



(INTER)FACES OF DIALOGUE:
CONSTRUCTING IDENTITY THROUGH LANGUAGE USE

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BOOK OF ABSTRACTS

INVITED PLENARY SPEECHES

Billy CLARK

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Billy Clark's teaching and research interests cover a broad range of language and linguistics-related topics. His research interests are all connected in some way with linguistic meaning (linguistic semantics and pragmatics), usually within the framework of relevance theory. He has a particular interest in how meanings are created and negotiated in specific contexts and is currently working on research in three areas: prosodic meaning, stylistics and the inferential processes involved in writing. He is supervising research students working on the interpretation of irony in a second language, experimental syntactic investigations of explicit grammar teaching, metaphor in the mind and body, and the persuasive use of metaphor in written discourse.

Implicature, influence and intertextuality

This paper considers how ideas from pragmatics, in this case relevance theory (Sperber and Wilson 1995), can be applied in developing an account of literary influence. It considers how this account, together with accounts of various kinds of intertextuality, can contribute to inferences readers make about characters, narrators, authors and texts as a whole. The account depends in particular on relevance-theoretic assumptions about the strength of implicatures and the distinction between implications (propositions which logically follow from one or more other propositions) and implicatures (intentionally communicated implications). Implicatures can be more or less strongly communicated, with very weak implicatures sometimes hard to distinguish from non-communicated implications.

The paper considers how texts can provide more or less evidence of literary influence and how this can be understood with regard to the distinction between implications and implicatures. Both writers and readers can be more or less aware of influence and writers can provide evidence of influence more or less intentionally. Writers and texts can provide evidence of influence from individual texts or writers, from larger groups of writers, or from particular genres understood more or less broadly. The discussion will build in particular on previous relevance-theoretic work on genre and intertextuality (including Ifantidou 2011; Malik 2003, 2004; Rauen 2009; Unger 2004, 2006; Zipes 2006) and focus on a range of texts including work by Ernest Hemingway, Eudora Welty, Raymond Carver and Jon McGregor. One key conclusion is that differences in how fully readers focus on inferences about influence and intertextuality contribute to varying responses to texts and varying evaluations of them.

Jean-Michel ELOY
Université de Picardie Jules Verne (France)

Jean-Michel Eloy's studies and books focus on topics in sociolinguistics, linguistic policies, language proximity and picarde language. His most significant publications include *La qualité de la langue? Le cas du français* (1995), *La constitution du picard: une approche de la notion de langue* (1997), *Des langues collatérales. Problèmes linguistiques, sociolinguistiques et glottopolitiques de la proximité linguistique* (2004), *Langues proches, Langues collatérales* (2007).

Obscur éclat de la notion d'identité

La notion d'identité est trop commode pour être honnête, autrement dit elle est aussi difficile à circonscrire qu'elle est évidente et donc sur-utilisée. Quelques-unes des découvertes linguistiques du XXe siècle, entre sociologie et sociolinguistique, amènent à constater quelques impasses de cette notion. C'est surtout l'identité au singulier, qui constitue une réduction insoutenable: mais comment surmonter les difficultés? Il faut revenir aux observables.

Nous disposons des acquis de l'ethnométhodologie, du dialogisme, et nous avons appris l'importance stratégique des représentations. Mais comment saisir celles-ci scientifiquement, puisque nous n'accédons qu'aux actes et aux discours? Il n'y a pas lieu d'y renoncer, dans le cadre d'une "pensée complexe" inspirée par Edgar Morin.

Si fantasmagique que paraisse la notion d'identité, cela n'empêche pas que nous nous intéressions aux discours qui en font état. Ils nous indiquent ce que nous y trouvons de séduisant ou d'important. Nous pouvons aussi nous demander quels en sont les coûts et les risques. Dans notre monde de discours, l'identité est-elle une réalité ou un mythe, un mode de domination ou de liberté?

Péter FURKÓ
Károli Gáspár University (Hungary)

Péter Furkó holds a PhD in Linguistics, an MA in English, and an MA in Classical Philology. His academic interests include variational pragmatics, literary pragmatics, pragmatic markers/ discourse markers, and the study of media discourse. His articles and papers have appeared in several British, Hungarian, Romanian, Slovak and Ukrainian publications. He has authored a monograph entitled *The pragmatic marker/ discourse marker dichotomy reconsidered - the case of 'well' and 'of course'*. He is a board member of the Hungarian Society for the Study of English, a member association of the European Society for the Study of English.

From mediatized political discourse to *The Hobbit*. The role of pragmatic markers in the construction of dialogues

Pragmatic Markers comprise a functional class of linguistic items that do not typically change the propositional meaning of an utterance but are essential for the organization and structuring of discourse, for marking the speaker's attitudes to the proposition being expressed as well as for facilitating processes of pragmatic inferences.

Over the past few decades (theoretical as well as empirical) research on Pragmatic Markers has been rapidly expanding, marking a shift of focus away from linguistic phenomena that can be described in truth-functional terms towards the non-truth-functional; from formal-structural to functional approaches; from an attempt to describe language in terms of formal logic to an interest in the logic of everyday conversation; from the use of invented and constructed data to corpus-based methods; and last but not least, from grammar as a cognitive phenomenon to grammar as a cognitive *and* (emergent) interactional phenomenon. Some authors go as far as claiming that rather than *marking* a paradigm shift, the study of PMs has *caused* it: PM research has served as a "spearhead discipline" (Hansen 2006: 39) as a result of the challenges it poses with respect to discourse analysis, pragmatics and general linguistic theory at large.

In the present paper I will be exploring the role of PMs in the construction of dialogues gleaned from a variety of genres and discourse types such as mediatised political interviews, dramatised/ televised conversations, literary texts and Biblical texts. I am going to argue that the analysis of the discourse value, interactional value and functional spectrum of selected PMs serves as a heuristic tool for studying the interactional dynamics of dialogues and for differentiating between discourse types, (sub)genres as well as authorial styles. In the course of my analysis I will be drawing on and contrasting the methodology and analytical tools of Relevance Theory, *Pragmatics as a Theory of Linguistic Adaptation*, Systemic Functional Grammar, Conversation Analysis and Literary Pragmatics.

Edda WEIGAND
University of Münster (Germany)

Edda Weigand is Professor of Linguistics at the University of Münster (Germany) after having been Professor of German in Italy. She works mainly in two fields: dialogue analysis and comparative lexical research. On the basis of a general dialogic notion of language ('Sprache als Dialog', rev. ed. 2003) she has written many articles and authored or edited several books on pragmatics, speech act theory, dialogue theory, lexical semantics and other topics. Professor Edda Weigand was visiting professor at the Università della Svizzera Italiana (Lugano) during the academic years 1998/1999 and 1999/2000 and at the University of Santa Barbara (California) in June/July 2002. She was Erasmus coordinator for exchanges with the university of Modena (Italy). She was President of the International Association for Dialogue Analysis (IADA).

Identity as a dialogic concept

Identity has been investigated from different perspectives and there are therefore numerous ways of interpreting this concept. Basically it seems to be a method of categorizing people. From a bureaucratic perspective categorizing the members of a community can be simple and unambiguous as long as the community is small and uniform. But if the community is growing and diverse, even indicating our national, ethnic, religious or gender identities can become difficult. We are not only a slot in a bureaucratic system but social and dialogic human beings. As social individuals we can think about social consequences, and as dialogic individuals we can demonstrate our own supposed identity and evaluate the alleged identity of our fellow human beings in dialogue. This is especially the case when we are confronted with events on which opinions differ profoundly and we have to decide which side we are on. For instance, we might consider Edward Snowden to be a hero or a traitor, or we might think that giant wind turbines are a blessing or an evil. Identity in this sense of taking a position deeply influences dialogic interaction. 'The side we are on' leaves its mark not only on how we evaluate actions and events but also on how we refer to people. Definite noun phrases such as *the greens* or *muslims* not only identify a certain group of people but can also evaluate them positively or negatively, again depending on 'which side we are on'. In this way identity is constructed and negotiated in dialogue. The paper analyses various authentic texts in order to demonstrate the dialogic nature of the concept.

SECTION PAPERS

(BY AUTHOR NAME, IN ALPHABETICAL ORDER)

Zsuzsanna AJTONY
Sapientia University (Romania)

Dialogic representations of Britishness. A pragmatic view

Speakers construct their identities by careful choice of the appropriate linguistic features that will convey the specific social information that identifies them as part of a particular speech community (cf. e.g. Riley 2007, Joseph 2004). The social constructionist approach focuses on how social actors use linguistic and other cultural resources in the ongoing construction and re-construction of personal and group identity in interaction. Under such a view, identity (and hence ethnicity) is necessarily dynamic (Schilling-Estes 2004). This paper investigates several possibilities for the dialogic construction of the British ethnic stereotype. Drawing the distinction between real and fictional characters (see Culpeper 2010), the micro-sociolinguistic, pragmalinguistic analysis of my corpus, taken from contemporary cinematographic representations of Britishness, aims to compare some of the strategies that interactional partners employ, and which reveal several facets of their identities.

Liliana ALIC
Transilvania University of Braşov (Romania)

Le politiquement correct et sa raison d'être

Les linguistes n'ont pas dit leur dernier mot sur le *politiquement correct*, ce dont personne ne s'étonne, étant donné que nous nous trouvons devant un phénomène linguistique en pleine floraison. Ou peut-être déjà en plein déclin, parce que de plus en plus d'utilisateurs de la langue ainsi appelée courante s'en plaignent. Linguistes et pratiquants ne peuvent, pour l'instant, que suivre de près les déboires ainsi que les prouesses de ce nouveau jargon, de plus en plus usité dans la politique et dans les médias, pour en tirer des enseignements.

Nous sommes déjà loin des „précieuses ridicules” de Molière, nous nous en éloignons sensiblement, pour nous rapprocher d'un jargon que certains trouvent acceptable, d'autres pensent qu'il est recommandable (par opposition à d'autres jargons classés définitivement comme racistes, xénophobes, homophobes ou souffrant d'autres phobies) tandis que d'autres en font le „must” de la communication des politiciens et des médias.

A la suite de Lehoucq (2007), nous pensons que les pauvres ne seront pas moins pauvres si on les désigne par l'appellation de personnes „économiquement faibles” et les chômeurs ne se sentiront pas mieux dans leur peau s'ils doivent s'adresser au „pôle emploi” plutôt qu'au service dédié aux victimes des „plans sociaux” pour se faire embaucher.

Les avis sur le *politiquement correct* varient de la critique à la louange, ce qui est tout à fait correct si l'on considère les circonstances de son emploi. Souvent rangé à la même enseigne que la *langue de bois* à cause justement de la stéréotypie du langage, de la fréquence des clichés, de la désagentivité et de l'usage excessif des tours impersonnels, de la multiplication de l'emploi d'une série de substantifs (Charaudeau, Maingueneau 2002),

adjectifs et verbes presque dépourvus de signifié, devenus presque des lieux communs, le politiquement correct suit son chemin. C'est aux politiques et aux médias d'en décider le sort car c'est là qu'on en voit la manifestation à chaque fois que l'occasion se présente: un(e) ministre hué(e), un footballeur insulté, des électeurs négligés, un pays ou un peuple dévalorisé.

Le politiquement correct n'est qu'un code du langage et la société ne guérira ses blessures qu'après avoir trouvé un code de comportement politiquement correct.

Yosi ANAYA, Xavier Cózar ANGULO
Universidad Veracruzana (Mexico)

The albur and refrán as tropes for identity construction in México

This paper presents two linguistic modes of the Spanish language that are popularly yet marginally used, which serve to construct identity alternatives, understandings and a sense of community. The first form of oral literature is the *albur*, a phrase in double meaning of humoristic sexual connotations, which involves a dialogic response in the same style. The second is the *refrán*, which is a citation of oral wisdom, often in rhyme, that defines the learned and experienced character of its utterer. Both these forms are means or tropes, on which popular culture is built and defined on individual, group, class and national levels, subverting the established norms and meanings of the (imposed) Spanish language. As the imagination is cultivated, polysemic understandings are created and Identity is strengthened.

Martine BATT, Alain TROGNON, Christine BOCÉREAN, Ophélie THEILLER, Marianne COUTELOUR, Caroline HERASSE, Jean-Philippe VAUTHIER
Université de Lorraine, Interpsy, ATILF, Laboratoire Langage Littérature Sociétés, Inscrimed (France)

Enunciative identity and individual representation of rape

We are currently studying the verbal testimony of victims of sexual assault in a judicial context. Background. Both a social and individual taboo, rape is a personal experience mired with representations that influence its denunciation. The word of the victim is the fulcrum of the trial even though its subjectivity is established. Method. 238 judicial psychological consultation interviews with plaintiffs of sexual assault have been studied to date from the 385 interviews collected. Preliminary results: the complaint is expressed in intertextuality, the victims' narrative is one of co-construction of meaning. The discourse of the victims puts into play a Bakhtinian dialogism, where the word of the victim is formed within a closed social field, consisting of a community of interlocutors where other persons (e.g. family, friends) talk about the aggression, commenting in their own way, and eventually reconstruct the event and, hence, the word of the victim. One can perceive the voice of others which flows and penetrates the testimony of the subject in a passive dialogism². There is a link between the level of spontaneity of the complaint and several characteristics: the age of the victim at the time of the events ($X^2(8, 238) = 16.6; p = 0.03$), the age of the plaintiff ($X^2(6, 238) = 12.6; p = 0.04$), the nature of facts (rape ($X^2(2, 235) = 7.6; p = 0.02$), the perpetrator ($X^2(8, 238) = 19.8; p = 0.01$) and the family situation of the victim at the time of the events ($X^2(8, 234) =$

18; $p = 0.02$) Conclusion. The testimonies embody multiple variables and enunciative instances which reveal facts amalgamated into a single narrative, from which emerges the description of several levels of mental states. In the aftermath, the memorization of the subjective experience of the victims is influenced by the enunciative responsibility of the facts.

Neval BERBER
European Academy, Bolzano (Italy)

Teaching minority literature in multiethnic and multilingual societies

Over the last two decades, we have witnessed in Europe the increasing presence of teaching programmes attentive to integrating ethnic minority content, aiming in this way to increase mutual understanding and promote tolerance in multicultural and multilingual areas. By integrating ethnic contents in existing school programmes, literature has also begun to be perceived as an educational tool able to improve and enhance mutual understanding between different linguistic and cultural groups.

In this larger context, in 2011 the European Academy of Bolzano proposed first to develop and then to disseminate in Alto Adige/ Trentino majority secondary schools (Italian and German schools) a teaching programme on minority literatures (Ladin and Cimbrian literatures). In the process of creating didactic units for the students belonging to majority groups priority was given to the method of literature teaching, thus on “how” to teach minority literatures in order to efficiently promote dialogue between majority and minority groups of this particular Italian Region.

This paper will illustrate this method of reading and interpreting the literary text by referring to the theme of identity formation within minority communities. It will be shown how interpreting of minority literary texts from a socially and culturally sensitive perspective, that focuses on temporality, relationality and sincretism typical for the concept of identity such as theorized by Stuart Hall and others, can enable the majority students to reflect on the process of formation, on the character and on the modern, fragmented, fluid and multiple, nature of identities of both minority and majority groups. But it will be also shown in what way the minority literary text, when it is read in the class in a way that allows us to engage in critical discussion about culture, society and identity formations, becomes a valuable method to launch a dialogue between minority and majority groups in multiethnic and multilingual society.

Gabriela CHEFNEUX
Transilvania University of Braşov (Romania)

Humour at Work

The setting up of multinational companies in Romania is a relatively new phenomenon; such companies bring together Romanian and foreign employees who, irrespective of their mother tongue, use English for professional communication. Therefore, a new type of institutional culture has developed, reflected at all levels of institutional activities – discourse practices,

methods of communication, etc, which greatly influence the type of the institutional culture created.

The data on which the paper is based were collected in a joint company, where Belgians and Romanians use English; the company has 24 employees, and provides software and mechanical engineering services. Spoken interaction in the company involves face-to-face meetings and phone conferences. This paper is part of a series of analyses of intercultural communication at work, such as types of questions used, ways of expressing obligation and necessity, number and length of turns, frame analysis.

The paper investigates the use of humour in spoken interactions, aiming to identify its uses and functions. In this paper humour is defined as an all-encompassing strategy, which covers any exchange that elicit participants' laughter (Attardo , 1994). The analyses focus on intentional humour, utterances made by a speaker who intends to be funny and which may or may not be perceived as such by a hearer (Attardo, 1994:31), which are aimed either at the speaker or at the interlocutors.

Starting from the presentation of the three theories of humour (incongruity, hostility and release), and the uses of humour presented in the literature (Attardo, 1994, Mulkay 1988, Holmes and Stubbe, 2003), the paper analyses verbal exchanges in face-to-face meetings and phone conferences, and draws conclusions in terms of the types and uses of humour in this particular company.

Huey-Rong CHEN
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From tactics of social roles to the trajectory of identity: Uses and practices of Taiwanese languages in contemporary Taiwanese cinema

Every year since 2008, all the top one box office Taiwanese movies have shared one similarity – in these films, more than one-third of their dialogues spoken in native Taiwanese languages. This revival of the vernacular should be considered a cultural achievement in contrast to the historical reality of Taiwan's fifty years of Japanese colonization from 1895 to 1945, when Japanese was the official language, and the subsequent Chinese cultural hegemony imposed by the Nationalist government till the mid-90s, when mandarin is the only venue for legitimate everyday life in the public sphere from government, education, to mass media.

The consequence of previous language policy leaves the majority of under thirty-year old in Taiwan not able to use native Taiwanese languages as their everyday utterance. Hence, most of the protagonists in these films mainly speak Mandarin, while the supporting roles around them uttering vernacular. Supporting roles they may be, it is their acts of speaking, often their competence of mobilizing more than one language, to create enunciation strategies that construct a *present* related to a specific time and place. This present then is figurized through the actors' dialogical, and therefore social, relations with other (characters). An "aura" of contemporary or modern Taiwanese-ness in these films is often (re)created through these acts of vernacular speaking, in dialogue with Mandarin, with Japanese, with English, or with other native languages of the land.

This paper contrast de Certeau's (1984) concept of "tactics" to Goffman's interaction order, to see how these vernacular uttering roles in contemporary Taiwanese cinema have achieved in the occasions, situations, circumstances, to act out their social responses and

creatively play their social roles. While de Certeau defined "tactic" as a victory of time over space because "the other" often don't own the property and location of "proper" and can only seize opportunities to strike out, Goffman provides interaction as the site where trajectory occurs. This paper examines how a trajectory of Taiwanese identity is won and constructed through every dialogical instances represented in contemporary Taiwanese cinema.

Pamela CHRISTIAN
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The LifeStudy: Exploring cultural identity through interactive dialogue, accent analysis and performance

This essay describes a classroom exercise that challenges students to understand how identity is constructed and performed from various cultural perspectives; the notion of "voice as cultural practice" is explored, as students understand how speech itself can reinforce group identity and worldview. The LifeStudy exercise has ten steps that include 1) recorded interviews with English-speaking subjects from around the world, 2) rigorous phonetic/speech analysis of recorded narratives using the IPA (International Phonetic Alphabet), 3) extensive cultural research relevant to the examination of speech, and 4) solo/group performances that portray the interview subjects and the cultural issues they represent.

LifeStudy interviews focus on conversational stories that reflect rich and varied cultural perspectives. By learning to simulate and re-produce these stories, using the accent, inflections, vocabulary and overall physical/vocal style of a given speaker, students can experience something new about a culture and how people think. Performance ethnographer Joni Jones writes, "If people are genuinely interested in understanding culture, they must put aspects of that culture on and into their bodies" (*Performance* 7). The LifeStudy work patterns cultural practice onto the voice and body, and thus engages an encounter with culture that is both tangible and specific.

This exercise draws on multiple disciplines that include Linguistic Anthropology, Ethnography, Sociolinguistics, Applied Phonetics and Performance Studies; sources that help us discover some of the basic and essential ways in which culture, language and performance intersect. As a final product of the LifeStudy exercise, performances are created and shared with an audience. This essay seeks to document student discovery as it relates to cultural issues such as assimilation, code shifting, group identity and social discrimination. Most importantly, this work dissuades the act of gross stereotyping, as students gain insight into the nature and politics of cultural diversity in our world today.

Giorgio CINGOLANI, Alessandra FERMANI, Ilaria RICCIONI, Ramona BONGELLI, Laura VINCZE, Andrzej ZUCZKOWSKI, Isabella POGGI
University of Macerata, University of Rome Tre (Italy)

Friendships at the “Hotel House”: interactions among adolescents living in a multi-ethnic skyscraper-ghetto

The Hotel House is a skyscraper-ghetto in Porto Recanati (Macerata, Italy) consisting of 480 apartments, built in the 60's as a holidays residence, nowadays an isolated place, where about 1500 people live. 91% of them are of foreign origin.

One of the main themes, coming from an anonymous and self-administered questionnaire to a sample of 91 adolescents (age 11-19) living at the Hotel House, is that of friendship. This theme represents the starting point of the present study, where we report on an ongoing field work based on a cinematographic course attended by about 15/20 males and females of the above mentioned adolescents. They come from Bangladesh, Pakistan, Senegal, Tunisia, Macedonia and Morocco.

During the 15 meetings of the course, the participants wrote self-presentations and biographical experiences and discussed about friendship and identity in order to write a screenplay based on their real life and to produce a movie using such materials. Each meeting was filmed and the dialogues were transcribed.

Since one of the researchers is a film maker, the underlying aim was to explore aspects related to the construction of personal and social identities (cultural, ethnical, gender focused and group) through the way the adolescents talk and dialogue about friendship.

A qualitative analysis of the following materials was performed:

- clips of focus group among the above mentioned adolescents;
- written self-reports;
- autobiographic interviews;
- computer mediated communication (Facebook).

Gabriela CUSEN
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Dialogue with a language learner: Personal experience and identity in interview data

This paper examines how an experienced language learner positions herself relative to the process of language learning. Drawing from an interview with a Romanian teacher of English, the paper illustrates how understandings of the characteristics of a good language learner are constructed through this individual's report of everyday experiences with languages and framed within the paradigm of contemporary language learning and teaching. Moreover, building on recent discussions in the literature on research into language acquisition/learning and into how individuals engage with language, the paper also focuses on a close analysis of interview talk as a way of gaining important insights into the the aforementioned issue. The analysis of the data does not only illustrate the existence of multiple frames for individual understandings of language learner identity, but also suggests how this research interview can be treated as a type of social practice (Rapley 2001; de Fina, 2010). In this respect, the analytical framework used in this study benefits from results in past work in order to show

that interviews may be considered social encounters in which participants (the interviewer and the interviewee) become involved in sharing their personal knowledge and experiences. It thus helps to demonstrate the participants' stance relative to the content they share through the linguistic and discursive choices they make in order to project their different identities.

Adriana DĂNILĂ

„Dimitrie Cantemir“ Christian University, Bucharest (Romania)

Wooden language and cultural identity in writing journalistic titles in the Romanian and German press in pre- and post-communist Romania

The specific of an era and ethno-linguistic space is also configured by the multiple evocation forms within journalism. Title along with the text circulate mental representations particular to a certain culture.

This paper aims, starting from the configuration of communicative relations evoked in the journalistic title (pertaining to *German media texts*, written in Romania in the pre- and post-revolutionary post-war period – having as *reference element the Romanian media texts* from the same period), to debate over some issues involved in the study of linguistic heterogeneity at the level of authorial peritext.

We recall the fact that by *authorial peritext* is meant the level of verbal sequences accompanying the journalistic (auctorial) text, mediating the „author-text-reader“ relationship, and ensuring „the stage of controlling and influencing the reader, a *phase preceding the actual reading.*“ (Cvasnii Cătănescu 2006: 7).

Specifically, the communication intends to present some cultural correspondences detectable in the Romanian and German press in Romania in the pre-and post-revolutionary period in the journalistic title construction. It will address issues related to how wooden language is handled in the two types of press, cultures respectively, as well as aspects of the relationship between otherness and identity within the Romanian and German communities from Romania at the level of verbal post-revolutionary peritext (after 1989).

The investigation is based on a selective material, extracted from *Neuer Weg (NW)/ Sparkle (S)* (between 1948 – 1989), *Allgemeine Deutsche Zeitung für Rumänien (ADZ)/ Truth (A)* respectively (between 1990 – 2007). The author takes the theoretical stance of *sociolinguistics and pragmastylistics* in assessing language facts.

Alessandra DEL RÈ, Paula Cristina BULLIO
UNESP (Brazil)

Self reference and reference to the interlocutor in two children and their parents

Our aim is to deal with the acquisition of self-reference by a bilingual child in French and Portuguese from Brazil and a monolingual child who speaks Portuguese. This research is based on a dialogic approach which considers that the child acquires and enters in the language through different genres.

In Portuguese, the verbs can be used without the personal pronouns as the verbal endings make reference to the person. Our question is: Does the acquisition of self-reference and reference to the other happen similarly when the child is acquiring two languages at once? Moreover, the purpose is to spot how the interlocutors interact. The utterances were analyzed according to the presence of personal pronouns, proper nouns and null subject.

We had, as our first hypothesis, that the input would have a crucial function in this process. However, we noticed some important differences: the bilingual child uses the verbal endings (without pronouns) in 85% of her utterances to talk about herself while her mother uses "I" in 40% of the utterances about herself and her father uses it 80% of the time. Comparing to the monolingual child, 55% of the utterances are without pronouns but both his father and his mother uses more the pronouns (50% and 40% respectively). Looking at the interlocutor, the bilingual child uses both in Portuguese (60%) and in French (70%) forms as "mommy" and "daddy" to refer to her parents. Otherwise, her father uses 95% of the time the pronoun "you" and her mother in 60%. With the monolingual child, he uses it in 50% of the utterances, while his parents use it in 60% (father) and 70% (mother) of their utterances.

The discussion will deal with this apparent contradiction and explore the specificity of a bilingual child in relation with reference.

Laura DORIGATO, Philip GILL, Ramona BONGELLI, Ilaria RICCIONI, Andrzej ZUCZKOWSKI
University of Macerata (Italy)

Knowing, unknowing, believing stances and characters' dialogic identities in the Harry Potter books

In a previous IADA workshop we presented the analysis of the main characters' identities as they emerge from the dialogues in chapter 10, book 7, of the Harry Potter books in relation to their Knowing, Unknowing, Believing stances (Philip, Bongelli, Canestrari, Riccioni, Zuczkowski 2013). The aim of the present study is to expand the above mentioned analysis to all the seven books of the same saga, in particular focusing on how Harry, Lord Voldemort, Professor Dumbledore and Professor Snape negotiate, construct and develop their identities. These characters, as a matter of fact, reveal interesting evolutions in what they know, believe and ignore along the seven books. For example, Harry is a figure who shows a gradual passage from the lack of knowledge of the first books to the achievement of it in the last one. This effectively corresponds to the development of his narrative identity: as in a Bildungsroman, Harry evolves from a character full of unknown and uncertainties about himself and his past (child/teenager) to an adult who chooses his way towards the Good.

On the contrary, Lord Voldemort is a character who at the beginning shows a predominance of knowledge, tries supporting his superiority on the others and declaims himself as the unique holder of truth and power. These certainties vacillate only at the end of the saga when he starts having doubts.

Since the identities that the characters play in the narrative as a whole are a topic of interest for the literary analysis of these books (Granger 2007; Heilman 2009; Whited 2002), this study aims also to compare this literary analysis to our linguistic one of the characters' knowing, unknowing, believing positions. The results show that this parallelism exists: we therefore have confirmation that the dialogic roles and the roles in the narrative coincide.

Ana ENE
Transilvania University of Braşov (Romania)

Forms of metatextual dialogism in the work of I. L. Caragiale

This paper examines ways of converting various stylistic procedures into forms of metatextual dialogism. It mainly details the analysis of a text that is amenable to the aforementioned framework: *Moşii (Tablă de materii)* [*The Forefathers (Table of contents)*] – short prose published by Ion Luca Caragiale in 1901. This piece of fiction, although published at the beginning of the 20th century, is a perfect example of the modern literary techniques used in the writings of the time.

The text analysed in the paper is a fresco of the author's contemporary society which is, however, extremely present-time despite the minimal artistic means Caragiale employs to depict it. The maximum conciseness of the text is based on stylistic ellipsis, a figure of speech belonging to the metatext Group μ realised by complete suppression. The distribution of the text matter according to lexical micro-fields is the second procedure with dialogical facets.

If in other works of Caragiale ellipsis is present at the syntactic level (e.g. predicative or qualifying elliptical sentences in the short story *Două loturi* [*Two lottery tickets*]), it is here a stylistic procedure at a metatextual level: ellipsis is converted into discourse and narrative technique at the same time. *Moşii* is a sentence-text out of which all elements except for noun phrases/nominal lexical units have been suppressed. This is the main reason for which I consider this text to be representative from the perspective of metatextual dialogism, ellipsis thus being more of a figure of content than a figure of speech.

The immediate effects of the use of these procedures are: directing the reader's imagination towards multiple 'narrative gates' on the one hand, and improving text translatability from the perspective of the various aspects pertaining to cultural differences between source language and target language, on the other hand.

Therefore, the aims of the research reported in this paper are: 1) to thoroughly examine the individual narrative text mechanisms which convert into metatextual dialogism and 2) to highlight the role of these mechanisms in the process of translation. The achievement of these aims requires both the use of pragma-stylistic analysis instruments and those of rhetorical and semiotic analyses or those of the theory of literary translation.

Sebastian FELLER
A*STAR – Institute of High Performance Computing (Singapore)

The good, the bad, and the ugly – three identities that you need to look good as a rap star in Germany

In this presentation, I will scrutinize the communicative behavior of the German rapper Bushido in Markus Lanz's critically acclaimed talk show "Lanz" on German television. The show discusses Bushido's winning the Bambi award (a German media award) in the category "social integration". This caused a nation-wide controversy, as the rapper has a reputation for offending social minorities in his songs.

The main aim here is to demonstrate how Bushido switches between three different identities (which I call the good, the bad, and the ugly) in order to protect himself against face loss and a damaged reputation that might be afflicted upon him by three very different audiences: his fans, his critics, and his fellow rappers/artists. I will contrast the communicative means he uses for constructing these identities including also non-verbal means, and here especially facials and gaze behavior. I will also look into the means he applies for defending these identities in the face of the accusations presented against him by the host and some of the other talk show guests.

In addition, I will analyze the communicative reactions of the host as well as the other talk show guest in order to evaluate to which extent Bushido's strategy is successful or not.

The main method of investigation will be a qualitative analysis of selected dialogs based on what I call Action Theory, a mildly revised version of Activity Theory (e.g., Leont'ev 1978, Engestroem 2005). The idea here is to show how meaning is never the same in the context of different actions (carried out by different actants or, to put it in the jargon of the workshop, identities) and that meaning is relative to different speaker identities and interests.

Jamie Elizabeth GABRINI
D'Youville College, Buffalo NY (USA)

The construction of an anti-hero: Identity through media filters

Fashion magazines combine images with narrative to construct overt and subtle messages conveyed to the readership. While these messages often are predictable, some are contradictory and counterintuitive, but all provide examples of gendered performances negotiated through media filters. This multimodal analysis examines the narrative, photos, and video of *Vogue's* February 2013 feature article with actress Rooney Mara through the lens of performativity theory to decipher which aspects of Ms. Mara's identity are self-constructed, which are media-constructed, and marketing reasons for the gap between the two.

Alina GANEA
Dunărea de Jos University of Galați (Romania)

Constructing identity in the prospectuses of foreign higher education institutions

Taking a discursive approach to prospectuses of foreign higher education institutions, this paper aims at exploring the way identity is constructed in this type of discourse to the strategic effect of attracting prospect students. Prospectuses are part of the higher education institution's communication with prospect clients, the students, but equally their parents, investors, other institutions interested in the 'product' that it offers. Prospectuses are therefore analysed as an instance of promotional discourse that displays a carefully weighed self-promotion strategy meant to build an image of academic excellence and professionalism for the institution.

First of all, this paper will focus on identifying the characteristics of this discourse genre and, in this respect, French, British and American prospectuses will be analysed.

Elements such as contents, structure, combination of more semiotic codes, i.e. text and images, linguistic features, will be addressed.

Secondly, the paper will pay particular attention to the rhetorical devices which count as ethos-building strategies meant to create and ensure the reception of the image intended by the institution. Means of addressing the target audience, of describing the institution ranking, prestige as well as students' previous results and awards, the mention of the values that act as guiding principles of the institution, the description of its history and evolution, of its infrastructure, references to the modern study programmes and syllabus are but a few of the strategies that are prevalent in this type of discourse.

This paper aims at providing a text-driven analysis with a view of producing a detailed description of the elements that contribute to building identity in higher education institution prospectuses.

Anca GÂȚĂ
Dunărea de Jos University of Galați (Romania)

Discourse strategies in computer mediated communication

This study is concerned with analyzing discourse excerpts from professional and "intellectual" blogs, and from electronic forums in order to discuss two discourse strategies: 1) expressing disagreement; 2) expressing mental states. For theoretical purposes, I consider that any piece of discourse has an important argumentative component, i.e. the main function of the discourse is argumentative, and I am using the pragma-dialectical perspective to argumentation. This allows the use of pragma-dialectical tools, such as the concepts of critical discussion and argumentation scheme, as well as the concept of strategic maneuvering to represent the communicative activity as a complex of speech acts meant to convince a hearer or a reader of the validity of a standpoint, and at the same time persuade that same person to accept the standpoint as such. Both types of strategies are considered as speech acts based on more or less specific wording. The speech act form is of importance, since the "formula" used by the speaker / forum or blog writer (here) to say his/her disagreement or to express a mental state may have a significant impact on the issues of the communication. The main interest of the study is to show in which way the wording of disagreement and the expression of mental states contribute to strategically maneuvering in getting the opponent on one's side, on the one hand, and in which cases particular wording may correspond to a fallacious move, on the other.

Mihaela GHEORGHE, Monica GOMOESCU, Alice PREDA
Transilvania University of Braşov (Romania)

Mothers forums: a way of constructing discursive identity

Early in life, individuals begin to use language to define their personalities in relation to each other, and later in life we continue to make use of language to define ourselves, and the various roles we play in the community (Cheng, 2003). Apart from the ability of people to choose and use language as an instrument of communication, either to communicate

information, and/or for interpersonal relations, language is also a symbol of social or group identity, *an emblem of group membership and solidarity* (Grosjean 1982: 117).

Identity, in many respects, is shaped by language and conversely, language choices may relate to identity (Ige 2010). Identity, in fact, like language, is both personal and social. Social Identity denotes the various ways in which people understand themselves in relation to others, and includes the ways in which they view their past and future, and how they want to be viewed and understood. The shaped *self* employs language as a tool for exhibiting and making its presence felt (Miller 1997).

The mothering identity can be built up in various ways by use of discourse markers in conversations regarding mother needs, rights, responsibilities, moral and social obligations etc. Although it may be difficult to construct a mothering identity, it is salient because this is believed to be one of the most significant identity transformations of adulthood (Golden 2001). Consequently, mothers actively construct identities in talk to accomplish a range of interactional aims.

The goal of this paper is to demonstrate that discourse is an important way of creating mothering identity. Thus, our study focuses on identifying and describing discourse markers used in the construction of mothering identity. In reaching our goal we apply inductive methodology: making observations of data – a large corpus of mother forum discussions –, detecting patterns, and formulating relevant conclusions.

Patricia GUBITOSI

University of Massachusetts Amherst (USA)

Being minority among minorities: Negotiating identity in a dialect contact environment

In the Commonwealth of Massachusetts, a small state located in New England at the North-Eastern corner of the United States, 21% of total population declares to speak a language other than English at home, one number slightly above the average for the whole nation (20%). According to the US Census (2010), Hispanics are one of the most important minority groups in the state as they represent 9.3% of the total population. Puerto Ricans are the most prevalent Hispanic groups, and Puerto Rican Spanish is the most spoken Spanish dialect in the state, although not the only one.

Since identity is a product of social action (Lee & Anderson, 2009), the analysis of interviews provides data that are unique to social encounters (Briggs, 1986; De Fina & King, 2011) where people express mutual ideologies, shared knowledge, and common beliefs (Gubitosi & Garcia-Frazier, 2012). This paper analyzes twelve one-hour face-to-face interviews with Spanish speakers of origins different from Puerto Rico, who live in the Commonwealth of Massachusetts.

The aim of this study is to investigate how speakers of different and minority Spanish dialects negotiate their identity through language in a dialect contact environment. The research questions leading this study are the following: 1) how do speakers position and project themselves in social interactions using their heritage language? 2) how these bilingual speakers construct their ethnic distinctiveness being a minority part of the minority group; and 3) how they perceive their membership to a group and conceptualize identity?

Alina HALILIUC
Denison University, Ohio (USA)

The self, the law, and the other: Investigating performances of identity in "Police, Adjective"

Corneliu Porumboiu's 2009 film, *Police, Adjective*, spotlights the dilemmas of post-socialist identity formation at the intersection of old and new models of civic and private identity. The lead character, Cristi (Dragos Bucur), a young police officer investigating a case of marijuana use, refuses to enforce the law that would incarcerate a teenager for three years. To justify his actions, Cristi invokes his moral conscience. Yet the more he tries to assert himself as an autonomous moral subject, the more his hierarchical superiors try to interpellate him into a bureaucratic one of the Romanian law that he is asked to enforce blindly. At the same time, Cristi is as closed off in his private life as his professional superiors are in the public realm. His wife's enticements to dialogue show Cristi caught up in the literal meaning of words, unable to enter into a more valuable connection with her. Using psychoanalytic literature on law and justice, as well as scholarship on dialogism, this presentation analyzes *Police, Adjective* as a dramatization of post-socialist identities played out in private and public. It unpacks how old models of identity (authoritarian and patriarchal) are performed verbally and nonverbally, and how they confront and try to discipline more open and flexible alternatives.

Liliana HOINĂRESCU
Institute for Linguistics, Bucharest (Romania)

Construction de l'identité et rhétorique du mensonge dans le discours politique roumain

Reconnu comme un fait communicationnel courant, le mensonge reste toutefois un concept difficile à expliquer en termes des sciences du langage. Même l'interprétation pragmatique, de loin la plus adéquate pour fixer les traits de ce type énonciatif, s'est heurtée à plusieurs difficultés théoriques, notamment en ce qui concerne la description du mensonge comme acte illocutionnaire ou perlocutionnaire (Reboul 1992 : 125-147). C'est seulement la pragmatique d'orientation gricéenne et cognitive qui a permis de répertorier une série d'actes de langages qui ne satisfaisaient pas la condition de vérité, en déplaçant l'accent du caractère normatif sur le caractère déductif ou inférentiel de la communication verbale. Selon ces théories, les énoncés mensongers sont des assertions, qui jusqu'à preuve du contraire doivent être prises comme vraies (cf. la présomption de coopération chez Grice 1975 ou la présomption de pertinence optimale d'un énoncé chez Sperber & Wilson 1989; voir aussi Meibauer 2011: 280).

D'ailleurs, si le mensonge est le revers de la vérité, pour l'identifier il faut savoir définir d'une façon univoque la vérité: adéquation de l'intellect à la réalité, conformité entre faits et paroles et ainsi de suite. Mais si l'on considère la vérité une construction culturelle et idéologique, dépendant des valeurs et des notions valables dans un certain contexte spatio-temporel, le mensonge devient lui-même une convention socialement acceptée.

Le discours politique est l'un de ces discours institutionnels qui admettent tacitement une rhétorique mensongère. Dans notre communication, nous nous proposons de relever, à

partir des interactions enregistrées, les stratégies à l'aide desquelles un homme politique peut reconstruire son ethos de crédibilité après avoir été dénoncé comme menteur, les stratégies de réfuter une accusation de mensonge et les réactions publiques plus ou moins radicales envers le discours mensonger, constituant un bon indicateur pour le profil éthique d'une société.

Bogdana HUMĂ, Cosima RUGHINIŞ
University of Bucharest (Romania)

Characters and identities in research interviews

Varying in length, structuring, style, purpose, and depth, the interview is a frequently used qualitative research technique in both academic and market social studies.

Although there are several approaches for examining interview-generated empirical evidence (Silverman 2011), an overwhelming majority employs a thematic approach, through which categories of responses get paired with categories of participants. This analytic endeavour rests upon a conceptualisation of individual identities as fixed, trans-situational, already known, unproblematic characteristics of participants. It is enabled by practices such as quota sampling and, in turn, produces research results such as market segmentation or consumer typologies.

In this paper we argue for a discursive conceptualisation of identities (Benwell & Stokoe 2006) in research interviews. Our empirical evidence consists of unstructured interviews between quantitative and qualitative researchers employed by market institutes, as interviewees, and two members of the academia, as interviewers.

We aim to make apparent the intricate identity work and display both interviewers and interviewees employ in and as part of the interaction. We look at how different identities (for instance 'expert in a specific area') are deployed for their rhetorical effects and in support of speakers' actions, creating "characters", with temporally bound traits, knowledge, rights and obligations.

The analysis does not omit turns produced by interviewers. Their actions such as asking questions, challenging, requesting clarifications, acknowledging responses etc. are scrutinised for their employment as displays of 'doing being an interviewer', while, in turn, occasioning interviewees to manifest their corresponding role.

So far, we have used the categories "interviewer" and "interviewee" several times throughout the abstract. In doing that, we have presumed their 'omnirelevance' (Sacks 1992, 515) for the interview setting. Therefore, a last aim of the study is to examine how interactions rest upon and reinforce these categories as the 'background resource' (Fitzgerald, Housley & Butler 2009, 53) of interviews' organisation.

Rodica ILIE
Transilvania University of Braşov (Romania)

Le manifeste dadaïste - identité poétique et ironie

Dans le cadre des formes programmatiques de légitimation de l'avant-garde européenne, le manifeste dadaïste constitue la position la plus ferme et la plus spectaculaire. Parmi, les

représentants de cet esprit iconoclaste, celui qui donne naissance à un moyen personnel, nouveau de théorisation, c'est Tristan Tzara qui cultive l'anti-théorie (Compagnon) ou l'anti-manifeste en tant que manifeste. Par ses affirmations métathéoriques du manifeste de 1918 et du *Manifeste sur l'Amour Faible et l'Amour Amer*, Tzara légitime le mode antilittéraire de l'espèce devenue canonique dans la littérature de l'avant-garde historique, en réécrivant les topoï / les invariants formels de ceux-ci. Le pastiche de l'attitude qui justifie cette pratique discursive et la parodie de ses mécanismes internes confirment que le manifeste dadaïste repose sur l'opération de la réécriture, de la résémotisation de la structure et des fonctions de cette espèce consacrée, arrivée au point d'être ironisée, déconstruite.

Tout comme les contre-manifestes de l'Apollinaire ou de Huidobro, d'Oswald de Andrade ou de D. Trost, les anti-manifestes dadaïstes sont des textes sur les textes, des écritures de deuxième degré, en impliquant une crise d'identité et une relation duale entre le sujet et la réalité, entre l'individuel et le collectif, entre la culture canonique et la contre-culture. Le manifeste dadaïste, par ses stratégies de l'ironie, exprime une attitude et une identité qui sont l'effet traumatique de la guerre et de la crise morale, comme pour les écrivains expressionnistes aussi, pour lesquels la littérature devient une autoscopie, un miroir poétique déformante dans la performativité des spectacles dadaïste qui ont le ludiques et l'auto-négation comme des mots d'ordre.

Rafael JIMÉNEZ CATAÑO
University of the Holy Cross, Rome (Italy)

Taking care of identity through politeness

In so far as identity is image, it falls under the domain of politeness, which manages face and neutralizes all acts threatening it. This would be enough to justify an approach to identity from the point of view of politeness, but a more anthropological depth is possible.

The current studies about care, much of them done in the field of Ethics of Care, recognize as deeply human the need to be taken care of. "Dependent rational animal" would be a new definition of human being, far from the quite autonomous Cartesian "thinking thing". Dependency does not mean only childhood, agedness, disease and poverty. It means also ordinary life, the need to eat, to rest, to be transported, dressed, educated, nursed. Among these ordinary fragilities is included our image. Some linguists find Brown-Levinson theory of politeness too much defensive. The anthropology of care is a way to philosophically deepen the essence of politeness without avoiding its defensive character but assuming the ordinariness of such a need of protection. Care is strongly linked with the notion of human person as characterized by relationship.

The ordinary fragility of the face is consequently that of identity. An approach to identity through politeness leads to formulate questions such as: how much one takes care of the own identity while taking care of the others?, in caring, how is the identity of the others taken care of?, in what extent the politeness profile of the other is adopted (or adapted) in caring?

The relevance of these questions is high for rudeness as well, where the distinction between "caring for" and "caring about" becomes relevant. For example, a hypertrophic positive politeness is often invasive (sometimes a sort of hospitality pride), that can involve lack of respect for the other's identity.

Indira Y. JUNGHARE (USA)

Dignity of existence: Identity beyond cultural constructs

In the 21st century, the processes of globalization, urbanization, industrialization, and informational technology have created an unmanageable diversity of populations, phenomena, and problems. The global community needs innovative and diverse solutions for the sustenance of orderly and peaceful co-existence. Today's scientists, humanists, physicians, and businessmen are working at finding answers, which are both intradisciplinary and multidisciplinary. The question posed is: "Are we more similar or are we more diverse?" Different cultures value different aspects of life, some focus on economic growth, some on social growth while others focus on individual conduct. However, no culture is an island. The conduct of a culture or even one individual affects others. In the context of the global community, we have to focus on similarity and yet preserve and protect diversity of life: humans, animals, plants, microbes, and uniqueness of their cultural traits, and promote the importance of unity for the survival of the global community. This paper attempts to provide a way drawn from the comparative analyses of diverse world views with a specific focus on India's secular and religious perspectives regarding the existence in terms of mind and matter and their relation to each other in this world of relative reality. The paper suggests the all-inclusive path of recognition and respect for matter and mind, and their proper function in a global setting.

Anna LADILOVA

Justus-Liebig-Universität Gießen (Germany)

Collective linguistic identity construction of Volga Germans in Argentina

Volga Germans are an ethnic group that migrated to the Volga Region in Russia over 250 years ago. One hundred years later, a part of this group moved to Argentina, where they settled in colonies located mostly in the provinces of Entre Ríos, Buenos Aires and La Pampa. Only after the 1950th did they start to learn the majority language, due to socioeconomic changes in Argentina. Until then, they had lived in so-called language islands (cf. Mattheier 1994: 334), almost completely isolated from the majority society (in Russia as well as in Argentina).

Due to their history, this group was able to conserve its original language variety, namely Volga German, which is still in use in the colonies, especially by the older generation. Volga German also plays an important role in the dynamic process of the collective identity construction (defined as identification with a group through common goals, activities and discourses, cf. Straub 2004: 298f.) of the group. In mixing the language varieties in contact (Argentinian Spanish and Volga German), the group members reflect the hybridity of their collective identity. The present paper aims at revealing the relationship between the language use and the collective identity construction of Volga Germans in Argentina. In order to do so, it will draw upon the results of an empirical study conducted in Argentina in the spring of 2012, which included questionnaires and interviews that have been evaluated quantitatively and qualitatively.

Anna ŁAZUKA
Szczecin University (Poland)

The semiotic construction of women's identity on the example of Polish communist press discourse

The purpose of this paper is to examine the ways in which women's identity was semiotically constructed in the press discourse in Poland during a communist period. In particular the analysis is concerned with the role of semiotic resources in the construction of certain propositions regarding women, for example their various social roles. The study looks at a sample data set of a Polish communist newspaper, namely *Trybuna Ludu*, the official voice of the authorities and the communist party at the time. The analysis takes place at a number of levels, namely the newspaper layouts, visuals and headlines. The time period chosen enabled me to investigate the use of semiotic resources across a variety of modes as found in the communist newspaper during a crucial period in Polish history. The framework used for the analysis is that proposed by Kress and van Leeuwen (1998, 2006), i.e. social semiotic multimodality, according to which there exist a number of semiotic resources, characterized by certain meaning potential, that are further used as resources in the process of meaning production and the interpretation of messages. The findings suggest the particular use of semiotic resources and the resulting discourse patterns contributed to various representations of women in what often seemed to be new roles, thus producing new social meaning.

Raluca LEVONIAN
University of Bucharest (Romania)

Friends and foes, firmness and fear: the construction of national and supra-national identities in Romanian public discourse

The paper aims to examine the discursive construction of national identity as a specific form of collective identity and the validity of the concept in regard to contemporary developments in the social, political, and military domains by means of a comparative qualitative analysis of two corpora. The first corpus includes a selection of speeches issued by the Romanian presidents during the period between 2001 and 2011. The second corpus is formed by a selection of opinion editorials from daily Romanian newspapers with nation-wide coverage. The key criterion for the selection of the texts was represented by their content: all texts discuss matters of national and international security especially linked to the events of 9/11 in the USA.

The emergence of the concept of national identity is usually linked to the formation of the modern nation-state in Europe, in the 19th century and its current understanding is influenced by Anderson's (1991) definition of the nation as an imagined community, which is sovereign and limited. The latter traits have begun to be questioned not only by the general trends towards globalization or by the increasing role of interstatal unions and alliances, such as the European Union for instance, but also by contemporary security threats like terrorism. The analysis of the corpora shows that, although national identity still represents a powerful concept, a new type of identity, which can be termed 'supra-national', emerges in public

discourse. This collective identity encompasses elements which are common to various states, for example the international organizations membership and the involvement in joint military actions and programmes. Moreover, the supra-national identity is constructed and activated in regard to a specific form of menacing diversity, represented by terrorist organizations.

Stanca MĂDA
Transilvania University of Braşov (Romania)

Identity construction in humorous media encounters

The paper accounts for the fact that humour varies according to individual differences and culture, being an instrument by which social control is exerted and through which social identity is displayed (Boxer and Cortes-Conde, 1997). In working environments, for instance, humour, and in particular teasing humour has been identified as a valuable leadership tool (Barsoux 1993) and it is also a prime means for identity construction (Holmes and Marra 2002, Boxer 2002). In a more detailed study (Schnurr, 2009) it has been demonstrated that the choice of teasing style reflects the normative communicative behaviours of the leaders' working groups or communities of practice. In media encounters, journalists make use of wordplay, mockery, derision, pleasantry, badinage, banter, and persiflage to build a humorous bond with their readers. Not only in humorous TV shows, but also in political and morden shows, humour serves to assign status, enhance or create social bounds. The moderators as well as their guests take on playful identities to create a feeling of solidarity or to manage conflicts.

The paper employs an analysis of conversational humour which occurs in Romanian TV and radio shows with the purpose of demonstrating that journalists use humour to build their own identity in relation to their interlocutors and to their audience. Two types of moves have been identified in media situational or conversational humour: one that is directed at a participant in the conversation, having the potential of biting; the other that is directed at an absent other (in this case, the audience), having the potential of bonding (Boxer and Cortes-Conde, 1997, 275). A relational identity is developed among participants to conversational joking which can be identified and described in accordance with the communicative norms and expectations that are considered appropriate in the media context in which individuals interact.

Caterina MANES GALLO, Catherine MATHON
Université Bordeaux Montaigne (France)

Le système question-réponse-relance dans deux types d'entretien

Le questionnement sous-jacent à notre étude est le suivant : Comment l'individu construit son identité discursive dans un système question-réponse-relance, actualisé au fil de situations d'interaction finalisées, comme un entretien d'enquête ou journalistique ?

Notre communication s'inscrit dans deux topics:

- d'une part "Identité et représentation" que nous comprenons comme construction de l'identité dans le cadre d'une interaction orale,

- et d'autre part "Pouvoir et construction de l'identité". Ce second topic est mobilisé par la situation sociale d'entretien qui implique : d'un côté, le manque d'intimité (familiarité) préalable entre les partenaires, et de l'autre, le partage de connaissances mutuelles sur leur identité sociale (e.g. l'interviewé est le président de la république ou un détenu en fin de peine). Nous faisons abstraction de ces connaissances que les partenaires partagent implicitement avant l'interaction sur laquelle s'articule l'entretien. Nous focalisons l'attention sur la "représentation" de leur identité à travers le discours.

L'analyse de la construction évolutive de l'identité de l'individu (questionneur et répondeur) par son discours est basée sur les données empiriques verbales et non-verbales de la situation d'interaction.

Dans notre cas, les données correspondent à deux extraits audio-visuels de (entre 5 et 6 minutes), faisant partie de l'enregistrement de deux entretiens différents. Le premier est l'entretien d'un Président de la république (François Mitterand) par deux journalistes (Ruth Elkrief et Arlette Chabot). Tandis que, le second extrait, recueilli dans le cadre d'une étude de cas (projet RAUDIN: Axe 1), est un entretien entre un apprenant-détenu et une chercheuse.

Partant de l'examen attentif des différences et points en commun, au niveau pragmatique, entre les deux entretiens, nous focalisons l'attention sur leur similitudes "interactionnelles" par rapport au système question-réponse-relance. Nous nous intéressons notamment aux indices prosodiques et verbaux des mécanismes sous-jacents:

- aux stratégies de partage des rôles entre les questionneurs
- aux stratégies d'évitement des interviewés.

Veronica MANOLE

"Babeş-Bolyai" University of Cluj-Napoca (Romania)

Forms of address in constructing personal and group identity in Brazilian, Portuguese and Romanian parliamentary discourse

The aim of our communication is to present an analysis of the role that address forms may play in constructing personal and group identities in Brazilian, Portuguese and Romanian parliamentary discourse.

Continuing previous studies on political identity (van Dijk 2010; Ilie 2010a; Marques 2010), and on address forms usages in parliamentary debates (Ilie 2005, 2010b; Manole 2012; Săftoiu 2013) our analysis will focus on the way speakers use address terms in order to create personal and group identities of the others. The first part of the study will focus on pronouns and honorifics as means of constructing interpersonal distance, while the second one will be dedicated to the nominal address terms (Kerbrat-Orecchioni 2010), as means of expressing professional, relational and political identities. The comparative approach will try to reveal cultural differences and / or similarities between the three communities of practice. The corpus of our study consists of 33 parliamentary debates that took place in 2011 and 2012 in the Brazilian, Portuguese and Romanian legislative institutions.

Margareta MANU MAGDA
Institute for Linguistics, Bucharest (Romania)

Between discourse and memory: dialogism in oral texts from Romania

The proposed communication draws near to recent research, studying the enunciative and sociolinguistic dimension of *interdiscourse* in different types of texts.

The unprecedented diversification of *oral texts corpora* in recent years requires a deeper study of aspects related to the above mentioned issues which, although being the focus of researchers' attention, they have numerous aspects that are still little explored.

Starting from the bakhtinian concept of „dialogism“ and from the precepts of French school's discourse analysis, this paper places *enunciation* in the center of discourse, in relation to others' discourse and previous discourses, attempting to interconnect the concept of „interdiscourse“ to the one of „interdiscursive memory.“

Specifically, the author will investigate interdiscursive relations between the multiple discourses that are interdependent in oral texts, having in the center of attention the „history lived“ by storytellers pertaining to various traditional linguistic communities from Romania.

In the field of scientific enunciation it is about articulating different utterances having a dialogical potential identified in the investigated texts, with a discursive semantics which takes into account the meaning of words and their placement in contexts that are themselves in keeping with the discourse of others.

The corpus analyzed by the author consists of oral narrative texts transcribed and published in recent years in Romania.

Muira McCAMMON
Erzincan University (Turkey)

Linguistic outsiders in intercultural dialogue programs: Understanding facilitators' pedagogical approaches towards diverse language identities

As American higher education institutions attract more international students and non-native English speakers, it is difficult to understand why their intergroup dialogue (IGD) programs have not adopted curricula focusing on linguistic tolerance. Despite a growing body of scholarship focusing on intercultural group dialogue and cross-cultural initiatives in higher education (Basnett 2004); there remains a dearth of research and in-depth understanding of the role facilitators play in resolving conflicts that stem from students' language identities and communication styles (Houghton 2012; Phipps 2006). Responsibility largely falls to the co-facilitators to decide how to address language identity and linguistic diversity, if at all. They can choose to focus students' attention on word choice, to hire a translator, or to ask multilingual students to translate for students unable to express themselves proficiently in English (Blättler and Øye 2010; Hogan 2007).

Given this curricular gap, I examine how intergroup dialogue facilitators (IDFs) from two programs pedagogically respond to the diverse language identities exhibited by their students and why most IDFs prefer to avoid conversations about linguistic diversity in the classroom. By adopting a comparative case study model for theory-building purposes, I determine that IDFs' language backgrounds influence the way in which they approach diverse language identities in the classroom. I conclude that only IDFs with firsthand experience as

linguistic outsiders persistently try to address the struggles of historically marginalized linguistic communities (i.e. non-native and bilingual students) explicitly. Despite their enthusiasm, these IDFs want more curricular resources and institutional support, so that they can properly situate the idea of linguistic diversity within IGD pedagogy.

Corina MICU, Lili LIU

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Names and naming practices. A case study of Romanian and Chinese personal names

How did people get their names in the first place? One can only guess. We believe that it is acceptable to assume that, at the very beginning, proper names were in fact common nouns identifying a person through his/her physical (both positive or negative) particularities that singled them out within the group, or through extraordinary events that occurred to them at a certain point in their existence.

As time went by, names and naming practices became more and more complex and diverse in terms of criteria of name selection as well.

In Romania some of the criteria are the day of birth, the names of ancestors or the names of the child's godmother or godfather. A child born on a holy day like the 15th of August, Saint Mary's Day, if it is a girl, she can be baptized *Mary*, or *Marian*, if it is a boy; because the parents think that Saint Mary will protect their child. Sometimes the newborn, if it is a boy, will receive the name of his father as his father received the name of his father, so the same combination of family name and first name can be carried on for generations.

For a Chinese, a name is more than a note to differentiate one person from the others. People can extract information of time and culture, family generation and parents' hopes or hobbies from a Chinese personal name. There are certain principles behind the Chinese naming practices. The basic principle of naming is that the characters should convey positive meanings. The parents always hope their child to be a person of virtue, knowledgeable, or healthy and pretty. It is also very important to choose characters that are easy to pronounce and that sound good. The third principle of naming is you need to be sure that all the characters of the name have different structures that will make the whole name look beautiful, while the fourth principle is not to give the same names as those of one's family or relatives in order to show respect to one's elders.

Some people will also think about the five elements and the twelve Zodiac signs when they name their child. It is possible to choose names which are neutral. This is why, sometimes, it is not easy to guess the gender of a person only by hearing their name or just seeing the characters.

Our paper will try to answer the following research questions: What are the most popular naming practices and criteria nowadays in China and Romania? Which are some of the most popular Romanian and Chinese names at present? Can we identify new tendencies in the criteria for naming people?

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Universidad Nacional Autónoma de México, CELE (Mexico)

Interaction interculturelle: adoption et adaptation des identités

L'étude se situe dans l'aire de l'identité et des représentations des étudiants hispanophones qui apprennent le roumain comme langue étrangère. Notre objectif est d'analyser les pratiques sociales dans lesquelles les étudiants interagissent dans les contextes culturels roumains. Le corpus d'analyse se compose des manifestations artistiques culturelles appelées Soirées Littéraires qui sont des situations de communications qui favorisent une approche plus directe aux diverses expressions de la langue et la culture roumaine: littérature, art, philosophie, sculpture, théâtre, traditions, musique, gastronomie.

L'événement est construit en deux phases: a) l'organisation de l'événement qui implique la distribution des tâches, déterminer un rythme soutenu de travail qui doit être maintenu, tout en exigeant la qualité de la production de la langue; b) la mise en scène, apprentissage des textes - un poème, une chanson, un dialogue, une présentation thématique; et c'est juste là quand l'étudiant s'approche à cet état où il semble perdre sa propre identité en se transformant et acquérant le caractère du personnage et / ou de l'auteur interprété. Comme Goffman souligne en *The Presentation of Self in Everyday Life* (1959), l'individu se présente et présente son activité devant l'autre; de la même manière, pendant la soirée littéraire notre étudiant entre dans une dynamique de construction de son identité par rapport au personnage et/ ou à l'auteur dans un théâtre dans lequel le troisième est le public.

Ce qu'on observe dans cette interaction sont les attitudes et les comportements des étudiants: des attitudes positives d'autoexigence dans la production linguistique et un haut niveau d'implication, de compromis et de participation. Les étudiants essaient d'approcher leur compétence dans la communication interculturelle à la d'un locuteur natif de roumain.

Alexandra MIRKES
Charles University in Prague (Czech Republic)

Czech language – self- and language identity of young Russian migrants in the Czech Republic

In the last decade, according to official data of the Czech Statistical Office, number of Russian students who traveled to the Czech Republic increased several times. Language contact in the form of a long-term study of the Czech language in specialized language schools affects on both (Czech and Russian) languages of the person.

For our research the object was chosen as Russian immigrants aged 18 to 27 years old who study Czech language during the academic year in specialized courses in the Czech Republic.

The goal of work is:

- to study the influence of the Czech language to the Russian language of young Russian migrants (who learn Czech at the special one year-long language courses);
- to create a model of multilingual person at different stages of language study, i.e. to compare the bilingualism of object at different stages of learning language;
- to examine language identity: how does it change in time.

Maja MUHIĆ
South East European University, Tetovo (Macedonia)

How Extreme is the Extreme? On the Multifaceted Identity Construction in Extreme Sports

This paper focuses on the study of the multifaceted aspects of identity creation of people engaged in extreme sports. More often than not, we tend to believe that these sports are, unlike most of the team sports we are familiar with, very individualistic. However, engaging in these lifestyles also brings forth a sense of collective identity (in discourse, slang, dialogue, fashion, music, etc.).

The main focus of this paper is to touch upon the delicate tension emerging as a result of the dialogical relationship between individual identity created through partaking in extreme sports and the consumerist aspect of being a member of such a community. The construction of identity through the emerging extreme sports happens on at least two levels. It is to this end that this paper will try to diagnose the difference of the identity formation, that is, the identity created by the representation of action/extreme sport (mainly in movies and video clips) on the hand, and the identity that stems from the people who consume these movies and are also engaged in these sports, namely, from the popular culture, on the other. This will then complicate the picture and bring forth a triangulation of relations; the mainstream depiction of extreme sports, the counterculture that it tries to portray and the popular culture, which consumes it.

Through analysis of several movies and through some in-depth interviews with people engaged in extreme sports (snowboarding, rock climbing), this paper will aim at detecting and diagnosing the neuralgic points of the relationship created in the dialogical relationship between these forms of identity. To this end, an analysis of the colloquial language used among several members who partake in these sports, will be made in order to draw the map of the emerging complex identities created, extended and expanded between commodification, popular culture, non-conformism, as well as, solid individual identity ironically build through conformity.

Maria-Ionela NEAGU
Petroleum-Gas University of Ploiești (Romania)

A sociolinguistic and cognitive view on British habitus from an American perspective

Politics has never been an autonomous field, but one in which several concurring forces have been competing to attain the desired status and to achieve their purpose. The participants' chances of success depend on their ability to attune their *habitus* to the distinctive characteristics of this "site of struggles in which individuals seek to maintain or alter the distribution of the forms of capital specific to it" (Bourdieu 1995, 14). Therefore, political discourse is to be seen as a means to communicate the "positioning" strategy (Ries and Trout 2001) developed by a competitor for its offering, but also as a "positioning" act proper that is aimed at defending and consolidating the current market position.

This paper seeks to identify the linguistic metaphorical layer that blurs the difference between politics and other sectors. The analytical framework constructed in order to survey the British *habitus* as outlined by three American presidents (Ronald Reagan, George W. Bush, and Barack Obama) integrates several complementary principles and methods from four distinct fields of research, namely Critical Discourse Analysis (Wodak 2001, Fairclough 2003), sociology (Bourdieu 1990, 1995), cognitive linguistics (Charteris-Black 2004, Kovecses 2010), and transpersonal psychology (Maslow 1954/1970). While there have been some attempts (Hart and Lukeš 2007, Wodak 2009) to account for the rationale behind such associations, no coherent framework has yet been developed to integrate them all. In my view, it is the metaphorical conceptualization of different ways of thinking that forges the bond between these domains. Therefore, I argue that conceptual metaphors are part of the code shared by groups of agents that belong to a certain space or *habitus*. Moreover, decoding the transfer of meaning from a Source to a Target domain will outline the principles that structure their social space and hierarchy, "the classificatory schemes necessary to understand their social meaning" (Bourdieu 1989, 19).

Deeply rooted in past experiences, the *habitus* is both the product and the producer of history (Bourdieu 1990, 54). This system of dispositions helps an individual or an institution to acquire enough symbolic capital as to impose recognition and inculcate a vision. Decoding the transfer of features from Vehicle to Topic terms, whenever a potential incongruity is felt between them, contributes to rendering power relations more transparent. The research attempts to achieve the linguistic and discursive reconstruction of the British *habitus* as depicted in a relatively small corpus (12,773 words) that I have compiled from the speeches held by the three US presidents on their visits to the United Kingdom. More precisely, the corpus consists of Ronald Reagan's Address to British Parliament (8 June 1982, Royal Gallery at the Palace of Westminster, London), George W. Bush's Address at Whitehall Palace (19 November 2003), and Barack Obama's Address to the British Parliament (25 May 2011, Westminster Hall, London).

Urszula OKULSKA
University of Warsaw (Poland)

Constructing personal identity through cross-cultural dialogue. The discourse of peace-making and reconciliation in John Paul II's diplomatic correspondence

Dialogue as an expression of the basic human need for communication and, hence, a crucial mode of linguistic exchange, has always been a fundamental means of managing interpersonal disputes and solving larger-scale conflicts. Through its focus on building the common ground, mutual trust and understanding it has been the primary source of peaceful attitudes, openness and cooperation at both local and global levels of interhuman contacts.

The present study explores the process of (re)constructing personal identities of leading figures of 20th-century politics through the discourse of cross-cultural dialogue in John Paul II's diplomatic correspondence to major actors involved in serious international crises during two decades of the Pope's pontificate.

The research is based on intervention letters from 1985-2002, through which the author mediated in critical moments of the world's politics with an aim to reconcile the antagonised parties by discursive attempts to re-establish peace in their ties.

Departing from the Dialogic Model (DM) of discourse (Grillo 2005), which assumes relations of community (rather than of isolation/conflict) as natural and unmarked human bonds, the analysis presents how the interactants' deliberate choices of 'communicative' (*vis-à-vis* 'strategic/instrumental') action (Habermas 1984) contribute to the constant structuring and growth of the strong aspect (*ipseity* 'selfhood') of their personal identities (Ricoeur 1992). This is possible only through establishing full interactional symmetry and power balance between the parties, which enables the people to eliminate their agonistic positions – exerting power OVER others (as force, dominance or violence) – in favour of participatory stances – realised through 'power in concert' WITH others, as a source of genuine human togetherness in plurality and freedom (Arendt 1998). It will be shown, with the help of the Transformative Approach to Conflict (TAC) (Bush and Folger 2005) and concepts of narrative mediation (Winslade and Monk 2000), how the interactants in John Paul II's diplomatic endeavours mediate their self-transformation via small qualitative remodellings of their 'commonsensical' behaviours (see esp. Fairclough 1989). By decomposing their old, non-reflexive 'stories' of oppressive practices and exclusionary assumptions they are able to arrive collaboratively (through mutual dialogue) with conscious, self-made and creative 'narratives' (Ricoeur 1992), by which they can critically overcome the former divisions, and establish authentic agreement in social relations.

It will be argued that such self- and other-oriented conciliatory actions represent solid building blocks of each person's 'uniqueness' (viz. *personhood*), embodying the cardinal human values of self-constancy, responsibility, dignity and self-esteem. As the research material indicates, these qualities are discursive products of the person's *ethical change*, which at a more global level also turns out to be a relevant factor of *cultural change* in that it plays a fundamental role in processes of reviving and constituting the true public realm.

Liana POP

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Le cas du jemenfichisme dans le discours public roumain

Partant d'études effectuées sur les « façons » de parler (Goffman 1959; Şerbănescu 2007, Vasilescu 2007, Pop 2009, Pop *et al.* 2011), nous voulons soumettre à l'observation une tendance dominante dans les milieux de communication publics roumains, celle de se construire, par de nombreux présentateurs de télévision ou personnes publiques, une identité moqueuse à travers des interviews ou des émissions télévisuelles. Les cas analysés proviendront essentiellement d'un corpus d'émissions roumaines (revue de presse, interviews, débats, etc.) dont les protagonistes semblent vouloir donner d'eux-mêmes une image de *jemenfichiste*, enfreignant toutes les règles de la communication « sérieuse ».

La légèreté de ce discours (forme « allégée » de la revue de presse, en papotage ou en pamphlet) cumule plusieurs caractéristiques : aucune référence aux « événements du jour », qui sont remplacés par des événements insignifiants et personnels ; une subjectivité et une familiarité très marquée (formes d'adresse à des interlocuteurs fictifs : *vrei să mergi și tu pă himalaia*) ; un lexique tiré de l'argot jeune (*cât de bună-i aia*) ; parfois injurieux ; style oral (tournures relâchées, interjections – *miști că nu tu ai văzut, săr`mîna, ia uite că vine-ncoa -- te pomenești că vine-n scară -- bă ce să vezi*) ; d'un dialogue simulé ou rapporté (*salut tu ești james bond/ da boșorogule*) ; discours très digressif ; forme émergente d'un *one man*

show (entertainment), etc. Autant de distorsions à une communication sérieuse, où le présentateur de télévision se pose en clown et prend tout en dérision.

À part l'observation plus approfondie des caractéristiques énumérées ci-dessus, notre analyse procédera à une segmentation des exemples en séquences discursives distinctes (v. couleurs dans l'exemple en bas), afin de prouver que de tels discours sont non programmés d'avance (improvisations en direct), visant à distraire le public au lieu de l'informer. Mais l'analyse essaiera de montrer les propriétés de ce type particulier d'identité, à travers les façons de parler, que se construisent les locuteurs dans des situations publiques. Les méthodes de l'analyse linguistique seront complétées par celles de l'analyse du discours et du dialogue. Ex. : mie mi mi s-a-ntîmplat însă la televizor \ ăăă v-am mai spus faza o s-o povestesc din nou îmi cer scuze c-o s-o povestesc din nou \ producătoru` emisiunii mele acum mulți mulți ani totuși mul- de-atunci au trecut mulți ani -- în scara blocului se uita pîn geam \ afară \ afară pă stradă una bună ăsta ua: cât de bună-i aia \ bine el pîn ochelarii ăia-ai lui în sfîrșit se uită el așa și zice /hi era bună da bon așa și pac de pă stradă începe să vine de pă aleea către bloc / hiii ia uite că vine-ncoa -- te pomenești că vine-n scară --bă ce să vezi/ intra-n scară\ ea deschide ușa intră-n scară ăsta mă \ oo baby în mintea lui știi/ aia trece pe lângă el -- se uită la el și zice / săr`mîna și trece mai departe (...) / deci asta mi s-a întîmplat mie astăzi \ deci făcusem patruz dă triliarde de flotări băgasem făcusem aaaa alergasem raaaa coreene cșcșcș ho înțelegi - vine aia ca o floricică cu cubu` ei -- și cu băiatu ăla cu pantalonii crem\ înțelegi / cu frigideru pă umăr -- ăăăă, vrei să urci pe himalaya / nu zic hahaha da` nici dac-ai fi tînăr / (...) dacă ai fi fost tînăr\ așa\ da` nici dac-ai fi fost tînăr / (...) iiii bun \ deci asta mi s-a întîmplat și am supraviețuit \ dar c-am supraviețuit io e una \ a supraviețuit ea \ (M. Badea, *În gura presei*).

Helza RICARTE LANZ, Juliane NOACK NAPOLES
Alanus, University of Arts and Social Sciences (Germany)

Interfaces of dialogues and children's identities constructions – a case study

The UN Convention on the Rights of the Child (1989) bestows 'a legal status on the right of one's own identity; on respect for the background of every child'. However, many children around the world hide parts of their identities because dominant narratives make them ashamed to expose identities that are 'different' from the assumed norm. Individuals may adhere to one or more cultural groups, nationalities or languages, experiencing multiple identities and belongings in everyday life. Since 2009, we are observing German-Brazilian children (7 Months to 6 Years) in an institutional out-of-home-setting (parent-child-group, mainly speaking Portuguese to communicate within the group) in Bonn, Germany, as a case study. In most families of our group, Portuguese is spoken at home and German is spoken outside. Our main question is: "which role does 'bilingualism in out-of-home-settings' play in constructing and reinforcing children's identities?".

The research techniques are: participant observation; the collection of explanations from the children's point of view; playing together; informal one-on-one games and semi-structured interviews with families. We discuss ethical implications of participant observation with children.

We shall describe different problems studying bilingual preschoolers, considering the dimensions of power. Children's first experience with other children with similar background may provide them with opportunities to develop new aspects of their identities, redrawing

lines of inclusion. Results show that children's social competence, autonomy and problem-solving skills may be more easily developed and achieved within a peer-group with similar experience of diversity. Especially in migration contexts, resilience is essential. We argue that it can be encouraged and learned. Resilient bilingual children are able to move into more formal learning environments, without feeling discouraged.

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L'insulte dans la construction de l'identité d'autrui: quelques remarques sur les débats parlementaires portugais

Antagonismes personnels, rivalités politiques, duels verbaux, disputes mesquines et phrases offensives jouent un rôle de plus en plus important au sein de la vie politique et témoignent d'une atmosphère de crispation qui, en transgressant les règles élémentaires de la politesse, lèguent aux jeunes générations un modèle de croissante agressivité et violence verbales.

En partant d'une approche pragmatique des actes insultants et injurieux (basée sur les recherches de Larguèche 1983 et 2009, et Lagorgette 2009), notre recherche se propose d'analyser les procédés sous-jacents à la transgression morale et sociale conduisant à une dévalorisation systématique d'autrui. Dans la présente étude, nous nous intéressons à l'effet de ces énoncés péjoratifs, "insultants" ou considérés comme tels, proférés à l'Assemblée nationale portugaise, dans le cadre des débats parlementaires entre des membres du gouvernement et des députés de l'opposition, au cours de la XI^e Législature (2009-2011) qui sont disponibles sur le site <http://debates.parlamento.pt>

Nous nous intéresserons notamment aux rapports entre l'impolitesse et la violence verbales, à travers l'apport des travaux menés par Bousfield & Locher (2008) et Culpeper (2011), parmi d'autres études.

Ensuite, ce travail consistera à décrire et à analyser quelques procédés linguistiques qui traduisent des manifestations d'impolitesse, et s'efforcera de montrer comment, dans certains discours les multiples éléments qui expriment la visée dépréciative, la déception, l'indignation ou même la colère, peuvent illustrer l'agressivité verbale des acteurs.

Partant de l'affirmation de Marques "le discours politique parlementaire est un discours angoissé, agressif, mais qui n'est pas offensif, à travers la création d'un monde discursif politique, qui libère les participants (fonctionnalisés) de responsabilités et d'agressions" (2009 : 294, notre traduction), nous tenterons de prouver que les débats configurent un genre intrinsèquement confrontationnel qui manifeste une certaine «préférence pour le désaccord» (Doury 2009) et qui échappe donc, en partie, aux règles de la communication polie, visant, parfois, une dimension spectaculaire.

Tanita SAENKHUM, Chatwara Suwannamai DURAN
University of Tennessee, Knoxville; University of Houston (USA)

“I see myself as a non-native speaker”: A case study of language and identity construction of international scholars in the United States

Education and career advancement, among other things, has brought a huge influx of students and scholars from various countries and regions into the United States, which is often represented as a linguistically homogenous country. These English users have challenged the notion of American English speaking society. This in turn leads to an increasing need for documenting and understanding the diversity of English users from culturally and linguistically diverse backgrounds. To this end, this presentation explores the relationship between language and identity of two English users from Thailand who previously learned English as a foreign language but studied and are currently working at U.S. universities. Their current circumstances have turned the participants to be users of English as a second or even primary language.

Drawing on an interview-based case study, this presentation discusses how the focal participants, who are in their early career of professorship, construct their language and identity in the context of U.S. higher education by addressing their identity negotiation and positioning of self and by others (e.g., colleagues and students). The discussion demonstrates how attitudes towards accents, varieties of English, and communicative competence are (re)shaped, (re)defined, and impacted by people’s movement across national borders. The participants’ trajectories of scholarly training and transition from English language learners to educators are highlighted to illustrate how their identities have been socially and historically constructed (e.g., Norton, 1997; Norton & McKinney, 2011).

The presentation provides an alternative approach to better understand English users’ language and identity construction. It also sheds light on a view of the global spread of English that has continuously been complicated by the diversity and mobility of English users. The presentation concludes with practical implications for educators, administrators, and employing institutions as they work with scholars from various linguistic, cultural, and experiential backgrounds.

Răzvan SĂFTOIU
Transilvania University of Braşov (Romania)

Branding in politics or how to construct a (new) identity

Brand history may be traced back in time, in the 13th century Italy, once watermark paper began to be widely used. Since the 19th century, industrialization and marketing of consumer goods have paved the way for the development of products and specific association between positive images: superior quality, originality, durability, reliability, consistency. Nowadays, brands are created by the marketing departments of large corporations trying to attract new customers or persuade existing customers to bring new ones. Creating a brand is not readily available, but customers may be seduced by the repetition of clear and simple ideas.

Brands have gone beyond their commercial origin and entered into all spheres of human activity – from business to art, from sports to charity, from tourism to politics – becoming a pervasive social and cultural phenomenon.

In this paper, I put forward an analysis of brands in the field of politics, where I suggest they may constitute a new communicative practice for post-communist Romania. In 2004, for the first time in the Romanian political arena, two out of the three leading candidates (Adrian Năstase, Traian Băsescu, Corneliu Vadim Tudor) for the presidential elections chose to work with professional advertising agencies: Traian Băsescu worked with a Romanian agency, while Corneliu Vadim Tudor worked with a foreign agency. This marked a new direction towards adopting Western neo-liberal practices by Romanian politicians.

I discuss the Băsescu brand and the Tudor brand. The two candidates started with professional agencies, but in July 2005, Tudor ended his contract with the foreign advertising agency and continued constructing his brand in a personal manner, especially in parliamentary speeches.

The Băsescu brand was *professionally* constructed in 2004, during the presidential campaign, and it was continued in 2007, before the Romanian Parliament held a joint session to decide whether the President should be dismissed from office.

The Tudor brand was *personally* constructed in a series of speeches during plenary sessions of the Senate of Romania (2004-2008 legislature) and the European Parliament (legislature 2009-2014). Throughout the paper, I will identify and discuss key strategies that are used in order to construct the two political brands.

Gabriela SCRIPNIC, Diana POPA
Dunărea de Jos University of Galați (Romania)

Construction de l'identité à travers la satire médiatique: Les Guignols de l'Info

L'humour promu par et dans les médias, particulièrement la télévision, touche généralement aux « pratiques sociales de l'espace public » (Fernandez & Vivero Garcia, 2006 : 82) et constitue un outil d'animation de l'opinion publique et d'éveil de la conscience sociale à l'égard de certains sujets. Dans l'espace médiatique français, l'émission satirique de marionnettes *Les Guignols de l'Info* occupe, depuis 1988, une place bien définie parmi les programmes télévisés, en offrant une image caricaturée du monde politique, des personnalités françaises et internationales, de la société française actuelle et de la société humaine en général. Ces aspects sont traités sous la forme d'un journal télévisé (huit minutes environ) par des marionnettes de latex qui incarnent, d'une manière caricaturale, des personnalités médiatiques. Outre les protagonistes à l'acte humoristiques (locuteur, destinataire, cible), le mécanisme du discours humoristique met en jeu également, selon Charaudeau (2006 : 24), un univers de discours ou domaine thématique plus ou moins accepté par l'auditoire.

Dans ce contexte, cette étude prend en considération quelques émissions du programme *Les Guignols de l'Info* ayant en commun la même cible : le peuple roumain. Bien que l'univers thématique soit différent (vie et mort, vie publique, vie privée), ces émissions sont ciblées sur les Roumains qui deviennent les victimes (ayant comme point de départ la distinction opérée par Charaudeau, 2006, entre destinataire-complice et destinataire-victime) d'un jugement axiologique non-favorable. Ainsi les réalisateurs des *Guignols* forgent-ils l'identité du peuple roumain qu'ils visent à imposer à l'auditoire. L'analyse menée sur des extraits de discours se propose de faire ressortir les procédés langagiers et les stratégies discursives employés par les réalisateurs afin de construire l'image des Roumains et de s'assurer de son emprise sur le public.

Asher SHAFRIR
Tel Aviv University (Israel)

The display of English in public space in Tel Aviv

The term linguistic landscape refers to the visibility and salience of languages on public and commercial signs in a given territory (Landry & Bourhis, 1997). The display of languages in the public spaces of Tel Aviv reflects the issues regarding the city's identity. During the early decades of the establishment of Tel Aviv (1912), there are evidences of existence of methods to ensure that Hebrew was displayed and used in public spaces. In last decades is a huge representation of English in all signs such as street signs, storefronts, names on buildings etc. During the British Mandate (1917-1948) the languages of the public spaces were in the three official languages (English, Hebrew and Arabic) recognized by the British authorities in 1923. The official laws were changed once Israel gained its independence in 1948, when the official status of English was removed, while Hebrew and Arabic remained official, a situation that continues today. Yet, the official status of the two languages is not reflected in *de facto* practice, which is mostly Hebrew and English with only marginal representation of Arabic.

The use of English around the world is a mark of globalization defined in economic terms of markets, production, and consumption. By using English businesses aim at increasing their sales and thus its presence is motivated by economic reasons.

In this paper we will focus on both languages: Hebrew and English on public signs in the commercial sector, like marketing and advertising. Methodologically, LL analysis relies on photography and visual analysis. The data were collected in 2012 and 2013 in 23 Shopping Malls in Israel by 200 students from Or Yehuda Academic College (Kristal Ynet, 2012). In the analysis we will check for the presence of English and the language distribution on signs of 2141 shops. Will be analyzed the placement of languages, examples with whole English borrowing, with the borrowing of single letters from the English alphabet, some English verbs assimilated into Hebrew, and some words that have been adapted or loan translated into Hebrew.

Rachel SHARABY
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Dialogue in their language: Traditional Ethiopian mediators in public service

The research discusses the traditional mediators from Ethiopia, which is called the *shmaglotz*, after their immigration to Israel. The need for integrating the *shmaglotz* in Israel public service, stemmed from the difficulties of the state authorities to cope effectively with the problems of the immigrants from Ethiopia, because of cultural differences.

The main advantage in the action of the traditional mediators in Israel is cultural. A famous Ethiopian saying says: "The crabgrass of the country should be plowed with an ox from that same country." This means: problems should be solved using appropriate tools. According to this saying, the *shmaglotz* are the most appropriate tool for solving the problems of the immigrants from Ethiopia, since they speak the immigrants' language and use methods familiar to the immigrants.

The *shmaglotz* know the cultural codes, and are therefore sensitive to basic values such as honor. They propose ways for resolving the conflict using familiar idioms and sayings. They use transformative methods of mediation which are compatible with the culture of the immigrants from Ethiopia, who tend towards withdrawal, and need time to open.

In Israel the *shmaglotz* use a new-old cultural "toolbox." They mediate by means of knowledge and modern tools they acquired in Israel, combined with experience and traditional work methods. So, in the *shmaglotz*' Identity created syncretism, that means mixing of cultures. They become important agents of change: In Ethiopia they served as legal mediators. However, in light of the immigration circumstances in Israel, they also fulfill as intercultural mediators. A good mediator must be found in the right place, be accepted by both parties and know enough about both cultures. The *shmaglotz* fulfill these conditions, successfully.

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Ethos and personal positioning in respect to one's knowledge in political discourses

The study examines several strategies of modelling the *ethos* of the political orator whose positioning in respect to knowledge plays an important role. The analysis takes into account several Romanian parliamentary discourses of today and some discourses from the beginning of the 20th century (the democratic parliamentary period which preceded to communism). The methods of investigation are taken from critical discourse analysis, functional discourse analysis, and from the pragmatic theory of evidential and epistemic modalisation. The aim of the study is the following: to prove or to invalidate the intuition that the epistemic and evidential stancetaking contribute to the realization of a *positive self-representation*.

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From a joker to a butt and back: National identity (mis)construction through humour

A prominent social function of humour is identity construction and display achieved by strategies of inclusion and exclusion. These strategies of 'bonding and biting' (Boxer and Corte's-Conde, 1997), enhance the sense of belonging to a group (Holmes, 2000), construct situated sense of identity (Holmes and Marra, 2002), and promote belonging by identifying those who do not belong (Medhurst, 2007.).

The strategies are achieved by various humorous forms like banter, teasing, conversational jokes and ethnic jokes as one of the most efficient boundary marking mechanisms. In this respect, the first goal of the article is to examine what Macedonian national identity (a favorable image for and of oneself) is being communicated through humour, most notably ethnic jokes, and to establish a relation to the identity performed in serious discourses.

Since identity is dialectic and dialogical, both a matter of presentation and self making, but also of perception, recognition and acknowledgement by the Other, the next

aspect to be examined is the image of Macedonians as created by the humorous discourse produced by their neighbors (Bulgarians, Serbs, Albanians, Greeks).

This 'alien' view on national identity is likely to be tapping into what Herzfeld termed 'cultural intimacy' (1997), causing feelings of anxiety and revolt. It is exactly because of this effect, which can be taken as an index of hidden, yet meaningful atoms of national identity, that this foreign discourse needs to be taken into consideration and the response to it thoroughly examined.

Thus, the article will try to show that this (Hegelian framed) triangulation of the linguistic perspective of identity building through humour, its dialectic understanding as dependant and informed by the Other, (Hegel 1976, Bakhtin 1984) and the response to this uneasiness-causing discourse, is not only possible, but also an effective method of understanding the continuous process of identity reproduction.

To do so, I shall make use of three corpora of data: Macedonian humour, foreign humour about Macedonians, and findings of a Focus group interview aimed at documenting the reactions to the previous corpus.

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L'image des immigrants portugais et roumains dans la presse française d'hier et d'aujourd'hui: quelles représentations?

Différentes approches de l'analyse du discours ainsi que les analyses linguistique, sémiotique, lexicale et textuelle permettent d'aborder, non seulement le sujet de l'immigration et de son traitement médiatique, mais également la représentation sociale des phénomènes migratoires, ainsi que la représentation sociale et politique des immigrants.

C'est pourquoi nous nous proposons d'étudier la construction discursive de soi et de l'autre à travers un type de discours bien spécifique qui est celui de la presse écrite en France des années 1960 à nos jours concernant la question de l'immigration et plus particulièrement des immigrants portugais et roumains en France qui correspondent historiquement à deux époques d'immigration distinctes.

Nous savons que le traitement que les médias donnent de l'immigration a une influence directe sur l'image et l'opinion qu'une société donnée se construit autour de ce phénomène. Notre corpus s'appuie d'ailleurs sur des journaux de différentes couleurs politiques. La façon dont les informations sont traitées, le recours à des stéréotypes et la répétition de certains éléments informatifs guident et créent une sorte de pensée unique sur la question. Les informations, éditoriaux et reportages sont nombreux et récurrents dans tous les médias, et cette thématique constitue l'une des préoccupations principales des chercheurs en analyse du discours.

Nous analyserons la façon dont les supports de la presse écrite font circuler des représentations idéologiquement ambiguës dès lors qu'ils traitent de faits socio-politiques qui apparaissent au travers de commentaires, de formulations que les journalistes (re)produisent dans l'énonciation de leurs discours. Nous verrons en outre les contextes politiques et culturels des discours étudiés et nous tenterons de mieux comprendre les rôles sociaux que l'immigré « joue » ou qui lui sont attribués dans la presse écrite française. Pour cela, notre approche sera comparative et diachronique et nous tenterons de percevoir les éventuelles évolutions des représentations de ces deux vagues d'immigration en France.

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„Pupa russa” by Gheorghe Crăciun: Names and Naming Techniques as a Technique of Identity Construction

The present paper aims at analysing Gheorghe Crăciun's novel, *Pupa russa*, from a multi-layered perspective targeting the naming techniques used by the author as one of the main ways of incorporating his unique concept of the body into his fiction writing. This is the novel where the naming practice, as applied to feminine characters, reaches its peak usage. Moreover, there is a clear tendency of following the path of highly motivated names for female characters, which gives them a clear place and meaning in the novels. It is thus possible to connect *Pupa russa* to previous titles such as *Original Documents/ Legalised Copies*, *Composition with Unequal Parallels* and *Disembodied Beauty*. The connection can be made at the level of internal intertextuality (a redefined concept which comes from the mere substance of Crăciun's novel) and it will open the discussion towards Crăciun's last novel, published posthumously in 2013, *Blue Women*, at the same level of naming female characters as one of the techniques of establishing internal intertextuality. This is also an instance of external intertextuality, as it will be demonstrated in this paper, by means of which Leontina Guran can be seen as a Romanian Madame Bovary. Crăciun's approach to naming Leontina, the main character of *Pupa russa*, bears connections to his early studies of language and, in addition to this, it personifies a certain conception of the body in relation to literature but it also creates a very complex, dual character. The analysis will be completed by the investigation of other naming practices Crăciun uses in the novel, as a main way of demonstrating the remarkable construction of the leading female character.

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Can Carmen Miranda take off her Baiana dress? Re-negotiating language and identity in mediatised life story of a Hollywood star

Carmen Miranda, a Hollywood Star during the Second World War, is an example of transnational identity construction and appropriation in Portugal, Brazil and the United States. Her image, as an exotic tropical sexy woman in *tutti frutti* hat and platform shoes, framed by language and performance was to be consumed worldwide until today. In this vein, this work argues that Miranda's timeless fixed identity construction has been a result of one-way intervention, lacking negotiations and dialogical exchanges among artist, producer and audience (i.e. fans), which has led to contested memories of the tropical 'Bombshell'.

Since Miranda's life narrative is archived in multimedia format such as biographies, documentary films and websites, this paper investigates how media convergence (Jenkins 2008) on Miranda's life story can re-negotiate her fixed and commodified identity by means of dialogical processes, such as intertextuality, and questions if it can ultimately restore her subjectivity as a human being. Thus, this paper analyzes language and performance in one of Miranda's biographical documentary film (*Carmen Miranda: Banana is my Business*, 1995).

The analysis takes into account a theory of "language as dialogue" (Weigand, 2009; 2010) and intends to expand its terrain to mediated competence-in-performance that not only considers verbal, but also written and technological interactions in the negotiation of one's identity on the screen (Turkle, 1997). Due to bilingual features present in the recorded data, the analysis also pays attention to the role of linguistic phenomena such as code-switching (in English and Portuguese), and translation interventions in participants' mediated dialogues and narratives in attempt to re-negotiate Miranda's (self)-identity.

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Proper names and identity

There are two main ways of looking at semantics of proper names. The oldest one is mystical and explains that the name can say everything about the person who bears it; this vision is defended by Cratylus in the eponymous work by Plato. The other one will appear in more recently (though we can see the beginnings of this view in Greek philosophy) with philosophers like Reid and Mill who affirm that proper names are semantically empty; they think that because Mr Baker is not a baker, his name has no meaning at all. As most researchers do not believe in the magical power of names, the second view is almost the only force in today's linguistics.

In contrast we will see names play a role in one's identity. Psychologists think names can sometimes be seen as a kind of program (for instance a Charles Magne became a politician in France), sociologists have shown that our name is important in others' perception (in the US, some first names racially classify the children, other studies have shown the grades teachers give can be influenced by the child's name). The creation of pseudonyms is also interesting because people have the freedom to create a new identity: we will observe different kind of names people chose for themselves (for religious reasons, to escape justice or an enemy during war, or simply to create an Online alias).

Though most linguists think proper names are empty, we will show they help to create one's identity. There is no paradox if we see the difference between signification and meaning: if the signification of proper names is very poor, their meaning can be very different in texts.

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Negotiating regional identity: Talking about popular culture from Brabant

Through performances people express their position in the myriad of identities they hold. These performances are constantly evaluated in interaction with peers, media, family, and others. Because we live in a so-called "media saturated" world and media are integrated into everyday life, they cannot and should not be simply separated. The interaction with media can have consequences for other social practices and the performed identity. In this paper, we will focus on the construction and maintenance of one particular identity in interaction with media: the regional identity of North-Brabant among adolescents.

In recent years, plenty of Brabantish popular culture has gained popularity at the national level. Brabantish popular culture is conceptualized in this paper as popular culture that contains Brabantish elements and as culture expressed by famous persons from North-Brabant. Examples of Brabantish popular culture include *New Kids* and *Roy Donders: Stylist van het Zuiden* (translated: *Roy Donders: Stylist of the South*). Both shows contain high usage of dialect and Brabantish accents. Besides these television programs, there are numerous famous Brabantish persons who are to a lesser or greater extent associated with Brabant. This paper focuses on how in talking about 'Brabantish' popular culture the Brabantish identity is constructed and negotiated. This paper examines how through dialogue, Brabantish elements are appropriated as elements of Brabantish culture and how other elements are disregarded as Brabantish even though these elements may have roots in Brabantish culture. For instance, in talking about celebrities, it could be that people consider to what extent the usage of Brabantish conventions by celebrities is similar to the conventions used by the individual and thereby categorize the celebrities in their own reference group of Brabantish.

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Regional identity construction in Romanian online communication: solidarity and conflict

Romanian regional identities have a firm historical motivation, and the fact that they lack a public manifestation in coherent discourse is due to the coincidence between modernity and the widespread official ideology of ethnic unity (Zafiu 2004). Anyway, regional identities are well represented in informal talk (Schiffrin 2006), especially in situations of conflict, and in online communication. Therefore, they are part of the discursive construction of social identities on the Net: one of the aspects not yet sufficiently investigated (Androutsopoulos 2006). We intend to identify in our corpus (which consists of written dialogues on forums and comment lists) several strategies of regional identity construction: (a) the explicit assumption of identity (through nicknames, or overt statements); (b) the implicit assumption of identity, in a polemic stance (through negation of other identities); (c) positive/negative identity appraisals (through regional stereotypes, including evaluation of the dialect); (d) presumably intentional use of stereotyped linguistic (*ie*, phonetic, grammatical, lexical, discursive) features of the dialect. The use of these strategies will be analysed as determining the dynamics of pre-existing identity vs. negotiated identity as shaped in dialogue (Grad & Martín Rojo 2008), and as directing the constructed identity: either towards reinforcing group solidarity, or towards aggravating conflicts. As predictable, conflict(ing) strategies prevail in the construction of a rather confused regional identity.

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