Blommaert, 2005). The paper concludes with a discussion of how experiences and motivations in English language use by Chinese and Taiwanese ITAs serve as responses to "top-down" language policy and then offers some useful sites of agency in refuting hegemonic, monoglot, ideologies.

14th April. (11:50-12:15)	Presentation	Room 220, Block East-6

Un-Locating and Constructing New Ways of Knowledge on Communicative Practices

Miguel Pérez Milans
Universidad Autónoma de Madrid, Spain

Abstract

In this paper we show an example of an interdisciplinary approach in which culturally based assumptions are avoided when doing analysis of discursive practices in the current globalized world. Particularly, we will examine the case of a critical sociolinguistic ethnography that has been carried out in the educational context of Madrid city (Spain), from which and additional study was conducted in the educational field of Zhejiang province (China).

Having in mind the debate about the new ways by which old domination processes are being reproduced in the international arena by the "Western" philosophical traditions (human rights, democracy, scientist theories and methodologies, etc.), but also the critics to the monolithic, essential, static and socio-political loaded notions of culture behind some approaches that claim for different cultural values, we think it is time to move on from the deconstructive argumentations to the construction of new approaches in discourse studies in which power-relations between different cultural traditions are not (re)produced.

Thus, the study of a particular educational program in which Spanish language is taught to immigrant students in Madrid, and particularly the focus on the role that the Chinese students play in it, led us to (re)contextualize local and second language teaching-learning practices in these students' previous educational site. Then, analyzing such interactional practices in both contexts (Madrid and Zhejiang) means to study how they are constructed, reproduced and resisted in relation to what is considered to be a good student within both institutional spaces, which is also connected to the role of those institutions in each historical and socio-political domains (the new immigration trends in Spain or the current international positioning of China in post-colonial period). In doing so, we are trying to construct new ways of researching on communication studies in which a sociolinguistic, transnational, non-Eurocentric, and un-located knowledge is built by incorporating a contextualized analysis of the cultural other, since it studies the ways in which practices and representations are (re)constructed by people (social actors) in particular space-times locations.

15th April. (10:00-10:25)	Presentation	Room 221, Block East-6

The language of Tayeb Salih and its contribution to the sense nationalism in the Sudan

Abdelwahid Ayoub Mohd
University of Kassala, Sudan

Abstract

The culture and life of any given nation has emphatic effects on the language: both spoken and written. Realizing and recognizing this, Tayeb Salih was skillful at refining the language he used in his stories to serve an apparently twofold objective: celebrating the features of tradition and strengthening adherence to it. This paper seeks to explore the way Tayeb Salih (a well-known contemporary Sudanese storyteller) he uses language as an effective tool to convey and develop nationalistic concepts. The paper reviews some of the historical, social and religious effects which influenced and shaped the colloquial Arabic language used in the Northern part of the Sudan (where the author was born and raised and where he bases he setting for nearly all his stories) and attempts to justify the wisdom behind the choice of the linguistic and the stylistic platform. An analysis of the literary features of beauty in Salih's language such as his overwhelming poetic-like prose style, senses of simplicity and causality, authenticity and originality and symbolic and humoristic airs prevailing in his works are also tackled with thorough detail. Focus is drawn on Dawwal-Beit and Bandarshah (titles for two stories by Salih) for they are the best ones to elaborate and clearly display the above-mentioned characteristics as well as depicting actual incidences lived in the community. The paper shall likewise survey Salih's stories to point to certain themes that were meant to enhance the notions of nationalism and patriotism through an intelligent adoption of linguistic capacities.

15th April. (10:00-10:25)	Presentation	Room 218, Block East-6

Asian Thought in European context: issues of intercultural education and interpretation

Helena Motoh

Abstract

The proposed paper focuses on a particular aspect of intercultural dialogue: the teaching and interpretation of Asian thought in European context. It consists of two parts, the theoretical research and the case-study. The theoretical part begins with an overview of different modes of representation of Asian thought in the European history. The historical representation models of the Enlightenment period, the 19th and the 20th century are analyzed in order to expose the concepts and interpretative strategies that could still prove important for the contemporary situation. First, the paper focuses on the transition from sinophilia to sinophobia that took place in the intellectual climate of European Enlightenment, engaging most prominent writers and philosophers of the time. The 19th century is marked by the formation of the discursive form of orientalism in close relation to the colonial expansion of European countries. The paper also takes into account the specific role that was played by India in the imagery of the 19th and the 20th century. Finally analysis focuses on the revived interest in Asian thought in the last century, when Asian traditions played an important part in intellectual movements in Europe and the USA, from theosophical interpretations to the new-age transformations of the concepts of Asian philosophical and religious schools. Special attention is paid to the analysis of the possible impact of these models on the interpretation of Asian thought and its presentation in the educational process. The second part of the paper, the case-study, consists of an analysis three separate examples of practical implementation of these findings into educational curriculum that took place in Slovenia in the years 2003-2006. The aim of the experimental implementation was to overcome the exclusion of Asian thought from the curricula on all levels of education and to contribute to the improvement of the intercultural dialogue with the Non-European traditions. The paper presents the findings of such implementation on three different educational levels: the high-school level, university level and the third-age education. On all three levels students were presented with unabridged texts of Asian philosophical traditions as a part of philosophy course, thereby also juxtaposing these texts with corresponding philosophical works by European philosophers. The concluding part of the paper presents the outcomes of these three examples and evaluates the process and its results according to the general predictions that were drawn on the basis of the theoretical research. It focuses mainly on the assessment of three important aspects of the intercultural education: de-stereotypization, contextualization and the methods of discovering inter-comprehensibility of different traditions of thought.

15th April. (9:10-9:35)	Presentation	Room 220, Block East-6

Discourse strategies among repentance preachers

Malka Muchnik
Bar-Ilan University ,Israel

Abstract

The Israeli society is mostly a modern and secular society. Nevertheless, there are minority groups of orthodox and ultra-orthodox persons, who have create a sub-cultural community that regularly excludes itself from the general society. In the last twenty years we witness the appearance of preachers who try to lead mass secular audiences to repent and return to the faith. They do this in large public congregations, where the speaker, who mostly underwent himself the same process, uses a very peculiar kind of discourse.

The research to be presented in this lecture deals with special rhetorical and linguistic features used by these preachers, especially Rabbi Amnon Yitzhak, in order to persuade the audiences to practice the religion. This special discourse focuses on the controversy and debate with the secular society, whom they try to despise and denigrate.

Following Atkinson (1984), we will argue that well-known speakers use common means to persuade wide audiences. These strategies have cross-cultural applicability, based on generality and simplicity (Sornig, 1989). I will show how the preachers take advantage of rhetorical strategies to obtain the audience's approval, persuade them, and gain their applause. The speeches are not just ordinary oratory, but real performances, that follow common patterns of verbal and non-verbal devices, but have specific characteristics related to the given culture and to the aim of the event.

One of the devices employed is the appeal to emotions, which in most cases is more efficient than the appeal to logic (Wolman, 1990). Another device is the use of argumentation similar to scientific-liberal discourse. In order to understand this pseudo-rationality we need to examine the goals of the speaker and the social context of it (Neuman et al., 2001). This rhetoric is similar to that used in commercial advertisements and political propaganda (Hodge & Kress, 1993). Moreover, the tactics used attempt to influence the addressees by threatening them and warning them of the consequences if they do not ascribe to it (Neuman & Levi, 2003). The same was found in discourses used by some Muslim and Protestant preachers (Beckerman & Neuman, 2001). Scientific theories that are uncomfortable to the speakers are presented in a ridiculous light in order to refute them utterly and completely.

Intercultural Pragmatics and Global English: A communicational utopia or dystopia?

Judith Munat
University of Pisa, Italy

Abstract

This paper will examine some of the problems arising from the spread of global English in intercultural communication, focussing among other things on pragmatic short-circuits in situations where at least one of the interlocutors is a non-native speaker. In such cases, misunderstandings are often determined not by an inadequate command of the language, but by the fact that the speakers possess an inadequate knowledge of the cultural strategies connected with the language, thus leading to erroneous inferences. This tends to happen when a speaker operates under the (false) assumption that his interlocutor is in command of cultural knowledge equal to his language proficiency while this is actually not the case (see Moeschler, 2004). Such communicative breakdowns suggest that we must make a distinction in language use between exchange of ideas and genuine *understanding* (see Gőrlach, 2002). Cultural understanding, in fact, does not necessarily increase as ever greater numbers of speakers adopt English as a lingua franca.

In discussing the issues surrounding the spread of English I shall also consider the culture-specific norms of interaction which are frequently imposed by multinationals on their employees, requiring them to adopt communicative behaviour appropriate to an Anglo-American culture, but which is in strident contrast with local behavioural norms. This will ultimately lead to an undesirable cultural standardization that has been critically referred to as the Macdonaldization or Cocacolonization of society.

Gőrlach, Manfred 2002 *Still More Englishes*. Amsterdam: Benjamins
Moeschler, Jacques 2004 "Intercultural Pragmatics: a cognitive approach" *Intercultural Pragmatics* 1(1), 49-70.

N

14th April. (11:50-12:15)	Presentation	Room 218, Block East-6

Discoursal and Lexical Patterns in Government-held Press Conferences in Multicultural Hong Kong

Patrick P.K. Ng & Benjamin C.S. Leung
Hong Kong Polytechnic University, China

Abstract

In the wake of rapid globalization, grappling with "the use of more than one language in the same place at the same time" has become one of the challenges facing multilingual professional communicators in Hong Kong (Thomason 2001). Verbal communicative acts by multilingual professional communicators in a 'glocal' context can be construed as interacting interlingually for strategic communicative purposes. Such practices require communicators to deploy various strategies of contact-induced diglossic conditions, for instance, code-switching in the discoursal level and code-mixing in the lexical level when conveying identical messages of distinct constituencies within and outside their polities (So, 1989; 1998). Thomason (2001) posits several socio-linguistic factors governing language contact typologies, such as intensity of contact and speakers' attitude to universal markedness.

This paper will identify patterns of various interlingual lexical and discourse strategies in governmental press conferences in Hong Kong and present interview findings involving local Cantonese-speaking multilingual communication practitioners on their perceptions toward appropriateness and desirability in using such identified interlingual strategies. It is envisaged that the qualitative insights can serve to shed new light on contact-induced language change in public discourse.

O

15th April. (8:45-9:10)	Presentation	Room 221, Block East-6

In the Footsteps of Apostles—The role of English teachers in the age of EIL

Katsuhiro Ohashi

Ritsumeikan Asia Pacific University, Japan

Abstract

The myth of "The Tower of Babel" (The Old Testament) represents multilingualism as an unhappy state of affairs brought about by God's wrath, whereas in Chapter 2 of the Acts of the Apostles (The New Testament) multilingualism is depicted as God's gift. At the threshold of the 21st century, we are living in a delicate equilibrium between two forces: on the one hand, the world is observed to be heading back to the pre-Babelic state of monolingualism with English sounding everywhere you go, while on the other hand, English as an international language (EIL) is increasingly getting diversified into varieties. Does the world need a common medium of communication? Or does it prefer to speak in different tongues? It is as if the Old Testament depiction of multilingualism as a cursed state and the New Testament representation of it as a blissful state were currently juxtaposed in bitter conflict. Living on such a borderline between two forces, what can and should English teachers do as professionals? The kind of needs determines the kind of teaching. In this newly unfolded page in history we find ourselves in, all English teachers must be consciously aware of newly defined needs of teaching. Such is the realization on which my presentation is premised.

P

14th April. (11:25-11:50)	Presentation	Room 222, Block East-6

Managing diversity in multicultural society : review on challenges and strategies of Indonesians in intercultural engagements

Hana Panggabean

Atma Jaya Catholic University, Indonesia

Abstract

Diversity management becomes increasingly crucial as works on intercultural relations evidently illustrated that conflicts and frictions in working with culturally different individuals become significant hurdles for productivity as well as work life quality (Adler, 2002). As one of the world's largest multicultural society, Indonesia experiences intercultural engagements on a daily basis. People from different cultural backgrounds interact frequently in various social contexts: schools, marriages, friendships, and workgroups. Despite the strong exposure of cultural differences, Indonesians has been going through intense intercultural challenges, both in the contexts of multicultural (among fellow Indonesians) and international (between Indonesians and non-Indonesians). In fact, the nation has been struggling to cope with inter-ethnic and inter-religion turmoils. This work attempts to identify primary problematic areas of Indonesians, both in multicultural and international contexts. Based on Adler (2002) and Panggabean (2004), this study explores strategies performed by Indonesians to deal with the challenges. Semi-structured interviews were conducted with humanitarian workers and professionals (N=20) and Indonesian Intercultural Sensitivity scale was delivered to 212 professionals. Primary multicultural and international problem areas are revealed, namely language-related, hierarchy and power, directness vs assertiveness, rules vs flexibility and universalistic. Three problem areas are found exclusively in multicultural context: treated as stranger, work ethos and code of conduct. Cultural strategies performed invariably in multicultural and intercultural contexts are culture compromise, culture accommodation, culture dominance, culture avoidance, and the role of mediating person. Indonesian indigenous strategies are performed in multicultural contexts, namely *musyawarah untuk mufakat* and conflict avoidance. Finally, the work discusses a particular form of intercultural competence performed in both intercultural contexts, namely the Indonesian Intercultural Sensitivity.

13th April. (17:05-17:30)	Presentation	Room 220, Block East-6

On Gender-based Cross-cultural Communications

Pan Li
Harbin Institute of Technology, China

Abstract

The study of gender-based differences in language use is one of the most important research subjects of sociolinguistics. With the rising of women's liberation movement in America and the development of sociology and psychology, the study of the relationship between language and gender has attracted much attention of the scholars. This paper analyzes the speech form, distinction and the different gender speech behavior from a perspective of inter-cultural communication. Then grasp the relationship between the use of language and gender differences.

This paper will first contrast the features of men's and women's language in the pattern of semantics and syntactic, and then analyze the various reasons for the difference. Moreover, it makes comparison and contrast of cross-gender communication, which is influenced by differences of eastern or western cultures and puts emphasis on social culture differences, the major reasons that lead to misunderstanding and failure of cross-culture communication. Furthermore, the dominant national culture is one of the basic points for the research of cross-culture communication. Therefore, Culture difference between east and west represents in the orientations of collectivism and individualism.

Influenced by culture of high-context or low-context, each nation has it's own norm of speech behavior. Thus, the double influences of dominate national culture and gender culture help shape the different styles in gender speech communication. Ultimately, the paper raises some suggestions for effective cross-culture communication and points out that male and female have to take proper attitude towards the existence of gender language, and apply communicative norm logically and smoothly with the changing of the context, and finally improve their cross-gender communicative competence and meet their various needs.

15th April. (9:35-10:00)	Presentation	Room 220, Block East-6

A Study of the Discursive Construction of the Identity of Non-profit Cancer Recovery Club

Pan Liping
Jiaxing University, China

Abstract

'Medicine is a social science, and politics nothing but medicine on a grand scale' (Rudolf Virchow, 1848). Economically burdened by the treatment and emotionally depressed by the hopeless healing, the special disadvantaged group is expanding, "wandering" disharmoniously in the society. In China there are no specific official organizations, institutions or hospitals responsible for organizing cancer patients during the long-term recovery after their first stage of treatment in hospitals. So the cancer recovery clubs play an importantly supportive role in their long-term recovery. However, being a non-profit organization under different circumstances from overseas, clubs urgently need to seek a Chinese model of cancer recovery club by constructing social identity in order to effectively organize the special disadvantaged group and minimize the burden to families and government. A study of strategies in constructing identity can not only demonstrate its indispensable influence in building ' harmonious society ' as a complementary facility but also inspire other non-profit cancer recovery clubs as well and expose its intractable problems, appealing for support from governmental, medical institutions and all philanthropic organizations. The relationship between language, discourse and identity has always been a major area for CDA experts to investigate. Consulting Ruth Wodak's approach to analyze discursive construction of identity and Norman Fairclough's approach to CDA, this research is quantitatively and qualitatively investigating the discursive strategies and linguistic devices in the process of constructing the identity of non-profit cancer recovery club.investigating the discursive strategies and linguistic devices in the process of constructing the identity of non-profit cancer recovery club.

14th April. (12:40-13:05)	Presentation	Room 222, Block East-6

Consuming Hangzhou's indigenous culture through the discourse of tourism

Narcisa Paredes-Canilao & Zhao Weili
University of the Philippines, Philippines & Zhejiang University, China

Abstract

In this globalized world, tourism as one of the major economic resources for Asian governments, is booming at an unprecedented pace with local/indigenous cultures increasingly promoted and consumed as a primary commodity. A good case in point is Hangzhou, China, which has been promoted as rich in cultural heritage, beautiful sceneries, and local products such as silk and tea, and has been awarded as one of the three best tourist cities in China in 2006, and is now striving toward the goal of the first-rate international tourist city.

Using the frameworks of discourse and cultural studies, this paper engages in a close and detailed reading of the local government's political and cultural texts and related events in the hope of, a) interrogating how the local indigenous cultural relics and cultural events have come to be connected with the political dynamics of Hangzhou's "best tourist city construction" through the logic of spectacle (Guy Debord, Douglas Kellner), and b) exploring how "cultural tourism" has been constructed as a veritable culture industry (Jean Baudrillard, Barry Smart). These political and cultural texts under study consist in, among others, the governmental city planning documents, the municipal tourism development agenda, the restructuring of the West Lake project, the restoring of the historical sites, the annual West Lake Expo. since 2000 and the World Leisure Expo. in 2006.

This paper also goes a step further to argue that in the present consumer or consumption-oriented society of China, indigenous cultures have been transformed from "being" to "having" and "appearing", to borrow Guy Debord's term. In this process of cultural tourism development, indigenous cultural elements have been politically exploited, "culturally" restored or/and destroyed, and economically mass-produced as signs for spectatorship, rather than revived and lived through in its real sense by local people and tourists alike. In other words, local people and tourists are becoming the mere spectators of indigenous culture spectacles rather than the active participants, and thus the real savior of indigenous culture.

14th April. (10:35-11:00)	Presentation	Room 221, Block East-6

Gender and culture in global Englishes

Anne Pauwels & Jo Winter

The University of Western Australia, Australia

Abstract

During the past decade the growth of studies re the globalisation and internationalisation of English has been nothing short of spectacular both in terms of volume and breadth. There is now a sizeable number of journals, handbooks and monographs wholly dedicated to the study of Englishes and the globalisation of English. Sociolinguistic perspectives, in particular critical sociolinguistics and Critical Discourse Analysis, have highlighted the issues of power and hegemony in shaping as well as using English as a global language. The tensions or relationships between local norms and global functions of English are being examined critically, bringing to the fore questions of 'ownership' and 'normativity'. New terms such as 'glocal' English have been coined to describe this development. To date discussions about 'glocal' Englishes or the indigenisation of English have seldom addressed issues of gender. For example, there has been little systematic investigation of the influence of gender in gaining access (learning) to the global language. Another issue which has received minimal attention to date relates to the portrayal of the sexes and gender roles in the 'local' variety of global English. It is this issue that will form the focus of this paper: I will examine to what extent gender-inclusive language practices typical of 'inner-circle' Englishes (Kachru) are found in other local varieties of English and how they are received or resisted. The discussion will be based around examples from Englishes around the world. The paper will conclude with some reflections around gender and linguistic imperialism.

15th April. (9:10-9:35)	Presentation	Room 219, Block East-6

The Discursive Constructions of 'International Students'

Phan Le Ha
Monash University, Australia

Abstract

With the growth of international education and globalisation, there has formed a new student population, 'international students' or 'overseas students' or 'foreign students', whose number is constantly increasing globally. This student population has attracted significant attention from every angle of research, ranging from issues related to marketization, cross-cultural adjustment, health and well-being to those of language, identity, academic performance and plagiarism. 'International students', particularly those from non-Western countries, have been classified as the Other in the literature, and their images have been attached to negative characteristics, for example, plagiarism, being deficit, unable, handicapped, uncritical, illogical, non-participating, passive and irrational and lack of motivation to mix with the Self – here referring to English speaking countries. Ironically, the very term 'international' mostly represents 'deficit' in the literature of international students, yet it simultaneously has been utilised for marketization purposes, such as highlighting the glamour and worldliness of being 'international students' in Western countries. This symposium explores the discursive constructions of international students from three perspectives, marketization, academic performance and language and identity.

14th April. (14:50-15:15)	Presentation	Room 222, Block East-6

Critical Discourse Analysis (CDA) in the area of violence and harassment in the workplace

Irene Prüfer Leske
University of Alicante, Spain

Abstract

Why does harassment exist in the workplace in modern democratic societies and what is the typical discourse pattern of this phenomena? As an universal definition does not exist, we define the toxic and complex behaviours of psychological harassment on the basis of inter-disciplinary perspectives: the new management and toxic bosses in the political, economic and judicial systems, our industrial societies and the personal experience of victims.
In this paper I will outline an approach to typical discourses in the area of violence and harassment in the workplace oral and written expressions in this particular area of relationship in the workplace. Under the particular aspects of CDA and its important concepts – ideology, power, discourse, text, context and criticism - by means of Ruth Wodak and Alexander Pollak, I will demonstrate the validity of CDA as a method of social scientific investigation and its critical application in the study of language. I will base my approach on extra-linguistic and linguistic levels in the historical context. My attempt is not mainly focussed in an intellectual exercise but meant to present a comprehensive account of the nature and prevention of violence and harassment in the workplace with the goal of changing discursive and social practices and give answers to this enormous problem in our 'civilized democracies'.

13th April. (12:15-12:40)	Presentation	Room 220, Block East-6

Efforts Towards Mediated Social and Cultural Cohesion on Canadian and Dutch TV Screens

Lorna Roth & Leen d'Haenens
Concordia University & Montreal and Katholieke Universiteit, Belgium

Abstract

To what extent can the support/promotion of intercultural discourses and initiatives of governments in mainstream and ethnocultural television contribute to cultural and social cohesion that would go beyond stagnant perspectives on multiculturalism? What media infrastructures and policy principles have been deployed in two key multicultural/multiracial societies which have philosophically and pragmatically considered the benefits and liabilities of cultural diversity and its revision of interculturalism?

In this paper, Canada and the Netherlands, which have both played leadership roles in the development of multiculturalism will be examined as discursive and policy exemplars. Clearly, there are distinctions between the two television models. Whereas the Dutch government interventions focus on mainstream broadcasting, the Canadian approach is more diffuse. This is because the Canadian system is considered to be composed of three equal segments: public, private, and community services. Consequently, Canada has opted to emphasize private ethnic broadcasting as the main means by which to integrate minorities, along with the support of the public broadcasters' progressive initiatives. The Netherlands has focussed on the public broadcasting system, which in itself is a "pillarized" model shared among about twenty organizations that have each obtained a license because they each represent a certain ideological, political, religious, or demographic section of society.

After historically differentiating and framing ethnic/multicultural programming initiatives in Canada and the Netherlands, this paper will carefully examine the lessons and best practices that have emerged from both experiences. Using interviews with program and policy-makers, as well as policy analysis from a historical perspective, we shall analyse the enabling mechanisms and strengths, as well as the obstacles and failures that have been experienced by these two states in an effort to build integrated, cohesive, and transformative television systems in which all members of society are recognized as having a right to both fair portrayal practices and employment opportunities.

Q

13th April. (17:30-17:55)	Presentation	Room 218, Block East-6

Chinese College English Teachers' Intercultural Communication Competence: Motivation, Intercultural Knowledge Base and Communicative Skills

QU Tao, ZHAN Ju

Jilin University, China

Abstract

This study investigated 50 Chinese college English teachers' intercultural communication competence (ICC competence). The research focuses on the subjects' affective, cognitive and behavioral aspects of their ICC competence, particularly including their motivation, intercultural knowledge base and communicative skills. The research findings show that these teachers' ICC competence is not as high as expected so far as their educational background and professional status are concerned. They are particularly inadequate with their intercultural knowledge base. No significant relationship was found between the subjects' gender, education, their students and their ICC competence, while the correlation between subjects' age and frequency of contact with foreigners and their ICC competence was statistically significant.

These teachers are lack of intercultural knowledge base due to both their English language learning and teaching experiences. For example, the textbooks that they have learnt, the way they were taught the language, which touched little on cultural learning but basically about the explanation of the vocabulary, illustration of the grammar, and the arrangement of the exercises in their textbooks. As a result when they teach, they focus more on the explanation of grammatical knowledge rather than delivering cultural implication involved in the language itself. In addition, intercultural knowledge and skills are not involved in the various English proficiency tests, which leads to a deviated direction for students' language learning.

Another important finding shows that the teachers who are younger than 30 years old are more motivated to engage themselves in intercultural communicative activities, so their intercultural knowledge base and communicative skills are much better than their counterparts who are older. Frequency of contact with foreigners plays an active role in subjects' ICC competence. All the research results imply that college English teachers in China are in an urgent need of the procurement of their ICC competence. It is suggested that intercultural knowledge base be a possible direction for them to improve ICC competence, since this aspect had the highest correlation coefficient with the other two aspects and ICC competence as a whole.

S

14th April. (15:15-15:40)	Presentation	Room 222, Block East-6

Multiculturalism and Nation-State Politics: Critical Discourse on Special Autonomy

Inez Saptenno

Universitas Nasional，Indonesia

Abstract

In the past decades, theory and practice of multiculturalism has been bracing itself from not only conservative, liberal, the left and postmodern criticisms, but also top-down and bottom-up pressures. These criticisms and pressures resulted in the strong needs for modern nation-states to re-evaluate the limits of their own political and economic sovereignty and thus face the problem of reconcilling the diverse political claims of constituent groups and individuals in a pluralist society. This condition in return forces the implications for a critical multiculturalism in which the nation-state has to unmask and deconstruct apparent neutrality of civism, the supposedly universal, neutral set of cultural values and practices, because it has never been neutral in the first place and that it represents and reflects the particular cultural and linguistic habitus of the dominant group. As a multicultural society, Indonesia faces many challenges that need the re-evaluation of the nation-state politics. One of the cases that will be explored in this paper in relation to this issue is the policy of special autonomy in Papua, a policy that has created controversies among its people as it has gone through changes that were caused by the transformations in the executive branch and its cabinet. The abundant natural resources, rich diversity of languages and cultures, controversial history of its integration to the Republic of Indonesia , multi-billion-dollar investments, military supervision, and the lack of qualified human resources in the provincial government have placed Papua in a critical path of the nation-state politics. Eventually, the paper will disclose through critical discourse analysis of recent events, the problems and challenges face by the special autonomy policy.

13th April. (16:15-16:40)	Presentation	Room 219, Block East-6

The essential discovery of the middle class: "harmonious society" and the (in-)visibility of class in urban China

Tina Schilbach

University of Technology, Australia

Abstract

A few years years ago a new middle class was discovered in China. The proliferation of political and academic productions on the topic highlight the new public relevance of class terminology. In official discourses, the new middle class has been designated to contribute substantially not just to economic growth and higher living standards but also in terms of political responsibility and cultural competence. I will therefore discuss whether and how the middle class debate can be seen as a necessary pendant to other state projects such as "harmonious society" and "social justice". Following Bourdieu on class being a very persuasive form of social organisation, a middle-class society may indeed be easily captured by the state for nurturing an ethical design conducive to a smooth process of transformation.

Yet, despite the popularity of the term, both within China and abroad the idea of what this new Chinese middle class represents, or even where it comes from, has been far from straightforward. It has engendered an interesting and diverse array of interpretive responses, trying to find or refute the emergence of a middle class, anticipating their cultural taste and political position or, as David Goodman does, viewing the term "new middle class" as a euphemism for the "new rich" (and future ruling elite) in China's business, government and professional circles. While the meaning of middle class has been subjected to critical readings in liberal modernity, scholars of transforming regimes encounter a more complex form of urban middle class identity as post-Communist stratification processes and cosmopolitan imaginaries are growing alongside very different historical legacies in the texture of societal fabric and as the developmental state today is not only engaged in an ambitious project of cultural governance but is also searching the world for models deemed appropriate for adaptation to China's society. Taking into account a new plurality of class images in China, this research seeks to identify the negotiations and contingencies entailed in living as the new Chinese middle class.

14th April. (10:35-11:00)	Presentation	Room 220, Block East-6

Reconstructing Eastern Paradigms of Discourse Studies

Shi-xu

Zhejiang University, China

Abstract

In this paper I attempt at two interrelated objectives. First, I reflect on the expanding project of (Critical) Discourse Analysis in terms of its Western centrism and consequences for the knowledge and scholarship of the Eastern worlds and of humanity more generally. Second and more important, I advocate a multiculturalist stance and argue that scholars and students based in Asia, Africa, Latin America, and otherwise marginalised communities should take up the urgent task of reconstructing locally grounded yet globally minded paradigms of discourse research that are not only intellectually stimulating but also culturally helpful. To exemplify the steps and actions to be taken, I set out the ways of forging a Chinese approach to its own as well as international discourses.

14th April. (11:00-11:25)	Presentation	Room 220, Block East-6

Conceptualizing communication studies: An intercultural dialogue

Galina V. Sinekopova

Eastern Washington University, USA

Abstract

Until quite recently, the discipline of communication studies "has been developed from the singular perspective of the United States" (Monge, 1998: 4). In many countries the views of communication "remain largely American views, but without adding the adjective 'American' before 'views of communication'" (Jia et al., 2002: xv); as a result, "they misleadingly suggest that these views are universal" (Jia et al., 2002: xv). However, culture-centered views of communication are being introduced into the field of communication studies, adding to the diversity of the field, cf. such books as "Non-Western Perspectives on Human Communication: Implications for Theory and Practice" (Kim, 2002), "Chinese Communication Theory and Research: Reflections, New Frontiers, and New Directions" (Jia et al., 2002), "Action Theory and Communication Research: Recent Developments in Europe" (Renckstorf et al., 2004). It is crucial that we learn and understand what new insights might be brought into conceptualizations of communication through an intercultural dialogue.

The proposed presentation provides an example of such an intercultural dialogue that has been recently taking place between U.S. and Russian scholars. In my presentation I will compare the intellectual traditions that impact the discipline of communication as conceptualized in the U.S. and Russia. I will discuss the main theories that form the foundational framework for the communication studies discipline in both countries. I will address the concept of academic authority as developed in both countries. I will look at how the communication studies curricular are structured and what sources are used as textbooks. Finally, I will discuss recent attempts to stimulate an intercultural dialogue between U.S. and Russian communication scholars in the form of joint conferences and publications.

14th April. (14:25-14:50) Presentation Room 219, Block East-6

The Politics of Biculturality and Bilingualism in the History of China-Western Cultural Relations

Shen Jie & Danny Hsu

Shanghai International Studies University, China & Saginaw Valley State University, USA

Abstract

Despite globalization, greater levels of intercultural interaction, and the increasing number of scholars who celebrate the coming of a multicultural world and the advantages of those who understand multiple cultures and bring multiple perspectives, the significance of bicultural identity as an analytical concept remains largely limited to scholars studying colonized populations and third world migrants and immigrants living and working in the developed world. The notion of bicultural identity largely remains irrelevant to Western expatriates because most Westerners have viewed themselves as culturally superior sojourners that required, at best, only limited acculturation.

This paper explores the political dimension of biculturality and bilingualism through a comparison of the impact of Western culture on Chinese cultural identity and linguistic practice and the relative immunity of most Westerners in China to the process of bicultural transformation. While cultural hybridization and transformation is a process colonized (or semi-colonized) populations often have to contend and struggle with, the status and power of Western nations has formed effective barriers for Western expatriates to shield themselves from immersion into Chinese culture. Thus, differences in the political power and status of nations should be an important factor in our understanding of the forces that shape the nature and extent of bicultural identity of different groups of people in the world.

Linguistic Dominance and Minority Resistance

Shen Zhaohua

Ningbo University, China

Abstract

On the one hand, cultural differences in the contemporary world seem to vanish rapidly. This is effected through homogenizing processes of economic and politics integration into nation-state and into the global system, as well as the globalization of culture brought about through modern means of mass communication. On the other hand, recent decades have seen revitalization of local cultural identities. This paradox is seen as an inherent aspect of modernity. The processes of integration into nation-states put strong pressures on minorities to assimilate. For this reason, many minority languages are threatened. The People's Republic of China is composed of many nationalities with varied languages. Naxi language is one of them. This article attempts to analyse its position in relation to Mandarin, the national language of China. Several different examples of linguistic dominance and minority resistance are then compared, with the aim of showing variation and similarities in multilingual situations in contemporary world. Some general principles regarding the prospects for linguistic survival on the part of minorities are enumerated. Main conclusions emerging from the comparisons are that 1) the prognosis for the survival of Naxi language is rather bleak despite successful efforts to gain international recognition for the culture and language. While Chinese rhetoric would appear to confirm the recognition of this minority language, the people will not be able to resist the greater forces of sinisization and globalization. 2) states need not be nation-states relying on nationalist ideologies proclaiming the virtues of absolute cultural homogeneity. This article is chiefly intented as a reminder that the nation-state is not natural, and that many conflicts are 'invisible' but no less serious for that. An essential concern is a wish to suggest ways in which research which takes into account the wider social and cultural context of a given conflict can be of value in peace and conflict research.

T

13th April. (14:50-15:15)	Presentation	Room 218, Block East-6

Complements (Polite Expressions) Across Cultures: A case Study of Complements Used in English and Persian Discourses

M.R. Talebinejad

Azad University of Shahreza and Isfahan University, Iran

Abstract

Strategies employed in cross-cultural complements may cause misunderstanding in that they either overuse complements or undersue them. Complements abound in Persian as a language used mostly in the East, while the use of polite expressions is mostly less positive in Persian in comparison with those of English. Different suggestions are put forward for this difference. Persian speakers seem to have the tendency to leave the complements vague. They usually avoid assertive statements and in their discourses use obscure and lengthy expressions. Socio-culturally, Persians are indirect and more modest, sometimes even ambiguous, in their social interactions. This vagueness and obscurity, along with the lengthy discourses they produce, often leads to misunderstanding in cross-cultural communication. Using Hornby (2003) as a model for defining polite expressions in order to classify the data for further analysis, the present study attempted to shed some light on such differences by showing where complements in the two languages may be differently interpreted. The data comes from native speakers of English and Persian, both in monolingual and bilingual settings. The monolingual settings were both within and outside Iran and therefore the cultural settings were significantly different. The bilingual settings were so selected that they included speakers of the two languages from different cultural backgrounds. The variety of linguistic as well as cultural backgrounds of the informants gave data that were quite rich in terms of the results, which could be of generalized to a great extent.

Americanisms in Nigerian Democratic Discourse: Convergence and Divergence in Linguo-Political Culture

Diri I. Teilanyo

University of Benin, Nigeria

Abstract

American English, that is "expressions, spellings and pronunciations used in American English and not in British English" (Hornby ii), has diffused into the "Englishes" of other societies, including those used in Britain and Nigeria. Their intrusion into Nigerian usage has received some attention among scholars. While such "Americanisms" in Nigerian usage is noticeable in different domains of life and in the different levels of linguistic analysis (orthography, pronunciation, lexico-semantics, and pragmatics), their increasing use in Nigerian democratic discourse is particularly significant. Some of these terms have been employed in different, sometimes wrong, senses in Nigeria. This is traceable to Nigeria's adoption of America's presidential system of government as well as the influence of the US as a global pace-setter in film, science and technology.

This paper contemplates the patterns of the influence and dwells on the semantic divergences in the use of these political Americanisms in Nigerian democratic discourse. The paper contemplates what this suggests about the past, present and future of US-Nigeria political relations. It views the different denotations and connotations in the usage of the political register between the two nations as a reflection of the cultural divergences between them. Lastly it ponders the question whether Nigeria needs to employ American meanings for American political jargons in its strive to sustain and consolidate its democracy along the lines of American democratic ideals, or whether the modification in semantic import amount to a modification of American democratic practice in Nigeria.

Western Translation Studies and Japanese Thought On the Notion of "Untranslatability"

Natalia Teplova

Concordia University, Canada

Abstract

In the West, it is a centuries-old cliché to date the beginning of the History of translation back to the story of the tower of Babel. If one agrees with this view, then he or she must admit that the notion of "untranslatability" has the same starting point. Indeed, many "theories" of untranslatability use the notion of "tradition" of language confusion as both the cause and the proof of the phenomenon, thus creating a circular pattern of discourse while maintaining the Western ideal of evolution. The construction of the stereotype of untranslatability of Russian literature in 19th century France can serve as one of many possible examples of such a discursive pattern. In fact, while it took the French translators and literati thirty years (from 1820s to 1850s) to create and another thirty years (from 1850s to 1880s) to cement the idea of untranslatability of such authors as Pushkin, Dostoevski or Tolstoi, it later took more than a century to dismantle this construction.

It is only with the beginning of the so-called postcolonial period that Western thinkers have started to question such truisms and opened a debate on their validity. Concerning "untranslatability", Henri Meschonnic, for example, brought up the notion of its "social character" and its "historicity" (Meschonnic, 1973, p. 309). In line with the idea of openness towards the Other and expressing his curiosity towards China and Japan, the same French philosopher also said that "We have yet a great need to find out how people translate in other traditions" (Meschonnic, 1999, p. 32). While the field of East-Asian studies has already contributed quite substantially to the debate, the field of Western translation studies has yet to go beyond the Western space and join this discussion. Even though many specialized journals (Babel, Meta, TTR, etc.) have been for several years publishing articles on Japan, we feel that this language-culture is still largely unknown and often misunderstood among Western translation studies scholars.

For this paper, we would like to propose a diachronic view of the history of Russian literature in Japan as an illustration of the untranslatability debate in that country. Using the example of Tolstoi, whose works arrived in Japan at the moment when they were proclaimed untranslatable in France, we would like to examine why the stereotype of untranslatability never really took root in Japan. We are hoping to achieve this goal by exploring, among others, the ideas of Ogyu Sorai (whose text on translation, Yakubun Sentei, remains unavailable in English or French), Karatani Kojin, as well as those of translators of Russian literature in Japan. The preliminary study of the subject led us to the following starting hypothesis: the idea of otherness being embedded in the written language in Japan and the function of translation being primarily pragmatic, the notion of untranslatability never gained ground in that country, leaving the debate concentrating rather on the notions of usefulness and consequences of translation.

Structures and strategies of assessing teaching quality: A critical discourse analysis of a teaching quality assessment report in a Chinese University

Tian Hailong

Tianjin University of Commerce, China

Abstract

After an expansion of recruitment in Chinese universities, teaching quality becomes the main concern of both educational bureaucrats and universities. To ensure the rising of teaching quality in universities, the practice of teaching quality assessment is now introduced to Chinese universities. This practice involves, among other things, a lot of paper work which produces discourses of and about the teaching quality. Discourses of teaching quality may include the university's self-assessment, and the assessing group's assessment, of the teaching quality; discourses about the teaching quality are solely those produced by the university itself. These teaching assessment discourses of and about the teaching quality, though addressing the same topics and issues, bear differences in terms of order of discourse.

Adopting the method of interdiscursive analysis practiced in the field of critical discourse analysis (e.g. Fairclough 2001, Wodak 2001), this paper first analyzes a university's assessment discourse and the discourse about its assessment. Its assessment discourse includes its self-assessment report and its president's report; the discourse about its assessment includes newspaper reports on the university's effort to achieve teaching quality. By examining the topics these two discourses are concerned and the ways the teaching quality is represented in these two discourses produced by the university, this interdiscursive analysis aims to investigate how these discourses affect the assessment discourse of the teaching quality by the assessing group.

The findings of this interdiscusive analysis may formulated as: though the assessing group is in a dominant position and has a decisive role to play, it is influenced to a great extent by the discourses produced by the university when group produces its assessment discourse of the teaching quality in the university. In this case, its final and decisive assessment of the teaching quality of the university turns out to be much similar to the discursive construction of the teaching quality by the university itself which, by exercising all its power, including mobilizing the mainstream media, to have created a different order of discourse, influences the assessing group to reach a decision in favour of the university. Teaching quality in the assessing practice is then more a discursively constructed replica of the reality than a practically achieved reality.

13th April. (14:00-14:25) Presentation Room 218, Block East-6

Gender Equality and Multiculturalism as Ambiguous Ingredients of Nation-building

Salla Tuori

Akademi University, Finland

Abstract

In this paper I will discuss the way in which multiculturalism is conceptualised in relation to "nation" and "otherness" in a northern European context, namely Finland. I will analyse discourses on multiculturalism from a postcolonial feminist perspective. The analysis focuses on understandings in a particular location, i.e. in a European Union-funded project that aims to enhance "migrant women's" labour market participation. Thus, this project is in complex ways tied to the European Union policies while my primary focus is on specific instances on an everyday level (and their connection to the policies). Discourses on gender equality are in interesting ways intertwined with the discourses on multiculturalism in the Finnish context. "Gender equality" is assumed to be something particular for Northern Europe and is understood important part of the nation. In my paper, I will examine how this assumption is mobilised in "multicultural politics" and what consequences does it have for the politics and practices.

V

13th April. (15:15-15:40)	Presentation	Room 219, Block East-6

Orientalism versus Occidentalism and Sinography

Daniel Vukovich

The University of Hong Kong, China

Abstract

While postcolonial studies and theory, particularly the concept of orientalism, has made a major impact in literary, cultural and historical studies of much of the former 3rd World, the same cannot be said for Chinese studies as practiced outside of China. As evidence of this non-engagement with orientalism and postcolonialism as it pertains to the P.R.C., this paper surveys recent work on "Occidentalism," "Sinography," and the alleged gap between "Western theory and Chinese reality" (as Zhang Longxi has put it). While this type of work does usefully raise theoretical and epistemological questions within an empiricist area studies tradition, what it shares is a hostility to orientalism as a critical concept and as a political mandate for scrutinizing the unequal development of knowledge in the world, and for maintaining the socially constructed but nonetheless real divide between East and West. Additionally, one can see this non-reception of the post-colonial problematic as evidence of a larger trend within Western intellectual-political culture and "theory": an essentially liberal, anti-statist position and an attendant turn to questions of "ethics" at the expense of "politics" and history. Thus the place of modern China within postcolonialism, or the question of how China might add to – or change -- our understandings of colonialism and empire, remains a road not taken in even those few China Studies texts that attempt to "do theory."

W

14th April. (12:15-12:40)	Presentation	Room 218, Block East-6

Social Discourses and Cultural Strategy
An example of the ethnic minority of Miaozu

Wang Chen

Shenzhen university, China

Abstract

Through a group of migrating people of Miaozu in the city of Shenzhen, this paper gives a study of cultural strategy and identity of ethnic minority in Rural. It concludes that, based on the national and the public' discourses towards them, the migrating ethnic minority built their basic cultural strategy, i.e. they made use of their ethnic symbol and identity to win much more market share. It reveals complicated prospect of identity and cultural changes during the process of globalization and modernization.

14th April. (14:25-14:50)	Presentation	Room 218, Block East-6

Identity Construction and Negotiation of Chinese Visiting Scholars in Australia

Wang Qiong

Continuing Education College of Beijing Language University, China

Abstract

During recent decades, more and more Chinese visiting scholars have been sent by CSC (Chinese Scholarship Council) overseas to learn advanced technologies or do research. Based on the result of a questionnaire targeted at visiting scholars residing in Australia during 2004 to 2005 as well as several in-depth interviews and the author's own observations, this paper is to discuss how Chinese visiting scholars engaged in construction and negotiation of their multiple-identities in Australia in general, and their professional/academic identity construction and negotiation in particular. It is hoped that this research will help raise awareness of issues faced by visiting scholars, so it will be of special value for CSC in selecting and hopefully, in pre-training visiting scholars in the future.

13th April. (14:50-15:15)	Presentation	Room 222, Block East-6

Intercultural Strategy in Classroom Community

Wang Tao

Southeast University, China

Abstract

Starting with the concept and relationship of subject, subjectivity and intersubjectivity, the thesis focuses upon the significance of subjectivity characteristic of English learners and argues that only through subjectivity can they establish individual intercultural awareness and competence, which can be obtained only by contrast with the others. Under the designated Chinese context, the consciousness of subjectivity enables language learners to develop a sense of their own cultural identity, gain an understanding of their target language culture and realize a diversity of cultures in the world. Any attempt to "forget" their mother tongue in learning a foreign language is not only misleading but also damaging because the result will be a negative transfer instead of a positive one, which weakens their subjectivity and causes communication barriers. Language and culture are not only closely intertwined with each other but also inseparable from their subjects—language learners. In this case, the task of intercultural language teaching is to help students develop their intercultural awareness and competence by comparison of similarities and differences between their own language/culture and the target language/culture so as to motivate them to communicate effectively with people from a different culture, initiate them to learn the skills needed for effective communication and enable them to gain the ability to put this knowledge into use.

Unlike Chinglish, China English, as a standard English variation, is playing a more and more important role in intercultural language teaching and learning among Chinese students with the rapid development of China's economy and the continuous expansion of her international influence. The recognition of this trend is vital because it will encourage both our teachers and students to establish their confidence in their own subjectivity and to achieve success in intercultural communication.

13th April. (15:15-15:40)	Presentation	Room 220, Block East-6

Who Is to Condemn, Kim Jong Il or George W. Bush?—A Chinese Interpretation of North Korea's Nuclear Test Crisis for Its Cause and Solution

Wang Xuelei

Hangzhou Normal University, China

Abstract

Since North Korea's test of its first nuclear bomb, an explanatory cause has been widely sought. The author turns for clues to the media. He analyses a corpus of New York Times' coverage on North Korea dated from Bush's proclamation of an "axis-of-evil" membership for the country in 2002. Critically, the paper restores a distorted image of North Korea in Americans' eyes. It argues that this "evil" image contributed to Bush's North Korea policy, where confrontation overtook dialogue and that the threat felt by North Korea finally led King Jong Il to seek a nuclear protection. The author further makes a diachronic comparison of New York Times' reports about North Korea published during Bush's presidency and Clinton's, when North Korea's nuclear issue was relatively easier, and a synchronic comparison of Chinese and American elite newspapers' coverage on common issues related with North Korea, to find out what led to Bush's confrontation orientation. In the light of Chinese traditional philosophy on *Harmony* ("贵和"思想), the author ventures to make a philosophical inquiry into the American discourses. He concludes that it is America's pursuit of Sameness (of national cultures and ideologies) instead of Harmony that had led to its confrontation with North Korea and the nuclear detonation in the end. This is echoed by the Confucian idea of "The noble stress harmony but respect diversity, the vulgar stress homogeneity but ignore harmony"(君子和而不同，小人同而不和).

13th April. (12:15-12:40)	Presentation	Room 221, Block East-6

A Study of the Speech Act of Complaining: Cross-cultural Perspectives and Interlanguage Perspectives

Wang Yi An

Hangzhou Dianzi University, China

Abstract

According to Brown and Levinson (1987), the speech act of complaining implies that ' S (the speaker) has a negative evaluation of some aspect of H's (the hearer's) positive face'. Therefore, it is considered as one of the face-threatening acts (FAT). Since 'face' has especially important meaning in Chinese cultural norms and they are different form western face values, a cross-cultural investigation on the differences in pragmlinguistic and sociopragmatic features of the speech act of complaining between Mandarin and English should be interesting and worth doing. In this paper, we have a look at the use of complaining in three different groups: native English speakers (Australian adult students), native Mandarin speakers (Chinese adult students in China) and non-native English learners (Chinese adult students in Australia). Using the discourse completion questionnaire(DCT) which was conducted by the modified politeness theory of Scollon& Scollon (1995), we demonstrate that Chinese culture has different understanding of 'face' and 'politeness' with Australian culture and these differences are reflected in and impact on the use of complaint strategies in two groups: native English speakers and native Mandarin speakers. Another aspect of this study is interlanguage pragmatics of the speech of complaining. The research centers on the realization in nonnative learner's (Mandarin Chinese speakers in Australian) interlanguage in comparison to native English speaker performance. The different performance reveals and constructs their identities as nonnative learners in social interaction.

14th April. (14:50-15:15)	Presentation	Room 218, Block East-6

Commodifying Digital Television in China: A Socio-Linguistic Analysis of Media Discourse, Technology Deployment and Control

Ian Weber

Texas A&M University, USA

Abstract

This study conducted a socio-linguistic analysis of public discourse on digital television development in China from 1999 to 2004 to analyze media constructions of this technology against the backdrop of controlled commodification as a defining strategy in media management and reform in China. The study reveals how the current management model has created an inflexible environment for the media to respond quickly and effectively to market conditions. Inhibiting its effectiveness is a lack of market-oriented experience and knowledge and organizational integration under the current trans-media structure. As a result, considerable doubt is cast over the government's ability to provide the necessary cultural leadership to successfully implement digital television as the pre-eminent technology in China's drive towards modernization.

13th April. (14:00-14:25)	Presentation	Room 220, Block East-6

Narrating Iraqi Refugee Identities: Tensional Themes and Premises for Talk in Public in the United States

Saskia Witteborn

The Chinese University of Hong Kong, China

Abstract

This paper is an analysis of narratives that self-identified Iraqis in the United States told before and after the War in Iraq in 2003. Based on an empirical study of narratives about personal experiences that were recorded during personal interviews, public panels, and a group discussion, the paper illustrates how self-identified Iraqis engaged with the general public and mobilized their Iraqi refugee identities as a response to the upcoming war in Iraq. The paper identifies three tensional themes in the narratives: resistance and powerlessness, talk and action, and conforming and oppositional ways of speaking. The paper concludes that the discourse on the war in Iraq and illegal immigration were triggers for Iraqi refugees to construct themselves in public as political resistors against the Saddam Hussein regime, thereby legitimizing their presence in the United States. The paper discusses premises related to talk in public in the United States and the role of grassroots organizations in assisting refugees to learn ways of speaking in public.

14th April. (10:35-11:00)	Presentation	Room 218, Block East-6

Linguistic and Cultural Hybridity in The Tale of Two Cities--Hong Kong and Singapore

Doreen D. WU & CHAN Shui Duen & Thomas BAUER & Miranda LEE

Hong Kong Polytechnic University, China

Abstract

Both Hong Kong and Singapore are known as the melting pot of east and west in Asia and are competitors for tourist destination. This paper attempted to identify the image representations of Hong Kong and Singapore on the Internet via an analysis of the textual, visual and/or audio-visual information on a sample of the tourism websites and online travel magazines about Hong Kong and Singapore. It is found that while the images of Hong Kong and Singapore projected may vary, they both exhibit a hybridization of both global and local appeals and a mixture of different languages and/or different varieties of a language. Finally, discussion will be presented on the importance of understanding the multiplicity of image representations and on the issue of commodification and transformation of language and identity in the globalizing, digitalizing world.

14th April. (11:00-11:25)	Presentation	Room 218, Block East-6

Sentiments and Feminist Modes of Knowing in the Chinese Rural Discourse

WU, Zongjie & Li Jia

Zhejiang University**,** China

Abstract

The paper is to investigate stories of Chinese senior women in rural areas, and to identify elements of indigenous or grassrooted discourse taking in a living and organic presence in their daily life. Sentimental discourse like ***sai-gu*** (miserable), possibly influenced by Buddhism, is not only a genre of "telling miserable feelings", but a linguistic worldview, shaping traditional Chinese women's moral, intellectual, and spiritual sensibilities and becoming a mode of knowing the world, through which meanings of lives are felt, articulated, reflected, and constituted. We first present a triple dialogic approach to the analysis of the narrative of sentimentality. By doing so the aspects of meaning are interpreted not as a monologic discourse but in the relationships between the narrated events, the narrating events and the inquiring events which are trans-cultural and trans-historical in nature. The paper then turns to explore the meaning of *sai-gu* life of senior women through which the discursive practices of religion are interpreted. The analysis reveals that the way they articulate the significance of a ***sai-gu*** life and the language they use to make sense of religious life contribute to their intelligibility of the death and authenticity in Confucian and Taoist value. It is also found that the marginalized generation of Chinese women who are normally considered as narrow-minded have their unique way of critical thinking about modern and global phenomena. Their profound understanding about modern society is articulated in a discourse that is often unintelligible to the outside worlds, thus being completely ignored by the mainstream. The analysis in general presents a picture of a Chinese village's way of the discursive practice within modern social network. The paper concludes that through the study of senior women's sentimental discourse, on one hand, we are dipping into the spiritual nature of Chinese traditional culture and its influence on our politics and other fields. On the other hand, the traditional culture is tending to be marginalized by a modernized and internationalized culture in which we are living. Consequently, we must have the courage and awareness to contribute something original and local to the global culture.

14th April. (14:00-14:25)	Presentation	Room 218, Block East-6

A Multimodal Analysis of Chinese Printed Advertisements

Xu Guohong & Xia Zhenhui

Beijing University of Aeronautics & Astronautics, China

Abstract

This paper makes a multimodal study on the Chinese printed advertisements. The multimodal approach has recently been elaborated to take account of modes and systems of meaning-making other than language. It has been applied to many fields including the analysis of advertisements. Some scholars have put forward some models for the analysis of advertisements as multi-modal texts, such as Stöckl (2004), Cheong (2004), Lim (2004) and so on. The Integrative Multi-Semiotic Model (IMM) proposed by Lim (2004) incorporates the analytical frameworks currently available in the field of multimodal studies. It provides an apparatus for the analysis of a text which utilizes both the linguistic and the pictorial semiotic resources.

The main concern of this paper is how the Integrative Multi-Semiotic Model (IMM) proposed by Lim (2004) can serve as an adequate model in the analysis of Chinese printed advertisements. The paper is intended to address one specific question that is underrepresented in China, i.e. how language, images and colours can interact to achieve communicative intention in advertisements. In this study, the Chinese advertisements are chosen to be analyzed as an illustration of the model. The study shows that language, images and colours are integral to the meaning making of advertisements. As different modes, they interact with one another and contribute to the communicative effect of advertisements.

It is hoped that the study will provide a new perspective for the analysis of multimodal texts and contribute to the research and application of multimodal theory in China.

Y

14th April. (12:15-12:40)	Presentation	Room 221, Block East-6

English as a Lingua Franca and Vernacular Discourse Norms

Yang Zhu

Guangdong University of Foreign Studies/ Southwest University, China

Abstract

The two faces of the international spread of English, nativization and Englishization, respectively lay empirical foundations for two theoretical paradigms, World Englishes (WE) and English as a Lingua Franca (ELF). WE represents divergence of discourse patterns while ELF represents a trend towards convergence of discourse patterns. With a paradigm shift from WE to ELF, the focus is shifted from the plurality of discourses of Englishes to the convergence of the discourses of vernaculars (Englishes and non-English languages). The increasing use of ELF is supposed to impact vernacular discourses. This paper is such an attempt to discuss the issue of how English as a lingua franca impacts vernacular discourse norms.

13th April. (16:15-16:40)	Presentation	Room 220, Block East-6

The Investigation on the Degree of Shift from Politeness Systems in Both the Intra-cultural and the Inter-cultural Background

Ye Jianxin & Zhang Shujun

Ocean University of China, China

Abstract

Politeness is a continuum, in which different kinds of politeness strategies are arranged in a gradated way. In this thesis, politeness strategies are quantified. According to Scollon and Scollon, Power (P) and Social Distance (D) cooperate to constitute politeness systems. We suppose that the value of Rx (i.e. in particular culture, the degree of imposition of Face Threatening Acts) could be used to calculate the degree of shift from politeness systems; Furthermore, the influences of topic factors and situational factors on the value of Rx (i.e. the shift tendency of Rx) could be illustrated by the shift value of the selected politeness strategies in contrast to the politeness systems (i.e. the shift or shift value of the politeness systems). Therefore both in the intra-cultural background and in the inter-cultural background, participants' shift value of politeness systems are investigated, and the shift tendency of Rx and its relative strength are carefully depicted. The result of our research could provide references for interaction participants in their selection of appropriate politeness strategies in terms of topics and situational factors.

A Comparative Study of Chinese, Japanese and English Festschriften

Ying Hongguang

University of Colorado, USA

Abstract

Previous genre-specific cross-linguistic studies have looked at arguments (e.g., Connor & Lauer 1985), business letters (e.g., Maier 1992), business emails (e.g., Gimenez 2006), tax computation letters (Flowerdew & Wan 2006), promotion letter (e.g., Bhatia 1993), recommendation letters (e.g., Bouton 1995), editorials (e.g., Lux and Grabe 1991), grant proposals (e.g., Myers 1985), homely texts such as the wedding invitations and obituary (e.g., Jones 1997), narratives (e.g., Ying 1997) and research articles (e.g., Peterlin 2005), including biochemistry research articles (e.g., Kanoksilapatham 2005). Ying (2001) examines the semiotic, social and cognitive dimensions of a Japanese Festschrift --- essays written by different authors as a tribute to a distinguished scholar. None, to my knowledge, has examined multicultural Festschriften. This paper intends to bridge the gap. It compares linguistic features of 5 Chinese festschriften and 5 Japanese festschriften with those of 5 English festschriften. The paper shows that while the Chinese and Japanese Festschriften find socio-cultural explanations in Confucian thoughts on the importance of observing social hierarchical relationships, showing the students through the door, passing on knowledge, being a model for people to follow, and exhibiting modesty and humility, the English Festschriften illustrate the Anglo-European tradition that values originality, individual contributions, and a more collegial relationship between professors and their former graduate students. The paper also discusses experimental evidence showing that understanding Chinese and Japanese festschriften is not necessarily cognitively more demanding for English readers than for Chinese and Japanese readers. This evidence does not support McCaigg's (1996) argument that comprehension of oriental messages in general requires greater cognitive effort on the part of English readers than on the part of Chinese and Japanese readers if the writer and the reader do not share the same set of cultural beliefs. Nor does it support the long-standing contention (Matalene 1985) that English readers find it more difficult to comprehend an oriental text because of its linguistic structure. In so doing, the paper provides insights into the nature of language, society and cognition.

13th April. (17:05-17:30)	Presentation	Room 218, Block East-6

From a Powerless Victim to an Initiative Agent: Reflections on Identity, Practice and Ideology in a Case Study

Yu Jincao

University of Electronic Science and Technology, China

Abstract

To understand ways of speaking as an ideological construction rather than observable categories and to find how linguistics practices reinforce, build up, maintain or even critique the social order and social ideology, especially the dominant gender ideology, two narratives told by a Chinese woman graduate student who is in her early twenties and studying in an American university will be analyzed in detail. The two narratives were made when she was invited to answer eight open-ended questions about her specific life experience after she arrived in America. It is found that the speaker carefully employs language resources, such as intonation and lexical items, to construct two contradictory identities in her linguistic practice: a powerless victim in a Peeping-Tom story and an initiative agent in the job interview story. These two extremely contradictory identities co-exist within the narrator. Such a contradiction can be at least partly explained by the relic of gender-erasure ideology in China in the past and the expectation of a self-image of an ideal woman in current China. Especially, as a female student majoring in engineering, the narrator may be caught in the intension of conflicting gender roles. Reflecting on the complex relationship between the gender ideology and the speaker's linguistic practice, it is finally argued by the author that the identity, which is fluid and complex, is linked with ideology through practice and linguistic practice exerts in the site where both individual agency and social constraint will be found.

Cultural-Prejudice Wolf in the Coat of Scientific-Reseach Sheep: A Discoursal Analysis of Hofstede's Four Cultural Dimensions

You Zeshun

Fujian Normal University, China

Abstract

Cultural prejudice is something that the intercultural researchers have been criticizing most strongly and struggling most violently to avoid. To minimize individual cultural prejudice, Hofstede conducted the up-to-now-largest-scale paper-and-pencil survey in work-related value studies around the world and then identified, through theoretical statistical analyses, such four cultural value dimensions as power distance, uncertainty avoidance, individualism/ collectivism, and masculinity/femininity. Because of its massive scale and statistical base, his work is considered by many to represent the best available attempt to measure empirically the nature and strength of value differences among cultures. Unfornately, a detailed discoursal analysis of the survey content and the conclusion the author arrived at in the research discloses that the survey itself and the statistical research methods adopted help the study to reduce cultural prejudice to the minimum level, but the author's personal bias in the theoretical reasoning of the statistical results degrades those cultural dimensions to nothing but another edition of cultural discrimination. To argue for this view, the thesis first

13th April. (12:15-12:40)	Presentation	Room 222, Block East-6

A Corpus-Based Study of the Nativized Use of Evaluative Adjectives in China's English Newspapers

Yu Xi

Nanjing University, China

Abstract

While much consensus has been reached on the legitimacy of globalization and nativization of English, the issue of how to guarantee intelligibility and acceptability remains unsettled. Empirically, relatively little research has probed into particular lexical items on a corpus basis, especially in the Chinese context. Against this background the current study examined evaluative adjectives in China's English newspapers, and proposed a descriptive framework for this subtle dimension of nativized use, relating its manifestation, extent and effects on communication.

In the textual analysis, the top 20 evaluative adjectives were sorted out from 2000 most outstandingly frequent words in CCEN, a corpus representative of English in China, with a native speaker corpus (NBNC) as reference. The data processing yielded the following results:

Overall, the senses of evaluative adjectives are less widely and less evenly distributed in CCEN than in NBNC, with core meanings used more often. Semantic shift and extension occur in some instances, but do not contribute significantly to nativization. Furthermore, the use of these evaluative adjectives is characterized by a smaller collocational range, abstractness of noun collocates and above all, more occurrence of recurrent collocations typical of the Chinese language and culture. Syntactically, the evaluative adjectives appear more often in the attributive position and less as predicatives in CCEN, yet exhibit less diversity in other roles.

In addition, statistics from a questionnaire survey revealed relatively high degrees of intelligibility and acceptability of frequently and creatively used collocations in CCEN involving evaluative adjectives, largely determined by the context and respondents' tolerance for global norms.

To conclude, this study argued that the English used in China has so far been nativized to a limited extent, but the institutionalization of many features is indicative of the beginning of systematic variation. Generally speaking, it is qualitative variation, i.e., unique uses, rather than quantitative variation chiefly exhibited in frequency distribution, that better explains nativized use and may reduce intelligibility, which, however, could be promoted through interactional efforts. Furthermore, this study calls for the integration of intelligibility with acceptability in facilitating cross-cultural communication and the coexistence of various Englishes.

Z

13th April. (11:50-12:15)	Presentation	Room 218, Block East-6

Perpetuation of Myths in the 2004 American Presidential Debates

Zhang Hongyan

China University of Geosciences/ Nankai University, China

Abstract

The notion of myth has been well studied in the field of sociology (Barthes, 1972; Friske, 1982; Geis, 1987). Myth is a narrative frame which does not relate historical events and persons but does relate a narrative in which the actors play specific roles. A myth in this sense is an abstract schema that can be applied to a people, nation, etc. In other words, a myth is assumed to be known in schematic form to the speech community – it is repeatable, and can be activated in discourse. This paper discusses the perpetuation of myths in the 2004 American presidential debates from the perspective of the cultural sphere, the political field, and historical realm. It can be held that the exploitation of myth for political goals carries with it an element of manipulation. We can see that several myths are reconstructed by the candidates in the American context of the 2004 American presidential debates. The myth of "the unified strong nation" and "uniqueness and priority of being American" has been naturalized and accepted as common sense in the individual consciousness of the Americans. The naturalizing notion of "America as the world police and the number one superpower all over the world" frequently taken for granted in the presidential debate discourse of Bush and Kerry. By taking the notion of America as the number one superpower and with the responsibility to help other nations in terms of political system, both Bush and Kerry legitimate their claims to dominate America and the world. In the perception of "culture" as co-terminus with "nationhood," both the Democratic Party and Republican Party insist on the necessity of Americanness. Both Bush and Kerry believe in an imagined community and project dream of a strong and powerful unified America. Thus Bush and Kerry engage in hegemonic discursive practices to muffle any dissenting voice that could deny the realization of this dream nation or undermine its myth. Thus the study of perpetuation of myths in the 2004 American presidential debates is of great help for the audience of presidential debates not only to achieve a better understanding of what they are watching, but to learn more about the social and cultural background.

14th April. (11:50-12:15)	Presentation	Room 221, Block East-6

Ways to Improve Oral English Proficiency

Zhang Jing

Capital Normal University Beijing, China

Abstract

In today's China, people, no matter old or young, feel crazy about learning English since knowing a foreign language means so much in this fast developing country. In this paper, the author tries to explore some factors which may hinder Chinese English learners from speaking English fluently. This topic is kind of cliché, but it has troubled people till now, so we are just trying to find breakthrough in both teaching and learning in speaking English.

14th April. (12:40-13:05)	Presentation	Room 220, Block East-6

Representations of Nation and Locality in the Hong Kong Press: A quantitative discourse analysis of newspaper in Hong Kong

Zhang Mengmeng

Loughborough University, UK

Abstract

Critical discourse analysis has been developed using textual materials drawn almost exclusively from European languages. However, Chinese language is the most commonly spoken language in the world, if it cannot be analyzed by discourse analysis, this theory would be a flawed one. Therefore, more experiments with the discourse analysis in the environment of Chinese language are not only worthwhile, but necessary.

This paper discusses one such experiment: it presents a methodological framework developed with the aim to investigate the relationships between recent political events, the media and collective identity in Hong Kong. The framework is based on a combination of discourse analysis and content analysis, and focuses on how the media in Hong Kong represent the Hongkongese identity in relation to democracy and autonomy. An example analysis is conducted, in which the main source for analysis consists of newspaper articles published in the most important Hong Kong Chinese-language daily newspapers.

The textual part of the analytical framework consists of three main layers, all drawing on discourse analysis, including the analysis of identity labels and their meanings, deixis of 'small words' (Billig, 1995) and the choice of actors and objects (Fowler, 1991). In contrast to typical cases of discourse analysis, which is based on very small samples, this study tries to develop ways to adapt discourse analytical methods to the analysis of larger samples, to retain some of the strengths of both discourse analysis and content analysis, while trying to overcome their weaknesses.

Individualistic or Collectivistic?
A Contextual Approach to Understanding Chinese Way of Managing Conflict

Zhang Rui

Shanghai International Studies University, China

Abstract

Hofstede's Individualism-Collectivism dimension of cultural variability has increasingly become a term of convenience to explain any assumed difference between Chinese and Western culture. This paper seriously challenges reliance on the ecological abstraction to characterize Chinese culture whose rich textures defy simple categorization. Specifically, collectivism smacks of remnants of structuralist sociology which posits superimposition of a social structure individuals have no control over but to conform to. Agency, or the reflexive ability to construct social reality through symbolic interaction, is often relegated to oblivion in delineating "collectivistic" cultures. If autonomy, according to Self-Determination Theory, is universal psychological need, it would be more informative to look at the other side of the coin -- the ways in which the negotiation of meaning is taken upon among agents under the normative constraint of Chinese culture. The globalization processes fuel more dynamism to how traditionality and modernity are redefined and reinterpreted. By examining how university students living in urban context negotiate the discourse of interpersonal conflict, this paper thus seeks to initiate a reflection upon a contextualized approach to understanding Chinese way of handling conflict.

13th April. (14:00-14:25) Presentation Room 211, Block East-6

Deconstructing the Ideological Binary in U.S. Media Coverage of One-child Policy in China

Yahui Zhang & Lu Yan
Bowling Green State University, USA & Xi'an University of Architecture and Technology, China

Abstract

This study uses discourse analysis to examine the ideological binary in U.S. media representation of one-child policy in China. Drawing on deconstruction and post-colonial feminist theories, I investigate how the China frame is utilized in othering China when U.S. media poses itself as the champion of humanity and civilization while degrading the contentious one-child policy as an ultimate example of the evils of communism in terms of human rights violation. Furthermore, by analyzing the unequal reproductive rights in the U.S. in the intersection of race, class, and gender, this study argues that the U. S. is no better than China in its respect for women's reproductive rights. True reproductive rights are possible only when individual decision is respected without political, economic, and social constraints.

Alternative Perspectives:Alternative discourses of cultural cohesion and progress

Zhang Zhe

Tianjin Foreign Studies University, China

Abstract

Ever since Marshall Mcluhan proclaimed the concept of the global village in the 1960s, more and more people have realized that the aim of postcolonial studies is not only to expose the scars caused by colonizers in the past, but also to dissolve their hegemonic discourses and achieve a new understanding between cultures. This is a thorny, long journey, for the discourse of postcolonial critics is still restrained by the concept of "self" and "the other", and the difference is marked from western standards as a norm. So binary opposition is still there, denying the possibility of cultural cohesions, but literature with its own richness sheds light on possible cultural cohesion. A good example is provided by Henry Lawson, in the 1890s one of the founders of a distinctively Australian literature. Although he was a very nationalistic writer, and there are many negatively stereotyped Chinese in his work, the characters in Lawson's writing often betray that stereotyping and reveal a shared humanity.

Literature not only can offer a critique of history as in Lawson's case, but also can provide alternative understandings of life. In The Ancestor Game, Alex Miller, through the complicated story of a cross-cultural family, explores the state of being "exterritorial" in order to construct a means for spiritual wandering and communication across cultural divides. The state of being "exterritorial" is a stage of thinking and questioning, rather than a contest between polar oppositions. It is a stage for peoples to communicate spiritually whether they are eastern or western, ancient or present. Of the three central characters, Gertrude achieves her spiritual equilibrium through translating or rewriting her father's diary; Lang and Steven, two wanderers in life, attempt to do so, the first by tracing the history of his family and the latter by writing the history of Lang's family.

Literature is a form of communication with its own richness that invites us not only to decode life, but also to break the shell of stereotypes and binary oppositions. In debates about cultural politics, through literature we may find that cultural differences are not obstacles of cross-cultural communication, because humanity itself is universal.

A Comparative Multimodal Discourse Analysis of Sino-U.S Hard News Reports ----With Case Study of Breaking News of 2006 Reported in *People's Daily* and *The New York Times*

Zhao Hong

China University of Mining and Technology, China

Abstract

For a very long time, the majority of research endeavors in linguistic studies have concentrated solely on language while ignoring, or at least downplaying, the contributions of other meaning-making resources. However the past few years have witnessed a shift to multimodal analysis(O'Toole, 1994; Kress and van Leeuwen, 1996, 2001; Lemke, 1998, 2002, 2003; Thibault, 2000; Baldry, 2004; O' Halloran, 2004; Levine & Scollon, 2004; Li Zhanzi, 2003; Cheng Wen & Tian Hailong, 2006; Gu Yueguo, 2006; Ye Qichang, 2006).

Multimodal analysis takes into account the functions and meanings of other semiotic resources such as image, sound, gesture, movements together with written language.

Methods and tools for analyzing multimodal discourse such as classroom teaching, displayed art, social ceremony etc. have been investigated in recent years. However, the analyzing methods proposed so far for news discourse in the press have rarely been seen, except the newspaper front page analysis done by Kress & van Leeuwen (1998).

Based on the multimodality of news discourse in the press and the related research home and abroad, this paper tentatively proposes multimodal frameworks for the analysis of newspaper news discourse, which includes written language, image, typography and layout. Mainly with social semiotic approach, the paper analyzes two different news discourses of the same international accident reported in *People's Daily* of China and *The New York Times* of the U.S., expounds how each type of mode contributes to meaning-making, and tries to find out differences as well as similarities of news culture in the two countries. The paper at last brings forward some considerations on Critical Discourse Analysis and Positive Discourse Analysis raised by J. Martin.

14th April. (10:35-11:00) **Presentation** **Room 219, Block East-6**

Economic Reform, Social Justice, and Discursive Contestation in China

Zhao Yuezhi

Simon Fraser University, Canada

Abstract

Post-1992 economic reforms in China were implemented under the "no debate" decree in public communication. This policy prohibited media debates on the political and social implications of the economic reforms and opened the way for the implementation of a wide range of neo-liberal oriented economic and social policies. Since late 2004, however, an unprecedented debate on state-owned enterprise reform, provoked by Lang Xianping, a Hong Kong-based economist, erupted in the Chinese media and Internet, threatening to break the "no debate" curse and challenge the dominance of neo-liberal elements in Chinese economic discourse. Using this debate as a case study, this paper analyses the structure and dynamics of discursive contestation among elite and popular social forces over the future directions of China's reform process. It highlights the highly stratified and fragmented nature of China's media and Internet discourses and discusses their possibilities and limits in foregrounding the social justice agenda in China's ongoing political economic and social transformation.

13th April. (12:15-12:40)	Presentation	Room 218, Block East-6

Does Grammatical Metaphor Theory Provide the Linguistic Argument for the Relativism of Truth?

Zhou Pin

Fudan University, China

Abstract

This paper argues against the view that Halliday's grammatical metaphor theory can serve as a linguistic argument for the relativism of truth or anti-realism of science. It is pointed out that since Halliday's systemic functional linguistics is a social interpretation of language and meaning, it overstates the social factors and the constructivist aspects of meaning and takes a radical stand on linguistic relativity, which leads to the confusion of conceptual understanding with conceptual expression and the mixture of conceptualizing capability with conceptual system. The practice of applying grammatical metaphor theory to the analysis of scientific texts to prove the relativism of truth is revealed to be unconvincing owing to the ignorance of the distinction between scientific research and other social behaviors.

"I Speak Chinese, but …"
Language Shift and Identity Construction among Chinese-Filipino Youth

Johanna O. Zulueta

Hitotsubashi University, Japan

Abstract

The ethnic Chinese in the Philippines, while constituting only a small percentage (less than 10%) of the country's population, has been instrumental in the country's cultural growth and change, not to mention the role they played and continue to play in the country's economy. Regarded as economic elites with their business acumen, hard work, and vast business networks, the ethnic Chinese continue to serve as the backbone of the Philippine economy, while maintaining and an overseas Chinese ethnic identity through the language (i.e. Hokkien) and traditions handed down by their forebears.

The Chinese-Filipinos, particularly the younger generations, have assimilated themselves in Philippine society, adapting to local customs and traditions, as well as speaking in English and Tagalog (or one of the provincial languages and/or dialects). While most of these Chinese-Filipinos have Hokkien as their first language, acquiring Tagalog and English in school (and in most cases Chinese Mandarin for those who studied in Chinese schools), for some of the younger generations, English or Tagalog has become the first language acquired, supplanting Hokkien, thus the inability to converse in the Chinese dialect. However, what is distinct with these younger ethnic Chinese is the inclusion of Hokkien words and/or phrases when talking to their co-ethnics. While it is characteristic of most Filipinos (especially those living in the metropolis) to switch from Tagalog to English (which enabled the creation of a language genre, Taglish – a mixture of English and Tagalog), these Chinese-Filipinos tend to shift from Hokkien to Tagalog to English (or from Hokkien, to Taglish). It is apparent that this code-switching is a conscious effort to maintain an ethnic identity and a sense of belongingness to the ethnic Chinese community, while being members of a larger Filipino community.

This proposed study would look at this particular code-switching among the younger ethnic Chinese and the factors that contributed to this. It will be argued that this code-switching, while serving as an instrument for the maintenance of a distinct identity, also serves as a cultural and social capital for this group to establish their place in Philippine society.

13th April. (17:55-18:20)	Presentation	Room 218, Block East-6

The First Chinese HIV College Girl's Discursive Construction of Identity

Zhu Zhijuan

China University of Geoscience, China

Abstract

As an incurable disease, AIDS is threatening human life. However, victims of the disease with a mortal fate, who should be sympathized, are criticized and discriminated. One reason is that the disease is incurable; another reason is that the disease has one special way to spread which breaks the common moral code recognized by most people. Thus most of the HIV people are afraid of making their HIV identity known to others. That is to say most of them keep silence without their own identity. However, this does not include the author of An HIV Girl's Diaries. She, after long time silence with strong conflict and bitterness in mind, made her identity known to all the people of the world and realized the construction of her HIV identity. This thesis aims at the analysis of the HIV college girl's identity construction through the analysis of the book— An HIV Girl's Diaries. The theories used in this paper are the French sociologist-- M. Foucault' s micro power theory in sociology and M. A. K Halliday's the mental process and relational process in his ideational function of his functional grammar.

13th April. (11:50-12:15)	Presentation	Room 222, Block East-6

Construction of Chinese Identity Conflict in Interviews about Impoliteness in Service Encounters

Irina Zhulamanova

Kainar University, Kazakhstan

Abstract

This paper analyzes construction of Chinese identity conflict in interviews about impoliteness in service encounters with local ethnic Kazakh and Russian service providers in a Southern Kazakhstan city and with White service providers in a California town, US. As the social relational positioning of self and other in the social interaction (Bucholtz and Hall, 2005), identities may come into conflict when the identity constructed by one participant for the other is associated with lower prestige, lower class, inequality of rights, social danger or less power than the one constructed by the self. In such cases the other participant's behavior is perceived as face-threatening or face-attacking, i.e. impolite (Culpeper, 1996, 2005, Culpeper et al, 2003).

In my data, evaluation of impoliteness is triggered by Chinese customers' non-satisfaction with transactional troubles such as refusal to render a service, service delay, or complications in receiving a service. The interviewees however do not treat face threats and face attacks as directed to their want to be rendered a service, but as an offence for their Chinese national or Asian race group. By evaluating local service providers' behavior as impolite, interviewees thus construct national and race identity conflict which enacts, reinforces, or challenges local social conflicts (Bailey, 2000), such as the Soviet-era social pattern of control over the customer by the service provider, economic expansion of Chinese business into Kazakhstan, or social domination of Whites over Asians in the US.

Panel

Panel: Discourses of Australia

14th April. (16:00-18:20)	Panel	Room 220, Block East-6

Life in Two Worlds. A German-Case Study

LUDEWIG, Dr Alexandra

The University of Western Australia, Australia

Abstract

At the very latest by 2000, with its education campaign sporting young Germans of visibly African, middle Eastern and Asian descent wearing a T-Shirt with the slogan "I am proud to be German" the German government finally acknowledged the existence of its multicultural make-up, having until then denied that the country was a destination for immigrants. This provocative borrowing of a motto formerly associated with skin-head logic set out to raise awareness in the unified Germany that the state had become home to many different peoples whose backgrounds were pluralistic and contributed to their hyphenated, multiple or different – however, essentially German identities.

Against this idealistic understanding of German multiculturalism, the realities for "people with a migrant background" in fact changed very little. Many continued living a marginalised existence, occupying centre stage only with regard to statistics, when, as "troubled communities", they are singled out in studies relating to failures in education (PISA), for their lack of prospects in the labour market and in public alerts on the increase in violence. However, these marginalised elements will soon become a majority. According to population studies, Germany faces the prospect that 50% of its population aged below 40 years in 2010 will be of migrant background. This significant increase in hyphenated identities makes for an exciting phase of re-negotiation of place and space that is currently already being played out most creatively in Germany's cultural scene.

The largest migrant group in Germany comes from Turkey (2.8 million), in most instances the offspring of guest workers, and it is from these circles that Germany's most noted cultural impulses issue. In my paper I wish to investigate two recent German-Turkish texts – Fatih Akin's film *Head On* (2004) and Hatice Akyün's autobiographical narrative *One Hans with Hot Sauce* (2005) – in order to analyse second and third generation migrants' feelings of belonging. In both texts a fluidity and spiritual homelessness are expressed that echo Homi Bhabba's "wandering peoples who will not be contained within the *Heim* of the national culture and its unisonant discourse, but are themselves the marks of a shifting boundary that alienates the frontiers of the modern nation." A close reading of *Head On* and *One Hans with Hot Sauce* will probe previously chartered ways of finding contentment and containment in a *Heim* for the "people of the pagus – colonials, postcolonials, migrants, minorities – wandering peoples" who are often referred to as hyphenated identities. Homi Bhabba's recasting of the wandering and homeless into a positive model is shown to clash with German-Turkish realities in contemporary Germany in Akin's *Head On* and Akyün's *One Hans*.

Panel: Discourses of Australia

14th April. (16:00-18:20)	Panel	Room 220, Block East-6

Australian Public Schools and the Eloquent Fiction of the Free Market

FORSEY, Dr Martin

The University of Western Australia, Australia

Abstract

Egalitarianism is often pronounced to be a defining feature of Australian culture and yet the egalitarian ideal of comprehensive schooling that took hold in Australia in the aftermath of the Second World War is under threat. Schools offer a powerful lens for comprehending the wider society in which they are produced and replicated. In the ways in which they are structured, positioned, funded, managed, appreciated, critiqued, cared for and neglected, schools present us with a means for seeing beyond the rhetoric of a nation state to the lived realities faced by its citizens. To borrow a well known marketing cliché 'schools are us', and yet beyond education faculties in universities, they are largely ignored by mainstream social science. In placing these all-important citizen factories into the centre of an analysis of broad shifts in Australian social and political life I want to raise important questions about the gaps between the values espoused by Australian people, particularly by their elected representatives, and the ways in which these ideals are put into practice. In order to illustrate the broad shifts that have occurred in the ways in which Australian schools are organised, I draw upon examples of reforms that have taken place in four of Perth's government high schools: Each of these cases offer dramatic examples of the ways in which recent challenges to the ideal of comprehensive schooling have played out in different parts of the city and how social geography affects the types of reform that are enacted.

Panel: Discourses of Australia

14th April. (16:00-18:20)	Panel	Room 220, Block East-6

National Values, Literary Discourse, and *The Red Thread*

HASKELL, Dr Dennis

The University of Western Australia, Australia

Abstract

Prompted by globalisation, the fear of international terrorism, and the tension between these two forces, contemporary Australia is undergoing heated discussions about national values. Debate rages about what those values should be, but they are complicated by questions about multiculturalism, Australia being one of the most multicultural countries in the world, with a substantial Chinese-Australian culture. Every country has some concern with national values and national identity but this political and social discourse is fraught with dangers. This paper argues that national values inherently require a lack of precise definition, and that cultural values demand a degree of fluidity which makes their declaration difficult.

These characteristics undermine Huntington's clash of civilisations model of the world, which hovers around these proposed declarations, and they also point to the value of literature as discourse. Literature has, the Chinese-Australian novelist Brian Castro declares, "the virtue of uncertainty" and "the beauty of eschewing absolutes".[2] Literature also provides the deepest possible exploration of language, its meanings, and its capacity to mean; it is a discourse for the exploration of possibility.

The Australian novelist Nicholas Jose has said that "the journey of mind to make intelligible what we perceive at first to be only dimly part of our world … is what we are all about".[3] Through reference to Jose's novel *The Red Thread*, this paper argues for the critical importance of a dim awareness of the unfamiliar in any debate about national values, and for the importance of literature as a discourse to articulate it.

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[2] Brian Castro, *Writing Asia and Auto/biography: Two Lectures*(Canberra: School of English, ADFA, 1995), p.18.

[3] *Chinese Whispers*, p. 52.

Panel: Discourses of Australia

14th April. (16:00-18:20)	Panel	Room 220, Block East-6

On the margins of an 'economic miracle': Non English-speaking Chinese factory workers and Singapore's "Second Industrial Revolution" 1980 – 1990

KOH, Mr Ernest

The University of Western Australia, Australia

Abstract

The historical experience of Chinese Singapore during the 1980s was one that often hinged upon the individual's linguistic profile. By understanding class as being shaped by the life chances that are available to the individual, it becomes clear that competency in the English language was a primary factor in the formation of class structures that existed among the Chinese in Singapore by the 1980s. Among the most critical of such life chances was the access to higher levels of education, and it was in this arena that the English language functioned as a gatekeeper. It is thus unsurprising that the community of Chinese factory workers in Singapore were united in their illiteracy in the English language.

At a time when the 'economic miracle' began to take shape in Singapore, when the aesthetics of the nation's growing affluence became increasingly obvious to the casual observer, the discourse of how everyday life was actually experienced and made sense of by the Chinese factory workers are a sharp contrast to talk of economic tigers and miracles. A study on the lives of non English-speaking, ethnic Chinese factory workers in Singapore is necessary in tracing the reasons for, and social effects of, the nation's remarkable growth. In essence, they are a key source of the island-state's 'economic miracle'. Yet not only have they been reduced to statistical footnotes in the historiography of Singapore, as living costs increase and the gap between income groups widen, the factory workers have found themselves consigned to the shadows of the steel metropolis that they helped build.

Significant gaps in the existing body of scholarly works indicate that the experience of the Chinese factory worker in the context of Singapore's urban and industrial development is not yet widely understood. By telling the story of the Chinese factory worker in Singapore during the 1980s and presenting in narrative their lives and aspirations, a greater understanding of just how unequal the 'economic miracle' actually was can be achieved. Primarily (though not exclusively) through the use of reminiscence, oral history and collective biography, this paper will therefore seek to explore how s/he came to terms with broader patterns of socio-economic change in Singapore during the 1980s, and in doing so solicit an alternative, linguistically-shaped discourse of 'Singapore' as a historical experience.

Panel: Discourses of Australia

14th April. (16:00-18:20)	Panel	Room 220, Block East-6

Discourse of Identity --in *The World Waiting to Be Made*

Qiang Huang

Tianjin Foreign Studies University, China

Abstract

This paper addresses the nature of Australian and Asian identity through an examination of the novel, The World Waiting to be Made, by Simone Lazaroo, the story of a young woman born in Singapore of Malaccan heritage but growing up in Perth, Western Australia. Acutely aware of the Asianness which sets her apart from mainstream Australians, the unnamed narrator in this first person novel struggles to establish a sense of herself at different periods of time, demarcated in this paper as her childhood, her adolescence and her adulthood. The story in Lazaroo's first novel is of an outsider—a Eurasian young woman from a mixed Portuguese and Chinese background, born in Singapore but with ancestors in Malaysia, fighting to find a place where she can belong, with the narrator trying to change her appearance and behaviour at various stages of her life to conform to what she perceives as genuinely Australian. Having failed to establish her own identity in Australia, the narrator travels back to her father's family in Singapore and Malacca, where acceptance is no easier than in Australia, although for different reasons, until she meets her Uncle Linus in Malacca, highly respected in the family as a bomoh, or wise man with special powers.

Erik H. Erikson's psychological definition of "identity", together with traditional critical analysis of literary meaning, provides a theoretical framework to approach the issue of individual identity in relation to national culture in The World Waiting to Be Made. The analysis highlights the narrator's frustration and struggle against ethnic displacement and marginalization, which she chooses to fight against with different pseudo identities—an Australian self, and mysterious Asianness. Finally these false identities lead to the total loss of her self—until she meets her Malaccan Uncle and claims a new identity. The World Waiting to Be Made, as Kate Temby states, "provides a sensitive searching of questions of nationality, ethnicity and identity as it charts the multiple journeys of its nameless Eurasian narrator." (Westerly No.4, Summer, 1994, p.148.).

Panel: Giving voices to the humiliated

14th April. (16:00-18:20)	Panel	Room 219, Block East-6

How Multicultural Discourses Can Help Construct New Meaning

Evelin G. Lindner
Department of Psychology, Norwegian University of Science and Technology (NTNU), Norway

Abstract

This paper discusses the 'critical paradigm' that guides the field of Multicultural Discourses, and it makes three points. First, it reflects on the larger historical context, into which the emergence of the critical paradigm is embedded. Second, it explains how feelings of humiliation have become the marker of the critical paradigm. Third, the point is made that giving voice to the voiceless is as important and potentially life-saving as protecting biodiversity, but that this endeavour ought to be carried forward as a joint effort and with caution. The paper concludes with a discussion as to how multicultural discourses can be instrumental to constructing meaning both for each world citizen individually, but also with respect to public policy planning. The field of Multicultural Discourses, its researchers and experts, carry a particular responsibility.

Panel: Giving voices to the humiliated

14th April. (16:00-18:20)	Panel	Room 219, Block East-6

Human Dignity as a Universal Value: The Future of Multicultural Discourse

Reimon Bachika

Bukkyo University, Japan

Abstract

This paper focuses on three points. First, it discusses the notion of human dignity and the rational grounds for adopting it as a universal value. Second, it looks into the connections with other human values and recognized human rights. Third, the main part of the paper concerns the practical problems people encounter in experiencing, internalizing, and implementing this notion in social life. The obstacles are numerous. On the collective level one must note the antagonistic representations associated with conventional ways of thinking about nationality, race and ethnicity, social class, and particular cultures, while on the individual level one has to reckon with various negative interpersonal feelings and attitudes conditioned by the aforementioned antagonistic representations. In conclusion the paper argues that a better understanding of the functionality of values and symbolism may help in taking down the numerous hurdles on the roads of intercultural communication and multicultural discourse.

Panel: Giving voices to the humiliated

14th April. (16:00-18:20)	Panel	Room 219, Block East-6

The ICU-COE North East Asian Dialogue (NEAD) Project, 2005 & 2006

Jacqueline Wasilewski

International Christian University (ICU), Japan

Abstract

In February of 2005 the first International Christian University Center of Excellence (ICU-COE) North East Asian Dialogue brought together Japanese, Chinese, Korean and Russian students and civil society members to address the question, "What are the obstacles to intercultural communication in North East Asia?" Besides diversity at the nation-state level, the participants were chosen to capture sub-national diversity as well. Using a computer-assisted structured dialogue process the participants identified 78 major obstacles to intercultural communication in North East Asia. Eleven obstacles were selected as being of fundamental importance, and of those, the issue of contested history was seen as the "root cause" or fundamental obstacle. If this obstacle could be addressed, it would positively affect the ability to address all the other obstacles.

The second Dialogue in 2006 was, thus, organized to begin to address the historical issues in the region. Much care was taken to create an atmosphere in which both a "wide" and "deep" view of history could emerge. The vehicle for doing this was the ICU campus itself which is simultaneouly a Jomon era archeological site and the site of the Nakajima Aircraft Corporation in the World War II era. In between it was home to generations of local farmers. So, we began our gathering with a ceremony carried out by Ainu participants (the indigenous people of Japan) on the university grounds, a greetings to all participants amidst Meiji era textiles on the second floor of our museum, and a presentation by students on artifacts found in a WW II bomb crater on campus. Participants then divided up into four Dialogue Circles, each of which represented the diversity of the overall group. Each participant contributed a twenty-minute historical narrative generated from his or her specific socio-cultural-historical point of view. The other participants in the Circle had an opportunity to ask clarifying questions about each narrative. All the narratives were video taped and are being archived (eventually with translations of the texts into five languages - Japanese, Korean, Chinese, Russian and English) on a website that is being developed to accompany this project. This virtual dialogue space is meant to provide a venue so that interaction between the participants can continue at the civil society level independently of government funding support in the future.

The Circles recorded 30 hours of videotaped narratives, and there is a videotape of the whole three-day event as well. Sometimes, after participation in the Dialogue, people were not satisfied with their initial text. Sometimes people shared things in the small group, "community" context of the Dialogue Circle that they would be uncomfortable sharing in the more public virtual space of the internet. Since this project is being carried out in a larger socio-political context in which Japanese society is increasingly concerned about the privacy of personal information and in a political environment experiencing increased sensitivity regarding regional history, we are proceeding very cautiously in the development of the public website.

However, a preliminary analysis of the oral and written narratives reveals some very interesting themes. There are narratives about constructing a new cosmopolitan concept of the global citizen. Across the different nation-states there are parallel experiences of destruction and loss. There is the emerging, previously untold, comprehensive story, of the Korean diaspora. There are the "hidden" histories of Ainu, Okinawans, Evenki, Khanmigans, Buryats, Japanese "returnees" from Siberia, Manchuria and North Korea, and of people left behind in all three areas. And there are the generational stories of people who actually experienced events versus those who have just read about them in books.

What was remarkable was the quality of human relationships that emerged from the work of videotaping each other's narratives in the Dialogue Circles. Real listening was accomplished, and a small step was taken in the creation of a multifocal regional history.

Panel: Giving voices to the humiliated

14th April. (16:00-18:20)	Panel	Room 219, Block East-6

Giving Voices to the Environmentally Humiliated and Misrecognized: Nature and Women

Keitaro Morita
St. Paul's (Rikkyo) University in Tokyo, Japan

Abstract

This paper attempts to engender environmental problems mainly by using a theory of ecofeminism that gives voices to the environmentally humiliated and misrecognized, that is, nature and women. First, I would like to juxtapose the major five schools of ecofeminism. Next, with use of the theory of materialist (social and socialist) ecofeminism, I will engender environmental problems and eventually indicate that the men's sphere has created such problems. The paper concludes that overturning masculinity in the men's sphere is significant in addressing environmental issues, which leads to giving voices to nature and women, the environmentally humiliated and misrecognized.

Keywords: Environmental Problems, Ecofeminism, Gender, Men's (Production) Sphere, Women's (Reproduction) Sphere

Panel: Giving voices to the humiliated

14th April. (16:00-18:20)	Panel	Room 219, Block East-6

Yasukuni Shrine: Preventing Humiliation for East Asia, Preserving Dignity for Japan's War Dead

Neil Ryan Walsh
Kaminokawa-machi Board of Education, Tochigi-ken, Japan

Abstract

Yasukuni shrine is one of the few relics left of the Meiji period's "state Shinto" movement in Japan. Though Yasukuni shrine no longer receives financial support from the Japanese government, in accordance with the "Shinto directive" imposed on Japan by the United States occupation forces, a shrine visit by the Japanese prime minister stirs up heated controversy both within Japan and abroad. 1,068 persons accused of war crimes including 12 class A war criminals are enshrined at Yasukuni, every year on August 5th, the anniversary of the day the Japanese government officially surrendered to the Allied forces, thousands come to Yasukuni, including Japanese military veterans dressed in sixty year old Japanese military uniforms, right wing groups in large black busses with nationalist slogans pasted on the side, and people who lived through the war who come to pray in respect for the family members who died. This past August former Japanese Prime Minister Junichiro Koizumi was among the participants at the shrine, which outraged many of Japan's neighbors, principally China and Korea. Shinzo Abe, the current nationalist leaning Japanese Prime Minister supported Mr. Koizumi's visit to the shrine. Currently, Mr. Abe is making relations with China and Korea, as well as the United States top priorities on his political agenda. A trip to visit the leaders of both China and South Korea was the first move he made after being named the new Japanese PM. Mr. Abe's decision of whether or not to visit Yasukuni shrine will have a major impact on Japan's relations with its Asian neighbors and the international perception of Japan abroad.

This paper argues that the issue of the Japanese prime minister's visit to Yasukuni shrine is far more than a superficial act, done to appease Japan's right wing political factions, but is a major symbolic event in Japanese political and civic life. The authors explore how the symbol of Yasukuni shrine serves to heighten feelings of humiliation among Japan's Asian neighbors, particularly The People's Republic of China, The Republic of Korea, and the Democratic People's Republic of Korea, while at the same time preserving the dignity of those who feel close to the wartime Japan, most of whom have lost loved ones in military service to Japan. The authors explore relative literature from the field of humiliation studies, psychoanalysis, and deconstructionist analyses to consider the symbolic role Yasukuni shrine plays in Japanese political and civic life, Japan's East Asian relations, as well as Japan's image around the world. The history of Shinto(ism) and Yasukini's place in Shinto history is also described. Other topics related to Japan's relations with East Asia like revisionist text books, and disputes over historical claims pertaining to Japan's alleged and/or actual war crimes especially highlighting the Yushuman nationalist war museum at Yasukuni shrine will be considered from the perspective within Japanese society as well as from the Korean and Chinese perspectives. This discussion will include the future of Yasukuni and the need for alternative monuments and traditions to honor those who died in military service to Japan that are not experienced as humiliating to East Asia and that respect the war time sacrifice to Japan of non-Japanese nationals and non-Shintoists.

Panel: Soviet Linguistics

14th April. (16:00-18:20)	Panel	Room 221, Block East-6

Theories of Discourse and Democracy in Early Soviet Russia

Craig Brandist

University of Sheffield, UK

Abstract

Soviet research and educational institutions explored the question of deliberative democracy and consciously promoted public speaking skills among the working population. Among the results were theoretical reflections on the social nature of discursive activity that have no parallel in European scholarship until the 1980s.

Soviet theorists developed an account of public discursive practice that concentrated on the specific modalities of discursive activity as a social phenomenon. As well as cataloguing specific forms of discursive interaction, some theorists sought to relate this to the institutional structures within which public discourse was articulated. Instead of regarding forms of public discourse as inherently progressive or regressive, the socio-political significance of particular forms were held to depend on the speaker's relationship to the addressee(s) and the social context in which interaction took place. Throughout most of the 1920s, educational institutions strove to transform passive subjects into active citizens who could play a full role in public life.

Much of the most valuable work in the area remained either unpublished or largely forgotten after the structural changes that took place at the end of the decade. The transformation of Soviet institutions during the First Five Year Plan (1928-32) rendered such research superfluous or even inimical to new attempts to transform the working population into obedient servants of the manager-bureaucrats who ran enterprises. Only the works of a few scholars such as members of the so-called Bakhtin and Vygotskii Circles are generally known today, though their isolation from the large context has served to present distorted images of their work.

This paper aims to introduce the work of some of the most important, semi-forgotten figures, illuminate the context within which their ideas emerged and discuss their relevance for current debates in the theory of discourse.

Panel: Soviet Linguistics

14th April. (16:00-18:20)	Panel	Room 221, Block East-6

The Early Soviet Precursors of Corpus Linguistics: Forms, Objectives, Socio-Political and Cultural Significance

Katya Chown

University of Sheffield, UK

Abstract

The wars and revolutions that affected Russia at the onset of the 20th centuries, as well as the social and political demands brought about by the subsequent humanitarian crisis showed language to be an effective tool in re-constructing, consolidating and regulating the depleted state and its fractured society. This, in turn, prioritized research fields that required immediate intellectual and financial investments in the areas of language theory and language practice.

One such area was the study of post-revolutionary discourse as a reflection of class mentality. This general concept was applied to research programmes pursuing various goals, among which the following were most commonly projected:

1) optimising the effect of ideological propaganda by adapting the discursive manner of the addresser to the one of the addressee;
2) creating a well-balanced and relatively objective profile of the national language depicting its unity and diversity;
3) selecting "building blocks" to shape or construct a language according to ideological or functional criteria.

Leaning heavily on extensive collections of "discursive samples", the research work in this area produced a remarkable database on the post-revolutionary language material. Whether this material has been used solely for research purposes or whether eventually presented to the public depended on the immediate goals of a given project. However at present it provides a valuable insight into the Soviet language "laboratory" and helps to reveal the factors and forces that were shaping the formation of what could be defined as the post-October Russian national corpus.

Panel: Soviet Linguistics

14th April. (16:00-18:20)	Panel	Room 221, Block East-6

Struggles over the meaning of disability: A dialogical perspective

Nicholas Cimini

University of Sheffield, UK

Abstract

The paper explores competing interpretations of disability from the vantage point of an approach towards language emanating from the work of the Bakhtin Circle. We will show that, suitably revised and supplemented, elements of Bakhtinian theory provide powerful tools for understanding the changes in the notion of disability. We will also show that, whilst activists in the disabled people's movement have managed to affect modest changes to the way that disability is conceived, over the past 25 years, through the appropriation and reaccentuation of hegemonic discourses, much remains to be achieved in terms of combating discrimination against and overcoming prejudicial assumptions about disabled people.

Since the 1960s there have been numerous attempts to provide and develop a conceptual schema for classifying the relationships between illness, impairment
and disability. This led to the adoption of the International Classification of
Functioning and Disability by the World Health Organisation, which was initially published in 1980 with a heavy emphasis on the individual's biomedical condition and then reissued in 2001 (after consultations with activists in the disabled people's movement) to account for the social and environmental contexts of disability.

The study of these changing discourses illuminates some of the strengths and weaknesses of the approach to language developed by the Bakhtin Circle. It allows us to think about the limitations of a neo-Kantian (jurisprudential) view of ethics and language-use, whilst simultaneously affording us a sophisticated perspective on the potency of the Circle's contribution to critical theory.

Panel: Discourses in Latin America

14th April. (16:00-18:20)	Panel	Room 218, Block East-6

Multicultural Discourses in Latin America

Antonia Candela

Centro de Investigación y de Estudios Avanzados (Center of Research and Advanced Studies), Mexico

Abstract

This panel is organized around eight presentations of different qualitative studies held in México, Argentina and Brazil. Some presentations deal with historical-cultural, ethnographic and discourse analysis of classroom interaction as those of Ana Luiza Smolka analyzing the production of signs and senses from Vygotsky´s and Bakhtin´s elaborations to study the production of the "real", the "normal" and the status of truth in Brazilean students discourse and Elsie Rockwell´s analyzing the conceptual dilemma in order to understand the resistance of students in Mexican classrooms. Another studies work around the cultural practices of schools as Ana Inés Heras and Socorro Foio´s who develop the concepts of inclusion and exclusion as semantic fields to interpret social action and discourses through disciplines in Argentina, and the ethnographic paper of Eva Taboada analyzing the school cultural practices of civic ceremonies and a parallel curriculum of history in Mexican primary schools. There are other three proposals talk about the conditions of indigenous cultures in multicultural countries as México and Brazil. Dora Pellicer presents a discourse analysis of the plural identities developed by indigenous that migrate from their communities to the modern city. Ana Gomes and Antonia Candela make reference to two different recent intercultural educational projects, one in Brazil and one in México, trying to diminishing social discrimination and racism of these ethnic groups. The first one, focus on Blacks and Indians entrance in national educational system, and the second one analyzing the epistemological and theoretical problems in constructing an intercultural science curriculum and the discourse interaction around it with indigenous teachers of high schools. The last work analyzes, from Galison´s perspective, the changes in concepts, tools and methods that Chinese scientists introduce to Western mathematics in the seventeenth century. As it is shown, this variety of researches held in Latin America have some cultural features, work with some theories, discourses and research traditions present in our region, that reflect in some senses our realities and preoccupations in an intercultural dialogue between them and within other research traditions.

Panel: Discourses in Latin America

14th April. (16:00-18:20)	Panel	Room 218, Block East-6

Intercultural Proposal for Science Education for Mexican High Schools and Indigenous Teacher's Discourses

Antonia Candela

Centro de Investigación y de Estudios Avanzados (Center of Research and Advanced Studies), Mexico

Abstract

México is a multicultural country with huge socioeconomic, cultural and educational inequalities where the indigenous communities are part of the most marginalized groups, that have manage to maintain alive their more than sixty original languages, traditions and cultures within a continuous interaction with modernity and oppression. Recent indigenous movements, as the Zapatista Army for National Liberation (EZLN) from Chiapas, asking for local autonomy to preserve their cultures, frame some initial efforts to develop national programs for intercultural bilingual education for all the educational system trying to avoid actual racism, discrimination and prejudice to the minority cultures. Within this context I present the basis to construct an intercultural proposal for science education in Mexican high schools. Social Studies of Science and Science-Technology-Society approaches to science education are taken into account as new perspectives that problematize the objective character and the status of truth of science. Some of the epistemological differences, as the theoretical and practical complexities in order to make available to all the Mexican students the indigenous holistic Cosmovision, the forms of construct knowledge and discourses as well as those of the occidental science, trying to escape from the ethnocentrisms (Helbert, 2001) and asymmetries propitiated by the dominant system were analyzed. Previous studies of indigenous conceptions and practices and of intercultural educative experiences locally developed in México (López Austin,1996, Lenkersdorf, 2005; Hamel, 2004), in Latin America (Gasché, 1995; Godenzzi, 1998) and at other underdeveloped countries (Semali & Kincheloe, 1999) will be taken as reference. Examples of the intercultural construction of some academic topics of physics will be presented and the discursive interaction about them with the indigenous teachers from different ethnic communities was analyzed.

Panel: Discourses in Latin America

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The real, the normal and the status of truth in students discourse: the contours of contemporary practices

Ana Luiza Bustamante Smolka

Universidade Estadual de Campinas, UNICAMP, Brazil

Abstract

The purpose of this presentation is threefold. 1. We bring to discussion a way of conceiving human development within the historical-cultural conditions, as we argue that a key to the understanding of the constitution of subjects in/through social relations can be found in the way of conceiving the production of signs and senses in the material conditions of existence. From our point of view, Vygotsky's and Bakhtin's elaborations at the intersection of different issues and areas of investigation, produce a conceptual displacement and makes viable new modes of comprehension of signification as human activity, of discourse as social practice. Considering the emergence of specifically human psychological mechanisms related to the possibility of sign production, rooted in, but not restricted to the organic sphere, we can understand how sensations and sensibility become significant, how movements turn into signified gestures, how the expressive body becomes meaningful. In this frame of reference, the sign, historically produced and stabilized through interpersonal relationships, affects the subjects in (the history of) such relations; and the word (discourse, verbal form of language), as sign par excellence, the purest and most sensible way of social relation, acquires centrality and special conceptual relevance.

2. Thus, assuming that the verbal form of language is a historical product(ion) of human activity, which has become a most powerful instrument in the organization of social practices, we give privilege to school and discourse practices, focusing on a specific 6th grade classroom situation as locus of inquiry. In our analytical efforts, we highlight three aspects to discuss in this presentation: the multiple dimensions of living and experience that intersect and become condensed, becoming visible in the students' uttering; school and institutional practices related to media production and its impact on development; the production of the "real", the "normal", the "truth" in discourse practices.

3. Through our analysis we bring to dialogue and we try to elaborate on concepts from distinct fields of knowledge (e.g. experience, habitus, social situation of development, social situation of enunciation), pointing to the need of further theoretical and methodological elaboration in an interdisciplinary work to be able to develop conceptual tools that might contribute to the understanding of historical and cultural practices, accounting for the continuous transformation of the concrete, material conditions of existence, which affect and constitute human experience and knowledge.

Panel: Discourses in Latin America

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Resistance in Classrooms: Between failure and indignation

Elsie Rockwell

Centro de Investigación y de Estudios Avanzados (Center of Research and Advanced Studies), Mexico

Abstract

In this paper, I approach a conceptual dilemma involved in understanding student resistance in classrooms. I summarize some of the classic positions on resistance (Willis, Giroux), and recall the distinction between behaviors that contribute to "school failure" and those that express "moral indignation". I discuss classroom studies that attempt to explain moments of discontinuity in the flow of verbal interaction as evidence of student resistance. I then turn to the implications of the theories of Basil Bernstein and Jürgen Habermas to explain these processes. I suggest that not all expressions of resistance in the classroom should be seen as signs of incompetence, cultural difference, or self-condemning behavior. Drawing on Habermas' theory of communication, it is possible to understand many student responses as a legitimate, albeit indirect, invocation of the validity claims of truth, correctness and sincerity.

Panel: Discourses in Latin America

14th April. (16:00-18:20)	Panel	Room 218, Block East-6

Inclusion and Exclusion as Semantic Fields: Agents' Perspectives through Inter Disciplinary Analysis

Ana Inés Heras

Universidad Católica de Santiago del Estero, Argentina

Abstract

The purpose of this presentation is to share the ongoing development of an inter-disciplinary framework being constructed by a network of researchers (www.trabajoydiversidad.com.ar) for the analysis of ethnographic and discourse-based data, generated in the context of a two-year study in Argentina.

We will show the specific ways in which the logic of practice in several different social agents (Bourdieu, 1990) create specific semantic fields through action and discourse (Bahktin, 1986; Giddens, 1979; Hymes, 1974; Gumperz,1982a y 1982b), and how, in turn, the generation of these semantic fields orients agents' positioning towards their interpretation and action upon the dyad inclusion/exclusion.

We present findings from two regions (North East and Central Argentina) where the larger project is being carried out, showing over-arching themes across sites, such as who is included and in what aspects of social, political and economic life, and how is political and social agency understood according to the discourse of being included/excluded. Additionally, contextually specific themes are also identified and analyzed, pertaining to each of the regions where data are being generated and analyzed, such as who is who, according to their own description, in the local geopolitical contexts analyzed, and what kinds of action-repertoires can they undertake.

In analyzing these themes we have developed categories for interpreting data that build on disciplines that have not commonly been interrogated together, such as Geography, Sociology, Anthropology, Semiotics, and Urban Planning for investigating issues of inclusion/exclusion.

We start from the assumption that agents orient their interactions and build strategic orientations towards what counts as inclusion/exclusion within the current model, and we move towards analyzing how these orientations present internal tensions, as well as tensions across other agents' logics and ways of interacting (Luhman, 1997; 1998). We conclude by showing the potential for combining disciplinary frameworks to the interpretation of social action by way of constructing an inter-disciplinary framework that bridges key concepts across the mentioned fields of study.

We show a fertile approach towards understanding very complex phenomena, at the center of thematic discussions current in Argentina, running across the subjects of Development Models, Inclusion/Exclusion Dynamics, and State Policy.

Panel: Discourses in Latin America

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Practices of school culture: The civic ceremonies in the Mexican elementary school.

Eva Taboada

Centro de Investigación y de Estudios Avanzados (Center of Research and Advanced Studies), Mexico

Abstract

This paper analyzes the civic ceremonies and the bulletin boards as main practices of school culture, keeping in mind the findings of Roger Chartier and Dominique Julia pertaining the importance of researching the cultural practices. The main thesis of this paper is that practices such as the civic ceremonies form a History curriculum that runs parallel to that taught in the classroom.

From an ethnographic perspective, this paper describes and analyzes the components of the aforementioned curriculum based on interviews and direct observations of bulletin boards and ceremonies held every Monday in the elementary school – a standard tradition--, especially those that commemorate historic episodes. Identifying the nature of these ceremonies as historical ritual, as well as the relevance of the role played by the construction of adequate context to identify and reassert identities and sense of belonging. To achieve this goal, the ceremony encourages interaction with the national flag, a dominant symbol, which play the main role. To these purposes, the dramatization of nation takes place, supported by a series collective posture and gestures shared by all the participants.

Based on the concept of invented traditions (Hobsbawn, E and T. Ranger,1988) this paper also identifies the links between such practices in the school culture and the process of construction and consolidation of Mexican state, since the civic ceremonies dedicated to historical events are key resources used by nations in their effort to strengthen cohesion and consolidate their legitimacy.

Panel: Discourses in Latin America

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Reflections on Different "others" in Brazilian Educational Law: the Indigenous schools and the LDB/1996; history and African culture and the Law n. 10.693/2003

Ana Maria R. Gomes

Universidade Federal de Minas Gerais (UFMG), Brazil

Abstract

The Brazilian Constitution of 1988 can be considered as a very meaningful starting point for educational purposes concerning the Brazilian society multicultural characteristics. For the first time, we have the possibility to teach in other language than Portuguese in our elementary schools. Because of our history of linguistic political choices, Brazil is now one of the most monolingual areas in the world. From 1988, Indigenous and Black people cultures, traditions and ways of learning have been declared as an important cultural patrimony that must be preserved. This principle, declared in the Constitution, was followed by different supporting orientations in specific educational laws. For Indians (índios), the native Brazilian, we have one special part of a chapter of the LDB/1996 (the major Brazilian law regarding educational system) that came into the law as a result of the Indians education and teachers social movements. They gained the right to have an "intercultural, bilingual, specific and differentiated school". During these ten years, schools have been increasing in many ethnical indigenous groups, even for those that were traditionally resistant to formal education. In this sense, we could say that schools have arrived to the Indians. However, for Black people, the LDB/1996 didn't take into account their demands. It was necessary to propose a complementary law in 2003, obligating the teaching of African History and Culture in all Brazilian schools, besides the continuous struggles to reach effective policies for Black people regarding their place in college education. In this sense, we can say that African culture and Black people has been finally arrived in the school system. Some aspects of these two different movements of Blacks and Indians regarding their entrance in the national system will be analyzed.

Panel: Discourses in Latin America

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Knowledge Exchange by Pidgin Idiom—With the Example of Mei Wending (1633-1721)'s defense of Western Astronomic Methods.

Xiang Huang

Centro de Investigación y de Estudios Avanzados (Center of Research and Advanced Studies), Mexico

Abstract

The historian and philosopher of science, Peter Galison, sustains that scientists from different research traditions can communicate rationally in a way similar to the trading exchanges between two countries, in which a local coordination can be reached even if there is a global disagreement about the corresponding word usage in two natural languages. The local coordination is constructed by the local communication whose consensus criteria are articulated by a pidgin type idiom, which is a symbolic system incomplete but sufficient to permit the exchange between two traditions. In this paper, I argue that Galison's trading zone communication theory is an efficient model to explain the rational aspects of the conceptual change and exchange in concrete scientific practices. More concretely, I use a historical case, to wit, Mei Wending's defense of Western astronomic methods, to illustrate how Galison's theory can help us to understand a scientific revolution happened in seventeenth-century China, when some Chinese scientists, responding to the newly introduced Western mathematics and mathematical astronomy, "changed the sense of which concepts, tools, and methods are centrally important, so that geometry and trigonometry largely replaced traditional numerical or algebraic procedures."

Analysis of proceeding in Chinese texts

XU Jiujiu

Chinese Academy of Social Sciences

Abstract

It is common to find that for some sentences, it is complete by meaning, while other sentences stop suddenly and are incomplete by meaning. This paper focuses on this kind of linguistic phenomena. It is claimed that these phenomena result from the proceeding of the text. The author proposes the concept of proceeding-succeeding structure, which is consisted of the proceeding and succeeding spans. The author discusses the proceeding features of the proceeding spans, demonstrating different forms of proceeding, describing the strength and weakness of the proceeding, and then the constraints to proceeding.

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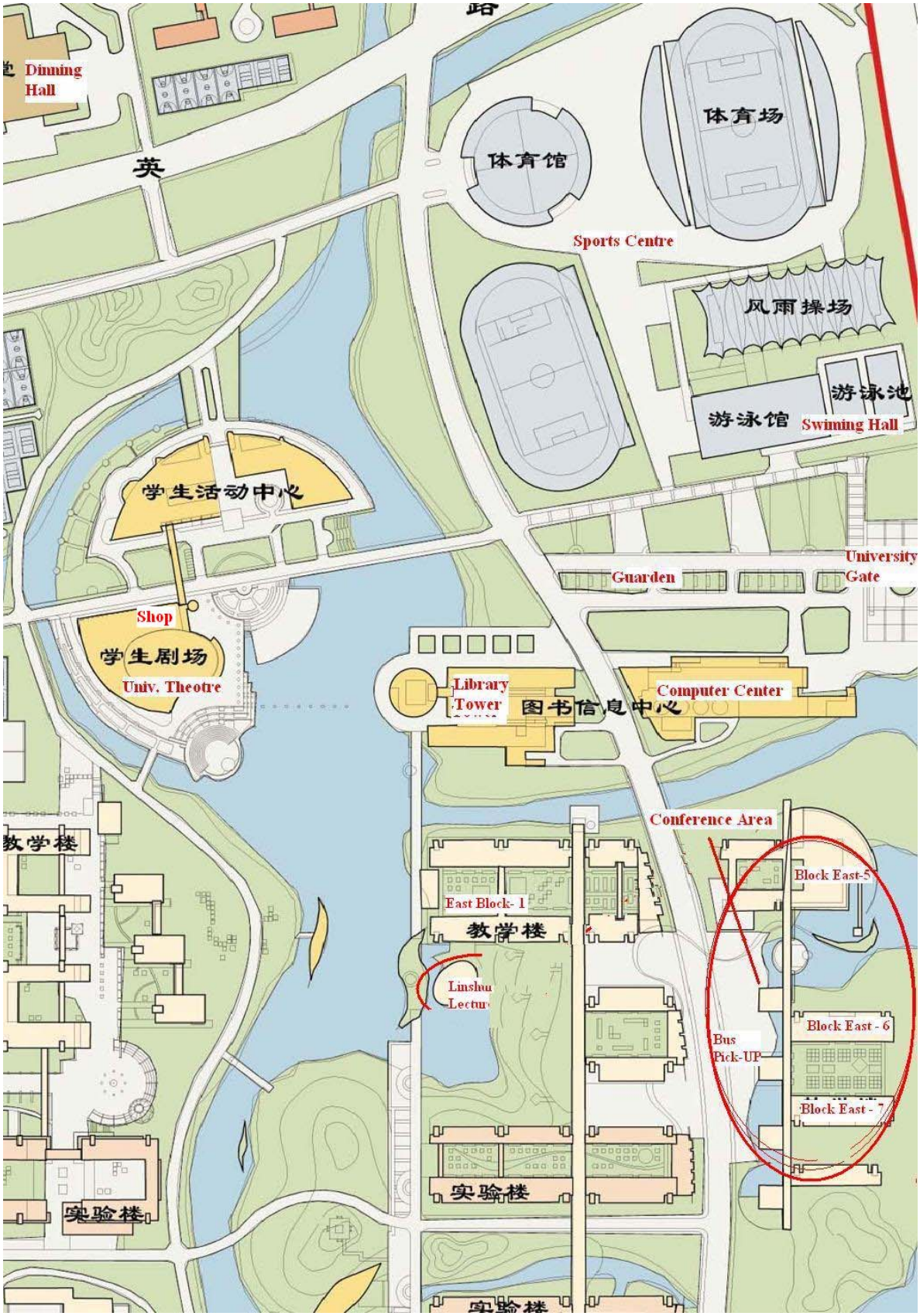
Campus Map



Map of Hangzhou

Grand Canal
Tianmushan RD
Huancheng Xi RD
Huancheng Bei RD
Tiyuchang RD
Holiday Inn
Huancheng Dong RD
Shuguang RD
Baochu RD
Wanghu Hotel
Zhonghe RD
Jianguo RD
Lingfeng Hotel
Shangri-la Hotel
Huanhu Bei RD
Bai Causeway
Qingchun RD
Overseas Chinese Hotel
Mausoleum of Yue fei
Continental Hotel
Jade Spring
Solitary Island
Jiefang RD
Qingtai RD
Lingyin RD
West Lake
Su Causeway
Lingyin Temple
Xiaoying Island
Railway Station
Nanshan RD
Zhongshan RD
Jiancheng RD
Wangsongling RD
Longjing RD
Huagang Fish Pool
Longjing Tea Plantation
Hupao RD
Zoo
Tiger Running Spring
Fuxing RD
Liuhe Pagoda
Qiantang