12th New Zealand Language and Society Conference

22-23 November 2010

www.aut.ac.nz/languageandsociety
languageandsociety@aut.ac.nz

Institute of Culture, Discourse & Communication

AUT University

New Zealand

WELCOME

Welcome to Auckland and to the 12th New Zealand Language and Society Conference, hosted by the Institute of Culture, Discourse & Communication, and held at AUT University in Auckland, New Zealand.

We are very pleased to welcome participants from a wide range of countries, including USA, Hong Kong, South Africa, Philippines, Malaysia, Saudi Arabia and of course, Australia and New Zealand.

We warmly acknowledge the sponsorship received from the Faculty of Applied Humanities and from the School of Languages & Social Sciences.

We would like to thank the plenary speakers, Felicity Cox and Janet Holmes for their contribution.

CONFERENCE COMMITTEE

Allan Bell
Director
Institute of Culture, Discourse
& Communication, AUT

Darryl Hocking
Senior Lecturer
School of Languages & Social Sciences, AUT

Kristie Elphick
Conference Administrator
ICDC, AUT

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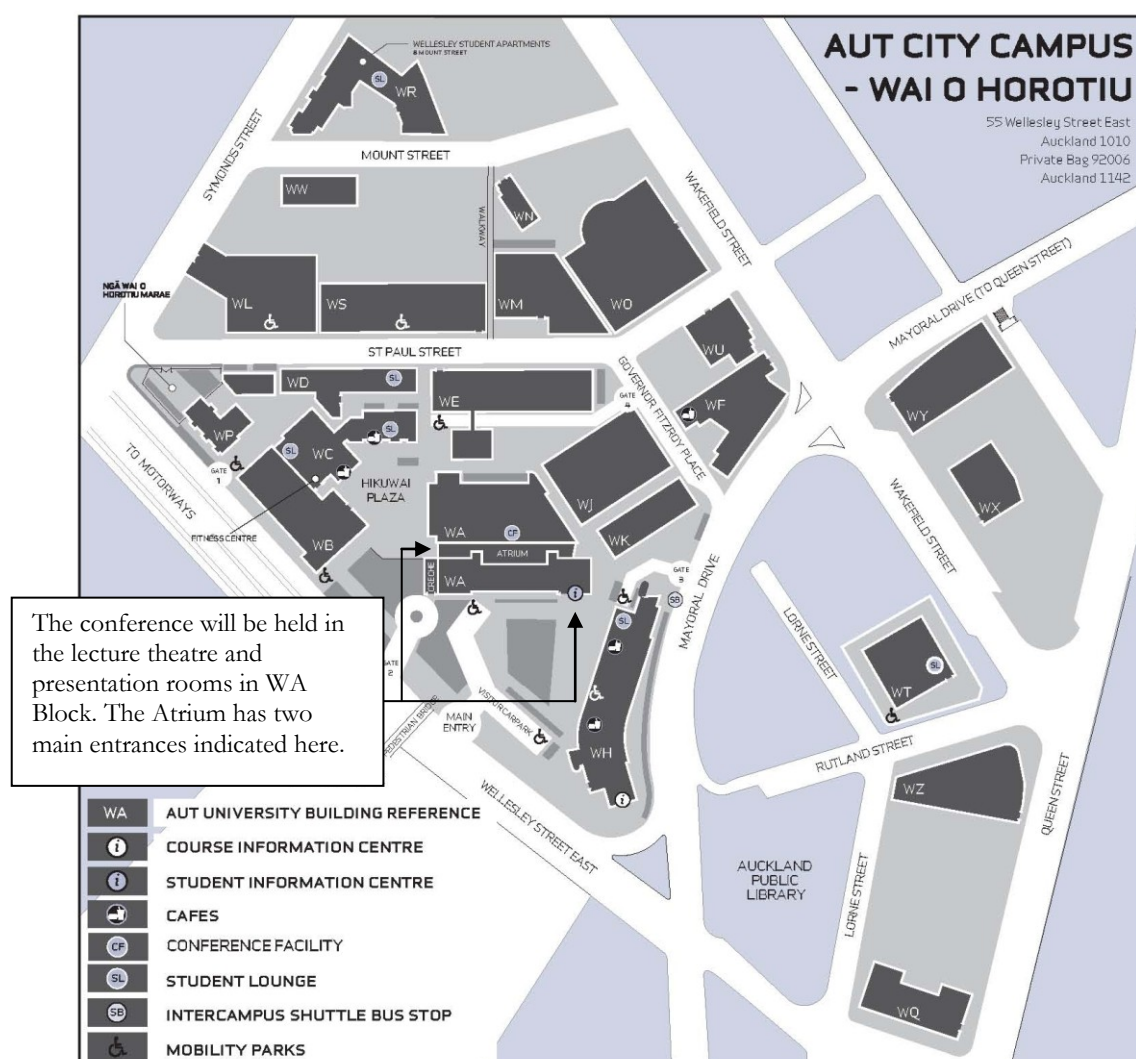Research Assistant
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University of Auckland

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School of Languages & Social Sciences, AUT

VENUE INFORMATION

AUT University Wellesley Campus Conference Centre Rooms WA224a and WA224b; WA220 Auckland New Zealand	Registration desk	Atrium, WA Block
	Plenary talks	WA 220
	Theme sessions	WA224a, WA224b, WA220
	Linguistic Society of NZ AGM	WA 224a
	Lunch & refreshments	Atrium foyer
	Toilets	Located off the Atrium

The conference will be held in the lecture theatre and presentation rooms in WA Block. The Atrium has two main entrances indicated here.

NOTES FOR PRESENTERS

- Please bring any handouts with you.

- If you intend to use PowerPoint or PDF files as part of your presentation, please bring these files on a memory stick (pen drive) for loading on to conference computers before your session.

- We ask that you ensure compatibility of your files with <u>PC format</u> in order to avoid disappointment.

- Please make yourself known to the conference organisers well in advance of your presentation and load your file on to the correct computer at least one session prior to your own.

- Please make contact with the chair of your session before its commencement so that they know who you are.

- Please arrive on time to ensure prompt start times.

- Conference presentations (excluding plenary presentations and workshops) are 20 minutes long, followed by a five-minute question/discussion period. Presentations will finish promptly allowing five minutes for a smooth transition between parallel sessions.

NZDC CONFERENCE DINNER

The conference dinner is to be held on Monday, 22nd November, at:

Venue: MECCA CAFE www.meccacafe.com/viaduct.htm
                85-87 Customs Street West
                Viaduct Basin
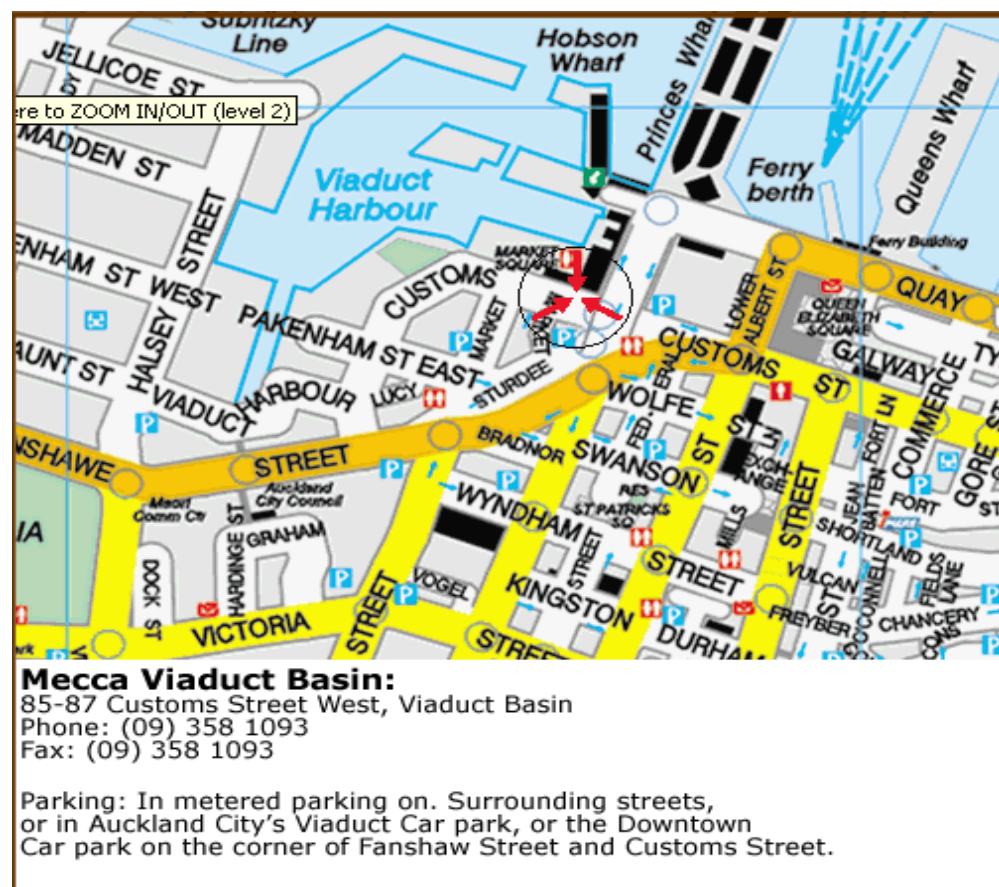   Auckland City

Time: 7pm (arrive from 6.15pm)

Cost: $65 per head

If you have pre-booked for the dinner your name will be on a list at the registration desk. There are still seats available for the dinner so please ask at the registration desk if you wish to attend.

Getting there:
It is an easy 15-20 minute walk from the AUT conference centre to the Viaduct Basin. For Auckland city bus timetables please visit www.maxx.co.nz or for an Auckland Co-op taxi, phone 09 300 0000.

Mecca Viaduct Basin:
85-87 Customs Street West, Viaduct Basin
Phone: (09) 358 1093
Fax: (09) 358 1093

Parking: In metered parking on. Surrounding streets, or in Auckland City's Viaduct Car park, or the Downtown Car park on the corner of Fanshaw Street and Customs Street.

DESTINATION AUCKLAND

AUCKLAND "CITY OF SAILS": THE FACTS

Area: 16,140 sq km / 6,232 sq miles
Population: 1, 200, 000
Time Zone: GMT/UTC +12
Electricity: 230V 50HzHz

AUCKLAND WEATHER

Auckland New Zealand Average Temperature													
	Annual	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
°C	15	20	20	18	16	13	12	11	11	12	14	16	17
Auckland New Zealand Average Rainfall													
	Annual	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
cm	115	7	8	7	9	11	12	13	11	9	9	8	7

Fun things to do in Auckland that will not break the budget.

Jump on a bus and check out the Eastern beaches in Mission Bay, Kohimarama and St. Heliers. You can laze around on the sand, or take your favourite article and read it while sipping Margaritas on the balcony of a waterfront café.

Take a 30 min walk to check out the newly restored and expanded Auckland Museum in Albert Park (www.aucklandmuseum.com). You could see a Maori Performance show (which runs three times daily, for 30 min), or the permanent exhibit on the ground floor. On the way there, be sure to feed the ducks in the pond, near the Winter Gardens.

Climb up to the Observation Deck in the Auckland Sky Tower one evening (it is open until 11:30pm Fridays and Saturdays!), for 360° views of the Auckland Harbour. At a staggering 328 metres high, the Sky Tower is the tallest tower in the Southern Hemisphere, offering more than 80km views in each direction. (*Hint*: watch out for the glass floors).

Make time an Auckland wine tasting tour
www.winetrailtours.co.nz/

Jump on a HOP-ON HOP-OFF explorer bus, for just $35 a day. The bus runs all day and you can hop-on and hop-off at any one of the 14 attractions where it stops, whenever you like, starting with the 9:00 AM service (operating every 30 min). You can see the Auckland Cup Viaduct Harbour, Bastion Point in Mission Bay, Kelly Tarltons, Parnell Rose Gardens, Holy Trinity Cathedral, Eden Gardens, Mt Eden, Eden Park Stadium, St Lukes Shopping Centre, Auckland Zoo, Museum of Transport and Technology, Parnell Village, Civic Theatre, Sky Tower, Victoria Park Market and then do it all over again.

www.explorerbus.co.nz

WHERE TO EAT

For a full list of restaurants and reviews in Auckland visit: **www.menumania.co.nz**

Tony's Original Steak & Seafood Restaurant
27 Wellesley St,
Auckland Central, Auckland City
09-373 4196
Cuisine: Steakhouse, Seafood, New Zealand

Thai Me Up
244 Ponsonby Rd,
Auckland Central, Auckland City
09-376 9909
Cuisine: Thai, Asian

Tanuki's Cave
319B Queen St,
Auckland Central, Auckland City
09-379 5151
Cuisine: Japanese, Asian, Salads

Black Crow Cafe
18 Kitchener St,
Auckland Central, Auckland City
09-373 4912
Cuisine: Cafe, Breakfast, Vegetarian

Renkon Japanese Restaurant
10 Durham Street East,
Auckland Central, Auckland City
09-377 5131
Cuisine: Japanese, Asian, Noodle, International

Bing's Authentic Malaysian Restaurant & Cafe
157 Hobson St,
Auckland Central, Auckland City
09-925 0799
Cuisine: Malaysian

Euro Restaurant & Bar
Quay Street,
Auckland Central, Auckland City
09-309 9866
Cuisine: New Zealand, A La Carte

Banh Mi Bale & South Vietnam Restaurant
6-8 Lorne St,
Auckland Central, Auckland City
09-377 3288
Cuisine: Vietnamese, Asian, International

Kiraku Japanese Restaurant
Elliott Street,
Auckland Central, Auckland City
09-302 0156 Cuisine: Japanese, Asian, Noodle

Vivace Restaurant
50 High St,
Auckland Central, Auckland City
09-302 2303
Cuisine: Mediterranean, New Zealand, Italian, European

VIP Restaurant
22 Jellicoe St,
Auckland Central, Auckland City
09-336 1004
Cuisine: Seafood, Barbeque, Korean, Buffet

That's Amore
42 High Street,
Auckland Central, Auckland City
09-302 0645
Cuisine: Pizza, Italian

Little Mexico
31 Wellesley St West,
Auckland Central, Auckland City
09 366 7001
Cuisine: Mexican

The French Cafe Restaurant
210 Symonds St,
Auckland Central, Auckland City
09-377 1911
Cuisine: Cafe, European, French

Degree Gastrobar
204 Quay Street,
Auckland Central, Auckland City
09-377 1200
Cuisine: Stonegrill, Pizza, Burgers, New Zealand

Grand Harbour Chinese Restaurant
28 Customs Street East,
Auckland Central, Auckland City
09-357 6889
Cuisine: Chinese, Dim Sum, Seafood, Asian

Mecca Cafe
85-87 Customs Street West,
Auckland Central, Auckland City
09-358 1093
Cuisine: Breakfast, Brunch, Cafe, Mediterranean

Elliot Stables
Epicurean Village
09 308 4715 | 39-41 Elliott St Central Auckland

Felicity Cox
Macquarie University, Sydney
AUSTRALIA

Biography

Dr Felicity Cox is regarded as one of the leading experts in the analysis of the Australian English accent. Her work on variation and change provides insights into phonetic aspects of Australian English and the nature of linguistic evolution.

Felicity is currently involved in a major project to trace the development of the Australian accent from inception to the present day and her research also extends to the analysis of new varieties of Australian English that have developed in recent times such as the Lebanese Australian variety.

Felicity is an author of the revised transcription system for Australian English which will form the focus of a new book to be published by Cambridge University Press in 2011.She has 25 years experience in teaching and research in phonetics and phonology both at Sydney University and at Macquarie University and has recently developed the Australian Voices website which provide a wide range of information about Australian accent and encourages community involvement in Australian speech science research.

Abstract
Australian Voices

Australian English is one of the core global varieties of English, positioned alongside other inner circle (native language) Englishes such as British English, New Zealand English, Canadian English and American English. It is accepted as a unique and standard form displaying its own internal norms incorporating distinctive linguistic characteristics of phonology, syntax, vocabulary and idiom. Australian English is a powerful symbol of national identity. It differs from other world Englishes in many ways, but it is pronunciation that immediately signals "Australian" to a listener. The Australian English accent, like all spoken language, responds to external sociocultural influences which lead to internal self organisational fluctuation. These internal and external forces contribute to a system that is constantly changing. The evolution of the Australian English accent has been the subject of much research over the past 10 years as we attempt to establish the phonetic processes by which sound change occurs. One of the major changes that we have observed in the Australian vowel system is the lowering of the short front series of vowels that can be found in the words HID HEAD HAD. Our acoustic phonetic research shows that these vowels have shifted in the opposite direction to the same vowels in New Zealand English. We have also observed an apparent paradoxical raising of the HAD vowel in nasal contexts in words like BAN and MAN such that these words sound more like BEN and MEN. In this talk I will discuss these and other major changes that we have observed in the Australian English accent focusing on how this can assist in our quest to describe a new model for Australian English in the 21st century.

Janet Holmes
Victoria University of Wellington
NEW ZEALAND

Biography

Janet Holmes holds a personal Chair in Linguistics at Victoria University of Wellington. She teaches sociolinguistics courses, specialising in language in the workplace, New Zealand English, and language and gender issues. She is Director of the Wellington Language in the in the Workplace project and a Fellow of the Royal Society of New Zealand.

Her books include:
- *An Introduction to Sociolinguistics*
- *The Blackwell Handbook of Language and Gender,* co-edited with Miriam Meyerhoff)
- *Power and Politeness in the Workplace* (with Maria Stubbe)
- *Gendered Speech in Social Context*, an edited collection of papers

She has also published many articles in international journals on topics ranging from sexist language and gendered discourse, through socio-pragmatic aspects of interaction, including workplace discourse, to variationist features of New Zealand English.

Abstract
Social identity construction in New Zealand workplaces

This talk explores the relationship between high level societal norms, often represented in widely accepted socio-cultural stereotypes, and the construction of social identities in particular workplace contexts.

We construct our social reality within the constraints of particular social and historical conditions, and our social identities within the constraints of culturally available, sense-making frameworks or "discourses" (Ehrlich 2008). Our talk is constrained by the parameters of broad societal norms and "inherited structures" of belief, power, and opportunity (Cameron, 2009: 15). The theoretical model developed by the Wellington Language in the Workplace team identifies these social constraints on interactional behaviour at different levels of generality, from the broadest and most encompassing societal or institutional level through the more specific level of the community of practice (CofP) or workplace team, to the sociolinguistic norms of face-to-face interaction. Linguistic variables and discourse devices are used to negotiate such norms in dynamic social interaction, conveying a range of stances indexing social meanings relevant in the construction of social identities.

Focussing on "the gender order" (Connell 1987) and the norms of ethnicised CofPs, and analysing the discourse strategies of humour and narrative, I will use this model to illustrate how leaders in New Zealand organisations construct their complex professional identities through skilful negotiation of the conflicting demands of such normative constraints in everyday workplace interaction. A number of distinctively New Zealand linguistic features, including the tag eh, and the prevalence of swear words in the workplace context, will be discussed.

ABSTRACTS

FOR

PAPERS

Yoshiyuki Asahi
National Institute for Japanese Language and Linguistics, Tokyo
JAPAN

Rises and falls of the three Japanese regional koines

This paper examines the koine-formation patterns of the three regional koines in the area of the Sea of Okhotsk, i.e. Sakhalin, Hokkaido, and the Kuril Islands. Hokkaido, a northern island of Japan, has received a number of immigrants since the nineteenth century. On the other hand, a Sakhalin Island and the Kuril Islands have had Japanese immigrants in 1905-1945, and 1875-1945 respectively. The Kuril Islands lost almost all Japanese residents at the end of the 1940s whereas a Sakhalin Island kept some Japanese speakers until today. Sociolinguistic background of the three islands is more or less the same. Therefore, a purpose of this paper is to discuss the outcomes of the dialect contact on the three scenarios.

This paper will start with a description of three islands, especially on the dialect contact situations, and dialectal backgrounds. Then, this paper will illustrate the survey design.

This paper will focus on three speakers, from each island, whose dialectal background is same. One linguistic variable, an accentuation pattern of the two mora nouns, will be explained. Analyses will be conducted to examine the linguistic changes observed in each speaker.

This paper will claim that the directions of the linguistic changes in three speakers are different from one another. At the same time, the result shows that an accentuation pattern of the speaker from Hokkaido is more likely to be influenced from Tokyo Japanese, and that accentuation patterns of the speakers from Sakhalin and the Kuril Islands tend to have more individual differences.

Allan Bell
AUT University
NEW ZEALAND

Falling in love again – and again:
Marlene Dietrich and non-native English as performed voice persona

The hegemony of English as the leading language of mediated performance for nearly a century has produced a class of international performers who are not native speakers but whose performances are mainly enacted and recorded in English. For some, their non-native voice constitutes a central ongoing aspect of their performed persona. The most stellar of these was Marlene Dietrich, whose career spanned 50 years from the 1929 film that made her a star, The Blue Angel, especially through the song which became her signature tune, Falling in love again. She performed in an accent of English which clearly reflected her native German origins. This non-native voice became a core aspect of her performing persona as the sultry, icy, north European femme fatale. The study analyzes the linguistic character of a selection of Dietrich's filmed and sung performances, how they developed over time, and how they relate to her production of English offstage. The issue is approached initially through the lens of recent work on the 'sociolinguistics of voice', supplemented with examining Dietrich's performances as referee design, that is, as a non-native speaker targeting the English language. In the course of time, these performances enregistered her voice as the iconic public representation of that type – what Agha has termed a 'characterological figure'. This process is treated as a form of 'enregisterment', through which Dietrich became the voice of this persona, at least in some degree commodified, and available to be referenced. The study examines how these distinctive non-native performances function sociolinguistically and socioculturally.

Jason Brown
University of Auckland
NEW ZEALAND

Reduplicative Productivity in Contexts of Language Obsolescence

There are several different ways of marking plurality in Gitksan (a highly endangered Tsimshianic language). While the variation in what types of morphological forms are used by speakers is itself puzzling, a more focused question concerns the reduplicative subset of these options, which include CV-, CVC-, and CVx- templates. What is problematic is that it is seemingly impossible to predict which template will be selected with which stem. The hypothesis that phonological environment is a statistical determinant of reduplicative allomorph (as is claimed for related Coast Tsimshian; Dunn 1979) was tested by using a nonce-probe task. Results indicate that phonological context is not a determining factor in template selection. Results do indicate, however, that there is a default CV- template that is used a statistically higher percentage of the time, a phenomenon characteristic of languages in contexts of obsolescence (Dorian 1973, 1981). What is unique about these results is that while speakers seem to be employing a default template, (i) this default is not the one reported for the lexicon, and (ii) there is variation in how the template usage differs between the two speakers. This last point is noteworthy, given that the two subjects are siblings. Given this, it seems likely that the pressures of language obsolescence have affected both speakers differently, and this is consistent with their backgrounds: one speaker spent most of her life in the context of the rural native village, the other speaker spent most of her life in the context of an urban/suburban setting.

Mary Boyce
University of Hawai'i at Mānoa
HAWAI'I

Mana aha? Exploring the use of 'mana' in the Legal Māori Corpus

The Legal Māori Corpus (LMC) is one of several major outputs of the Legal Māori Project, and provides the core evidence for the compilation of the Legal Māori Dictionary, due to be completed in 2012. To our knowledge it is the largest publicly available corpus of te reo Māori.

The LMC is comprised of 8 million words of running text compiled from printed legal texts in te reo Māori spanning the 1820s to the current day. The pre-1910 text collection (5.2 million words) from the LMC is now publicly available (http://www.victoria.ac.nz/law/PROJECTS/MaoriCorpus.aspx). Those remaining texts (1.8 million words printed 1910 and onwards) that are able to be cleared of copyright and confidentiality restrictions will be released in 2012.

This paper will briefly outline the context of the Legal Māori Project and describe the compilation and structure of the LMC, and then focus in detail on the use of the word mana in the corpus. It will identify the common collocations and phrases that contain mana, and look at their distribution over time.

Vaclav Brezina
University of Auckland
NEW ZEALAND

Social power, social role and certainty: Socially meaningful asymmetries in spoken academic discourse in NZ context

Spoken academic discourse is an important medium through which university students and teachers negotiate and co-construct knowledge. However, it was not until recently that it received more systematic attention in linguistic literature (cf. Swales 2006). While there have been numerous studies done on various lexical and grammatical features of academic speech (e.g. Biber 2004, 2006; Simpson & Mendis 2003) as well as on genre and disciplinary variation (e.g. Swales & Burke 2003, Poos & Simpson 2002), the social factors that play a role in academic speech remain largely unknown.

The present paper offers a sociolinguistic account of social power relations in academic speech. It is based on ADVICe, a small corpus (100,000 tokens) of spoken one-on-one academic interactions between students and teachers during advisory sessions, which was compiled at the University of Auckland. In particular, the paper looks beyond the turn-taking principle i.e. control over the turns and topics, which has traditionally been associated with social power (Tannen 1993, Thornborrow 2002) and investigates the asymmetries in the use of various linguistic markers and structures.

The data suggest that although there exist numerous individual differences between speakers, we can identify several socially meaningful patterns. The difference in the use of "I" and "you" pronouns as well as the difference in the use of certainty markers (maybe, I think, certainly, obviously, etc.) by speakers in different social positions represents a case in point.

Norberto Casabal
Lyceum of Subic Bay
PHILIPPINES

Crossing the Border: Gay Language and the Embodiment of "Third Sex" Identity in the Philippines

Gay language has achieved a higher degree of acceptance in recent years in the Philippines. Both gays and non-gays can be heard uttering gay expressions. But the main role of gayspeak for gay people in the Philippines is to function as an "armor" to shield themselves from the chasm and the social stigma caused by gender differences. From a linguistic point of view, this paper not only describes the nature of this gay language and how expressions are coined; it also looks at how code mixing (gayspeak + English language) is made possible. This paper also examines how this code-mixing creatively violates the grammatical structure of the use of the English language in the Philippines.

Nicola Daly
University of Waikato
NEW ZEALAND

'Right here, right now': Embracing New Zealand national identity through the Maori loanwords used in New Zealand English children's picture books

The role of children's literature in the development of national identity has been previously explored in children's literature in several countries including Canada, The Czech Republic and Nepal (Bainbridge, 2002; Bainbridge & Wolodko, 2002; Desai, 2006; Williams, 2003), but not previously in the New Zealand context. This study examines the responses of six New Zealand parents to a set of 13 books using a high frequency of Mäori loanwords, the most distinct characteristic of New Zealand English (Deverson, 1991), which they read to their children over a period of a month. After the one month period, parents participated in a semi-structured interview discussing the experience. The parent participants reported effects on their own language use and cultural knowledge, and also made specific and extended reference to the role which the loanwords in these books played in their national identity as New Zealanders. These themes are discussed with reference to relevant literature.

References

Bainbridge, Joyce, M. (2002) The Role of Canadian Children's Literature in National Identity Formation. English Quarterly 34, no. 3-4 (pp66-74)

Bainbridge, Joyce, M. and Wodolko, Brenda (2002) Canadian Picture Books: Shaping and Reflecting National Identity. Bookbird 40, no. 2 (pp21-27)

Desai, Christina, M. (2007) National Identity in a Multicultural Society: Malaysian Children's Literature in English. Children's Literature in Education 37. (pp163-184)

Deverson, Tony (1991) New Zealand Lexis: the Maori Dimension. English Today 26. (pp18-25)

Williams, Sandra, J. (2003) Constructing a National Identity Through the Adventures of a Nepali Frog. Bookbird 41, no.3 (pp36-39)

Paulette Dellios
Independent Researcher
Queensland
AUSTRLALIA

Speaking in Rhymes: Identity and Cretan Ancestry in Turkey

Based on fieldwork conducted intermittently between 2004 and 2008 among Turks of Cretan ancestry in the province of Izmir, this paper explores the configuration of language, identity and memory. In anglophone sources Turks of Cretan ancestry are variously labelled Turkish Cretans, Cretan Turks, Turco-Cretans, Cretan Muslims, Muslim Cretans, or Greek-speaking Muslims. These descriptors reflect a history of semantic shuffling, whilst simultaneously concealing a history of forced migration.

The vast majority of Muslims living on the island of Crete – from the Ottoman period until the large-scale compulsory population exchange between Greece and Turkey (implemented in 1923) – were native speakers of the Cretan Greek dialect. Language was critical to maintaining their sense of 'Cretanness' in the newly established Republic of Turkey, and embedded in the language was the vernacular oral tradition of improvised mantinades: rhyming couplets of fifteen syllables.

This paper argues that although this folk poetry, transmitted orally by Turks of Cretan ancestry, has become fossilised during the course of almost nine decades, it has assumed new ideational functions as signifier of intangible heritage, repository of communal memory, and inventory of cultural-linguistic identity. It is also argued that the mantinades themselves have heuristic value: their contents speak of lexical syncretism, ambiguous identities, and of commingled histories unretained in official memory.

Kieran File
Victoria University of Wellington
NEW ZEALAND

Language patterns in sports post-match media interviews – some initial findings

One of the consequences of sport becoming a global phenomenon is the increase in the numbers and types of media, and the media requirements of the players. One such media requirement is the post match interview, where players are asked a series of questions at the end of the game to elicit (amongst other things) their reactions and feelings about the result. Despite the increasing number of these interviews, and their well established integration into the professional sports package, a detailed linguistic analysis of the language used in these interviews has yet to be carried out. In this presentation, I will share some initial results from an analysis of the language used by players and interviewers in a sample of televised post match rugby interviews. While the focus here is on rugby interviews, the data comes from a larger data set/project that aims to examine the language of televised post match media interviews in four major global sports: golf, tennis, rugby and football. While it is the aim of this presentation to provide an overall feel for the language used by both interviewers and interviewees, special attention will be given to the forms and functions of the questions asked by interviewers. The forms and functions of the language used will also be explored by looking out to situational features that impact on the use of these language forms.

Tom Finlayson
University of Auckland
NEW ZEALAND

Reciprocity in style shift: a Conversation Analysis approach.

Style variation studies generally agree that quantification of style variables alone under-determines accommodation or divergence in interaction; qualitative analysis of "why that now", alongside quantification, yields a deeper understanding of what Bell termed audience and referee design (Bell, 1984, 2001; Bell & Johnson, 1997).

This paper demonstrates Conversation Analysis as a powerful tool in analysing audience or referee design moves which a conventional study of style variables might miss. My CA analysis of reciprocity in talk—how style moves are acknowledged and acted or not acted upon—illuminates accommodation or divergence. Such moves are often made with molecular particles, subtle projections of grammatical completion, or turn moves— including pauses—any of which may pass under the radar of a quantification study. The data are drawn from weekly segments on National Radio's Morning Report in which one of the two New Zealand presenters discusses Australian affairs with a Canberra based Australian correspondent. Frequently jocular, always amiable, the conversations reveal a rich variety of accommodation moves.

Like sociolinguistics, CA is concerned with "why that now". But there is a fundamental difference: to the CA researcher, the question is posed not by the analyst, but by the conversation partners. Audience design, accommodation or convergence moves, (or in CA terms, recipient design moves) are not recognised by the CA analyst unless evidentially recognised or responded to by the recipient. Participants' reactions to style moves, whether they reciprocate, or not, provides compelling evidence in the data. Finally, the paper proposes how previous studies, such as Bell and Johnson (1997), might be revisited using these techniques to bring fresh insights to the data.

References

Bell, A. (1984). Language Style and Audience Design. Language in Society, 13(2), 145 - 204.

Bell, A. (2001). Back in style: reworking audience design. In P. Eckert & J. R. Rickford (Eds.), Style and sociolinguistic variation (pp. 139-169.). Cambridge, UK ; New York, NY: Cambridge University Press.

Bell, A., & Johnson, G. (1997). Towards a sociolinguistics of style. University of Pennsylvania Working Papers in Linguistics, 4(1), 1-21

Cecilia Fortuno-Genuino
Cavite State University
PHILIPPINES

Directives in the same sex small group discussions

Language is performative. The choice of word of the speaker in a conversation may reveal himself – his attitude, thought and feeling towards his interlocutors. In giving directives, the speaker may appear domineering. Labov and Fanshell (1977) refers to it as 'aggravated' directive or imperative. On the other hand, the speaker may perform an act in a more softened or 'mitigated' forms as request (Labov and Fanshell 1977).

This paper explores the possible relationship between the power of language and the gender of the speaker in terms of giving directives. Specifically, it aimed to: (1) determine the syntactical patterns of male and female directives in Filipino; (2) distinguish mitigated from aggravated directives; and (3) examine the similarities between male and female directives. Frameworks were Searle's (1979) speech act theory and Ervin-Tripp's (1977) rough categorization system of giving directive.

Data were gathered from the 20 minute discussion of ten freshmen college students (5 males, 5 females). It was found that directives in Filipino seemed to follow the following syntactical patterns: (1) action verb + 'natin/ tayo' (us/we), (2) the use of 'siguro' (maybe) (3) the use of 'kung' (if) with the first person plural pronoun 'natin' (us), (4) the use of 'puede' (may). Aggravated directives were: (1) imperatives (action verb + 'mo/ninyo'(you), and (2) quasi-questions in the second person

Both male and female give directives in a mitigated manner. The study seemed to debunk the dichotomy between male and female in terms of giving directives.

Sandy Habib
The University of New England
AUSTRALIA

Establishing a Semantic Template for Non-Human Being Terms

The aim of this paper is to devise a semantic template for non-human being terms using the Natural Semantic Metalanguage (NSM) theory (Goddard and Wierzbicka 1994, 2002; Peeters 2006; Goddard 2008). NSM aims mainly at investigating and explicating the meanings of different concepts. Explications of words belonging to the same semantic class can follow a similar pattern, called semantic template. Semantic templates have been devised for a variety of concepts, such as natural kind terms and physical activity verbs (Wierzbicka 1985; Goddard and Wierzbicka 2008). However, no semantic template has yet been proposed for non-human being terms.

To uncover such a template, four non-human being terms (ghost, fairy, elf, and nymph) were investigated using two corpora, COCA and Wordbanks. Based on detailed semantic analysis, an explication for each term was built. Comparing the four explications and examining the logical interconnections between their various components yielded the following template: (1) category, (2) existential status, (3) number, (4) habitat, (5) nature, (6) hierarchy, (7) non-human being vs. people, (8) visual appearance, and (9) relation with people.

The usefulness of this semantic template is twofold. First, it provides direction in explicating non-human being terms because the parts of the semantic template can serve as guidelines to be followed while constructing the explications. This can be of interest to particularly anthropologists, semanticists, theologians, and religious-dialogue participants working on or discussing non-human being terms which are found in a certain culture/religion but do not have (near) equivalents in other cultures/religions. Second, the template eases the comparison between related non-human being terms from different languages.

References

Goddard, Cliff, ed. 2008. Cross-Linguistic Semantics. Amsterdam: John Benjamins.

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Shifts in Multilingualism within Chinese families in Surabaya

This paper focuses on the multilingual shifts that have been taking place among two totok Chinese families in Surabaya. The paper commences by describing the state of multilingualism within each generation and then the intergenerational transition that is occurring within a span of 40 years. The shifts are from a range of migrant codes (Hakka, Foochow, Hokkien and Mandarin) as well as host codes (all Malay and Javanese varieties) among the age cohorts born before 1965 to competence in a range of host codes and western codes (English and German) among the age cohorts born after that date. All subjects were multilingual to varying degrees but the typical language repertoire of individuals varies from generation to generation. These changes in language repertoire are a reflection of acculturation, assimilation and modernization. To a certain degree the changes also reflect the shifts in identities among the young generation within the two families.

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Linguistic and ethical dilemmas in learning/teaching an endangered language

Linguists and language workers in language revitalisation/renewal in postcolonial contexts are presented with linguistic choices that have inevitable sociocultural and ethical implications; from reconstructing unattested grammatical forms, to providing new lexical items, and fulfilling contemporary speech functions that did not occur, or were not documented, in the past. Ideally such choices should be made by language communities well informed about their traditional language, what is and is not documented and remembered, and what principles can guide sound decision-making in these situations. In reality, linguists, elders and language workers are often under pressure to respond quickly to situations, individuals and groups where the nature of the choices involved, and their possible long-term effects on the language and the community, are not always well understood. This paper examines several examples from current language work on endangered languages, and the ethical issues that they raise, with the aim of stimulating ongoing conversations among endangered language workers about such issues, in the light of principles already emerging through similar work in Australia (e.g. Amery 2003, 2008; Troy & Walsh 2008) and elsewhere (Liddicoat & Baldauf 2008; McCarty et al 1997; Walsh 2002).

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A Discourse-based study of three communities of practice - how members managed rapport with others while threatening their face via email

From the perspective of Community of Practice (Lave and Wenger, 1991; Wenger, 1998), this paper discusses and compares the way the members of three groups of professionals managed rapport (Spencer-Oatey and Franklin, 2009) while threatening other members' face in making requests through e-mails. The three communities of practice or groups of professionals were Chinese English Language Teachers, Native Speakers of English, and Information Technology Professionals. They differed from one another in terms of the aim and nature of their joint enterprise, cultural composition and size. The ways the members managed rapport with others were revealed by examining the employment of linguistic strategies of expressiveness-restraint (Spencer-Oatey and Franklin, 2009), the choice of rhetorical strategies (Scollon and Scollon, 2001), the blending of institutional, professional and personal discourses (Sarangi and Roberts, 1999) and the inclusion of various rapport-building moves (Virtanen and Maricic, 2000) in the request e-mails exchanged among the members. It has been found that members of the three communities of practice demonstrated both similarities and differences in the way they managed rapport. Possible explanations for the similarities and difficulties found will be offered.

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"I can go on holiday now…": Engagement and Rapport Building in Call Centre Discourse

Building rapport with customers is an essential part of customer relationship management in call centres operations. Customer Service Representatives (CSRs) primarily interact with customers by telephone and the quality of the exchange between customers and CSRs directly influences organizational efficiency, customer satisfaction and professional reputation. Finding ways to establish good rapport with customers is thus a very important consideration for CSRs.

Numerous call centres were set up in the last decade or so mainly because of the economic advantage in centralizing customer services. This was made possible because of technological advancements and deregulation of the telecommunication industry. Verbal communication is an integral component of these call centre operations. However, there has been very little research on the communication strategies employed by CSRs in this context.

This paper investigates rapport building strategies employed by CSRs in one call centre context. Applying Spencer-Oatey's Rapport Management Framework (2000, 2008), and drawing on recordings of over one hundred authentic calls randomly sampled from a three day fieldwork period, detailed discourse analysis indicates that a rich set of discursive techniques were employed by the CSRs in response to the diverse demands of different calls. The analysis examines the extent to which CSRs accommodate their speaking style to the callers, create a sense of involvement and engage their callers in resolving the problems. The analysis also examines the issue of whether the callers' 'purposes of call' were met, and if and how rapport was established, built and maintained throughout the exchange.

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Blagging the geriatricks: the underground language of the New Zealand male sex worker

The paper discusses changes in the argot of the New Zealand male prostitute in relation to environments in which he has worked. Based on interviews and oral history recordings of fifty men whose employment in the trade, or use of male sex workers has spanned eighty-five years, the paper profiles significant shifts in a language form that has absorbed into itself elements of prison slang, pig Latin, Polari, gay slang, Maori and localised dialect.

The paper is divided into five sections, each concerned with a different form of male sex work. While the bog trade (paid sex in public toilets), street work, wharf work, prisons, agencies and private brothels are not mutually exclusive environments, a consideration of their nature is helpful in contextualising specific words. Moreover, this approach enables us to gain a unique insight into a relatively undocumented aspect of New Zealand's cultural history, and illustrates the rich diversity of lexical data that has historically been unrepresented in dictionaries of New Zealand slang.

In closing, the paper discusses cultural marginalisation and suggests that historically, when compiling and editing national dictionaries of slang, we have often become prescribers of sanctioned cultural narratives. In accepting that not all histories are equally privileged, the paper argues the need to ensure that obscurity does not become cultural absence, and that essentially oral languages describing marginalised cultures are not denied a position in the national landscape.

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Engaging juries – judicial use of pronouns and discourse markers in summings up

The last thing to happen in a jury trial before the jury starts its deliberations is that the judge sums up the case. This is done orally and is a crucial part of a jury trial. This paper considers a small part of the findings of an ongoing research project on the language of such summings up in New Zealand. While a generally standard approach is taken, at least in the summings up that have been part of the project so far, judges vary in some aspects of their language use. One of the important questions for judges is how they engage the jury in listening to one person speak for, generally at least one hour and often several hours, during which they have no opportunity to speak. The paper will present findings on the use of first and second person pronouns as well as some discourse markers. The use of inclusive/exclusive we is seen having a particular role here, and the use of I and you may be chosen as a more personal way of dealing with the respective roles of judge and jury. A number of discourse markers are considered, including and, now, and well, whose functions in structuring spoken language are considered to play a part in straddling the divide between the written drafts of summings up and their presentation as spoken language.

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It's not what you say, but the way that you say it

> *"He didn't say so, but I could tell he was angry";*
> *"She said she was, but she just didn't sound happy"*

It's often not what but how somebody says something that guides judgments and behavior in social interactions. Even without relevant words being spoken we will likely, for example, act in a different way toward somebody who sounds angry than somebody who does not. Voice quality is an important means by which physical, psychological and social characteristics of speakers are conveyed. Even when the words spoken are neutral, or are in a foreign language, individuals are able to identify, for example, a speaker's emotional state.

Effective social interaction further requires perceivers to differentiate genuine from faked signals (e.g., between genuine specification of happiness and a simulation of such). Previous research in our laboratories has demonstrated that perceivers are sensitive to differences in genuine and posed facial expressions of emotion and that this sensitivity guides future interactions. We have extended this research to auditory specification of emotion since voice quality is often subject to intentional control – talkers try to convey or disguise specific attributes in order to create a particular impression with others. We will report findings demonstrating differences in voice pitch and intensity between genuine and posed expression and the sensitiviry of perceivers sensitivity to such differences. Implications for the unfolding of social interaction are considered. Directions for future research, including the interaction between emotion conveyed voice quality and in the words spoken, will be detailed.

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Code-switching between Mother Tongue, Kiswahili and English: A central feature of language-in-education policy implementation in Kenyan schools

This paper presents the findings of an ethnographic study which investigated the implementation of the Kenyan language-in-education policy in the Sabaot language group. The policy supports the use of the mother tongue or the language of wider communication as medium of instruction during the early years of education after which English is adopted as the instructional language (Ministry of Education, 2002). The study took place in 2007 in one Sabaot dominated school on Mt Elgon in a community where language shift to Kiswahili was having a significant effect while at the same time deliberate efforts were taking place to maintain the Sabaot language. Data were collected over a seven month period through lesson observation, interviews and document analysis. The study which focussed on language policy implementation in pre- and lower primary classes found that code-switching between the three school languages (Mother Tongue, Kiswahili and English) was a central feature of the teachers' approach. Code-switching fulfilled a number of functions including easing the transition from home to school, maintaining unity between learners of different ethnicities, facilitating comprehension among learners of varying language proficiencies, and preparing learners for education in an English-only environment. This paper provides examples of teachers' code-switching practices in language and content subject lessons. Implications for policy implementation in similar multilingual contexts are drawn.

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Evidence for the development of a centralised vowel in Maori and its effect on rhythm

A perceived change in the Maori language has led its speakers to comment on changes in its rhythm or mita. Previous work by the MAONZE project demonstrates changes to the quality and quantity of Maori vowels over time (Harlow et al. 2009). Perception experiments also indicate that there is some awareness of changes in the rhythm of Maori (Szakay, 2008; Maclagan et al.,2009). Together with anecdotal evidence suggesting changes towards the development of a centralized vowel similar to English schwa, this suggests changes to the rhythm of Maori.

This paper presents an acoustic analysis of Maori speech from speakers from three distinct time periods. The oldest speaker group was born in the late nineteenth century, the second group born between 1930-1950 and the youngest speaker group were born between 1970-1980. The pitch, duration and vowel formants of long and short vowels in their speech was analysed to determine evidence for vowel centralization, length reduction and deletion over time.

Initial results for the first speaker group shows little indication of vowel centralization, reduction, or deletion of unstressed vowels, and confirm the lack of a schwa-like vowel for older Maori speakers for whom the influence of English on their speech was minimal. Analysis to date for the second speaker group indicates a trend towards vowel centralization, length reduction, and deletion. The paper will present results of the analysis of these speaker groups and draw conclusions about resultant changes in the rhythm or mita of modern te reo Maori.

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Maintaining and promoting linguistic diversity in multinational corporations: Notion of social justice and arguments of business sense

Post globalization multinational corporations have been conceptualized as being multilingual communities that contain significant variations in terms of national-cultural and linguistic background of their employees. The present paper underlines the importance of the study of language issues inside multinational corporations and argues that the debate on language issues should take a center stage as it is marked by a sense of social justice besides having a business sense. The paper asserts that linguistic standardization in terms of implementation of an official language policy can inhibit the professional growth of employees who have a limited exposure to the official language at the workplace and can incite feelings of injustice in terms of unjust favors to those who have learned the official language as their mother tongue. The feeling of injustice would lead to formation of linguistic clusters constituting employees who have similar levels of linguistic inadequacy in terms of perceived inadequate competence in the official language. Such clusters help the employees maintain their linguistic identity inside the multinational corporation and act as a source of power in the local environment, thus serving the purpose of social justice. Moreover, as the power of vernacular lies in its ability to provide access to local information networks and better conversational experiences with the external stakeholders of the organization in the local context, it makes a strong business sense for maintaining linguistic diversity in multinational corporations. In conclusion, the paper reasons in favor of maintaining and promoting linguistic diversity among employees of multinational corporations.

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Regional Accents and their Effects on Vowel Harmony in Persian

The data of the present article was collected through a randomly classified data collection process, a questionnaire, and a speech completion test; the data, then, was analyzed through the Pearson qui square method by means of SPSS. The data was described through crosstabulations and diagrams as well. A total of 210 informants were interviewed: there are six groups of informants with different Persian accents (Tehrani, Isfahani, Shirazi, Mashhadi, Baboli and Ardebili accent), each group covering 35 informants. I followed sociolinguistic research techniques similar to the ones utilized and established in Labov (1966), Milroy (1987), Eckert (1998), Josey (2001) and Rajan (2007). The hypothesis of the present survey research is that there is a significant difference between and among different groups of informants' accents regarding their use of vowel harmony.

The conclusion of the research is that in addition to intra-linguistic and linguistics-related factors, the following extra-linguistic factors, also affect the use of vowel harmony: prestige, the frequency of occurrence of the linguistic element, exposure to mass media, formality or informality of the context, and whether the intended accent is learnt as the second language or not. The final conclusion is that linguistic and linguistics-related realities should be taken as effects rather than factors.

Two new concepts are also introduced: "significant difference overlapping, the rule of avoidance of homonymy and their relationship with change in progress."

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Analysing gestural cues in young Māori bilinguals

Historically gestural cues have been described as playing a significant role in the Māori language (Best 1934). Even with the shift over the second half of the twentieth century in the Māori community towards speaking English, the important role of gesture in the communicative repertoire of Māori is noted by Metge (2005) who describes body language as one of the three languages of the Māori population. With regard to bilingual speakers, some second language speakers of Māori describe that their bodies feel different when they are speaking Māori from when they are speaking English. This paper describes the methods and tools used in a pilot study which analysed gestural cues used by four young male Māori, fluent in both English and Māori, and two young male monolingual Pākehā. Results showed that there were differences between the monolingual and bilingual speakers' use of postural sway, hand gestures, eyebrow raises and head nods. The effect of these differences were tested in a perception study where, using a split-screen effect, we showed respondents each bilingual speaker's Maori and English segments simultaneously with sound removed and lips masked. Respondents were reasonably accurate at being able to distinguish which language was which, suggesting that gestural cues play an important role in both the effective production and perception of each language.

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Women's role in language change: Vowel mergers in modern Māori

The MAONZE project's investigation of sound change in Māori, has now covered the speech of three groups of men and women: historical elders (born late 19th Century) modern elders (born 1920s and 30s) and young speakers (born 1980s and 90s). Earlier analysis revealed considerable change in duration and quality of long/short monophthong pairs with parallel changes occurring for both men and women [1, 2]. Here we consider five closing diphthongs, /ai, ae, au, ou, ao/. Data from the men and the women shows that two pairs are merging: /ai/ (pai, 'good') and /ae/ (pae, 'horizon, orator's bench') and also /au/ (hau, 'strike') and /ou/ (hou, 'enter'). Context often clarifies word pairs that become similar, but these changes, many of which can be attributed to the impact of English [1, 2], affect the way Māori sounds.

Traditionally, women are innovative in new sound changes, and conservative in changes that are stigmatised [3]. Women also have a powerful effect on the language of the next generation. Although children are now being raised speaking Māori, the break in language transmission means that their parents are often L2 speakers, complete with the documented vowel mergers. We will show that Māori women still continue their traditional role in transmitting the language to the next generation and progressing language change, in changes involving diphthongs as well as the already documented monophthong changes.

We include notes on a MAONZE-developed pronunciation aid based on the speech of modern-day elders, intended for those learners who want to compare their own developing pronunciation with this prestige norm.

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Tracing the emergence of a community of practice

The aim of this talk is to empirically examine the formation of a community of practice (CofP), in a sexuality-education class in New Zealand. When determining whether an aggregate of people represents a CofP, the nature of the measuring stick is a vital question. How can an observer verify empirically that mutual engagement, joint enterprise and shared repertoire are in fact present? Addressing this question, Wenger (1998: 130-31) outlines a set of practices which represent these notional qualities. Two of these are: (a) use of jargon and shortcuts during conversation and (b) lack of conversational preamble. In the CofP in question, these features can be identified, and their development traced, via ethnographic fieldnotes and transcripts of audio recordings.

The question of CofP verification is further complicated by the diverse perspectives of various observers who might 'cast their gazes' on that CofP. The insider and the newcomer can both fail to notice practices such as jargon and shortcuts; insiders take them for granted, and those features can lack saliency to newcomers. In this CofP, by the time I arrived at the periphery as researcher, localised practice had begun to develop, and my status as newcomer often prevented ordered routines from coming to my attention. With time however, I began to have 'the ears to hear' the jargon and shortcuts of this CofP, and to accept a frequent lack of conversational preamble. These features provide evidence that a CofP was emerging. Futhermore, the gradual increase of my awareness serves as evidence of my own shift from non-membership to peripheral and finally core membership.

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English for special purposes: sports commentary

Sports commentary is a product of the evolution of electronic media and is thus a new ESP variety being less than a century old. In that time it has developed many characteristic genres and some overarching linguistic characteristics. On the basis of a survey of the literature, this paper will outline these super-genre properties. In terms of the social niche of the variety it will look at dependence on electronic media evolution, dependence on a small cadre of expert speakers and locality factors of time, space and local prestige of a sport, In terms of text type features it will look at the specialised single word and phrasal lexis, characteristic syntactic constructions, specifically ones which postpose subjects, phonetic and paralinguistic idiosyncrasies such as the clubby between-overs chat of English cricket commentary. Genres such as sports commentary, given their highly specific linguistic properties, call into the question the modelling of native speakers, as those who know a language perfectly since no commentator knows sports commentary speech, only the specifics of one or perhaps two commentary varieties.

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Developing a database for the study of the phraseology and ethnography of parliamentary question time

This paper demonstrates a new approach to the phraseological and ethnographic study of parliamentary debates using database software.

Parliamentary language is a unique stylistic phenomenon, and modern linguistics has seen an impressive number of works on its different aspects. However, a combined linguistic and ethnographic study of the Question Time ritual is new. This approach looks at Question Time as a communicative performance with pre-determined rules, time, place, participants and audience. It dwells on Brown and Levinson's politeness strategies study (1987) as during the sessions politicians try to find ways to abide by parliamentary conventions using unparliamentary language in a polite way. Thus, debates are rich in set expressions and restricted collocations. The official parliamentary Hansard and the videos of the Question Time sessions are analysed in this research.

The research consists of two main parts: ethnographic and linguistic study. First, a database containing MP's demographic and parliament-related information was created using FileMaker Pro 10 software, which enables the systematization of material and easy and quick access to it as will be shown in this paper.

Secondly, all the formulaic sequences will be extracted from the texts using corpus tools such as WordSmith and ConcGram. They will be linked back to their locations in the question-time text files so that their frequency of use can be investigated. They will be classified according to their semantic type, syntactic features and purpose of utterance. Finally, a dictionary of parliamentary expressions will be created and the stylistic features of parliamentary Question Time described.

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Language policy and linguistic landscapes in Timor Leste

After more than 400 years of Portuguese colonisation, and twenty years of Indonesian occupation, Timor Leste finally gained independence in 2002. The new constitution established Tetum/Tetun (one of sixteen indigenous languages) and Portuguese as the country's official languages, with English and Bahasa Indonesia as working languages. The choice of Portuguese as the official foreign language over English and Bahasa Indonesia was problematic in a number of ways, for Portuguese was only ever the language of a small minority in Timor Leste. Today, however, considerable Portuguese government funding is being invested in the promotion of the language.

In such a multilingual environment, there is always the potential for tension between the languages envisaged by policy and those in actual use. One way to investigate whether any such tension exists is by taking a linguistic landscape research approach - a linguistic landscape is created by '[t]he language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings' within a specified area (Landry & Bourhis, 1997, p. 25).

In this paper, I explore a linguistic landscape in Dili, the capital of Timor Leste, to identify the languages in use, who is using them, and why.

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Responses to different types of questions: making conversation easier for people with dementia

People need more time to respond to some question types than to others. Yes/no questions (Do you like roses?) or so-prefaced questions (So you had two sisters?) are usually answered faster than WH-questions, especially unexpected WH-questions (like What did you have for breakfast? when this is not the topic of discussion). We will present results from carefully controlled conversations with seven people with dementia and seven without dementia that show the hierarchy of difficulty of different question types. The conversations were carried out while the participants were sitting comfortably in their usual surroundings. We will also present results from unscripted casual conversations with a similar group of people, whose dementia presents a range of severity. The findings support and extend previous studies of the impact of different question types (Small & Perry 2005; Petryk & Hopper 2009). Question difficulty is assessed by the length of pause before the response, and/or the presence of stalls (hesitation, oh, ah, followed by a pause before the answer). This research is part of a larger study of walking and talking with older people (Karakostas et al., 2010; Davis & Maclagan 2011; Maclagan & Davis 2010), the ultimate aim of which is to identify language patterns that could contribute to distraction and falling among older persons who are walking and conversing. Current findings provide indications of ways to improve interactions with people with dementia and thus help to lessen caregiver frustration.

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Disagreements and refusals: When 'niceness' creates barriers in multilingual workplace settings

Taking the stance that meaning is negotiated in talk, this paper analyses attempts by skilled migrants to enact the speech acts of disagreement and refusal when interacting with New Zealand colleagues and mentors. Earlier research by the Language in the Workplace team found that identifying these kinds of negatively affective episodes was often difficult because they are frequently expressed implicitly or indirectly between native speakers in New Zealand workplace settings (Holmes and Marra 2002); in the recorded workplace interactions of interns from Victoria University's Workplace Communication for Skilled Migrants Programme, they are almost impossible to identify with any confidence.

Our analysis suggests that the mentors and colleagues may ignore the possibility that the skilled migrants want to disagree or refuse, and instead choose to interpret the events as arising from a poor grasp of appropriate language. I argue that this (hypothesised) 'tolerance' of communication difficulties by workplace colleagues is in fact reducing the migrants' ability to learn to perform these important aspects of professional identity. In other words, an ostensibly supportive environment is instead creating a barrier to learning opportunities. Drawing on recorded audio data collected during six-week work placements, this paper explores the ways in which well-meaning mentors unconsciously hinder course members in their attempts to perform certain discourse acts.

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What do we learn from the observation of honorifics for half a century?

Do people change their use of honorifics in their lifetime? Here we addresses the question based on the results from the Okazaki Honorific Survey III, a real-time questionnaire-based survey on honorific use and its consciousness in Okazaki City, Japan, conducted by National Institute for Japanese Language. OHS III was conducted in 2008 as the third survey of the project, which began in 1953 (NIJL 1957) and was conducted for the second time in 1972 (NIJL 1983). In addition to a trend sample, OSH II and III also traced the panel samples from the previous surveys, enabling a comparison of responses from the same speakers over the 55 years. We analyze the responses to 11 questions from 20 respondents, all OSH participants from their late teens to early 30s.

It was found that, except for two questions where a statistically significant lowering of the politeness was located, people kept responding with similar politeness to a given question over the half century. Second, for one of those two questions, the female respondents showed a lowering of the politeness, whereas males remained at a similar level after 55 years. These two findings indicate that the honorific norm mostly remains the same all through a person's life after its establishment in the post-adolescent period, resulting in a overall lack of lifespan change; but if any change is observed at all, it is a change in politeness by females.

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The Disciplinary Constraints of SLA and TESOL: Additive bilingualism and second language acquisition, teaching and learning

For over 15 years now, various commentators have highlighted the 'monolingual bias' inherent in SLA and TESOL research, which invariably constructs bi-/multilingualism in deficit terms. In contrast, these critics have advocated an additive bilingual approach to SLA and TESOL, albeit, not as yet to any great effect.

In this paper, I explore why so little progress has been made in this area with respect to SLA and TESOL. By drawing on Bourdieu's notion of field, and Bernstein's concepts of classification and framing, I argue that the construction of SLA and TESOL as academic disciplines actively delimits the possibilities of developing an additive bilingual approach, although it does not foreclose it.

By way of example, I conclude by discussing LEAP, a major web-based professional development resource for teachers, which combines research in bilingualism and bilingual education, alongside second language teaching and learning. LEAP thus provides a still rare international exemplar that takes seriously the challenge of developing an additive bilingual pedagogy for SLA and TESOL.

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Aspects of the system of tense marking on Bequia (St Vincent and the Grenadines)

Bequia, (St Vincent and the Grenadines), is a small island where there is considerable linguistic variation between villages. The sociolinguistic puzzle is how to characterise this variation. Different variables group different villages.

Tense marking provides a good example of this. In this paper, we look at the marking of past and 3s non-past verbs (bin + V, done + V, be + V-ing, V-ed and bare verbs and V-s and bare verbs). Our data comes from a corpus of interviews conducted with 62 residents of Bequia over the age of 40 recorded between 2003-2005. The speakers come from four villages: Hamilton, a former plantation; La Pompe and Paget Farm, fishing villages; and Mount Pleasant, a historically white enclave.

Bare verbs predominate in both past and present contexts in all three communities, but the distribution of other variants suggests different grammatical systems. Hamilton speakers use forms more typical of mesolectal Caribbean creoles; Mt Pleasant speakers use forms that occur in non-standard English. However, there is no consistent sense of a classic creole continuum underlying these patterns. The heterogeneity of the fishing villages is especially interesting. Systematic differences between speakers from La Pompe and Paget Farm invite a rethinking of what it means to be 'in-between' the others. Daleszynska's (2010) data on apparent time change in Bequia suggests that Hamilton and Paget Farm are semiotically and performatively linked through conflict. In-betweenness is a characteristic of both communities and individuals, hence problematising its nature is informative not only for creole studies, but also for sociolinguistics.

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"Learning to talk like a police officer":
Building professional identity through workplace literacy training

This paper investigates the way professional migrants from different cultural backgrounds using English as an Additional Language (EAL) construct a positive professional identity through adapting to the linguistic norms of their specific workplace discourse community. The paper looks at data collected during a workplace literacy course provided by Languages International in Auckland for employees of the New Zealand Police. Recordings of speaking tests conducted before and after the workplace literacy programme were analysed. The analysis focused on the use of some of the key linguistic features of their professional discourse community as well as other linguistic evidence to support a perception of increased professionalism. Course evaluation comments from EAL employees suggest that they were able to speak more professionally after having completed the course. The implications of literacy training as professional development for EAL employees are discussed showing how this training can help employees adapt to the specific linguistic demands of a discourse community.

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Te Reo & Identity: What's in a maunga?

In 2009 Te Wehi nui a Mamao Research Team assisted by James Henare Māori Research Centre undertook a study with taitamariki (Māori youth) in four pilot regions in Taitokerau to assess what gaps there were in regional cultural knowledge, including regional language. Just over 500 taitamariki from four pilot study regions completed surveys which asked them to assess their own fluency in te reo and their levels of understanding and reading in te reo. They were also asked about their knowledge of their own regional landscapes such as in their pepeha, their marae, their local stories of tupuna and history, and their views around the importance of marae. The results from this study show a diverse range of knowledge in these groups, but there are signs that elements within their knowledge base could be cultivated to further aid learning of cultural knowledge and increased use of te reo. This paper explores the analysis of the survey data highlighting areas of language competence not often recognised nor utilised as a basis for developing te reo skills. It was also very clear that the traditional methods of knowledge transfer were no longer applicable for taitamariki today. The Web2 resource, tewehinui.com developed by the members of Te Wehi nui a Mamao research team uses some of the findings from this study to tailor the data on this website which provides an alternate learning tool to support taitamariki and the local hapū community in their learning about their own regional kōrero and language.

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Prelude to a whisper

This paper presents some preliminary work for a project on whispering. Speech acts and socioculturally embedded phenomena of communication such as gossiping, shaming, and silence have long been present in the literature of a number of linguistics sub-disciplines, but whispering which might be both speech act and vocal style has remained underexamined.

Poyatos'(1991, pg.182) description of whispering as an outcome of laryngeal control provides an unsubstantiated and culturally non-specific array of means and meanings of whispering:

…soft whispered voice (oversoft), used generally with a mouth-to-ear posture for utmost secrecy; normal whispered voice, although the speaker tends to apply excessive pressure intermittently, producing normal voice (e.g. in a theatre); and forced whispered voice ('stage whisper'), used necessarily on stage, but also with repressive anger, indignation etc. Besides intimacy, secrecy or confidentially (at times conveyed by the whispering itself more than by the topic), it betrays negative attitudes in general and it combines typically with breathy voice (e.g. sexual intimacy), trembling voice, etc…

Our project intends to clarify culturally-anchored understandings of whispering including constructing an intimate social space and creating boundaries between those whispering, and those who can see but not hear the interaction. As an initial approach to understanding the means and meaning of whispering we begin with an investigation of the salience of whispering in different cultural contexts. Through semi-structured interviews with participants from different cultural milieus, we collected lexicons of whispering terms and narratives of remembered events, where our consultants whispered, witnessed whispering, or were (thought to be) the subject of whispering.

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From apartheid to a democratic process: The construction of identity/otherness in South Africa

The aim of this paper is to demonstrate the fact that questioning the notion of identity/otherness is an important step in South Africa's democratic process.

Based on a sociolinguistic approach, this paper will illustrate how the history of the country has closely participated in shaping identities, notably through languages.
We will discuss the ways in which contemporary discourses and practices of languages and identities are still influenced by this historical construction, and bear consequences on the ways South Africa redefines itself, since apartheid and in the pursuit of implementing its new motto "diverse people unite".

This contextual outline will help demonstrate the reasons why explicitly de/re-constructing the notion of identity is necessary and how its definition by philosopher Paul Ricœur can contribute to a constructive identification of oneself (and thus of others).

We will conclude with the example of how language classes (at school and university) represent a space in which addressing the question of identity/otherness is important, as well as being one of the best places in which to do so.

Some of the crucial challenges at stake for the future of the country will be evoked, in terms of opening out to the world while building a necessary common sense of belonging. This paper will, in turn, lead to broader questions, concerning the use and definitions of the notions of plurality and diversity in the building of democracies.

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The functions of Samoan fa'a

The Samoan prefix fa'a- has been identified primarily as a causative by Mosel & Hovdhaugen (1992). However, data collected from 2 Samoan speakers of different backgrounds suggests that fa'a- is a very productive morpheme with a wide range of functions. In this paper, I examine the functions of fa'a- in Samoan and compare them to those identified for the Niuean prefix faka-, which appears to have the same origins as Samoan fa'a- (Evans 2003).

According to Gould, Massam & Patchin (2009), Niuean faka- can be added to adjectives, nouns and transitive and intransitive verbs, and can add a sense of deliberateness (e.g. fakamanava 'hit intentionally') or intensity to an action (e.g. fakamaanu 'prolonged or self-imposed mourning or grieving'), and sometimes encodes reflexivity (e.g. fakaako 'teach oneself').

My data indicate that Samoan fa'a- resembles Niuean faka- in that it attaches freely to verbs (e.g. fa'amalu 'cover') and nouns (e.g. fa'aa'oga 'take to school'), primarily with a causative function, and can add a sense of deliberateness or reflexivity (e.g. sau fa'agesegese 'cause oneself to come slowly'). It looks like the imperative is often formed with fa'a- which may be consistent with the sense of deliberateness (e.g. Fa'agalo loa na mea! 'Forget it!'). I have also found instances where fa'a- seems to intensify an adverb (e.g. fa'atopetope 'quickest' compared to topetope 'quicker'), and fa'a- appears in words where the adjacent morphemes or words have lost their independent identity (e.g. fa'afetai 'thank you').

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The role of /overlaps\ in intercultural workplace interaction

Much of the previous research in the area of intercultural studies has concentrated on instances of miscommunication. Using the framework of Brown and Levinson's Politeness Theory, researchers have typically adopted a partial, predominantly speaker-oriented account of intercultural interaction. Moving forward from traditional views in the field, the present study takes a positive stance on the interplay of interactional norms of politeness in intercultural face-to-face interaction and investigates how people from different ethnic backgrounds undertake relational work in naturally-occurring workplace exchanges. As the analytic framework, rapport management theory (developed by Spencer-Oatey) provides a useful reconceptualisation of linguistic politeness with a greater focus on negotiated interaction. In particular, the analysis focuses on the role of overlapping speech in this context of interaction. Two research questions structure the analysis: 1) how does overlapping speech function in workplace interactions in New Zealand? and 2) how are these overlaps intended and 'perceived' by culturally different interactants? The data consists of audio and video recordings of two meetings in a large educational institution in New Zealand and also incorporates follow-up individual stimulated recall interviews which were held with the participants for eliciting participants' intentions and perceptions regarding the use of overlaps. The findings suggest that this group of instructors operate as a Community of Practice (CofP), rather than as distinct ethnic individuals, with shared assumptions and expectations regarding the appropriate use of overlaps to cooperatively construct meaning in interaction and to maintain and enhance social harmony in their workplace interaction.

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Language for Reconciliation in Religion Explored Through the Activity Theory Framework

This paper attempts to shed light on the role of language in keeping religion relevant to the individual and society in present times. In the context of postmodernity, religion has become more of a meaning system to address the existential questions of the individual. Religious institutions have had to accommodate the changes brought about by a de-traditionalized, decentralized and rationalized social climate. Although these wider changes are mediated by language, scholars in the past have tended to place more emphasis on the epistemological status and nature of religious beliefs than on religious language itself. Hence, this study sets out to explore how language renews itself in terms of its linguistic features: semantics and pragmatics, vocabulary, syntax, genre and in terms of the levels, forms and functions of intertextuality to capture the 'zeitgeist' of the times. Semi - structured interviews were conducted with priests from three major faiths in Malaysia and their religious discourse(s) recorded. The recordings were then transcribed verbatim and the data analyzed. The activity theory as developed by Engestrom (1999) and its principles of contradictions provide an appropriate theoretical, methodological and heuristic tool to unpack the role of language in the formation of meaning systems. In this ongoing study, contradictions can already be identified as emerging between the individual - community - language and the individual - community - meaning system. It is believed that this understanding of contradictions will aid in uncovering the role of language in reconciling religious meaning systems with the challenges of postmodernity.

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Code-switching and Identity on the Blogs: An Analysis of Taglish in Computer Mediated Communication

The usual claim for the rationale behind code-switching is that it is a conversational phenomenon. Such claims are the norm in most sociolinguistic text books. This paper makes it clear that code-switching can also be a common written phenomenon. Internet technologies, and especially weblogs, are a key means of accessing the mundane and researching the ordinary lives of people who choose to narrate their lives in story form at the interface between the private and the public. This research into Filipino weblogs shows that in such narration, Filipinos are happy to code-switch in the written weblog format. The study goes on to suggest what the motivations for code-switching on weblogs are. It thus extends the whole notion of why people switch languages in oral communication through to written communication. It further suggests why conversation analysis may not provide a sufficient analytical framework for why people switch languages in their interactions. The work of Bakhtin (1981, 1986) is particularly salient in this presentation.

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Patient questions and shared decision making in medical consultations

Question asking gives a considerable degree of interactional control to the questioner by creating the potential for the initiating party to "control the form, substance and appropriateness of subsequent talk" (West and Frankel 1991:189). In medical consultations this form of interactional control is most often exerted by physicians; patient-initiated questions as a rule constitute a dispreferred turn design.

This paper presents the findings of a cross-sectional mixed method analysis of patient-initiated questions in a set of video-recorded consultations between one general practitioner and 21 patients, as well as the questions asked by two of these patients in their subsequent interactions with specialists. This research was part of a wider longitudinal study of health communication in New Zealand which tracked patients through a complete 'episode of care' from referral by a GP through the secondary health care system.

Linguistic and conversation analysis techniques were used to explore 1) where and how questions were used by patients within and across consultations, and 2) how patient questions related to shared decision making, in particular the ways in which different categories of patient-initiated question sequences identified in the data contributed to constructing or inhibiting an interactional dynamic of physician-patient partnership.

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Evolution by design: creating a multimedia corpus for health interaction research

The ARCH Corpus is a multimedia 'living data bank' of New Zealand health interactions for use in applied linguistics and clinical research into communication in health settings. It is a searchable digitised collection of video recorded health encounters and related data such as interviews, ethnographic and demographic data, medical records and other relevant documents. This unique data set has been collected progressively since 2003 using an innovative field methodology developed by the Applied Research on Communication in Health (ARCH) Group at Otago University, Wellington. The data have been recorded and processed using a standardised set of protocols prior to being permanently archived (with consent of participants). The collection to date includes over 300 video recordings of interactions between health practitioners and patients. These can be searched and accessed via a comprehensive data management system which comprises a relational database linked to the full set of multimedia files, field notes, logs, transcripts, and other associated documents. This presentation will provide a 'virtual tour' of the ARCH Corpus to illustrate its design principles and some of the challenges encountered in its construction.

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Globalization and Pakistani English: 'Englicized' Urdu and advertising discourse

The present paper focuses on the impact of globalization and linguistic hybridity as evidenced in Pakistani digital advertisements. Linguistic hybridity in digital advertising refers to mixing Pakistani English and Urdu languages in various ways. The postmodern world is undergoing social changes at all levels, including linguistic. These social changes include 'governance of new capitalist societies, hybridity or the blurring of social boundaries, shifts in space and time associated with globalization and hegemonic struggles' (Fairclough 2003; cf. Kress 2000a). Therefore, we need new theories of meaning and representation to account for linguistic hybridity and textual complexity as part of new social formations and identities. My research on digital advertising, exemplified by the website of the Pakistani newspaper Daily Express, analyses the linguistic productivity of cross-language writing. The model of analysis combines critical discourse analysis CDA (Fairclough 2003) with functional grammar (Halliday 1985). The paper is based on my current Ph.D research, and linguistic analysis is carried out at syntactic and discursive levels. The results of the analysis show how, in linguistic and cultural globalization, a hybrid 'Englicized' Urdu is constructed by mixing languages, genres, and discourse practices.

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Bilingualism within the Pacific Islands Families study

The aims of this research are: (1) to describe the prevalence of bilingualism within a cohort of Pacific Island families living in New Zealand, (2) to associate it with children's learning outcomes, and (3) to explore its associations with other factors such as gender, ethnicity, parents' education and acculturation.

The Pacific Islands Families (PIF) study is following a cohort of 1398 Pacific children (born in Auckland in 2000) and their parents. Within the context of larger interviews, questions about English and Pacific language fluency were asked of the parents and children. When the children reached six years of age, the British Picture Vocab Scale (BPVS) was administered by child assessors. At the same age, evaluations of the children's performance at school were collected from teachers.

Among the parents in the study, 637 (29%) stated they were fluent in only English, 969 (44%) in only a Pacific language and 595 (27%) were fluently bilingual. Cook Islanders and non-Pacific parents were significantly less likely to be bilingual, compared to Samoans and Tongans. Among the six-year-old children, 191 (22%) stated they spoke only English, 4 (0.5%) only Pacific language and 678 (77.5%) were bilingual (spoke both). Preliminary results for children, both from teacher evaluations and BPVS scores, suggest that the bilingual children were outperformed by their English-only peers. However, this distinction was seen to disappear when other confounding factors were taken into account, such as the parents' education levels and acculturation.

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Investigating Agreement on Location of Rhythmic Prominences in Māori

This paper presents results gained as part of an investigation into rhythmic prominence in Māori. If speech rhythm is patterns of relative prominence, and different languages use different parameters in the creation of prominence [1], then in order to establish parameters for a language, we must know where prominence is perceived, and if it is perceived uniformly. In this experiment, 26 NZ-resident participants with varying Māori proficiency listened to 6 English and 6 Māori sentences, with each sentence read by four different L1 Māori speakers. Participants indicated perceived prominent syllables through a purpose-built web survey with a playback facility. Results showed that listeners do perceive prominences with relative uniformity and better than average agreement. All sentences, regardless of language, had one syllable that over 60% of participants agreed was prominent; most had syllables with 70-80% agreement. While ability to understand the language being spoken does not appear to make a difference, as suggested by filtered speech experiments [2] and studies of neonates [3], we observed that listeners with high Māori familiarity had greater agreement on prominence (70-80%) in all sentences than those with low Māori familiarity (60-70%). The experiment will continue with a greater number of participants and acoustic analysis to determine the exact nature of the cues involved. The unrestricted nature of the web survey enables us to acquire responses from participants, both locally and internationally, with varying degrees of exposure to Māori and English, and this will contribute to the picture of uniformity in perception of prominence.

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Saudi Gender Differences in Greetings

The purpose of this paper is to analyze the difference between how Saudi males and females greet someone of their own sex. Saudi Arabia is a gender segregated society that does not allow any public gender mixing. Participants of the current study include 127 males and 110 females who were recorded in naturally occurring conversations. Independent variables include gender, age and relationship. Participants include three age groups: 18-30, 31-50, and over 50. Relationship between participants included close friends, acquaintances, strangers, and relatives. Dependant variables such as length, hyperbole, and repetition were tested to see if their presence in greeting can be correlated with variables of gender, age, and relationship between participants.

The results of the study show that age has a significant effect on how Saudis greet someone of the same sex. Although participants over 50, of both genders, take longer to greet, women of all ages take longer to greet each other than men. Thus, gender can be said to correlate with length of greeting. The relationships between participants show a significant correlation with how Saudis greet someone of the same sex. Close friends and relatives take longer to greet each other than acquaintances and strangers.

Results also indicate that women consistently take longer to greet someone of their own sex than men. In addition, women of all age groups use more metaphors and superlatives while greeting someone of their own sex. Moreover, women tend to repeat their greetings more than men.

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The ups and downs of up and down: A corpus investigation

This paper reports findings from a study of patterns of use of 'up' and 'down' in the Wellington Corpora of Written and Spoken New Zealand English. These are two one-million word corpora, collected in 1986-1990 and 1988-1994 respectively. The study found 2,274 tokens of 'up' in the written corpus and 4,396 in the spoken corpus, while 999 tokens of 'down' were found in the written corpus and 1,925 in the spoken corpus. Further analysis was undertaken to explore patterns of use in the different social contexts represented by the various discourse categories of the two corpora. In discussion, the following questions are considered: 1). In what contexts do we say/write 'up' and 'down'? 2) Why do we say/write 'up' twice as often as 'down'? 3) Why do we say 'up' and 'down' twice as often as we write them? 4) What might be some social implications of our choices?

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Repeat What after Whom? Factors influencing phonetic convergence in a shadowing task.

Shadowing tasks (Goldinger 1998) have shown that phonetic convergence is a relatively automatic process that occurs even in non-interactional, socially flattened circumstances. As Babel (2009, 2010) has shown however, the degree of convergence in shadowing tasks is still dependent on implicit attitudes speakers hold towards the shadowee. In this paper we report on a study to investigate how phonetic convergence is further constrained by ideologically marked linguistic variables.

20 female speakers from New Zealand and 15 from Columbus shadowed women from four different dialect regions (New Zealand, Western Australia, Midland U.S. and Northern U.S.) saying low frequency monosyllabic words, which simultaneously appeared on the screen. Ten words each came from the BATH, LOT, TRAP, DRESS, PRICE, KIT and NEAR lexical sets. Participants were not told where the speakers were from; instead they were asked where they thought they were from.

While participants converged on the word duration of the shadowee consistently, across all conditions, convergence to vowel quality (F1 & F2) was much more variable, and depended on the dialect of the speaker, the dialect (real and perceived) of the shadowee, the particular vowel class being measured and even the particular lexical item. We argue that speakers tend to convergence, but are constrained by ideologies attached to certain dialects and variants.

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Need and Prestige: The Influence of Tahitian on Language Change in Rapa Iti

Rapa Iti is the southernmost island in French Polynesia with a population ofapproximately 500 residents. The language of Rapa Iti, Rapan, is an endangered Polynesian language with a somewhat ambiguous position in the Central Eastern Polynesian branch of the Polynesian language family. This ambiguity is primarily due to the debate of whether Rapan can be considered a unique language, separate from Tahitian, or if it is, in fact, a dialect of Tahitian. This paper theorizes that the reasons for this discrepancy are likely due to a steady replacement of Rapan by Tahitian over the past century, causing Rapan to appear as a dialect of Tahitian.

Through the comparison of two Rapan word lists, James L. Fischer's from 1864 and Paulus and Antje Kieviet's from 2006, this paper demonstrates the extent to which factors of Tahitian cultural influence in Rapa Iti have led to significant Tahitian borrowing in Rapan. This research provides evidence that Rapan has undergone substantial lexical and phonological change over the past century, to the point where the language is no longer uniquely Rapan, but has in fact become a Rapan-Tahitian hybrid. This research further concludes that these changes are due to sociological factors of religious influence, education, perceived economic benefit of Tahitian, and influence of modern Tahitian media. This paper not only provides evidence for Rapan language change through borrowing, but also offers detailed reasons for this change and the implications this borrowing has had and will have on the Rapan language, culture and people.

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TAIWAN

Identity and Language Socialization: A Case Study of Missionaries Abroad

This paper reports findings of a year-long ethnographic study of identity reconstruction and language socialization of four Korean Christian missionaries in Taiwan. Christianity (Protestantism and Catholicism combined) is the majority, and a fast-growing, religion in South Korea, but a minority religion in Taiwan. In this study, the participants' religious orientation, their mission to reach out to the non-Christian host nationals, as well as their multiple identities in flux, made their language socialization process more complex than other sojourners in the same host community. They struggled as they face challenges in playing their apparently conflicting roles as "novices" to be socialized into the local language and culture on the one hand, and on the other, as "experts" of their religion with the attempt to convert the non-believer host nationals to their religious beliefs. Through participant-observation and in-depth interviews, the study documented and analyzed the details of the participants' language and cultural practice in their religious and social lives to show how their new language and culture identity were interactionally constructed as they engaged in communications with the host nationals as well as their co-nationals. The findings revealed an impact of their religious orientation on their choice of the acculturation strategies. And the similarities and differences between the home and the host ethnic identities and cultural practices also played a role in their language socialization.

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Talking Territoriality: the discursive creation of Rugby team identity

 Rugby, like many other team sports, is imbued with notions of territory; aspects of this include the division of the playing field into halves, the notion of "home" and "away" teams, and the ties to the local community that exist at grassroots level. In New Zealand club rugby, as elsewhere, team identity is inextricably linked with the locale of the club's home ground. Within the team, a territorial identity is created through language, in particular the language used in the team huddle, both on the field of play and in the locker room. Focusing primarily on the speech of coaches and captain, this paper demonstrates the discursive strategies that are used to situate the team in the local; creating a territorial identity and sense of place in the build up to both home and away matches. This is demonstrated using extracts from transcribed recordings gathered through ethnographic fieldwork which took place over the course of a season with a New Zealand rugby team. These extracts show how territoriality is constructed in the build-up to matches, most notably in the pre-match huddle. It is shown that while territoriality is clearly evident in the build-up to home matches, it is also present prior to away matches, but constructed in a different fashion. This paper explains how the tie to the team's territory can be considered a transportable basis of the team's identity that is reified in the discourse of the team members.

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