

**THE INTERVIEWER'S SELF-DISCLOSURE
IN L2 RESEARCH INTERVIEWS:
A CONVERSATIONAL ANALYTIC STUDY ON
EMPATHIC REFORMULATION AND DISCURSIVE
IDENTITY WORK EMBEDDED IN THE
INTERVIEWER'S SELF-REVEALING TALK**

YOONJOO CHO

**THESIS Submitted for the degree of
Doctor of Philosophy
in Applied Linguistics**

Newcastle University

UK

May 2018

Abstract

This PhD study applies conversation analysis (CA) to the examination of L2 research interview interaction. More specifically, it provides a fine detailed investigation of the interviewer's self-disclosure in qualitative interviews with L2 immigrants, thereby shedding light on the main research question: "*How does the interviewer's self-disclosure play a part in the interview process?*" This thesis particularly focuses on presenting and discussing how the interviewer's self-disclosure turns are formulated and how such formulation reveals the interviewer's orientation to the interviewees' prior talk. *Self-disclosure* here denotes the interactional moments when the interviewer reveals personal information about herself (e.g. her experiences and opinions in relation to the ongoing talk), although such tellings were not prompted or requested by the interviewees.

Thousands of research literature on self-disclosure has been published in the field of social psychology for several decades; however, their approach to, analyses of the topic remained rather rudimentary and uncritical. That is, self-disclosure was readily operationalised as a mere variable (i.e. independent variable or dependent variable) or a pre-given category (e.g. personality trait, cognitive state and so forth) in the studies, under the employment of quantitative methods such as questionnaires and experiments (Antaki *et al.*, 2005). By critically engaging with such treatment in traditional psychology literature, a few interactional studies, drawing on CA and discursive psychology (DP), have examined how actual people design their talk to come off as self-disclosive action, and what kind of interactional consequences that self-disclosure brings in a range of different interactional environments (i.e. Abell *et al.*, 2006; Antaki *et al.*, 2005; Childs & Walsh, 2017; Leudar *et al.*, 2006; Stokoe, 2009). Indeed, the studies have provide insightful examples relating to 'how self-disclosure is treated as something produced in a particular interactional context, and how it is designed to handle a particular interactional contingency' (Stokoe, 2009: 157). The current study also aligns with the approach of the aforementioned CA/DP studies, by illuminating how the interviewer's self-revealing talk is formatted and operated as a socially

situated practice. In doing this, a total of 64 self-disclosure cases were identified in the corpus composed of approximately ten hours of research interviews with ten marriage immigrant participants. Subsequently, the recognised instances of the video recording were transcribed and analysed by CA.

The selected sequences including the interviewer (IR)'s self-disclosure (SD) are discussed in this thesis with three analytic foci: 1) the IR's SD prefaced with a turn initial, *I also*; 2) the IR's SD as a part of assisting the interviewees' formulation; 3) the IR's SD as a second story in response to the interviewee's first story. The CA analyses of the phenomenon demonstrate that the IR's SD turns have three broader interactional functions, namely: 1) empathic reformulation of the interviewees' preceding turns; 2) pre-emptive formulation of the interviewee's inarticulate or unspecific utterances; 3) discursive identity work highlighting the common experiential ground between the speakers through shared identities (e.g. L2 speaker, foreigner, learner and employee). Such functions provide interactionally grounded evidence of how the interviewer attempts to build rapport *in situ* by orienting to several different types of formulation and identities. Such findings from this study not only show how building rapport is made visible in interview interactions, but also present how the interviewer utilises identity as an interactional resource to demonstrate intersubjective understanding and affiliation work.

The aforementioned findings addresses an important methodological implication in relation to the importance of 'researcher reflexivity'. (Mann, 2016; Mann and Walsh, 2013; Roulston, 2010a; Roulston, 2016). In particular, examples and discussion points from this study will highlight how CA transcripts and analyses of the interviewer's own talk enables novice interviewers' to notice 'small-scale but potentially significant elements of the interaction' (Mann, 2016: 260), how such smaller features can be developed as a topic of analysis providing methodological insights. Most importantly, the findings open up fruitful discussion on how to empirically validate the previous methodological literature's prescriptions on *what to do* (e.g. building rapport with interviewees) by employing micro-analytic and reflective practices to focus on *how you have done*.

Acknowledgement

First of all, I would like to thank my supervisors, Adam Brandt and Peter Sercombe. I am hugely grateful for their guidance, support and encouragement throughout my PhD journey. Especially I would like to express my gratitude to Adam who patiently read my work (not only my PhD thesis, but also other academic work that I have done for the last four years) and gave me valuable insights and feedback. I also would like to thank the examiners, Steve Mann and Steve Walsh, who gave me suggestions to make my thesis stronger. Thanks too to both academic and administrative staff (especially Christine Bell and Frances Cook) in the ALC section at ECLS for their support.

I am also very grateful to the friends and colleagues that I have met through ECLS (especially the PGR, TA and MARG friends) who have been emotionally and intellectually supportive for the last four years. Without having such a wonderful group of friends from all around the world (and their great sense of humour), my PhD journey would have been much more boring and lonely.

I would like to thank my family, especially the tremendous support that I have received from my mother who has given me endless encouragement. Without her love and support, I would not have completed this challenging process. I also would like to thank my friends back in Korea (강진경, 김태은, 이민희, 이세정) for their positive messages. Lastly, huge thanks to the interviewees who participated in my interviews and openly shared their experiences.

Dedication

To my dear grandfather, 정인완 who loved England and my loving mother, 정낙원



Table of Contents

Abstract	i
Acknowledgement	iii
Dedication	iv
Table of Contents	v
List of Acronyms	ix
Chapter 1 Introduction	1
1.1 Introduction	1
1.2 Background of the study	1
1.2.1 Interviews and Conversation Analysis (CA)	2
1.2.2 Interviews and self-disclosure (SD)	3
1.3 Objectives and research questions of the study	6
1.4. Thesis overview	7
Chapter 2 Literature Review	9
2.1. Introduction	9
2.2 Studies using qualitative interviews in social sciences	9
2.2.1 Conceptualising qualitative interviews: a constructionist conception of research interviews	10
2.2.2 Affiliation work in qualitative interviews	17
2.2.3 Interactional challenges in qualitative interviews	23
2.3 Identity work in qualitative interviews	28
2.4 Studies on Self-disclosure in social science	36
2.4.1 Introduction to self-disclosure: Its root in traditional social psychology	36
2.4.2. Interactional studies on self-disclosure	39
2.5 Summary	45
Chapter 3 Methodology	48
3.1 Introduction	48
3.2 Conversation Analysis (CA)	48
3.2.1 Introduction to CA	48
3.2.2. Theoretical issues of CA transcription	49
3.2.3 General principles of CA transcription	51
3.2.3.1 Granularity and readability	52
3.2.3.2 Transcript layout and page design	53

3.2.3.3 Translation.....	55
3.2.4 Key interactional structures.....	56
3.2.4.1 Turn-taking.....	57
3.2.4.2 Sequence organisation	60
3.2.4.3 Repair	64
3.3 Membership Categorisation Analysis (MCA)	66
3.3.1 Introduction to MCA: Theoretical assumptions	66
3.3.2 General principles of doing MCA Analysis: Comparison with CA.....	67
3.3.3 Key concepts	69
3.4. Reliability and Validity.....	72
3.4.1 Reliability	72
3.4.2 Validity	73
3.5 Summary.....	75
Chapter 4 Research Process	76
4.1 Introduction	76
4.2 Research setting.....	76
4.3 Participants.....	79
4.4 The interviewer: The positionality and reflexivity of the researcher	80
4.5 Ethical consideration and data recording.....	82
4.6 Data analysis	84
4.7 Summary	86
Chapter 5 Interviewer’s self-disclosure turns prefaced with <i>I also</i>	88
5.1 Introduction	88
5.2 Recycling the prior turn’s affective description	89
5.3 Parallel assessments as a story response	108
5.4 Marking the common ground by displaying relevant knowledge	126
5.5 Summary.....	147
Chapter 6 Interviewer’s self-disclosure as assistance of interviewees’ formulation	149
6.1. Introduction.....	149
6.2. Self-disclosure as a part of the pre-emptive formulation	150
6.3 Self-disclosure as a part of a word-search process.....	171
6.4 Self-disclosure as a part of specifying the interviewees’ unfolding utterances	181
6.5 Summary.....	209

Chapter 7 Interviewer’s self-disclosure as a second story	211
7.1 Introduction	211
7.2 A first story unfolded by the interviewee	214
7.2.1 Pre-telling: A collaboratively accomplished story preface	214
7.2.2 LUI’s story-telling: Explaining the context	217
7.2.3 LUI’s story-telling: Pre-Climax	219
7.2.4 LUI’s story-telling: Climax (Past Event 1)	223
7.2.5 LUI’s story-telling: Post-Climax (Past Event 2)	226
7.2.6 LUI’s story-telling: Reflection as Closing	230
7.3 A second story unfolded by the interviewer	232
7.3.1 Pre-telling: Announcement of reminding as a story preface	233
7.3.2 IR’s story-telling: Explaining the context and summarising the upcoming story	235
7.3.3 IR’s story-telling: Climax	238
7.3.4 IR’s story-telling: Reflection	242
7.3.5 IR’s story-telling: Closing	244
7.4 Summary	245
Chapter 8 Discussion	247
8.1 Introduction	247
8.2 Discussion of the findings	248
8.2.1 Interviewer’s self-disclosure explicitly stating shared experience	248
8.2.2 Interviewer’s self-disclosure as assistance of the interviewee’s formulation	255
8.2.3 Interviewer’s self-disclosure and second story	261
8.3 Further Considerations	265
8.3.1 Discursive identity work: Normalising difficulties and building rapport	265
8.3.2 Interactional challenges in L2 qualitative interviews: Purposeful reflections on the interviewer’s own talk	268
8.4 Summary	271
Chapter 9 Conclusion	273
9.1 Introduction	273
9.2 Contributions to qualitative interview studies in applied linguistics	273
9.3 Recommendations for future study	275
Appendices	278
Appendix A: CA Transcription Convention	278

Appendix B: Consent Forms	280
B.1 General Consent Form	280
B.2 Consent form for Video Recording	283
Appendix C: Example Interview	284
References	288

List of Acronyms

SD	Self-Disclosure
EM	Ethnomethodology
CA	Conversation Analysis
MCA	Membership Categorisation Analysis
DP	Discursive Psychology
IR	Interviewer
IE	Interviewee
L1	First Language
L2	Second Language
FL	Foreign Language
TCU	Turn Construction Units
TRP	Transition Relevance Point

Chapter 1 Introduction

1.1 Introduction

The first chapter will briefly illustrate the context of the thesis by outlining the background and objectives of this study. In doing this, key components of the study will be briefly introduced, prior to the in-depth explanations in the forthcoming chapters. Then, the research questions and organisation of the thesis will be addressed.

1.2 Background of the study

This study investigates the interviewer's self-disclosure in L2 research interviews with immigrants living in South Korea by employing Conversation Analysis (CA). The key elements of the thesis are unpacked as follows: 1) L2 interviews denote research interviews where the medium of the interaction is either the interviewees' second language (i.e. Korean) or both the interviewer and the interviewees' second language (i.e. English). Additionally, the corpus of this study is composed of face-to-face qualitative interviews conducted by the researcher in 2015; 2) the interviewees are female immigrants to South Korea, who settled down in the country through marriage with Korean nationals. An overview of the interviewees' information will be introduced in Chapter 4 (see section 4.3); 3) self-disclosure in this context signifies the interactional moment when the interviewer discloses her personal accounts, such as personal information, experiences, opinions and so forth. It is crucial to note that such self-revealing talk was not prompted or requested by any of the interviewees. Rather, this talk was naturally brought off over the course of interview interactions. Additionally, in being both the interview researcher and CA analyst, I can note that – separate from the CA analysis – this interactional phenomenon was not performed consciously during interviews, and was not even observed in the very beginning stage of CA analyses (i.e. unmotivated looking stage when I did not

have a specific theme or analytic focus in my mind whilst watching and transcribing a range of interview fragments) (see section 4.6); 4) Conversation Analysis (CA) is a data-driven methodology aiming to study social order in various kinds of interactions in real life. A thorough explication of CA will be presented in Chapter 3.

The descriptions above situate the current thesis within two important bodies of literature in the social sciences: The topic of the study locates this thesis as a contribution to CA's notion of self-disclosure (SD) (see section 2.4.2) in terms of the theorisation and analysis of self-disclosure as a social performance (e.g. Abell *et al.*, 2006; Antaki *et al.*, 2005; Childs & Walsh, 2017; Leudar *et al.*, 2006; Stokoe, 2009). The methodological choice to examine the interviewer's own talk with CA, positions the study within the critical approaches to analysing qualitative interviews (see section 2.2.1) from a constructionist perspective.

Based upon the brief introduction to the background, two central aspects of the study – *qualitative interviews and CA* and *qualitative interviews and self-disclosure* - will be introduced in this section by focusing on how the previous literature has approached these topics. Then, the research questions of the study will be introduced to show the main objectives.

1.2.1 Interviews and Conversation Analysis (CA)

Interviews are one of the most widely used methods in social science research. Due to their feasibility and popularity, a large amount of literature has been published, falling broadly into one of two kinds: 1) methodological literature, mainly a form of advice giving textbooks introducing how to conduct interviews and, more specifically what to do and what not to do for conducting good research interviews; 2) empirical studies employing different types of interview to collect data for investigating a particular research topic.

Critiques of the existing literature on interviews are also derived from the same two foci, such as: 1) 'there has been more advice available on how to conduct

interviews than on how to analyse interview interaction' (Mann, 2016: 196). In other words, suggested interviewing techniques in the literature appear to be rather broad and decontextualised as the so-called good interviews vary in accordance with the epistemological and theoretical perspectives posited by researchers (Roulston, 2012). Additionally, the analytic approach to the resulting interview data has been dominantly thematic content analysis, which tends to rely on a large chunk of abridged or verbatim quotations from only interviewees's talk for the presentation and discussion of their findings (Talmy, 2011); 2) there has been little attention to view interviews as more than collecting reports from the interviewees. That is, there is a lack of research conceptualising interviews as an interactional locus where accounts, versions and different identities and voices are discursively constructed through interactions between the interviewer and interviewee.

The questions and critical perspectives on interview research are strongly influenced and endorsed by *CA's approaches to interviews* (e.g. Baker 2004; Mann, 2011; Potter & Hepburn, 2005; Potter & Hepburn, 2012; Kasper, 2013; Prior, 2016; Richards, 2011; Roulston, 2010a; Roulston, 2016; Talmy 2010; Talmy 2011; Talmy & Richards, 2011). For example, Kasper (2013) noted that CA's approaches to interview interactions are grounded on the premises as follows: 1) interviews are a locally accomplished social interaction; 2) interviews are jointly constructed by both the interviewer and interviewee; 3) interview participants' talk-in-interaction achieves a range of social actions, stances and identities; 4) all features embedded in the participants' interactional business may shape the flow of interview activities as well as the interviewee's responses (Kasper, 2013: 1). The aforementioned premises are deeply ingrained in this study in terms of its theoretical approaches to, and analytic procedures of the interview data, which will be explored further in the forthcoming chapters.

1.2.2 Interviews and self-disclosure (SD)

Undoubtedly, interviews are readily allocated to and designed for interviewees' self-disclosure. Indeed, it has been regarded as a tool to gain the interviewees' detailed explanations in relation to their personal experiences. Due to such institutional goals assigned to the interactions, interviews are also readily operated by the question and answer mechanism. Of course, the role of asking questions is allocated to the interviewer, whereas the role of providing answers is allocated to the interviewee.

Contrary to the explicit encouragement for the interviewees' self-revealing talk, the interviewer's self-disclosure has been treated as something which should be restrained. That is, for the interviewers, disclosing personal telling has been believed to breach normative institutional goals/roles, which potentially decreases the neutrality, objectivity, reliability and validity of the findings. In particular, a neo-positivist conception of interviewing problematises the interviewer's participation of any kind apart from the highly neutral and pre-formulated questions. From the neo-positivist perspective, the interviewer should be a skilful and neutral questioner who is assumed to reduce their own bias in the interviewing processes, thereby generating credible and objective knowledge with respect to the participants' experiences (Roulston, 2011a).

Nevertheless, such a belief in objectivity and neutrality has been challenged by other theoretical positions, which propose a different perspective on the interviewer's self-disclosure. For example, a romantist conception of interviewing (e.g. Oakley, 1981; Reinharz, 1992) posits that the interviewer's self-disclosive talk not only establishes a non-hierarchical relationship between the researcher and the researched, but also constitutes a significant nudge to initiate the interviewees' authentic explanations of their experiences. Within such a conceptualisation of the interviewing and interviewer's self-disclosure, there is a firm notion that the participants' mutual disclosure is an essential part of 1) encouraging the interviewees' authentic talk on their thoughts/feelings as well as 2) building rapport.

Of course, such a belief has been critiqued by researchers informed by the constructionist conception of interviewing (e.g. Edwards, 2005; Potter &

Hepburn, 2005; Potter & Hepburn, 2012; Prior, 2017) for several reasons: 1) the interviewee might elaborate upon ‘inconsistent, variable versions and accounts’, which does not necessarily reflect their status of mind in relation to their experiences (Edwards, 2005: 259); 2) Building rapport is often glossed as ‘attentive listening and engagement’ (Potter & Hepburn, 2012: 566), albeit not only personal disclosure but also ‘any form of participation can be construed as rapport’ (Prior, 2017:3).

In this respect, a constructionist conception of interviewing can provide critical perspectives, both for the neo-positivist’s and the romantist’s operationalisation of self-disclosure in interviewing processes: either restriction or recommendation. The constructionist conception, mostly operated by CA’s approaches to analysing interview data, puts great emphasis on examining how the interview is co-constructed by participants. Therefore, from the constructionist conception, the interviewer’s self-disclosure is not something deliberately avoided or corroborated as an interview technique. Rather, it attempts to view the interviewer’s self-disclosure as a social action, once it occurs in an interview. Moreover, the interviewer’s self-disclosure is subject to the same level of analytic focus as that of the interviewee’s (Roulston, 2011a), by investigating how it is generated and how the participants’ orient to such action.

Although a growing number of studies treat the interviewer’s participations as a part of the analysis (see section 2.2.1), there has been a lack of research investigating *the interviewer’s self-disclosure within the context of research interview* from a constructionist, more specifically, an interactionalist perspective, except one study (i.e. Abell *et al.*, 2006). Therefore, the interviewer’s self-disclosure, which does not fit into and move beyond the classic role as a questioner, is worth examining as a topic of analysis. In other words, there needs to be more discussion on how to reflexively monitor and examine the interviewer’s self-disclosure as a part of the researcher’s sensitivity (Mann, 2016: 158), rather than whether the researchers disclose their personal telling or not, or what to disclose and what not to disclose.

1.3 Objectives and research questions of the study

As introduced above, the interviewer's self-disclosure is under-explored within the context of research interviews. In particular, local organisation of the interviewer's self-disclosure and the participants' orientation to such self-disclosive actions during L2 research interviews have not been thoroughly examined. In line with this research gap, the following research questions are devised to shed light on the interviewer's self-disclosure as a socially situated production.

Research Questions:

- How does the interviewer's self-disclosure (SD) play a part in the interview process?
- How is the interviewer's SD formulated?
- What kind of interactional features are embedded in the interviewer's SD turns?
- What kind of interactional work does the interviewer's SD put forward?

To discover the answers to these research questions, this study collected various types of interviewer's self-disclosure instances (i.e. a total of 64 cases), which were all naturally brought off across the dataset. Then, the researcher applied CA to the cases in terms of transcription and both sequential and categorical analysis of the phenomenon. With such analyses, the study aims to discuss 1) how the interviewer's self-disclosure is designed with various kinds of interactional features; 2) how the interviewer's self-disclosure marks a shared identity and common experiential ground between the speakers; 3) how the interviewer's self-disclosure serves certain interactional work related to affiliation and identity.

1.4. Thesis overview

The thesis is organised into four main parts: The first, composed of Chapter 2, will review relevant literature focusing on a selected number of studies with respect to *qualitative interviews* and *self-disclosure* in the social sciences, particularly in the field of applied linguistics and discursive psychology. This chapter will summarise a range of theoretical and empirical studies related to the main topic and this, in turn, will establish the core theoretical underpinning (i.e. a constructionist conception of interviewing) of the thesis. Additionally, the chapter will discuss empirical findings in line with important elements emerging throughout the forthcoming analysis chapters, such as identity, affiliation and interactional problems occurring during research interviews.

The second part, composed of chapters 3 and 4, is concerned with the methodological apparatus applied to the collection of the dataset for the thesis. In particular, Chapter 3 will mainly outline the theoretical and methodological aspects of CA and MCA by exploring CA's transcription process, as well as CA and MCA's key concepts and principles employed in this study. Chapter 4 will delineate the research settings, especially in accordance with the data generation by illustrating the initial stage of gaining access to the participants. This chapter will also discuss the researcher's positioning and identity, which is a crucial discussion point of the thesis. Then, the process of the data analysis and ethical considerations involved in conducting interviews will be briefly introduced.

The third part, composed of chapters 5, 6, and 7, is the central part of this thesis presenting the empirical findings: 1) Chapter 5 examines the interviewer's self-disclosure particularly prefaced with a turn initial, *I also*. This chapter will discuss how the interviewer's self-revealing talk is designed to display empathy, provide a matching stance and mark shared epistemic ground between the speakers; 2) Chapter 6 examines the cases in which the interviewer's self-disclosure turns are part of *assisting the interviewees' ongoing formulation*. This chapter will discuss how the interviewer formulates pre-emptive answers, possible names and epistemic assertions and how the interviewer's similar experiences and identities

are revealed through such actions; 3) Chapter 7 examines story-telling sequences to discuss how *the interviewer's self-disclosive second story* is thematically and interactionally bound up with the interviewees' first story. The example in this chapter will show how the interviewer selects a key point (i.e. L2 identity) from the interviewee's first story and develop it as a part of her reflective and stance-matching second story.

The fourth part, composed of chapters 8 and 9, will discuss the implications of this study. Chapter 8 will link the key findings of the three analysis chapters with the relevant literature to put forward the central arguments of the thesis. Chapter 9, the final chapter, will focus mainly on explaining how the current study's findings contribute to the field of qualitative interview studies by highlighting how the use of CA's analytic approach to interviews (i.e. careful observation of interview recordings and transcripts, along with detailed analysis of the participants' talk-in-interaction) would enable qualitative researchers to develop self-reflexive processes of their practice and analysis.

Chapter 2 Literature Review

2.1. Introduction

The aim of this chapter is to critically review the research literature concerning two core parts of the thesis: *qualitative interviews* and *self-disclosure*. In unpacking the two key concepts, both theoretical and empirical studies will be drawn upon to explain how constructionists theorise qualitative interviews as socially situated encounters co-constructed by both the interviewer and interviewee. Then, several sub-themes (i.e. identity, affiliation, interactional challenges) attuning to interactional phenomena highly relevant to analysis chapters will be discussed by explicating the selected number of qualitative interview studies in the field of applied linguistics, social psychology and discursive psychology. Lastly, the concept of self-disclosure will be delineated by focusing on how CA and DP's approaches to, and analysis of self-disclosure are distinctive from traditional social psychology's treatment of the same phenomenon. To provide empirical evidence demonstrating such difference, interactional studies investigating self-disclosure in various social settings will be exemplified in the last section of this chapter.

This first sub-section of this chapter will review and discuss literature with regard to qualitative interviews, especially one particular theoretical conception of qualitative interviews (i.e. the constructionist approach) that this study is predicated upon.

2.2 Studies using qualitative interviews in social sciences

Seidman (2006) stated that the interview is a basic mode of inquiry enabling researchers to understand participants' experiences, along with how they give meaning to those experiences. Specifically, research interviews are a route to access participants' descriptions of their lived experience as they allow researchers to ask questions directly related to the participants' experiences. That

is, research interviews are a subset of the conversational event, the interview, as they have a research agenda to investigate particular issues, namely participants' perspectives, experiences, identities, orientations, beliefs and meaning making (Roulston, 2013).

When researchers describe their method as *qualitative* interviews, it denotes that the interview relies on qualitative aspects rather than quantifiable elements. That is, it tends to be less or unstructured, naturalistic and indirective, thereby allowing the interviewer a space for improvisation (Ho, 2013). This is the point at which a qualitative interview is distinctive from quantitative interview practices such as standardised survey interviews, where interviewees are expected to respond only to pre-established questions to produce reliable findings (ibid). Additionally, designing a study using qualitative interviews requires that five important criteria are taken into account (Roulston, 2013): 1) the researcher should check whether the interview data generated by a range of possible research designs (e.g. case study, ethnography, narrative inquiry, and so forth) are appropriate to investigate the research question posed; 2) the researcher should be aware of criteria for sampling and the respondents' selections; 3) the researcher should render an interview guide with questions in accordance with the selected theoretical tradition; 4) the researcher should obtain approval for research with human subjects, thereby demonstrating that the study complies with ethical considerations; 5) after going through the aforementioned process, the researcher is eligible to recruit participants whilst arranging specific interview schedules.

Based upon this broad introduction of qualitative interviews, the next section will discuss the literature regarding a constructionist conception of qualitative research interviews.

2.2.1 Conceptualising qualitative interviews: a constructionist conception of research interviews

As noted in Chapter 1, this study is informed by a constructionist conception of interviewing grounded on social constructionism. Burr (2003) described social

constructionism as a theoretical orientation questioning the taken-for-granted views with regard to understanding the world. Specifically, it casts a critical eye on the prevailing assumption that ‘conventional knowledge is based upon objective, unbiased observation of the world’ (ibid: 3). Indeed, the approach requests researchers to be cautious about how the world appears to be, such as the concepts and categories that we use to grasp and describe social phenomena.

Of course, there is no single description or synthesis in terms of defining social constructionism; however, Burr (2003) attempted to encapsulate arguably the most important elements of the social constructionist approach: ‘anti-essentialism; questioning realism; the historical and cultural specificity of knowledge; language as a pre-condition for thought; language as a form of social action; a focus on interaction and social practices; a focus on processes’ (ibid: pp 5-9). In summary, social constructionism envisages that there is no absolute truth about peoples’ lived realities. Instead, ‘multiple versions of the world are potentially available through discursive and constructive work’ (ibid: 21)

Burr’s discussion of constructionist tenets with respect to language is specifically relevant to the current study’s theoretical basis as well as the following analysis. That is, social constructionists examine the performative role of language rather than treating it as a passive pipeline delivering thoughts and emotions of particular groups of people (ibid: 8). Moreover, social constructionism posits that an appropriate focus of a study’s enquiry is ‘social practices engaged by people, and their interactions with each other’ (ibid: 9). Hence, any social inquiries taking a constructionist stance focus on how particular phenomena are accomplished by people in interaction. In this sense, social constructionism views the production of knowledge as not only about *what* people have or do not have. Rather, it is more about *how* people do things together and *how* they make sense of each other through language (ibid). Such an approach to analyses of language in use, especially within the context of research interviews, has been explored by the following literature: Alvesson, 2003; Baker, 2002; Baker 2004; Briggs, 1986; Gubrium & Holstein, 2003; Holstein & Gubrium, 1995; Holstein & Gubrium, 2004; Kasper, 2013; Kasper & Prior, 2015a; Mann, 2011; Misher, 1991; Miller, 2011; Potter & Hepburn, 2005; Potter & Hepburn, 2012; Prior, 2011; Prior, 2014;

Prior, 2016; Prior, 2017; Richards, 2011; Roulston, 2001; Roulston, 2006; Roulston, 2010a; Roulston, 2010b; Roulston, 2011a; Roulston, 2011b; Roulston 2016; Talmy 2010; Talmy 2011; Talmy & Richards, 2011)

The constructionist conception of interviewing was championed by Holstein & Guburium (1995) with the iconic term, *active interview*. Holstein & Guburium (2004) claimed that researchers should treat interviewing process as a socially situated encounter in which information, knowledge and narratives are actively constructed by both interviewers and interviewees. Therefore, interviewees are not a repository of answers or a neutral conduit to transmit stories fitting into a research question. Rather, the interview encounter is a site where a meaning is communicatively assembled by both speakers in the interaction. Most importantly, the meaning-making process is ‘constituted at the nexus of the hows and whats of experience’ (Guburium & Holstein, 2003:73). That is, researchers should analyse both what is substantively asked and conveyed, and how the meaning-making process is achieved by both the interviewer and interviewee (Holstein & Guburium, 2004). In this respect, active interviewing seeks to investigate the interplay between the hows and the whats of interview interactions by positing both participants as epistemologically active agents.

Holstein & Guburium’s ground-breaking conceptualisation of interviewing has greatly influenced the production of a significant amount of research informed by the constructionist conception in the social sciences. In particular, their approach, dubbed active interviewing, has inspired researchers to critically engage with taken-for-granted assumptions embedded in qualitative interviews. Indeed, several researchers have applied constructionist sensibility in critiquing uncritical theorisation and its concomitant rudimentary treatment of research interviews in social science research. This point will be further discussed below.

Potter & Hepburn (2005) is one of the iconic studies illuminating how the constructionist approach can address contingent and necessary problems arising in the design, conduct, analysis and representation of qualitative interviews in social psychology research. One of the interesting points that they made is *deletion of interviewer*. More specifically, they cast doubt on the absence of the interviewer’s

questions and various types of intervention in both transcripts and analyses in psychological research (ibid: 285-286). Such critique resonates with the constructionist mentality embracing both *hows* and *whats* in interviews as a key part of analysis. Potter & Hepburn also emphasised that performing/analysing qualitative interviews well is elusive and rather difficult, although interviews have been overused in qualitative psychology research in general. Building on the critical argument, Potter & Hepburn (2012) suggested that qualitative research using interviews will be improved if researchers face up to a series of eight challenges with respect to the design, practice, analysis, and representing of qualitative interviews.:

1. Improving the transparency of the interview setup;
2. More fully displaying the active role of the interviewer;
3. Using representational forms that show the interactional production of interviews;
4. Trying analytic observations to specific interview elements;
5. How interviews are flooded with social science categories, assumptions, and research agendas;
6. The varying footing of interviewer and interviewee;
7. The orientation to stake and interest on the part of the interviewer and interviewee; and
8. The way cognitive, individualist assumptions about human actors are presupposed.

(Potter & Hepburn, 2012: 556)

Amongst the eight challenges, *the active role of the interviewer, using representational forms showing the interactional production and trying analytic observations to specific interview elements* have significantly influenced both the main theme of this thesis (i.e. the interviewer's participation, especially the interviewer's self-revealing talk as a topic of analysis) and analytic procedures (i.e. transcribing and analysing interview interactions by apparently one of the most detailed representational forms, Conversation Analysis (CA)).

The discussion on the *quality* of qualitative interviews proposed by Potter & Hepburn can be expanded through Roulston's theoretical and empirical studies on

qualitative interviews. Roulston (2001, 2006, 2010a, 2010b, 2011a, 2011b, 2013, 2014; 2016, 2017; Roulston *et al.*, 2001; Roulston *et al.*, 2003) is arguably one of the most noteworthy and important researchers who has contributed to the theorisation of qualitative interviews. Similar to Holstein & Guburium's literature, Roulston (2010a, 2010b) described the constructionist approach to interviews as 'a social setting in which data are co-constructed by an interviewer and interviewee to generate situated accountings' in relation to a research topic (*ibid*: 218). One of the important points Roulston's studies put forward is that *how to theorise* qualitative research interviews is closely intertwined with *how to ensure the quality* of qualitative interviews.

For example, Roulston (2010a; 2010b) identified six different conceptualisations and thoroughly explicated the epistemological/theoretical assumptions of each conception of interviewing (e.g. neo-positivist, romantic, constructionist, postmodern, transformative, decolonising). She emphasised that the categorisation represented through labels and typology in her literature might oversimplify the complexity discussed in the methodological literature; however, this would still be a useful approach for novice researchers when it comes to making decisions about how to design and carry out their research projects using qualitative interviews. Most importantly, being aware of the theories behind qualitative interviews is highly important to ensure the quality of the interviews. That is, each conception suggests different elements to demonstrate the quality of the interview, and thus demonstrating quality varies depending on which approach is chosen. For example, a constructionist conception makes certain requests on an interview: 1) that the researcher makes available audio or video recordings of the interaction, and detailed transcripts, as transcripts are deemed to be a theoretical construct, rather than holistic representation of collected data; 2) that the interviewer's participation is analysed at the same level as the interview's responses, and, of course, that the interviewer's talk is included in the final report; 3) that how the interviewer and interviewee orient to the categories implied in the interview questions may be developed as a topic of analysis; 4) that data sessions for collaborative group analysis are highly encouraged. As such the theory-method connection, in other words, making sense of *how the theory relates to the*

interview method, is a salient aspect to demonstrate the quality of qualitative interview studies.

Baker's (2002, 2004) studies discussed how the interview participants' orientation to categories can be a topic of analysis, as suggested by Roulston. In other words, her studies are fine examples to show the ways in which constructionist interview studies examine *identity work* in interview processes. For example, Baker (2002) noted that category work is proceeded even before the actual interviewing occurs, as researchers 'implicitly use membership categories to recruit interviewees within or as representatives/accountable members of a posited category of social actor' (ibid: 783). Moreover, interview accounts are the locus where both interviewer and interviewee utilise a range of categorical resources to make social identities relevant in interview conversation. That is, as 'ordinary competent members of a particular culture', both speakers in the interview interaction tend to mobilise collections of categories, associated activities and incumbencies, thereby activating their own underlying cultural knowledge and achieving a certain kind of local morality (Baker, 2004: 163-170). In this sense, constructionist approaches to interview talk, can demonstrate interactional details of what comes to be seen as rationality, morality and social order by both interviewer and interviewee in interview interactions (Baker, 2002: 793).

The special issue of Applied Linguistics in 2011 (Volume 21, Issue 1) includes collected five journal articles based upon the constructionist conception, to theorise and examine different types of qualitative interviews conducted in the field of applied linguistics. It is worth discussing the articles as they are one of the first collections of work problematising 'the lack of theoretical concern regarding research interviews' and elucidated highly critical and concrete arguments to highlight the importance of *discursive perspective* on qualitative interviews (Talmy & Richards, 2011: p. 1-2). In particular, Mann (2011), Talmy (2011) and Richards (2011) are relevant to this sub-section as they exemplify how a constructionist conception of interviewing can provide different perspectives/analyses of qualitative interviews (Miller (2011) and Prior (2011) will be discussed in the following sub-section of this chapter).

For example, Mann (2011) conducted a critical review of qualitative interview studies in applied linguistics, anthropology, sociology and discursive psychology and outlined four *discursive dilemmas* (i.e. *co-construction, a greater focus on the interviewer, interactional context* and *the 'what' and the 'how'*), inspired by the constructionist conception of qualitative interviews. Additionally, he moved forward to advance *parameters of sensitivity*, which could enable novice researchers to develop a higher level of awareness in coping with the aforementioned problems. In suggesting this, Mann emphasised that interviewing is not only about technical matters represented as a checklist (e.g. how to formulate and administer follow-up and probe questions). Rather, it is a situated social practice, which needs close analysis and reflection on interview data.

Talmy (2011) expanded Mann's argument by proposing the *research interview as social practice perspective*, which is highly critical of the conventional and decontextualised approach treating interviews as an instrument to elicit information. In particular, Talmy supported his argument by contrasting thematic analysis of interview data with CA analysis of two particular segments from the same interview dataset. This juxtaposition of two different analyses derived from two different theorisations of interviewing (*Interview as instrument* versus *Interview as social practice*) demonstrated the power of the constructionist conception of interviewing in terms of its thorough analysis. That is, the CA analyses showed important details of the interview interaction that thematic analysis could not handle by discussing how the topics, themes and categories in interview interactions are occasioned and co-constructed in a speech event by both speakers (ibid: 40).

Richards (2011) also discussed the issues concerned with interview techniques, in particular, the different types of interviewer's response tokens. Richards argued that 'the ways in which they are deployed in interview talk can have significant implications' for the development of interview interactions (ibid: 107). In this sense, any types of minute details of interview talk, such as interviewer's response tokens, should not be assumed '*a priori* as trivial' (ibid: 108). Indeed, his micro-interactional analysis informed by the constructionist approach demonstrated how response tokens and continuers (e.g. mm hm, yeah, right) play different roles, such

as alignment, disaffiliation, and assessment, depending on their sequential placement and interactional contexts. Additionally, Richards proposed three ways in which his findings can contribute to interviewer training: ‘Refining interview technique, developing awareness, improving analytical sensitivity’ (ibid: 108-109). The empirical suggestions include: 1) how novice interviewers can possibly adjust the nature of their responses; 2) how they can engage with their own talk in interview interaction through careful and reflexive attention to video recordings and transcripts; 3) how researchers can develop effective and individual styles of listenership.

This section has discussed the theoretical stance that this study is built upon, which can be summarised as *constructionist epistemology*. In the following sub-section, *affiliation work* in qualitative interviews will be delineated in some detail as this phenomenon is closely linked with the analysis chapters’ findings. Therefore, the next sub-section will firstly unpack CA’s notion of affiliation, and then discuss how such a notion can be applied to research interview studies with the use of a couple of examples from applied linguistics.

2.2.2 Affiliation work in qualitative interviews

Affiliation has been extensively investigated by CA researchers with different analytic interests, such as the sequential position in which affiliative actions are to be available and displayed, how affiliative actions are designed, what types of interactional resources are enacted to format such actions, the relationship between affiliative actions and epistemic stance, and so forth. The selected number of relevant studies is as follows: Conceptualising affiliation from a CA perspective (e.g. Heritage, 2011; Lindström & Sorjonen, 2013; Steensig, 2013; Strivers, Mondana & Steensig, 2011); affiliation examined in healthcare/medical encounters (e.g. Beach & Dixon, 2001; Heritage & Lindström, 2012; Ruusuvuori, 2005; 2007; Ruusuvuori & Voutilainen, 2009); affiliation in trouble/complaining talk (e.g. Couper-Kuhlen, 2012; Drew & Walker, 2009; Jefferson, 1988; Jefferson & Lee, 1981; Kuroshima & Iwata, 2016); affiliation in

research interviews (Kool, 2003; Prior, 2017); affiliative response particles/tokens (e.g. Sorjonen, 2001; Wilkinson & Kitzinger, 2006); affiliation in story-telling (e.g. Kupetz, 2014; Stivers, 2008); affiliation and crying (e.g. Hepburn & Potter, 2007).

Albeit with various interactional contexts, the key analytic focus of the findings from the studies above can be summarised as how speakers in talk-in-interaction display their orientation to social solidarity and empathic response and how they achieve affiliation as collaborative social actions. In this sense, the majority of studies focus on documenting how a speaker produces affiliation relevant talk (e.g. trouble telling) and how a recipient of such talk formats their response.

Amongst the aforementioned interactional studies concerning affiliation, Lindström & Sorjonen (2013) and Steensig (2013) provided a systematic overview of how CA research defines affiliation. Lindström & Sorjonen (2013) stated that affiliation denotes social actions wherein a recipient displays her/his support for the affective stance expressed by the interlocutor (ibid: 351). They noted that ‘affiliative actions tend to be designed as preferred actions’ apparently to be pro-social by employing lexical, grammatical, phonetic and prosodic elements (ibid: 350). Moreover, ‘affiliation, and emotion are closely interrelated phenomena, and therefore various affiliation research tend to have affinities with studies on affect and emotion (ibid: 352). In a similar vein, Steensig (2013: 1) illustrated an overview of key features of affiliation by juxtaposing it with its highly relevant social action alignment (see below). The key difference between the two social actions is that any responsive action can be related to alignment, whereas affiliation is not necessarily always relevant (Stivers, *et al.*, 2011: 21)

Alignment: structure level	Affiliation: affective level
Facilitate and support activity or sequence	Display empathy
Take proposed interactional roles	Match, support and endorse stance
Accept presuppositions and terms	Cooperate with action preference
Match formal design preference	

Table 1 Conversation Analysis and Affiliation and Alignment (from Steensig, 2013: 1)

Both Lindström & Sorjonen's (2013) and Steensig's (2013) definitions of alignment/affiliation are derived from the Stivers' (2008) ground-breaking study on affiliative actions in storytelling sequences. By proposing how the two interactional phenomena can be teased apart, Stivers was the first CA scholar to define the boundary between affiliation and alignment. One of the imperative points that Stivers proposed to conceptualise affiliation is the sequential position of affiliative action in the interactional environment of storytelling. That is, the completion of a story is the point at which stance-matching responses such as affiliative uptake are highly relevant and arguably preferable, although aligned responses are not necessarily affiliative. By investigating a corpus of 40 self-initiated tellings in naturally-occurring interactions, she identified 40 instances of head nods as a part of affiliative actions in storytelling sequences. In other words, she provided empirical evidence of how head nods, affiliation and epistemic stances are intertwined with one another by showing that 'nodding claims access to the teller's stances toward the reported event, without a risk of intruding into the ongoing telling' (ibid: 52-53). Based upon the analytic claim, Stivers concluded that 'the provision of access to both the event and the teller's stance is a necessary prerequisite to the provision of affiliation' (ibid: 53). A recipient's affiliative responses to the storyteller's displayed stance and assessment in the prior turns are highly relevant to the forthcoming analysis chapters. Although the examples in this thesis do not necessarily entail head nods as in Stivers' study, Chapter 5 (see section 5.3) and Chapter 7 will show how the interviewer claims her access to the interviewees' stance toward their narrated event by revealing her shared experiential ground or identity.

Heritage (2011) is one of the important studies discussing moral obligation and dilemmas interwoven with affiliation and epistemic rights, which will be also highlighted in the forthcoming analysis/discussion chapters. That is, when a speaker talks about her/his first-hand experiences of any great emotional intensity (e.g. pleasure, pain, joy, sorrow, and so forth), the recipients of such talk are obliged to provide affiliative evaluation in line with the experiencer's displayed stance; however, there is a dilemma within such moral responsibility. In other words, the recipient of such talk has a lack of 'similar experience, epistemic

rights, and subjective resources', simply because the described experiences are the teller's own, not the recipients (ibid: 161). This point is highly relevant to the forthcoming analysis chapters as the interviewer also faces such dilemmas with the emotional experiences described by the interviewees. Moreover, the interviewer attempts to resolve the epistemic asymmetry by revealing her similar experiences and identities, thereby not only providing affiliative responses but also creating an empathic moment as a part of *building rapport*.

Heritage also noted five different types of resources in the study (i.e. ancillary questioning, parallel assessment, subjunctive assessment, observer responses, response cries) which can be deployed by the recipients to facilitate empathic moment. Amongst them, parallel assessments, which will be discussed in Chapter 5 (see section 5.3), is one of the weak versions of affiliative action as it is a form of 'departicularised experience' (ibid: 168). In other words, parallel assessment is my side assessment supporting the teller's description, without attempting to access directly the teller's first-hand experience. On the other hand, response cry, which will be briefly covered in Chapter 6 (see section 6.2, especially excerpt 6.3), is the strongest version of affiliation in the continuum. That is, it is designed to express the lived reality of the feelings that the teller's reported events have (or may have) aroused in the recipients. In doing this, the recipient tends to proceed non-propositional, prosodic reaction to the telling. The five resources that Heritage put forward in this study show the ways in which participants orient to the dilemmas/asymmetry in experiential rights in various kinds of interactions, and how such attempts create empathic moments.

Building on the key notions of affiliation from a CA perspective, several studies look into how affiliative actions are made relevant by speakers within the context of research interviews, particularly focusing on the interviewer's affiliative response. For example, Koole (2003) was one of the first interactional studies on affiliation in research interviews, especially investigating how different types of answer receipt proceed either the interviewer's affiliation or detachment from a stance taken by the interviewees. Koole identified three different types of interviewer's answer receipts in his interview data, including sensitive topics such as ethnicity and race: 1) joint answer construction; 2) confirmation; 3) topic

assessment. Amongst the three types, ‘joint answer construction’ as well as ‘confirmation’ work up as the interview’s affiliative actions. That is, the interviewer jointly produces an answer with the interviewees or displays her agreement with a view uttered in the interviewees’ prior turns, thereby decreasing the level of ‘the distinction between the interviewee’s perspective on an issue and that of the interviewer’ (ibid: 192). Based upon this thorough sequential analysis, Koole argued that the use of affiliation or detachment tokens should not be negatively assessed, in particular when potentially controversial and sensitive topics are dealt with in interviews (ibid: 196). Moreover, he claimed that ‘research interviews possibly benefit from the interviewer’s stance-taking actions’ (ibid: 197). In this respect, Kool’s study can be linked with this study as it does not endorse the interviewer’s neutral act avoiding any kind of her/his influence on the interviewees’ answers. Rather, the study selected the interviewer’s non-minimal responses, such as affiliation tokens as a topic of CA investigation, and demonstrated how such engagements can be useful and necessary for research interviews dealing with potentially sensitive and possibly controversial topics (ibid: 196).

Prior (2017) is a recent study discussing affiliative work in research interviews, focusing especially on *building rapport* in interview interaction from a CA perspective. This paper explored affiliation in interview talk by linking the interviewer’s affiliative actions with the ethnographic concept of rapport. That is, he investigated how the interviewer and interviewee accomplish empathic moments by managing affective stances in relation to the interviewee’s telling of past difficulties. In doing this, Prior was the first to call into question the notion of rapport due to its inconsistent operationalisation in qualitative research since it was imported from psychotherapy. He argued that such an under-theorised notion has primarily been reinforced by the lack of theoretical/analytical specificity in terms of when/where/how rapport is occasioned as ‘a product of interactional organisation’ (ibid: 11). Having established such critical engagement with the vague concept of rapport, Prior conducted a single case study to examine how empathic moments are achieved over the course of an autobiographic interview. He discovered that such moments are embedded in assessment sequences and the

key turn design features were repetitions and reformulation of the prior turns (ibid: 20). Such repetition/reformulation entails actions of stance matching and upgrading, mainly through the deployment of prosodic resources. In doing this, the interviewee asserts his experiential/epistemic rights on his own troublesome experiences in the past, which resonates with Heritage's (2011) argument on the moral dilemma discussed above.

Based upon this observation, Prior proposed *empathic formulation* as a salient component of building rapport in qualitative interviews. Most importantly, he demonstrated that empathic formulation is a finely coordinated interactional work accomplished by both interviewer and interviewee (ibid: 19). This finding, in turn, endorses the power of CA's methodological apparatus by demonstrating how an interactionally engaged approach to interview data analysis can contribute to concerns/issues within qualitative research, such as respecifying rapport as an interactionally constituted phenomenon (ibid: 11). This study's analysis chapters will expand Prior's analytic claims by providing further examples of empathic formulation and reformulation in L2 interviews, primarily through the interviewer's self-revealing talk. That is, the excerpts and their relevant analyses in the forthcoming analysis chapters will demonstrate how the interviewer's empathic turns for the interviewees' preceding talk are formatted and what kinds of epistemic resources are deployed in the reformulation. Most importantly, how such analyses of empathic (re)formulation make rapport visible in the interactions.

As has been apparent throughout this section, affiliation entails a range of different social actions, mainly pro-social activities such as providing matching-stance and displaying empathy for the interlocutors' prior turns. One of the most important points discussed in this section is the asymmetry between the teller and the recipient in terms of the teller's narrated first-hand experiences. Therefore, how the recipient (i.e. the interviewer) attempts to resolve such epistemic asymmetry and moral dilemma by revealing her shared identity and similar experiences will be highlighted in the forthcoming analysis chapters. Furthermore, how the interviewer's self-disclosing talk can be linked with the interviewer's attempt to build rapport will be touched upon in the discussion chapter.

In the following section, the focus moves to *interactional challenges* in qualitative interviews, which will emerge as another key discussion point of this thesis.

Firstly, how previous studies have viewed problematic interview interactions will be briefly described, and then how CA research engaged with such challenges from a completely different analytic angle will be highlighted with several example studies.

2.2.3 Interactional challenges in qualitative interviews

Some of the methodological literature has discussed difficulties and challenging situations in the process of conducting qualitative interviews. For example, Reissman (1987) and Owens (2006) considered interactional problems due to the interviewer's inexperience and incompetence, whereas Adler & Adler (2001), Gorden (1987), Keats (2000), Koivunen (2010) and Lareau (2000) discussed problematic interview cases mainly deriving from uncooperative interviewees.

The majority of such methodological writing in relation to problematic interview interactions constitute a form of advice-giving by suggesting potential ways of avoiding those problems. Most importantly, the literature is preoccupied with the notion that unsuccessful interviews are simply caused by either reluctant interviewees or the interviewer's lack of interviewing skills and insufficient planning/knowledge. Adler & Adler (2001) is a good example illustrating the spectrum of reluctance, such as secretive, sensitive, the advantaged and the disadvantaged participants. Then they proposed several guidelines to overcome such reluctance/resistance from interviewees. Owens (2006) is an example to show how the interviewer's inattentiveness to the interviewee's shame and embarrassment produced seemingly unusable data in terms of silence/inaudibility. Owens conducted post hoc analysis of several problematic fragments in her interviews, for example the silence produced by one participant who was supposed to elaborate upon a sensitive topic such as marriage separation. By doing such reflective re-analysis of the unsuccessful interview, Owens discovered that the participants struggled with both linguistic and rhetorical problems as the

story of her marriage and subsequent separation included some sensitive elements not readily told to an interviewer who is, after all, likely to be a stranger, even though confidentiality was assured. Most importantly, she found that her lack of attention to such problems ‘contributed to a failure of expanding conversational space’, which possibly enables the participant to articulate further about her intimate experience involving negative emotions such as shame (ibid: 1163). Based upon this observation, she put forward several suggestions how to renegotiate conversational space in which delicate and sensitive matters could emerge during an interview (ibid: 1176).

As such, the literature has claimed that uncooperative interviewees or incompetent interviewers may lead to unreliable findings and thus jeopardise the key objective of various kinds of research projects. In this sense, problematic interviews are readily labelled as failure by the literature, which cannot be developed as a main analytic focus of a study. Nevertheless, several researchers informed by the constructionist conception of interviewing have raised an important methodological question for the label *failure*, along with its underlying assumptions about various kinds of problematic interview interactions (e.g. ‘inconsistent and contradictory information, lack of cooperation, question evasion, inarticulate accounts, difficulty in understanding of a question posed, disclosure of emotional status’ (Keats, 2000: 60-61)). With critical engagement with such interactions, the researchers have demonstrated how those problems can be revisited by researchers to achieve deeper insights and purposeful reflection of ‘seen but un-noticed’ (Garfinkel, 1967) elements in qualitative interview practices.

For example, Nairn *et al.* (2005) presented limited spoken data, which tends to be assumed as a failed interview. Again, Nairn *et al.* called into question the label failure by arguing that such interview cases can be reconsidered as rich data providing an effective prompt for a reflective process. In particular, they re-analysed the cases firstly categorised as noticeably different from other interviews in the corpus in terms of the participants’ constant production of laughter, silence and banter rather than verbal articulation for the posed questions. They noted that such embodiment appears to be a way to signal, manage and control

uncomfortable situations, presumably due to both an interviewer who has a different age/ethnic background, and also the interview setting itself. With this observation, they emphasised that closely examining those failure cases can provide deeper insights in relation to the theory and practice of qualitative research. Similar to Nairn *et al.*'s study, the emphasis on revisiting unsuccessful cases, and how we could discover insights from them will be discussed in Chapter 6 and Chapter 8.

Roulston (2011a) also examined several interview excerpts where the interviewer proffers the following actions (i.e. assumed as problematic practices by qualitative research textbooks), such as: 1) using interview guide as a spoken survey; 2) asking closed questions; 3) providing possible responses in questions; 4) asking questions that include assumptions about participants' life words (ibid: 81). By closely examining interactional features through line-by-line CA analysis of the relevant excerpts, Roulston asserted that the aforementioned question formulations are rather contingent to the interactional contexts of each interview, especially the sequence that the questions are located in. Therefore, it is difficult to label them as a part of poor practices, unlike the advice literature which has uncritically advocated the dichotomy best versus poor skills. Furthermore, the four practices may only be problematic with respect to the theoretical approach (e.g. neo-positivist, romantist and constructionist) that the researcher chose for the research project, as discussed in section 2.2.1 in terms of how the theory is related to the practices and quality of interviews. The issues related to the interactional contingency will be highlighted throughout Chapter 6.

Roulston (2014) is another example providing detailed analyses of problematic interview interactions but focusing on the interviewees' actions, including: 1) when an interviewee pursues the interviewer for an account including further information; 2) when an interviewee declines to articulate further responses; 3) when an interviewee omits details of her/his response relating to a sensitive topic. All of these problematic elements were discussed in the previous advice literature; however, Roulston's approach is rather different from them as it sheds light on the multi-layered aspect of the interviewee's problematic actions. For instance, the excerpt in relation to omitting details presented how the interviewee declined to

elaborate upon details not only due to the delicacy of the topic (i.e. complaining about the faculty), but also the sensitivity and implications that are attached to ‘going on record’ (ibid: 288) albeit with ensured confidentiality. Moreover, any possible solution to the problem was giving up the recording, except asking the same question off the record, which she could have done or should have done. As such, the detailed analyses not only disclose gaps in the interviewer’s practices, but also allow researchers to reflect on what might have been done or what could have been followed up.

Roulston (2016) expanded the discussion on how to reflect interactional challenges, focusing especially on how to convince non-CA audiences of the importance and power of detailed analyses of interview interaction. In addressing this issue, she highlighted that such detailed analyses require researchers to subject their own talk to the same level of analyses that they employ to investigate the talk of the interviewees (ibid: 73). This practice might be disconcerting for researchers; however, it also enables them to ‘recognise features and characteristics of their own talk’ (ibid: 71), thereby catalysing researcher reflexivity. The importance of detailed transcripts including both the interviewer and interviewee will be discussed in Chapter 8 (see section 8.3.2).

The aforementioned studies by Roulston all emphasised that the importance of revisiting interactional contexts surrounding the problematic moments and how such reflective CA analysis of the segments can allow the interviewers to excavate insights into their own practices. In line with the Roulston’s study, Prior (2014) is another detailed CA study analysing the so-called failed L2 qualitative interview. This case study is particularly relevant to this study’s research context in terms of its interactional nature as L2 immigrants’ discourse. Prior opened this study by questioning the prevailing non-treatment of failed interviews in academia, mainly revealed through the exclusion/deletion of unsuccessful cases of qualitative interviews in published resources. He pointed out such absences in discussing/disseminating failure examples restrains reflective learning for researchers, as ‘readers may never learn of materials not included in a published research study’ (ibid: 496). Therefore, ‘the illusion of interviewing as a relatively uncomplicated means of data collection’ has been perpetuated in the social

sciences (ibid). Additionally, Prior suggested that the unsuccessful cases may be recognised when ‘activity-as-assumed’ (i.e. question-answer) is not corresponding to ‘activity-as-accomplished’; however, such a binary distinction fails to view L2 interviews as a multi-dimensional social action where two social actors who do not share linguistic and cultural co-membership engage in ‘the local negotiation and construction of specific activities and goals’ (ibid: 506). In this sense, problematic interviews are not simply derived from uncooperative/reluctant interviewees or the interviewer’s lack of preparation, as the methodological advice literature asserts. Rather, it is inextricably bound up with both speakers’ (possibly different) perspectives on interview activities such as what to do and how to do in situ.

The presented interview segments in this article are rarely seen in published research literature, as they show how both speakers orient to seemingly irrelevant and unproductive activities going beyond the conventional boundary of interviewing (e.g. the interviewee turned on a DVD; the interviewee tried to teach his first language to the interviewer). This, in turn, illuminates a new dimension of analysis with respect to what was actually shared, understood and achieved by the interviewer and interviewee. By dismantling the preconceptions of what to do and how to do in research interviews, Prior highlighted the importance of ‘contextually embedded inspection of the interview process’ as a part of self-reflexive and mindful interview practices (ibid: 497). Prior’s notion of contextually embedded engagement with the interview data is highly relevant throughout the forthcoming analysis chapters, and Chapter 6 in particular will exemplify the cases in which activity-as-assumed is not synchronised with activity-as-accomplished. In doing this, how the interviewer’s self-disclosure is naturally brought off in such sequences will be presented, primarily to discuss how the interviewer attempts to achieve progressivity and intersubjectivity by deploying self-revealing talk. In addition, the interviewer’s overlapping talk, which go beyond the normative expectation/goal assigned to research interviews will be discussed in Chapter 8 (see section 8.2.1).

As such, CA research has contributed to discussion of how to view problems and challenges occurring in research interviews from a constructionist perspective,

and how to re-engage with those challenges as a topic of analysis. This approach, in turn, has provided fruitful discussions on how researchers could improve the quality of interviewing through mindful reflection on their own practices.

The next section will document literature regarding the salient parts of the thesis, *identity*, focusing in particular on the findings related to identity work in research interview processes.

2.3 Identity work in qualitative interviews

Qualitative interview studies produced by L2 scholarship have extensively examined a range of issues related to *identity* in interview talk. Obviously, numerous publications in social sciences have discussed *identity work* in various contexts and social groups (e.g. Antaki & Widdicombe, 1998; Block, 2007; De Fina, 2003, 2013; De Fina & Perrino 2011; De Fina *et al.*, 2006; King & De Fina, 2010; Langman, 2004; Merino & Tileaga, 2011; Merino *et al.*, 2017; Menard-Warwick, 2004, 2009; Tamly, 2008, 2011; Vitanova, 2004; Warriner, 2004; Widdicombe, 2015, 2017) and it is nearly impossible to discuss all the studies in the limited space of this thesis. Thus, this sub-section aims to delineate a selected number of qualitative interview studies using a form of open-ended and unstructured interviews with immigrants/migrants, including refugees and indigenous groups. These mainly incorporate discursive studies, which yielded several interesting findings and discussion points in relation to identity work constructed through interview processes.

De Fina's (2003) study on Mexican immigrants in the United States provided concrete explication regarding the interplay between narrative and identity embedded in interview talk. Her conceptualisation of how the relationship between identity and narrative is operated and developed through an interaction provide a basic ground to understand identity work in this study. That is, De Fina described the three layers in the relationship between identity and narrative as follows: 1) on one level, identity can be linked with narrators' attachment to cultural ways of telling, which entails linguistic and rhetorical schemata, devices

and styles. Such linguistic and rhetorical resources tend to identify the narrators as members of specific communities; 2) on another level, identity can be linked with the negotiation of social roles attributed to narrators, and narrators can conform to or resist it. In doing this, narrators can use stories for the enactment, reflection or negation of the social roles and identities in order to perpetrate them or modify them; 3) on yet another level, identity can be linked with the negotiation of membership into communities. Within the process, the categorisation of self and others, and the discussion of different stances and beliefs enable the narrators to identify themselves as members of the communities, or distinguish them from them. (ibid: 19)

By exploring how identities are discursively achieved by participants, De Fina suggested that the analysis of identity as a discursive work aims to investigate the things as follows: 'the discursive mechanism through which tellers convey, negotiate, contest, discuss certain identities, of the ways in which such identities are negotiated with other interactants, and of the relationships between identities and specific contexts of experience, represented in and through story worlds' in interview interaction (ibid: p.24-25). Her analysis of contradictory attitudes towards the categorisation Hispanic invoked by the participants is one of the examples to discuss the discursive construction of identity in an interview process. For example, whereas positive evaluations (e.g. helping character) tend to be attributed to the category as a part of building self-representation, the discursive definitions of what being Hispanic signifies, and who is regarded as Hispanic, are treated as delicate topics of interaction by the participants, and it was therefore negotiated and contested (ibid: 215). Such negotiation of the meaning is particularly made salient when the Hispanic participants treat the category as an other-assigned identity, which apparently stems from the consequences of oppression and discrimination of the other from the mainstream society (ibid: 216).

Another key issue in relation to an immigrant interviewee's discursive identity work lies in the field of L2 language learning. As Langman (2004) noted, examining immigrants' narratives is important to gain nuanced understandings of how each individual constitutes new identities in the process of learning a new

language. In this sense, Warriner (2004) and Vitanova (2004) provide interesting examples to discuss the situated gender identity of female immigrants/refugees in the realm of L2 discourse, which is relevant to this study's research context (i.e. L2 female immigrants as main participants for the research project) .

Warriner (2004) presented selected segments of interviews with three participants from Sudan who registered on an adult ESL programme in the United States. In doing this, she illustrated how the interviewees made use of linguistic resources as well as increasing their cultural knowledge to discursively construct 'individual gendered work identities' in their story-telling (ibid: 292). For example, the participants displayed hybrid identities in their interview narratives by combining the traditional roles of mother and wife with the emerging identity as an employee in a new country. Such narratives, in turn, demonstrate that gendered work identities for female refugees are context-bound (familial versus unfamiliar) and locally-negotiated. The participants' emerging identity as an employee will be relevant to chapter 5, especially the examples in section 5.3 will highlight how the interviewer normalises the interviewees' difficulties in their workplace in Korea by revealing her similar experiences as an employee in the past.

Vitanova (2004) is another case which illustrates the multi-layered aspect of L2 identity by examining ethnographic interviews with highly educated East European immigrant couples who have limited linguistic ability in English. Vitanova focuses in particular on two positional identities enacted through interview talk by female participants in terms of their second language use: 1) relative to first language speakers of English; 2) within the couples. In other words, their situated L2 identity possesses a rather complex meaning. For instance, female participants positioned themselves as linguistic experts within a couple, but simultaneously they expressed their negative feelings towards the situations when they are 'positioned in a discourse of otherness' by L1 speakers (ibid: 274). Interestingly, Vitanova argued that the female participants' double marginalised position (as women and L2 speakers) from a macro level of identity are not necessarily a sign of weakness or passivity from a discursive, micro sense of identity in interview interactions. That is, their discourse of emotions is discursively encoded in a sense of resistance within talk, such as playing the

‘emotional-violational tone and active force of answerability’ (ibid: 269). This study will also discuss the issues of otherness, specifically Chapter 7 will present how both the interviewer and interviewee unfold a story about their experiences when they were positioned as other by L1 speakers. In doing this, they actively involve in stance-taking actions by making use of various interactional and multimodal resources to characterise L1 speakers’ patronising manners.

King & De Fina’s (2010) qualitative interview study has a different focus on immigrants’ narrated experiences as it investigated how Latin American women, as ‘limited English speaking immigrants’, make sense of US language policy, most importantly, how they relate the policy to their personal identities within interview talk (ibid: 652). With the analyses of the interview data with 15 Latina participants, discursive identity work emerged as a key finding. That is, the researchers found the participants utilise the ‘the discussion of language policy as a platform for constructing alternative (positive) public identities’ within an overwhelmingly anti-immigrant public climate in the United States (ibid: 667). In particular, the participants position themselves in two different direction, either 1) presenting themselves as individuals who accommodate the need and importance of learning English, or 2) presenting themselves as deviant individuals who oppose the prevailing discrimination and racism by questioning the necessity of learning English. By looking into the interactional positioning, King & De Fina pinpointed that participants move back and forth between the two positions across the interviews. Interestingly, the local relationship with the interviewer, assumed to be a member from the dominant group within that society, was an imperative part of the need for such discursive identity work. In other words, Latina interviewees treated the researcher as an outsider from a mainstream US culture imbued the belief that it is an immigrant’s duty to integrate by learning English (ibid 658).

There have been several more studies which examine narrative aspects of immigrant interviewees’ talk. For example, Miller’s (2011) positioning analysis on longitudinal interviews with a male immigrant interviewee discusses ‘the indeterminacy of meaning in interview accounts’ (ibid: 44). In particular, her discussion on the representational/interactional positioning of the interviewee

touches upon how discursive identity work is constructed in interviews. That is, how the interviewee positions himself in the narrative construction is closely related to what kind of identity and attribution he attempted to relate to himself. The interviewee invokes 'a desirable identity as a responsible individual by doing particular actions such as not blaming others for his language difficulties' (ibid: 50) or by 'displaying his willingness to work hard' (ibid: 55). Based upon such observations, Miller argued that equivocal, ambivalent and contradictory aspects of an interviewee's talk and identity are a part of the nature of the interaction as the interviewer and interviewee deploy discursive resources in 'co-constructing clarity and seeming reliability' of the account (ibid: 58). Therefore, rather than determining what the participant actually meant across different versions and self-positionings in longitudinal interviews, Miller emphasised that it is more important to examine how interviewees deploy a range of linguistics constructions and interactional strategies in their interview account.

The issues of versions as well as identity work in interview accounts were also discussed in Prior's (2011) narrative studies on autobiographic interviews with an immigrant. Similar to Miller (2011), Prior also conducted multiple interviews with the same participant and selected and analysed two different versions (2004 version versus 2006 version). Both included the interviewee's story-telling in relation to the same past event: institutional mistreatment. Prior observed that the interviewee made his story 'more a readily accessible resource in his communicative repertoire' (ibid: 64). That is, the interviewee did not merely recall his memories of the event whilst unfolding his story. Instead, the teller shaped and reshaped the presentation and representation of the accounts through discursive identity work. For instance, in the first version, the interviewee provides an account of being angry due to a specific offensive incident in the past, whereas in the second version he focuses more on constructing an argument with regard to what he perceives as the 'irrational conduct of other people and his justifiable anger' (ibid: 74). As such, the self-presentation as a part of identity work was embedded in the actions of retelling to make himself an understandable, sensible and rational being to the listener (i.e. the interviewer). Prior's findings demonstrated how the narrative constructionist approach can enable researchers to

be more self-critical about their perspectives on participants, thereby recognising L2 interviewees as ‘agentive, creative and competent social members and language users’ who possess their story ownership in regards to their own lived experiences (ibid 75).

Prior & Kasper (2015a) is another example of longitudinal autobiographic interviews with adult immigrants. Although the main focus of the study was to conduct sequential analysis of a particular story-telling sequence, the immigrant interviewee’s discursive identity work deals with one of the central parts of the analysis. For example, when telling of how the interviewee used to be picked on in his school, he juxtaposed himself and his bully by employing ‘the contrast category pair’ such as American versus immigrant and insider versus outsider. In doing this categorical work, the interviewee ‘attributes to other a category resonant action reflexively invoking the asymmetrical contrast pair, such as bully versus victim’ (ibid: 239).

Interestingly, this asymmetry is reversed in the story climax whilst explaining how the interviewee tackled the transgressive actions from the bully by pretending to be able to do martial arts. That is, the interviewee transformed the category incumbencies by invoking a category-bound predicate, the so-called stereotypes associated with Asians (ibid: 243): ‘The American boy falls from bully to loser; John, the immigrant, rises from victim to dangerous martial art fighter’ (ibid: 245). As such, the discursive identity work, especially the deployment of ‘transportable identities’ (Zimmerman, 1998) germane to the telling activities (e.g. immigrants, Asian, non-native speaker) showed how ‘the teller’s incumbencies related to macrosocial categories are made recognisable for the characters in the story world and the participants in the storytelling’ (ibid: 249). This study’s analysis chapters will also provide several examples of when the interview participants bring category incumbencies and category-bound predicates in relation to the category, Korean.

Prior (2016) shed light on a large amount of affective ground revealed through autobiographical interviews with male immigrants, in particular the participants’ emotionality ‘constituted *by* and constitutive *of* interaction’ (ibid: 24, italics in

original). In closely examining how the adult immigrants and transcultural interviewees locate themselves and others in their interview account, the issues of identity work are illustrated several times in his analysis. His main argument in relation to discursive identity work is that even a short spate of interview talk can offer insights into a range of categorical work, without exerting sociocultural theories and a macro level of assumption attached to immigrants. In other words, turn-by-turn analysis of interview account demonstrates a discursive level of identity construction, for examples as follows: 1) how they invoke the ideological trope of American as monolingual (ibid: 43); 2) how they rhetorically position themselves in an unnamed, in-between space to create un-belonging as their core identity (ibid: 75); 3) how a wider range of sub-categories (e.g. clerk, female, Asian, immigrant) are potentially available for the interviewee's response for the posed question (p. 126-127). This study's thorough investigation of the interplay between emotionality and identity work is relevant to the forthcoming analysis Chapter 5, to some extent, in terms of the interviewer's orientation to the interviewees' affective descriptions. In particular, how such orientation marks the shared identity and experiential ground between the interviewer and interviewees will be highlighted as the key aspect of the discursive identity work in this study.

Widdicombe's (2015) study discusses how both the interviewer and interviewee invoke and co-construct identity work in cross-cultural interviews, which is highly relevant to the focus of this thesis. By investigating an interview corpus of 153 interviews with Syrian participants, Widdicombe identified three types of interactional business in relation to when/how the interviewer's identity were made relevant by the interviewees: 1) warranting claims or assessments about the interviewees' own national identity; 2) normalising category-bound emotions and feelings; 3) legitimising the reasonableness of complaints (ibid: 259). Based upon such observations and analytic claims, Widdicombe questioned the interviewer's objectivity by demonstrating that neutrality is not always achievable due to different kinds of identity work invoked by interviewees. Amongst three key findings, normalising category-bound emotions and feelings is particularly relevant to the forthcoming analysis chapters as the interviewer's identity work in

this study is closely related to how the interviewer normalises the interviewees' reported difficulties by revealing her similar experiences or shared identity.

Widdicombe's latest identity study (2017), using the same interview corpus, focused more on category-eliciting questions to raise different discussion points, specifically how those questions posed by the interviewer are negotiated, resisted or affirmed. To investigate this, Widdicombe explored 'category-nomination and self-ascription questions asking the meaning and evaluation to be x (here x can be various kinds of identities available to interviewees: Muslim, Christian, Syrian, Arab and so forth)' (ibid: 463-464). The analysis yielded four different patterns of Q-A sequences, and the interviewee's rejection of category attributes embedded in the interviewer's question is a particularly interesting case. That is, such self-ascription was treated as sensitive by the interviewees due to the potential inferences that may be attached to possession or non-possession of important attributes on the basis of category membership. The case provides an insight relating to identity work in interview processes, as 'asking direct questions about category membership ironically may result in reluctance to self-identify' (ibid: 475). In this respect, the cases demonstrated how inviting category self-ascription and its concomitant identity work are rather delicate interactional activities in research interviews.

Merino *et al.* (2017) also discuss the discursive construction of indigenous group's ethnic identities within interview narratives. This study examines how the largest indigenous group in Chile, Mapuche, constructed and negotiated their ethnic identities. By investigating both explicit discourse and implicit positioning within the interviewees' nostalgic stories, the authors discovered that narrative reference, a type of small story, is the most ubiquitously salient element in the discursive identity work. That is, the interviewees constantly indexed the past events with reference to habitual or repeated actions done either by themselves or family members (ibid: 67). Most importantly, the cultural conduct was mostly traditional practices and customs (e.g. cooking, playing instruments, using ancestral herbal medicines, dream interpretation and so forth), thereby highlighting the importance of the South, the place of their origin. In other words, the participants contextualised their ethnic identity through narrating cultural

practices carried out in urban settings. Such evocations of tradition in the process of telling, in turn, demonstrates how the participants made use of narrative as a site of authentication of their ethnic identity (ibid: 62). As with De Fina's (2003) study noted above, Merino *et al.* is a good example to show how the interviewees use narratives as stages for the enactment and reflection of their membership and how such activity in research interviews shows the constitutive relations between storytelling and the discursive construction of identities.

Much of the research literature with respect to identity work in research interviews has been discussed so far by focusing on how both immigrant participants and the researcher draw upon different kinds of interactional resources to make certain identity and membership relevant, and, simultaneously, what kind of meaning they co-construct throughout such identity work in the process of interviewing/being interviewed. In the following section, the focus will move to self-disclosure, the main topic of this thesis. In outlining and discussing self-disclosure, how the existing psychology literature has operationalised the concept will be firstly critiqued by introducing a study using a standardised interview. Afterwards, CA/DP studies on self-disclosure will be introduced to highlight their different approach to view self-disclosure as a social action rather than a pre-given category or variable.

2.4 Studies on Self-disclosure in social science

2.4.1 Introduction to self-disclosure: Its root in traditional social psychology

One of the core terrains of this study, *self-disclosure* is composed of two elements: *Self* and *disclosure*. Self simply denotes I, which, simultaneously can take a variety of forms (e.g. personal self, social self, cultural self and so forth (Beaumesiter, 1999)) and can be examined from myriad perspectives (Giles, 2000). In this respect, self is adaptable, negotiable and situational as it can be shaped and reshaped through interaction (Baxter & Sahlstein, 2000). Meanwhile, disclosure is a process of revealing, and could entail both objective and subjective aspects. When disclosure is combined with self, the concept is directly associated

with revealing personal information verbally or non-verbally, and this information was previously unknown to others (Hagie & Dickson, 2004).

Self-disclosure was proposed as an important interpersonal skill by the psychologist Sydney Jourard. Jourard (1968, 1971) stressed that self-disclosure is a salient communication technique enabling people to achieve deep levels of sharing. Therefore, disclosing one's own feelings and personal issues is deemed as positive and even desirable (Antaki *et al.*, 2005: 181). Since Jourard's pioneering work in the 1960s and 1970s, Self-disclosure has been widely investigated in the fields of interpersonal communication, social psychology and social/personal relationships (Baxter & Sahlstein, 2000). According to Tardy and Dindia (1997), thousands of studies with respect to self-disclosure have been conducted over forty years; however, it is important to highlight that a number of previous studies are all heavily questionnaire-, experiment- and standardised interview-based research, employing quantitative approaches to analyse the phenomenon¹. The following studies are examples: 1) Some of the studies in the field of counselling and clinical psychology (e.g. Cameron *et al.*, 2009; Doster, 1975; Edelman & Snead ., 1972; Farber & Sohn, 2007; Feigenbaum, 1977; Giannandrea & Murphy, 1973; Henretty *et al.*, 2014; Holahan & Slaikeu, 1977; Jones & Gordon, 1972; Mann & Murphy., 1975; Murphy & Strong, 1972; Neimeyer & Banikiotes, 1981; Simonson & Bahr, 1974; Thase & Page, 1977) Some of the studies specifically examine the relationship between self-disclosure and a particular pre-given category such as personality type (Levesque *et al.*, 2002); gender: (Hook *et al.*, 2003); cultural identity (Barry, 2003); out-group members (Ensari & Miller, 2002); and blogging (Ko & Kuo, 2009).

Feigenbaum's (1977) study will be exemplified to explicate how the quantitative studies above treated and analysed self-disclosure. This study is particularly selected as it dealt with the interviewer's self-disclosure in standardised

¹ What is cited in this paragraph includes a small number of studies from thousands of published articles and books with respect to self-disclosure in the social sciences, mainly in the fields of social psychology and psychotherapy.

interviews; in other words, the study's main topic overlaps with this research to some extent, albeit with differences in analytic procedure and focus. This is one of the clinical psychology papers published in 1970s which showed how a research process is operationalised by several pre-given variables, categories and contrived interview questions. For example, Feigenbaum conducted standardised interviews with 48 undergraduate students (24 female/24 male) to examine 'whether personal self-disclosure on the part of an interviewer can provide an impetus for increased intimacy in interviewee's self-disclosures' (ibid: 16). Put more simply, the study was designed to investigate whether the interviewer's self-disclosure would lead to interviewees' intimate self-disclosures. For the purpose of the research, Feigenbaum set four independent variables- interviewing style (i.e. reflective versus disclosing), seating arrangement (i.e. presence versus absence of intervening desk), participants' sex and temporal sequence of the interview (ibid: 15-16). Then, the standardised interview process attuning to testify the variables was proceeded by one male interviewer. This interview was composed of four periods asking different pre-determined questions drawn from '671 statements that had been prescaled for intimacy on an 11-point scale' (ibid: 17). Additionally, the participants were 'randomly assigned in equal numbers to the two seating conditions and two interviewing styles, particularly to test out the impact of presence or absence of an intervening desk, as well as reflecting and disclosing styles of interviewing on the level of interviewees' self-disclosure' (ibid: 19). Subsequent to this highly controlled interviewing process, 'a four-way fixed-effects analysis of variance with repeated measures on the fourth factor (time periods) was used to determine the effects of the independent variables on intimacy of self-disclosure' (ibid: 21). With the analysis, the author yielded a result demonstrating that the level of self-disclosure was not significantly associated with participants' sex and seating arrangement. Rather, the level of self-disclosure increased significantly over time in response to both reflecting and self-disclosing comments by the interviewer.

Feigenbaum's study on self-disclosure is one of the examples showing the typical research practice in social psychology, which merely sets social interaction into a cause and effect experiment. Hence, the studies based upon the experimental

paradigm tend to undermine how people actually go about an action or a process, such as disclosing (Antaki *et al.*, 2005: 182-183). Discursive Psychology (DP) (Edwards & Potter, 1992, 2001; Edwards, 1997; Potter, 1996; Edwards, 2005) was one of the salient movements in social psychology, raising the question of such treatment in exploring a range of psychological topics involving social actions. For example, Edwards, one of the pioneers of DP, argued that people do not have fixed memories and attitudes which they always carry them in their head (2005). Rather, people were doing things with their talk, for example, by ‘handling interactional contingencies, arguing particular points and drawing contrasts’ (ibid: 259). In other words, people display ‘their own accountability through various ways of talking, which are both constructive and action-oriented’ (ibid: 260). Therefore, Edwards claimed that it is important to respecify and critique psychological topics and explanations, which unduly rely on psychological assumptions about the cognition. This central argument and critical mindset derived from DP establishes a core basis to highlight the striking differences in DP’s approach to self-disclosure, which will be expanded particularly through interactional studies on the topic in the following sub-section.

2.4.2. Interactional studies on self-disclosure

There appear to be only very few studies on self-disclosure which adopt an interactional approach. As discussed briefly in the previous chapter, by casting a critical eye on traditional social psychology’s rudimentary treatment of self-disclosure in both institutional and non-institutional settings, DP/CA researchers analyse sequential environments where speakers bring up their personal information. Namely, they employ an emic analytic lens to examine how self-disclosure as a social action is organised *in situ*, thereby elucidating several interactional features and functions of the phenomenon.

Leudar *et al.* (2006) seems to be one of the first CA study concerning self-disclosure, observing how psychotherapists disclose their personal details by examining twelve hours of one-to-one therapeutic sessions. They discovered that

psychotherapists' self-disclosure is designed to match (a relatively more theory-laden term would be echoing or reciprocating) with clients' preceding turns. That is, therapists put forwards a commentary, including their personal experiences, matching with what a client has just uttered (ibid: 29). In this sense, the therapist's self-disclosure turns are not stand-alone. Rather, they are contingent and relevant to the patient's prior elaboration upon their problems. Specifically, Leudar *et al.* describe three position-sensitive actions of therapists' self-disclosure: 1) the same assessment; 2) a second story using analogies; 3) a candidate answer (ibid: 30). By designing three actions as a next turn, therapists normalise the client's experiences, in particular their troubles (the cases of the same assessment and second story) or resolve hearable absence through offering candidate statements that the client could have or ought to have articulated (the case of the candidate answer). In the conclusion section, they invite comments and feedback from practitioners in therapeutic communities, possibly to discern how the aforementioned findings could contribute to achieving better therapeutic practices in reality. The following analysis chapters will present some interactional design and consequences similar to Leudar *et al.*'s (2006) findings and this will be one of the discussion points in Chapter 8 (see section 8.2.3).

The same authors more explicitly cast doubt on traditional psychology's operationalisation in examining interactional phenomena such as self-disclosure in their 2005 article (Antaki *et al.*, 2005). In particular, they described such treatment as a significant fault in the experimental psychological research culture, which treats self-disclosure merely as a variable, checklist and pre-given category operated by questionnaires and experiments. Building on this critical mindset, they proposed two imperative aspects of self-disclosure, which makes a speaker's talk hearable as a disclosure: 1) locality: if a piece of personal information is interpreted as a self-disclosure, it is only *in situ*; 2) indexicality: revealing that personal information is dependent for its effect on the specific sequential environment. Therefore, self-disclosure is deemed as the interactional moment when 'a speaker is saying more than they need to, namely, no-one in the interaction is squeezing the information out of the person' (ibid: 187). In this sense, the speaker of self-disclosure 'makes it sound like a bonus', as it is not

necessarily required by the prior speaker (ibid: 191). The current study's collection and analysis of the phenomenon is also grounded on this definition of self-disclosure.

With the micro-analytic investigation of segments, including self-disclosure turns in therapeutic sessions and mundane telephone calls, Antaki *et al.* (2005) delineated how speakers design their talk to be self-disclosure as follows: 1) Designing information as a report of personal information; 2) Designing information to sound significant in the circumstances; 3) Designing information as volunteered (ibid: 188-193). These design features showed how speakers bolster the newsworthiness and significance of the revealed information, along with how the utterance of self-disclosure is placed in a sequential position where it is hearable as a reciprocation of the prior speaker's personal information (ibid: 195). The analysis supported their critique of traditional social psychology as it proposes 'self-disclosure is not a simply-categorisable single piece of verbal behaviour' (ibid: 196). Indeed, they demonstrated that self-disclosure is a situated and performed social action which is brought off in the circumstances of a given interaction.

Abell *et al.* (2006) is the only study investigating the interviewer's self-disclosure in research interviews, and is therefore worth discussing in line with the current study. Interestingly, this study presented not only the cases when the interviewer's self-disclosure successfully works up as a prompt for further talk from the interviewee, but also several occasions when the interviewer's self-disclosure violates an important institutional norm positing the interviewee as a provider of new information. The latter case possibly could suppress the interviewee's further talk.

By analysing combined data corpus involving 80 semi-structured interviews with young British people aged between 14 and 25, the researchers observed three types of strategic self-disclosure and its interactional consequences: 1) establishing shared experience; 2) doing similarity, receiving difference; 3) negotiating category entitlement (ibid: 225-240). Establishing shared experiences includes the cases when the interviewer references a previous

interview/interviewee by invoking the common in-group membership with the current interviewee. Namely, the self-disclosure lies ‘within the boundary of an interview interaction’ (ibid: 227) and this strategy successfully provokes further responses from the interviewee. Doing similarity, receiving difference is the example when the interviewer’s self-disclosure marks the similarity between the speakers; however this attempt ironically ended up highlighting the difference (e.g. age and cultural identity). Negotiating category entitlement is another noteworthy phenomenon in their analysis, as this illustrated several cases when the self-disclosure appears to be treated as a display of the interviewer’s greater category entitlement (than the interviewee) relating to a topic under discussion. In this respect, the interviewer’s greater entitlement may even disrupt the normative question-answer format because the interviewee’s interactional role as an answerer has become potentially ambiguous. In concluding the discussion, they stressed the importance of analysing the interviewer’s identity in interview interaction given that both the interviewer and interviewee negotiate appropriate identities as well as how to present their knowledge, similarity and difference (ibid: 241). The interviewer’s explicit display of similarity between the speakers is also highly relevant to this study’s analysis, and therefore this aspect will be discussed in the following analysis chapters. The violation of the institutional norm as well as the interviewer’s greater category entitlement will be important discussion point of this study, which will be dealt with both in analysis chapters and discussion chapter.

Kitzenger’s (2000, 2002) CA studies on gender, sexuality and feminism are slightly different from the aforementioned literature in this sub-section, as they did not explicitly set self-disclosure as a central focus; however, her CA analysis of coming out talk provides a deeper insight in relation to how a discloser of a his/her homosexuality methodically designs her/his turns in a certain way to avoid relevant next actions. By employing the classic notion of ‘turn-taking organisation’ (Sacks *et al.*, 1974), she showed how a discloser produces lengthy, multi-unit turns configured with several linguistic features (e.g. if/then structure and in-breath and so forth: they seem to be designed to stretch the discloser’s TCU (Turn Construction Unit) by preventing the recipient from providing a

response), thereby diminishing ‘the likelihood of anyone offering an assessment of, or any other response’ to the self-disclosure turns (Kitzenger, 2000: 186). That is, disclosers convey their personal information embedding their sexuality in a ‘not news format’ to avoid further topicalisation and negative evaluation from the recipient (ibid: 187). This study added several more convincing interactional features of self-disclosure, including relatively more sensitive topics such as sexuality. It is particularly interesting as the examples show how disclosers format their turns as non-commentable materials.

Svennevig (1999) is also not a specifically self-disclosure study and even the author himself claimed that ‘the focus of my analysis has not been so much self-disclosure *per se*’ (ibid: 141). Nevertheless, its detailed explanation of how unknown parties get acquainted with one another by performing self-presentation is worth illustrating in this section, as another important interactional study of self-disclosure (i.e. see Stokoe 2009 below) is inspired by some of the findings from this research. For example, Svennevig found various instances of self-representational sequences in the collection of getting acquainted interactions, along with the orderliness within such cases in terms of the sequential development, as follows: 1) presentation-eliciting question 2) self-representation; 3a) acknowledgement token, 3b) continuation elicitor: topicaliser and focused, topical question, 3c) self-oriented comment (ibid: 88-89). Amongst this overall sequential structure of the social action getting acquainted, self-presentation and self-oriented comment are the most closely related to self-disclosive talk. That is, co-participants display their mutual orientation to the lack of common ground, and thus they attempt to establish and accumulate it *in situ* in the process of self-presentation: sharing personal information such as names, geographical origin and present occupation. Furthermore, subsequent self-oriented comment is designed to construct community co-membership and other types of similarity between the parties. Hence, his findings confirmed that sharing personal information serves to highlight familiarity between interactants, even promoting solidarity in getting acquainted interactions. This will also show several examples in which the interviewer and interviewees, who are strangers, attempt to reveal their personal information to establish familiarity turn by turn.

One of the important interactional studies on self-disclosure is Stokoe (2009), who investigated a corpus of police interviews to shed light on how police officers disclose personal information over the course of interrogation. Stokoe drew upon the key conceptualisation of self-disclosure from Antaki *et al.*'s (2005) work to challenge the analyst-oriented and coding-based concept of self-disclosive talk. She further developed the previous study by claiming that 'self-disclosure is not a conversation analytic phenomenon, such as social actions like questioning, assessing and affiliating' (ibid: 156). Indeed, the instances that she analysed and presented in her article are rather closer to the CA term 'self-reference' with a declarative form (Schegloff, 1996, cited in Stokoe, 2009: 156). Additionally, she added a point of existing dilemma that institutional and professional speakers tend not to reveal personal details, although self-disclosure is normative in ordinary conversation.

Amongst instances of self-disclosure turns uttered by police officers, she identified that six cases were unambiguous and they were either affiliative or disaffiliative self-disclosures. Affiliative disclosure is particularly relevant to this thesis as the examples show 'how self-disclosure serves affiliation where only alignment is expectable' (ibid: 167). In other words, police officers 'shift their actions from aligning to affiliating with a suspect's prior narrative telling' (ibid: 165). In doing this affiliative and self-disclosive work, the officers invoked categories such as gender or shared background (e.g. I've got a girlfriend, I grew up on a council estate), thereby 'displaying their intersubjective understanding of the generalisable and culturally familiar elements' embedded in the suspect's talk (ibid: 165). Apparently, all of these interactional phenomena involving affiliation, self-disclosure and categorical work do not fit into the interactional roles of police officer and interrogator. This resonates with the current study, as it also shows the sequences in which the interviewer takes speakership rather than recipientship.

Stokoe (2010) is another CA-informed study exploring self-disclosure. In particular, this paper analysed naturally occurring speed-dating encounters by providing various interesting cases of how unacquainted interactants disclose their personal information. Stokoe started the project by questioning the previous studies with regard to speed-dating processes as they did not thoroughly examine

how the participants actually orient to one another and how they develop their conversation over the course of interaction. Contrary to the prior research, which is heavily based upon experiments and surveys, Stokoe collected recordings of real British speed-dating events and analysed the dataset using CA. She put forward three discussion points regarding the talk between speed-daters as follows: 1) eliciting and occasioning relationship history talk; 2) asking relationship history questions; 3) accountable relationship histories (ibid: 264-272). Amongst them, how participants in speed-dating ‘elicit and occasion their relationship history talk’ is most relevant to self-disclosure (ibid: 264). That is, Stokoe observed two different types of disclosure in speed-dating interactions: volunteered and prompted. Volunteered disclosure of relationship histories is formatted as a response to a prior question asking something other than previous relationships, or ‘embedded in a narrative that was not responsive to any specific questions’ (ibid: 264). Conversely, prompted disclosure is a direct or indirect answer to prior questions relating to relationship histories. Interestingly, several excerpts in her analysis show volunteered disclosure is reciprocated with an interlocutor’s subsequent disclosure. Moreover, she found that speed-daters did not engage in actions like flirting during the conversation. Rather, they treat speed-dating as a sort of interviewing practice for potential romantic partner(s) by assessing the other party’s attributes, including their past romantic histories (ibid: 267).

As such, interactional studies on self-disclosure in this section present naturally occurring or naturalistic spoken interactions, including self-disclosure turns in various contexts, whilst discussing how the interactants design such self-revealing talk with a range of interactional resources. Albeit with the different analytic foci, all the aforementioned studies in this section have treated self-disclosure as a socially accomplished performance, which is a primary point of focus for this research.

2.5 Summary

This chapter has documented the selected studies on qualitative interview and self-disclosure with a specific focus informed by CA, MCA and DP. Section 2.2.1 characterised the constructionist' conception of interviewing, thereby explicating the theoretical orientation of this study, along with how such orientation conceptualises the quality of qualitative interviews. Additionally, several empirical studies grounded in the constructionist conception were introduced. Section 2.2.2 outlined the CA concept of affiliation as well as affiliation work in interview interactions, which is a basis for the forthcoming analysis chapters and discussion chapter. In delineating this topic, the so-called moral dilemma, especially the moral obligation to affiliate with the teller's first-hand troublesome experiences, was introduced, and how the recipient dealt with such moral work was also discussed. As noted, this point will emerge again in the forthcoming analysis chapters and how the interviewer as a recipient attempts to solve such dilemmas will be discussed. Section 2.2.3 explained how CA-informed researchers conceptualised problems/challenges occurring in research interviews as noteworthy interactional moments. In doing this, it is emphasised that examining problematic interview interactions enables researchers to excavate methodological insights from their own practices. Section 2.3 documented interview studies with immigrants to discuss how the previous literature informed by narrative inquiry and CA, has demonstrated identity work as interactional co-construction. Section 2.4.1 unpacked the concept of self-disclosure, along with how conventional social psychology literature has treated self-disclosure in mainly experimental settings. Then, the last section of this chapter, 2.4.2, explicated discursive psychology's approach to self-disclosure by drawing upon various examples from CA-informed studies. The studies introduced in this section resonate with the current study's approach to self-disclosure in terms of their analytic focus on how a discloser (i.e. the interviewer) designs and proffer self-revealing actions.

Having discussed the relevant literature relating to the central topic of the thesis, the next chapter will discuss the methodology of this study: Conversation Analysis (CA) and Membership Categorisation Analysis (MCA). In doing this,

what are the underlying theories/principles of transcribing and analysing the corpus for this thesis will be thoroughly elucidated.

Chapter 3 Methodology

3.1 Introduction

In the previous chapter, the existing literature on qualitative interviews and self-disclosure was discussed. This Chapter takes up the task of delineating methodology for studying interview interactions as a socially situated encounter. In order to establish a concrete methodological apparatus for the current study, this chapter aims to illustrate two analytic tools originated from ethnomethodological programs; mainly Conversation Analysis (CA) and Membership Categorisation Analysis (MCA). In this process, the main purpose is not only to explicate theoretical assumptions and general principles of each methodology, but also to debate several methodological issues raised in the field of Ethnomethodological Conversation Analysis (EMCA).

This chapter is organised as follows: The section 3.2 will discuss the current study's main analytic approach, CA. In doing this, firstly theoretical issues as well as general principles in line with CA transcription process will be discussed. Then, key interactional structures including sequence organisation, turn-taking and repair will be explained. The section 3.3 will discuss MCA by outlining how it conceptualises values and moral foundations of social interaction, moreover, how it synthesises EMCA's epistemological basis with its own concepts and principles. The last section of this chapter, 3.4 will be dedicated to illustrate how to cope with immanent subjectivity of EMCA studies by discussing reliability and validity.

3.2 Conversation Analysis (CA)

3.2.1 Introduction to CA

Conversation Analysis (CA) is a methodology emergent from Ethnomethodology (EM) invented by the sociologist Harold Garfinkel. Garfinkel's ground-breaking studies were developed further by Harvey Sacks, Emanuel Schegloff and Gail

Jefferson in the 1970s. This, in turn, influences on the birth of CA, which has an emic/inductive approach to examine how participants in interactions employ systematic mechanism (e.g. turn-taking, sequence organisation and repair; these will be thoroughly discussed in the following sub-sections) in the process of performing various social actions. CA's emic/inductive logic is usually referred as *participant perspective*, which denotes the participants' displayed orientation to each others' social actions. This perspective is the core part of CA mentality resulting in the methodology's four key principles: 1) there is order/structure/systemicity can be found at all points in interaction; 2) interaction are context-shaped and context-renewing, in other words, any social actions displays the participants' understanding of prior actions, simultaneously, projecting subsequent actions (Goodwin & Heritage, 1990); 3) No detail in interactions can be dismissed, therefore the development of the detailed CA transcription system and the thorough analysis of the details within given data are highly necessary; 4) CA analysis is highly bottom-up and data driven approach (Seedhouse, 2004).

As the core principles indicated, when examining interaction, CA puts great emphasis on producing highly detailed representation of conversational data as a central part of analytic procedure. In this sense, the illustration of CA transcriton is important to understand CA as a methology. Hence, I shall now look at several issues with respect to CA's transcription system including theoretical underpinnings as well as actual practices of transcribing talk-in-interaction.

3.2.2. Theoretical issues of CA transcription

Transcribing activity is 'embedded within a series of key research practices' such as representation, annotation, analysis, dissemination and verification (Mondana, 2007; Jenks, 2011). Recordings provide transcripts their conversational and multimodal components and evidence, thereby accelerating detailed and contextual reading of the interaction (Mondada, 2007). Reciprocally, transcripts are designed to make the recording available for analytic procedures by the

researcher and other analysts (Seedhouse, 2004). As a result, recording and transcript ‘mutually produce their accountability, intelligibility and interpretability’ of selected fragments from a dataset (ibid: 811).

Jenks (2011) clearly explains the main purpose of producing transcripts as well as the benefits of using them. That is, transcripts captures a particular speech event, then generates secondary representation entailing a huge amount of interpretative work done by researchers. This, in turn, enables them to achieve a variety of details, which is nearly impossible to delineate whilst listening/watching an audio/video recording of the event at the same time (ibid: 5). This process moves forward to ‘disseminate observations and findings’, inviting an extra set of eyes and analytic lens except the researcher(s)’s own, therefore, validity can be guaranteed (ibid: 6). In addition, the researcher is able to strengthen their argument through extra observation. As such, transcripts are useful empirical tools to depict different levels of details in a selected segment, which allows the researcher to make analytic observation over and over again.

Any research in the EMCA field dealing with spoken interaction should produce reliable, valid and detailed transcription as transcripts are fundamental bedrocks in the micro-analytic procedures. Transcribing talk-in-interaction, is a particularly sophisticated practice opening several questions to a researcher to select ‘representational decisions that are inextricably linked with disciplinary and methodological issues’ (Jenks, 2013: 252). Indeed, transcripts are significantly underpinned by disciplinary belief and traditions, thus, it is a highly theoretical and subjective process. It is not free-floating from methodological preconceptions and epistemological tradition. Rather, it actively engages with entextualisation. In a similar vein, producing a CA transcript is a second-order entextualisation, which involves a high level of reflexive ability.

Bucholtz (2000) claims that the core issue of transcribing data lies on *what* is transcribed at the interpretive level, along with *how* it is transcribed at the representational level. In the process of considering these two aspects, a researcher tends to make a political decision (Jenks, 2013). In other words, researchers have a significant power in terms of editing transcripts, for instance,

they have the ability to correct ungrammatical sentences, obscures particular accents and interactionally relevant pauses (ibid). Accordingly, every decision that a researcher made is embedded in issues of how a researcher employs her/his own authorship and power to the dataset, and the choice is hugely influenced by their research community's tradition.

Jenks (2013) puts forward two different approaches of the representation of speech style and dialectal varieties in a transcript; standardisation and vernacularisation. This is the point at which why representational decisions are rather political and theory-driven. That is, these approaches, existing two sides of a continuum, describes how a researcher locate their transcribing practices: either she/he complies with the standard writing conventions, or attempts to encode a selected segment with fine-grained details in order to document the interaction as it is being spoken. CA practitioners including me, tend to select vernacularisation side whilst capturing minute details of utterances. This is because CA analysts put great value on the accuracy in representing talk-in-interaction by paying close attention to pronunciation and paralinguistic features. Hazel, *et al.* (2012) note that the CA's fundamental mindset such as emic and participants perspective is the key reason for doing this as it aims to achieve an abundance of conversational data through transcription process (Bucholtz, 2007). In other words, how interlocutors are oriented to minute interactional details is critical to accomplish the internal validity of CA analysis (Hazel, *et al.*, 2012).

3.2.3 General principles of CA transcription

I have discussed several theoretical issues relating to CA transcription process above. Armed with the discussions, specific CA convention principles that I employed in this study will be explicated in this sub-section. Specifically, vernacularisation that I briefly touched upon in the previous section, will be expanded further. Then, the actual layout and page design in this thesis will be described at the end of this section, whilst highlighting several issues in relation to translation.

3.2.3.1 Granularity and readability

Granularity signifies that the level of details that a transcriber put on her/his selected segments. The issues of granularity firstly suggested by Jefferson, who is one of the pioneers of CA. Jefferson (1985) claims that transcribing data is one method we attempt to get our hands on actual interaction in order to investigate social orders with various details within it. She emphasises that the salient aspect of this process is that CA analysts try to go through astute observation of actual occurrences whilst representing details of the talk. Grounded on this notion, she invented a transcription system when she worked for Sacks (Ten Have, 2007). At that time, she employed a modified version of orthography and ‘a large repertoire notation symbols’ to show how the talk was generated by interactants (Wagner, 2013). This system aims to deliver ‘hyperabundance of detail’ of talk-in-interaction, therefore, it enables other researchers to refute proposed findings or add alternative lines of analysis based upon a different version of analytic observation (Hazel, *et al*, 2012).

As noted previously, as a CA analyst, I also had to locate my transcription procedure in the continuum between standardization and vernacularisation and I decided to follow the Jefferson’s convention, which is inclined to the vernacularisation side. In other words, the transcripts in this thesis do not completely adhere to existing standard writing conventions. Rather, I accommodated idiosyncrasies and heterogeneity of the speech in the collected data and attempt to re-present the spoken interaction as accurate as possible.

Regarding this issue of granularity and vernacularisation, Jenks (2011) states that there are two options when it comes to vernacularisation; the first one is to employ non-standard spelling and the second option is to use the International Phonetic Alphabet in order to ‘phonetically capture pronunciation particulars’ (ibid: 19). What I select for this study is the non-standard spelling, which is ‘more accessible and literarily appealing’ (ibid: 20).

Nevertheless, the distinction between vernacularisation and standardisation was somewhat vague in reality, as my excerpts did not lead to either cartoon like

representation or a strictly organised standard orthography. Although I locate my theoretical orientation relating to transcription in vernacularisation, several aspects of standardisation also appears throughout the excerpts in this thesis as I was strategic in my decision with respect to the representation.

In considering aforementioned theoretical aspects of transcription, I was critically engaged with the dichotomy between standardisation and vernacularisation throughout my transcription process. This, in turn, enables me to maintain a balance between different levels of vernacularisation, thus, the levels of vernacularisation vary in different interactional moments. For example, either the interviewer or interviewee or both speakers are oriented to pronunciation particulars due to misunderstanding, vernacularisation made salient in that particular transcripts (Jenks, 2011).

I would like to also emphasise that the production of standardised transcripts at the beginning of my analysis was a meaningful process. It offers a preliminary resource for an initial analysis, specifically it enables me to quickly search for a specific occurrence in my dataset. For example, I transcribed the whole interaction of my first, third and fourth interviews in accordance with standard orthography. This was a valuable procedure to get closer to my data whilst exploring various discernible interactional phenomena. Furthermore, it assists not only to produce subsequent CA transcripts of selected fragments, but also to excavate key analytic foci of my thesis.

Based upon the related theories of transcript, the next section will discuss more practical aspects of transcription, especially, how the excerpts in this thesis are presented in terms of the layout and design.

3.2.3.2 Transcript layout and page design

I utilised several suggestions from Ten Have (2007), Hepburn & Bolden (2013) and Wagner (2013) when it comes to transcript layout and page design of the

excerpts in the current study. Put simply, the transcripts follow the standard layout suggested by Jefferson (2004), all the aforementioned studies are based upon. Thus, the excerpts in this thesis include temporal and sequential relationship concerning with timing of utterances (Hepburn & Bolden, 2013). Along with them, elements of speech delivery are incorporated, such as ‘pitch, loudness, tempo, degrees of emphasis and voice quality’ as well as uncertain hearings and the researcher’s comments’ (ibid: 58).

A general look of a CA transcript has words as spoken along with line numbers (Ten Have, 2007). As mentioned briefly, it should have temporal and sequential relationship associated with how different parts of conversation are linked with time. In this sense, timing is imperative in CA transcription conventions as a fine coordination of talk and ongoing activities with time is highly valued. How each part of talk is related in time is particularly revealed through overlapping talk, latching, gap and pause.

Prosodic aspects of talk-in-interaction are another crucial parts of the transcripts in this thesis. That is, global intonation features such as TCU-final intonation should be indicated by punctuation marks including period, comma, question mark and inverted question mark (Hepburn & Bolden, 2013). Forms of emphasis (underline), prolongation (colons), loudness/quietness (capital letters/degree signs), intonation contour (arrow and combinations of underscore and colons (Jefferson, 2004)), tempo of speech (less-than/more-than symbols) voice quality (smiley voice and suppressed laughter) should be documented as well. If necessary, multimodal details can be included, such as ‘beginning and extension of participant’s actions; gaze toward other participants and away from them respectively, gesture preparation, climax and retreat’ (Wagner, 2013:5). In sum, I included the suggested elements in my transcripts, which are all linked with the CA transcription convention (see appendix A and appendix C).

In the following sub-section, I will discuss an issue directly linked with transcribing non-English data, which is a significant aspect of data representation in this study.

3.2.3.3 Translation

Transcribing/Translating interaction is inherently relevant to this study as majority of the dataset is Korean. This area touches upon another political dimensions of representation as the choices that researchers make is bound up with their own disciplinary identities as well as the cultural/linguistic identities of the speakers in the talk-in-interaction (Bucholtz, 2007; Jenks, 2011; 2013). Therefore, it was inevitable to face several challenges when it comes to employing CA transcription conventions to the Korean interaction and providing accurate translation for each utterance.

The consensus in the EMCA field in terms of translation practices: a CA practitioner has to employ a three-line transcription when she/he presents data composed of a language/languages other than English; the first line is original language, the second line is word-by-word translation (or morpheme-by-morpheme translation) and the third line is idiomatic English translation (Ten Have, 2007; Sidnell, 2009; Jenks 2011; Hepburn & Bolden, 2013; Moerman, 1988; Liddicoat, 2011). Although there is often only one translation line, when languages have a similar syntactic structure to English. In my case, I produce excerpts having three-line in a row as Korean has a significantly different structure. Some claimed that presenting only the translation allows readers to figure out data more easily. It is arguably acceptable as most readers for this thesis including my supervisors, examiners and colleagues are not able to read and understand the original language. Three-line transcription has another pitfall as it consumes many pages crowded with lots of written sources, which might decrease readability (Duranti, 1997).

Nonetheless, I would argue that it is still valuable to put the Korean conversation as its original form in the first line of every excerpt, which ‘allows readers to understand what originally has been said without any syntactic and semantic modifications’ (Jenks, 2011: 99). This abides by a fundamental principle of CA research such as bottom-up and data-driven as mentioned above, which puts great emphasis on the accuracy of the transcripts as a rendering of the original data. Furthermore, it gives an ‘opportunity to validate or question the researcher’s

decision in the translation process', for example, if a Korean CA analyst read the data analysis (Duranti, 1997: 156).

For the original interaction, I chose the writing system of Korean language and tried my best to add the suggested components from the CA transcription convention as accurate as possible. Subsequently, I provided two lines of translation; word-by-word gloss encompassing word-for-word direct translation. In the second line, I also employed the CA convention to the utterances. In the third line, an idiomatic English gloss was delivered in order to describe contextual as well as interactional meaning of the conversation (Sidnell, 2009). In particular, I attempted to render nuanced translation for the third line of every excerpt in this thesis, which is able to give contextual information underlying the talk in interviews. The contextual information here is deemed as 'not only of the immediate context but also of more broader assumptions including participants' ways of the use of language with social action' (Duranti, 1997: 154).

Due to the different language system, especially the different character system, several elements amongst CA conventions, were not able to document in the excerpts. For instance, there are no capital letters (capital letters indicate loud sounds relative to the surrounding talk, as I mentioned previously) in the Korean character system, thus, I ended up with underlining (underlines indicate stress/emphasis and accentuation) the corresponding words. Some Korean CA analysts have already used this alternative practice in their studies (see Oh, 2010).

In 3.2.3 section, I have outlined both the theoretical and practical issues with respect to CA transcription convention in order to show I have engaged with the production of CA excerpts in this thesis. In the forthcoming section 3.2.4, I will describe the foundations of CA, focusing on interactional structures.

3.2.4 Key interactional structures

In this section three key interactional structures will be delineated, which are essential parts of CA analysts' mentality and its concomitant analysis. The structures are all predicated upon the fundamental basis of CA, which

conceptualises conversation as social action. (Schegloff, 2007a). More specifically, CA views social action as ‘a sequentially embedded process in a local ecology of activities’ (Mortensen & Wagner, 2013:3). That is, any social action including the talk-in-interaction lies in a matrix of interaction where a present action is designed by previous actions, simultaneously designing next actions. Within this procedure, interactants systematically deploy certain structures to interpret each other’s actions, such as sequence organisation, turn-taking and repair. I have particularly chosen the three interactional structures as they are the fundamental basis of my analytic lenses enabling me to make sense of my dataset and excavate important interactional phenomena linked with the main topic of the thesis.

3.2.4.1 Turn-taking

Turn-taking refers to a system operated by speakership changes over the course of interaction. In particular, it is closely interwoven with how the transition of turns between speakers display the ways in which a current speaker understood the previous utterance and action. In this process, speakers unwittingly wait for other persons to stop talking before initiating next turns (Ford, 2013). In other words, there is an established norm in ordinary conversation that one and only person speaking at a time, whilst pauses and overlaps are minimalised (Ten Have, 2007; Ford, 2013). Most interestingly, minimal pauses and overlaps recurred by the transition of speakership do not happen by chance. Instead, they are systematic and interactionally meaningful due to a mechanism behind them, which is called as turn constructional unit (TCU) and transition relevance place (TRP).

Sacks *et al.* (1974) propose that a turn is composed of recognisable interaction units, TCU. Moreover, ‘grammar is one key organisational resources in building and recognising TCU’, as it is usually one of amongst lexical items, phrases, clauses and sentences (Schegloff, 2007a: 3). In this vein, TCU themselves are not ‘structurally defined units’, typically associated with grammatical accounts/analysis of language such as word, clauses, and sentences (Liddicoat,

2011: 84). Rather, it is changeable and flexible moment-by-moment as constituting as TCU can only be achieved through context *in situ*. That is, TCU is a highly context sensitive element in the turn-taking system. Along with the grammatical resources mentioned above, ‘the phonetic realisation of the talk such as intonational packaging’ as well as ‘recognisable action in context’ are important organisational resources in TCU (Schegloff, 2007a: 4; Ford & Thompson, 1996). In a nutshell, TCU can be defined as ‘a single social action performed in a turn or sequence’ (Seedhouse, 2004: 30).

Schegloff (1996) claims that TCUs are able to ‘constitute possibly complete turns; on their possible completion, transition to a next speaker becomes relevant (although not necessarily accomplished)’ (ibid: 55). Put more simply, once speakers begin to talk in a turn, they have the right and obligation to make at least one TCU encompassing one or more actions. Simultaneously, the speakers are able to predict a turn’s trajectory and possible juncture of completion over the development of the turn, rather than waiting for an actual ending point (Ford, 2013). This potential juncture is inextricably linked with the notion of TRP. In other words, the point at which a speaker possibly completes a turn, is the possible moment of the speaker change, which means TRP. TRPs are the locus in talk-in-interaction in which the speakership change can be legitimate and accountable, rather than being treated as inappropriate or interruptive (Liddicoat, 2011). Much like TCUs, TRPs are not solely determined by grammatical or phonetic sources in a turn. Instead, action trajectories are the salient building blocks of the turn projection (Ford, 2013).

Grounded on the two basic concepts discussed above, *turn allocation* can be explicated. Turn allocation is operated by a set of rules describing when speaker-change occurs and how next speakers are selected. There are two ways in which a turn is allocated: 1) a current speaker select a next speaker; 2) a next speaker self-select; 3) a current speaker did not select a next speaker, and no one self-selects as in the second turn, then the current speaker may (or may not) occupy a next turn (Liddicoat, 2011; Seedhouse, 2004). The first case is activated by recognisable courses of action, specifically, a particular person is selected by reference to specific knowledge/question(s) of a topic in a TRP (Ford, 2013). The second case

occurs when the same speaker becomes the next speaker, as there was nothing in the previous turn has selected the interlocutor to be the next speaker (Liddicoat, 2011). The third case occurs when no speaker begins to talk, then the current speaker may continue whilst producing an extended turn composed of multi-unit turn.

Sacks *et al.* (1974) observe key features of turn-taking in conversation and they are summarised as follows:

- 1) Speaker-change recurs or at least occurs;
- 2) Overwhelmingly, one party talks at a time;
- 3) Occurrence of more than one speaker at a time are common, but brief;
- 4) Transition (from one turn to next) with no gap and no overlap are common. Together with transitions characterised by slight gap or slight overlap, they make up the vast majority of transitions;
- 5) Turn order and size are not rigid and fixed, rather they vary;
- 6) Length of conversation as well as a talk uttered by a speaker is not specified in advance;
- 7) Relative distribution of turns are not specified in advance;
- 8) Talk can be both continuous and discontinuous;
- 9) Turn-allocation techniques stated above (a current speaker may select a next speaker; a next speaker self-select) are obviously employed;
- 10) Various “turn-constructural units” are employed, namely turns can be a single word or a sentence in length;
- 11) Repair mechanism plays a role for coping with turn-taking errors and violation; the repair mechanism will be covered in the section 3.3.4.3.

(Sacks *et al.*, 1974: p.700-701)

The characteristics of the turn-taking system observed by Sacks *et al.* (1974) are also relevant to my interview data. Traditionally, interview data is regarded as institutional talk, as it is envisaged to have a relatively fixed nature of sequence (e.g. structured interview is a good example of this, as it is administered by pre-formulated questions. In addition, interviewees are expected to provide an answer only what they are asked by the interviewer). Nevertheless, opened-ended interviews that I conducted, allowed interactants to deliver improvisational

questions and answers. Namely, due to the quasi-conversational nature embedded in my interviews, my data will also show the aforementioned features of the turn-taking system.

In terms of the turn allocation, the case of a current speaker selecting a next speaker occurs more than the case of self-selection due to the default setting of interview sequence, Q-A adjacency pair (adjacency pair will be thoroughly illustrated in the next section, 3.2.4.2). However, this does not mean that the interviewer always selects the interviewee as a next speaker, as vice versa also happens in my data.

A modification of the usual turn-taking system also made relevant to my analysis. Firstly, although the majority of turns in my data are latched onto, or minimally overlaps with next turns at a TRP, there are several cases either the interviewer or the interviewees explicitly overlaps with ongoing utterances. The interactional context of explicit overlapping talk not at a TRP, will be explained in the analysis chapter 5 and 6. Secondly, if a story-telling sequence is embarked on, 'the suspension of turn by turn talk' becomes salient (Mandelbaum, 1989: 116). This is due to the fact that stories entail extended, multi-unit turns (Hutchby & Wooffitt, 2006). As such, a single TCU or a turn are not able to complete the forthcoming story, and most importantly, constant speaker change would be a problem to create an interactional space where multi-unit turns can be delivered (Liddicoart, 2011). The minimisation of utterance exchanges through the modification of the ordinary turn-taking system will be discussed in my analysis chapter 7, which specifically examines story-telling sequences.

In this section, I have explored key concepts of the turn-taking system all relevant to the following analysis chapters. Next, sequence organisation, which denotes a systematic way of assembling turns, will be delineated.

3.2.4.2 Sequence organisation

Heritage & Atkinson (1984) contend that CA practitioners primarily investigate sequences and turns within those sequences, rather than isolated sentences or utterances. In particular, they elucidate how a turn is 'contextually understood by

reference to their placement and participation within sequences of actions' (Schegloff, 1984 cited in Heritage & Atkinson, 1984: 5). Indeed, the most substantive focus of CA analysis is bound up with participants' orientations to the turn-within-sequence in interaction, as well as a here-and-now context constructed by current actions (Heritage & Atkinson, 1984: 6) as discussed in the previous sub-sections. This approach is the key divergent point from the speech act theory grounded on the analysis of syntactic and semantic features of utterances. In addition, CA's notion of action sequence is expanded through 'sequential implicativeness', especially adjacency pair structure. This will be thoroughly explicated in the current section. (Schegloff & Sacks, 1973: 296).

Sequence organisation is germane to turn and turn-taking system, which were explicated previously. Turns in general are not free-standing, rather they are orderly and coherently clustered together in order to make a meaning in conversation (Liddicoat, 2011). This clustering of turns at the talk-in-interaction refers to sequence organisation (ibid). Sequence organisation is imperative to understanding how CA grasps and analyses human interaction as it is a salient resource to proceed a course of action. In this sense, the notion of sequence organisation pertains to the fundamental view of CA; the action being performed by participants is more important than a mere topic of the talk-in-interaction when it comes to making sense of on-going talks (Liddicoat, 2011). Most importantly, interactants constantly link a current action with further actions whilst manifesting a particular interactional phenomenon; adjacency pair, which is 'the basic building-blocks of intersubjectivity' (Heritage, 1984a cited in Seedhouse, 2004: 17)

Adjacency pairs denote the paired utterances, which are the basic unit of sequence organisation. It specifically refers to the production of the first part of the pair (e.g. question, greeting, telling) and the second part of the pair (e.g. answer, greeting, accept) and these two are 'conditionally relevant' (Seedhouse, 2004: 17). Based upon the definition, Schegloff & Sacks (1973) propose four key features of adjacency pairs as follows: 1) it consists of two turns; 2) by two different interactants; 3) which is located one after the other; 4) these two turns are relatively ordered, namely, they are differentiated into first pair parts (FPPs), and

second pair parts (SPPs). The most relevant example in this thesis to explicate this concept will be *question-answer sequence* as a question invites its answer in any kind of interview settings; 5) adjacency pairs are composed of pair types. In other words, when a particular FPP is initiated in a sequence, a following SPP should be the appropriate type for the action occurred by the FPP. For instance, a question should be followed by a relevant answer in a research interview, rather than a greeting or a decline in order to be regarded as a completed sequence.

The most basic practice of adjacency pair, in particular, the minimal form of an adjacency pair is encapsulated as follows: a recognisable FPP has been uttered by a first speaker followed by the first possible completion point. Then, the FPP speaker should terminate the turn and a next speaker initiates a related SPP type. This process displays not only the current speaker's understanding of the prior turn but also 'embody an action responsive to the prior turn' (Schegloff, 2007a). Most importantly, this signifies that if a turn reaches a possible completion and transition point, another interactant's talk becomes possibly relevant. This is an underlying mechanism of turn-taking system and its accompanying sequence organisation, encompassing both 'retrospective and prospective understanding' of the on-going conversation (ibid: 16).

Of course, there is an exception, for example, a FPP speaker produces a turn; however, the next speaker does not follow up through SPPs. (i.e. an absence of the talk such as silence) In this case, the so-called nextness between the two speakers is not accomplished. Schegloff (2007a) defines this as negative observation implying relevant absences. This official absence signals 'it is relevant for something to happen or be done or be mentioned' (ibid: 19). Therefore, 'the absence of the talk in this position is accountable and interpretable' (Schegloff & Sacks, 1973 cited in Liddicoat, 2011: 141). In other words, the relevance rule contributes to, for example, how silences get heard by interactants (Schegloff, 2007a: 20).

Specific second pair parts are made salient to a particular sequence organisation, called 'preference organisation', for example, invitation-accept and invitation-rejection. Broadly speaking, the former is considered as generally favourable to

achieve solidarity between interactants whilst refraining from a potential conflict or sanction. Put more simply, it is referred to a preferred response, which is socially affiliative, attuned to normative behaviours, and the seen-but-unnoticed pathway to keep the interaction going (Seedhouse, 2004). Whereas the latter, the dispreferred response is socially disaffiliative, simultaneously, accountable. That is, it is highly likely to accompany candidate excuses to justify the response. Of course, a speaker can provide a direct dispreferred answer such as no without any articulation. This, in turn, would be interpreted as sanctionable as its lack of mitigation and attenuation. One of the most important facts of the preferred/dispreferred response is that it is concerned with interactional features of sequences, rather than psychological aspects such as intention or motivation of speakers.

Preference organisation is delivered in two different directions. First of all, preferred actions tend not to entail a space after the FPP. This is simply because no account is needed for the response, as this action itself corresponds to socially affiliative behaviour as well as default social norms. On the contrary, dispreferred actions tend to involve mitigating devices such as delay (e.g. inter-turn gap) and turn-initial hesitation (e.g. hedging markers including uh, um and well).

Moreover, the FPP speaker receives an incoherent confirmation or disconfirmation from the recipient (i.e. SPP) (Pomerantz 1984). As noted previously, the dispreferred actions are highly likely to be treated as accountable, therefore, the SPP speaker tend to add excuses right after the response. For example, Heritage (1984a) claims that an enormous amount of rejections/declines are articulated on the basis of inability (e.g. prior appointment) rather than unwillingness or uninterest of the SPP speaker. With these mitigation strategies, the SPP speaker attempts to minimise the level of disaffiliation immanent in activating a dispreferred action (Seedhouse, 2004).

Pomerantz (1984) attempts to expand the notion of dispreferred action whilst stating that the FPP speaker regards SPP speaker 'having some problem in responding' and that is why they provide a dispreferred action (ibid: 152). More specifically, the FPP speaker presumes that 1) the SPP speaker may not understand the utterance due to a unclear or unknown reference; 2) the SPP

speaker may be confused as the FPP speaker assumes that SPP knows about it but in fact, she or he does not; 3) the SPP speaker may hesitate to respond as she or he does not agree with or support the FPP's action.

In order to solve the aforementioned problems, Pomerantz describes three potential solutions respectively: 1) the FPP may review his or her assertion, scanning for any troublesome word selections (e.g. unclear pronunciation or unknown vocabulary). If the problematic source is recognised, the FPP speaker would provide a more understandable reference to replace the troublesome one; 2) The FPP speaker would check the facts and information on which he or she used for the assertion; 3) The FPP speaker may review her or his assertion whilst evaluating whether there was an inaccurate, overstated or fallacious source in the assertion. If it is evaluated as wrong, the FPP speaker would revise what she or he had asserted in an appropriate way. These three possible solutions are relevant to my data analysis because if the interviewee provides mitigating devices, the interviewer often attempted to review possibly troublesome words or phrases in her previous turns, then offer additional references. One important thing to highlight here, the production of mitigating devices by the interviewee may not explicitly mean dispreferred actions. It is rather a 'situated thinking process' (Heritage, 2005b), which often occurs in L2 speakers' talk. This phenomenon is also closely linked with repair work, which will be explained in the following section.

3.2.4.3 Repair

Repair is a conversational device available to interactants to cope with some trouble sources in talk. The notion of repair is relevant to all levels of talk-in-interaction including turn-taking system and sequence organisation in general. It is noteworthy to emphasise that repair is not just about correction, as often there is no distinctive error when a repair sequence has proceeded (Fox *et. al*, 2013). Of course, the process of correction is one part of repair (Jefferson, 1987; Schegloff, *et al*. 1977; Liddicoat, 2011). The point I wish to make here is that CA

practitioners prefer to use the term, repair, rather than correction not to undermine overall architecture of conversation such as a set of practices structured for handling different types of difficulties in understanding (Liddicoat, 2011). In a nutshell, repair offers a locally managed and interactionally constructed mechanism, which preserves reciprocity and intersubjectivity (Fox *et. al*, 2013).

The process of repair sequence is composed of two phases: 1) repair initiation, that is, repair is initiated by a participant whilst some trouble is indicated; 2) repair proper, that is, the repair itself is performed whilst the trouble source is to be fixed (Fox *et. al*, 2013). This is the point at which participants should grasp *which participant* engage in *which phase*. Put simply, either the speaker (self) or any other participants (other) in the conversation engage in either repair initiation or repair proper. This, in turn, classifies four different types of repair; self-initiated self-repair (SISR); self-initiated other-repair (SIOR); other-initiated self-repair (OISR); other-initiated other-repair (OIOR).

Along with this, the most frequent sequential positions of repair are divided into four different cases: 1) same-turn repair: the repair initiated by the current speaker within the same turn; 2) transition space repair: the self-repair can be performed is within the transition point after a TCU possessing the trouble source (Schegloff *et al.*, 1977); 3) second position repair: after the turn including a trouble source, the repair is initiated by the recipient of the trouble source; 4) third position repair: after a speaker's response to a prior turn, there is a possibility of 'repairing a trouble in understanding of a previous turn demonstrated by the response to it' (Liddicoat, 2011: 234). No matter where a repair is positioned, repair is likely to occur 'in close proximity to the trouble source' (Hutchby & Wooffitt, 2006: 66). This is because if a trouble source is not sorted as soon as possible, it may lead to hinder mutual understanding between speakers. One of the most frequent types of repair in the data, was same-turn repair as a form of self correction and this will be shown in the following analysis chapters.

In this 3.2 section, I have reviewed the fundamental elements of interactional organisation, the foundation of my analytic lens for the current thesis. In the remaining section, I will look at another methodological apparatus, Membership

Categorisation Analysis (MCA), which is closely linked with the issues of situated identity work.

3.3 Membership Categorisation Analysis (MCA)

3.3.1 Introduction to MCA: Theoretical assumptions

Membership Categorisation Analysis (MCA) refers to a well-established study of a wide range of categorical practices that members of a given speech community deploy in everyday social interaction' (Housley & Fitzgerald, 2015). Both CA and MCA are rooted in Sack's early pioneering work, therefore, they have several shared grounds in terms of their broader analytic mentality. For example, these two ethnomethodological methods are interested in investigating the practical methods of categorisation with respect to the local establishment of social and moral order (Garfinkel, 2002; Housley & Fitzgerald, 2009). More specifically, both approaches examine how senses of norms, culture and social structures can be located, observed and explained by social actors, within situated social action sequences (Housley & Fitzgerald, 2002).

In this section, MCA's theoretical assumptions, especially, how it conceptualises values and morality embedded in social interaction will be explicated. For example, Jayyusi (1991) is one of the classic studies thoroughly illustrating the philosophical origin of MCA whilst discussing several issues of values and moral foundations. That is, Jayyusi notes that viewing *value* as *constitutive*, rather than *determinant* or *contaminant*, is a crucial aspect to build up ethnomethodological inquiries. To understand this, it is essential to compare ethnomethodologist's view on values and morality with positivist and Marxist's, which will be delineated below.

Positivists conceptualise the values of researchers, along with the values of social actors are irrelevant to an inquiry. Accordingly, they presuppose a dichotomy between fact (*is*) and value (*ought*) by asserting that a value *contaminates* scientific knowledge production. Whereas Marxists argue that social scientific

inquiries are *determined* by the values of the investigators generated by specific socio-historic locations and interests (ibid: 228). In other words, value-commitment is incumbent upon exploring a social scientific inquiry as it exists within a terrain of *ought*. Lastly, ethnomethodology, the methodological parents of CA and MCA is hugely influenced by Wittgensteinian turn in philosophy, which defines value as *constitutive* by social interactants. That is, ethnomethodological inquiries seek to explore how belief, conduct and judgement are generated/organised by social actors, specifically how they made these practices intelligible in their own accounts and depictions. In this vein, logical, normative, and practical aspects of social actions are conjointly linked with ethnomethodological inquiries. Moreover, moral concepts are *constituents* of social actions, simultaneously, social interactants' practical reasoning is morally organised. Considering all these aspects, it can be argued that the ethnomethodological mindset including CA and MCA demonstrates its critical engagement with the prevalent dichotomy between *value-free* (i.e. positivists) and *value-commitment* (i.e. Marxists) in social science research.

This is the point at which original concepts of ethnomethodology emerged on the surface to discuss the moral foundations of social order. Ethnomethodology was firstly proposed by Garfinkel (1967), who claims moral orders are key constituents of human interaction and intersubjective understanding. In other words, moral foundations constituted by social actors define and decide what can be accountable and intelligible. This notion was expanded further by Sacks through his methodological legacy, MCA.

Having discussed the theoretical assumptions of MCA, I will now to elucidate how MCA has departed from CA's analytic pathway in the next section whilst briefly introducing its own conceptual ideas and principles.

3.3.2 General principles of doing MCA Analysis: Comparison with CA

The differences between CA and MCA have been highlighted by many researchers in the EMCA discipline. For example, Stokoe (2012) claims how two

branches have been diverged from each other simply due to the MCA's different analytic interest. That is, MCA's interest lies on categorical or topical (e.g. identity, ethnicity, nationality, morality, gender, sexuality and so forth), rather than sequential matters. The categorial matters here is concerned with members' categories in situ, rather than analysts' own preposition of category. This implies that MCA are still strictly emic and bottom-up approach as CA does, in terms of its central focus on participants' orientation to action and its relevant categorial choices.

MCA also shows its unique way to work out analysis. For instance, MCA puts more emphasis on illustrating members' thorough reasoning practices, in particular, how they make sense of various social categories. This is different from CA analytic foci, which is mainly associated with 'normative structuring and logics of social action and their sequential organisation through turn-taking, repair and other components of talk-in-interaction' (Heritage, 2005a cited Stokoe, 2012: 278).

MCA's data management and findings are also slightly distant from CA's, as MCA mainly produces case studies in relation to robust interactional settings covering 'turn-generated identities-in-interaction' (Stokoe, 2012: 278). As I discussed especially, in section 3.2.4 Key interactional features, CA studies attempt to discover identifiable patterns in turn-taking, sequence organisation, repair and action formulation based upon large data corpora. In a nut shell, both CA and MCA share ethnomethodological genes in terms of its general approach to a wide range of data from real world; however, they have developed different analytic lenses, which are designed to examine different components of social actions.

Stokoe (2012) proposes guiding principles for conducting a MCA study integrating several principles from various MCA-based published articles as follows: 1) collecting data capturing various mundane or institutional settings. Both interactional and textual materials can be collected by a researcher depending on the topic of a research project. The mode of the data collection can be purposive or unmotivated or both; 2) building collections of explicit

orientations to/mentions of categories and other core concepts of membership categorisation (e.g. category-resonant description, category-bound activities, category-tied predicates and so forth; these concepts will be thoroughly discussed in the next sub-section); 3) situating the sequential placement of each categorial instances with the ongoing social actions; 4) characterising turn designs and action formulations where the categories are embedded in; 5) excavating evidence of how the participants in the given data orient to those categories and other category related descriptions (Stokoe, 2012: 280).

In this section, I have outlined MCA's approach to data collection and its subsequent analytic procedure. In the following section, I will elaborate upon MCA's core concepts.

3.3.3 Key concepts

1) *Membership categorisation devices (MCD)*: MCD refers to 'any collection of membership categories, including at least a category, which may be applied to some population containing at least a member (Sacks, 1974: 218). Sacks claims that it is imperative to 'observe a collection composed of categories that *go together*. The iconic example, *The baby cried. The mommy picked it up*, is a good starting point to explicate this concept further. When people hear the sentence, they naturally infer that the mommy who picks the baby up is the mommy of that baby. As Jayyusi (1991) states, this is a 'routine, un-problematic and natural hearing' which is deeply rooted in our taken-for-granted attitude of everyday life (ibid: 238). Most importantly, *baby* and *mommy* can be assumed to be two categories from a single collection, *family*, which is the MCD of the categories. Schegloff (2007b) notes that the relevant categories of a person in a particular interaction and in social life are not straightforward/a single sum of categories (ibid: 467). Indeed, the categories in our conversation are organised into various collections of categories in relation to a person. Hence, a person can be categorised in many ways, such as Male/Female (gender)

Buddhist/Catholic/Protestant/Jew/Muslim (religion), Chinese/Japanese/Korean (nationality) and so forth.

2) *The economy rule/The consistency rule*: In elaborating MCD, Sacks proposes several rules of application such as *the economy rule* and *the consistency rule*. *The economy rule* indicates that ‘a single category may be sufficient to describe a member’ (Stokoe, 2012:219). In this vein, the single category belongs to at least a membership categorisation device, which can be ‘referentially adequate’ (Sacks, 1974: 219). *The consistency rule* signifies that ‘if a certain category from a given MCD is deployed to locally characterise a member of a population, then a second category from the same MCD is used in close proximity to characterise another member’ (Jayyusi, 1991: 238). Put more simply, if a person is categorised as a psychologist in a project meeting with researchers from different disciplines, then further members of that population can be relevantly categorised by categories from the same MCD, for example, in this case, a linguist, a sociologist, a geographer, a computer scientist and so forth. If a person introduced in the same meeting as a mother, then this category departs from ‘the relevancies already suggested’, therefore, this is able to ‘prompt a search for what has occasioned such categorisation now’ (Schegloff, 2007b: 471).

3) *Hearer’s maxim*: Several corollaries of the rules also discussed by Sacks, such as hearer’s maxim. Hearer’s maxim results from ambiguities of categories, as some categories can belong to several different MCDs due to alternative hearings. For example, the same example can be used from the Sacks’ original text again. In this context, *the baby* can be tied to the MCD, *family* as I previously noted, or it can be associated with the MCD, *stage of life* including other categories such as *baby, child, adolescent, adult, senior citizens*. Based upon this, Sacks modifies his first observation on the consistency rule, for example, if a first person is categorised as *baby*, then the next person may be categorised as either the MCD, *family* or *stage of life*. The key issue of the hearer’s maxim is that it tends to resolve its ambiguities through connecting a category with a certain MCD. For instance, a person in the project meeting mentioned above, is highly likely to be labelled as a psychologist, linguist, sociologist, geographer, computer scientist and so forth, rather than being categorised as mother or father.

4) *Category-bound activity*: Category-bound activity is another key notion in MCA explaining how particular activities are common-sensically bound to specific categories and MCD. Again, Sacks' iconic example, *The baby cried. The mommy picked it up* works well to grasp the concept again, as it shows that the action, *crying* is naturally associated with the category, *baby*. (Housley & Fitzgerald, 2002). His example, in particular, clearly shows how *crying* is 'tied to the category, *baby* in the MCD, *stage of life*. In this sense, Sack's initial elucidation of categories and its concomitant activity descriptions is predicated upon 'an array of collections or a shared stock of common-sense knowledge shared by members of a society' (ibid: 62). That is, particular kinds of activities and actions are regarded as key characteristics of a category's members due to common-sense or vernacular culture in a certain society. Another interesting point relating to category-bound activities are the notion of *incumbency*. As members of a society implicitly implies that there is an activity that a category *ought to do*. For example, the mother *should pick up* of her own baby when it is crying, as this is a role common sensically related to a category, *mother*; however this is the point at which we can cast a doubt on, as identity or role of a member is not a fixed and rigid feature of interactants (Watson, 1978; Housley & Fitzgerald, 2002). Rather, identities and roles are assembled through over the course of a situated interactional event, which are all recognisably activated by interactants themselves. MCA treats categories as well as category-bound activities are members' fluid resources to undertake various interactional tasks in various settings.

As discussed, categories, action formulations and predicates never go together in a decontextualised way whilst being in a vacuum from a stretch of talk-in-interaction and context in situ (Stokoe, 2012: 282). Indeed, their *going together* is accomplished through, and is to be discovered in 'the local specifics of categorisation as a social activity' (Hester & Eglin, 1997 cited in Stokoe, 2012: 282). As such, the key concepts in MCA are highly context-bound, indexical and reflexive phenomena, which are distant from cognition-based, positivistic studies. Again, this is the point at which why MCA is a strictly emic and bottom-up approach putting great value on sequentially embedded evidence for any analytic

claims. For example, the previously documented key concepts in sequence organisation, such as adjacency pairs and preference organisation, are all interrelated to category and normativity embedded in interactants' talk (Housley and Fitzgerald, 2009).

3.4. Reliability and Validity

Having reviewed the theoretical assumptions and guiding principles of the core methodologies of this thesis, now I will discuss how CA/MCA research attempts to demonstrate its reliability and validity. CA/MCA studies, which potentially can be criticised by other disciplines due to its perceived issues in relation to the radically narrow analytic focus, as well as its management of inherent subjectivity. Hence, it is important to touch upon the ways in which CA/MCA practitioners enhance reliability and validity of their own research. This will be the main discussion point of this chapter, then a summary of the chapter 3 will be followed as the final sub-section.

3.4.1 Reliability

Reliability refers to 'the accuracy and inclusiveness of research data' (Peräkylä, 2016: 414). Increasing reliability of a CA study depends on how to capture and record high quality video/audio data. In this sense, the video recording should guarantee whether it allows the researcher to 'unpack the detailed production of on-going activities' through providing interactional resources that participants orient to (Heath, *et al.*, 2010:7). This specifically means that the video data should enable the researcher to view 'setting features in the unfolding organisation of participants' comportment' such as gaze, facial expression, gestures, bodily conduct and surrounding artefacts (ibid). This study follows this guideline as the video recordings have a clear view displaying the aforementioned features and resources embedded in the interview interactions. Research interviews are relatively easier to record than other interactional settings in which participants

are mobile as interview interactions in general are conducted with the interviewer/interviewee sitting down, closer to one another and immobile for the duration. Additionally, I used extra audio recorder (i.e. iPhone) as a second device in order to ensure the quality of sound. The extra audio recordings are contributed to produce accurate transcripts of this thesis thanks to its better quality of sound. Indeed, it was a helpful tool to increase the accuracy of my transcripts as I was able to use it as a back-up resource when there is slightly unclear utterances in my video data due to its background noise.

Sharing video data with fellow researchers in the same discipline is one of the standard assessments to increase reliability of analysis (This will be explicated at full length in chapter 4, *data analysis* section). Presenting video data not only enhances transparency to show what happens during the field work (within this study's context, it is about what/how interviewer and interviewees did during the interviews) but also ensures replicability of findings, particularly when other researchers found similar observation points from the same transcript. This is one of the methodological strengths of CA as the presentation of the original data is not required in other disciplines in social sciences in general (Seedhouse, 2004). To sum up, CA's standard practices including presenting the primary data with transcripts incorporating fine-grained details of interaction, create a locus for extra scrutiny enhancing reliability of analytic findings.

3.4.2 Validity

Ensuring validity in qualitative studies is achieved by several factors all based upon a reflexive acknowledgment, which is related to the spectrum between objectivity and subjectivity (Holliday, 2013: 5). Specifically, validity check for a qualitative study entails justification for 1) a choice of research setting and participants; 2) the subjectivity and influence of the researcher, which is a main developer for the design, structure and argument of a given study; 3) the relationship between the analysis of the data and presentation/construction of its following discussion points; 4) analytic claims attuning to the scope and design of

the study; 5) a clear elaboration upon how the data speaks (ibid). In sum, in order to ensure validity of a study, the researcher needs to test the credibility of the analytic arguments that has been suggested through data analysis (ibid).

CA studies require a slightly different version of validity check as it has developed its own methodological machinery from an emic perspective. Indeed, CA studies attempt to examine social interactions as phenomena in its own right. In this vein, I employed Peräkylä's (2016) suggestions, in order to ensure the validation of my findings and discussions. Peräkylä puts forward six points for the validity check for CA research as follows: 1) the transparency of analytic claims; 2) validation through 'next turn'; 3) deviant case analysis; 4) questions about the institutional character of interaction; 5) the generalisability of conversation analytic findings; 6) the use of statistical techniques (ibid: 415). Amongst the six points, *validation through 'next turn'* and *questions about the institutional character* of interaction was the major validity check points, as these two are most relevant to the main context of this thesis.

Validation through next turn, simply indicates that 'the analysis of the next speaker's interpretation of the preceding actions demonstrates the validation of the researcher's interpretations' (Peräkylä, 2016: 413). This is the so-called, 'next turn proof procedure' originally proposed by Sacks *et al.* (1974), which signifies the next turn displays its speaker's understanding of prior turns. Hence, the understanding uttered by the speaker itself allows observers to have a proof criterion as well as a search procedure for their analysis of what a turn is occupied with. Indeed, it is one of the most important resources not only for CA analysis itself, but also for the validity check for analytic claims. Therefore, the next turn proof procedure is ingrained in analytic observation and claims in the forthcoming analysis chapters.

Questions about the institutional character of interaction is about how to transfer institutional contexts into data. In other words, how to import 'institutional roles, tasks and arrangements' in terms of analysing data as they may be or may not be present in an actual data (Peräkylä, 2016: 419). This is not a simple injection of general institutional aims into the data analysis. Rather, it is crucial to demonstrate

how the institutional context is made relevant and procedurally consequential by interactants' action in the talk-in-interaction. This is particularly important for this study as the institutional identity as interviewer and interviewee, which is purportedly known as questioner and answerer, have been dynamically shifted in the data, and the interviewer's self-disclosure is a part of the phenomenon.

3.5 Summary

This chapter has explored the methodological apparatus applied to the analysis of this study. Section 3.2 outlined CA as a methodology by discussing the theories behind the CA transcription process, along with the core principles of transcribing talk-in-interaction. Then, the section documented the notion of key interactional features from a CA perspective (i.e. turn-taking, sequence organisation and repair), which are the fundamental analytic lens to examine the corpus of this thesis, especially the instances of the interviewer's self-disclosure. Section 3.3 elaborated upon MCA, another core methodology of this study by explicating its theoretical assumptions derived from ethnomethodological mentality concerned with categories and morality. Additionally, general principles of doing MCA analysis were illustrated along with the key concepts, which will be core basis of analysing identity work as a part of the interviewer's self-disclosure. Section 3.4, briefly touched upon how to ensure reliability and validity of CA analyses. Built upon the discussion, the next chapter will introduce research settings of this study by describing participant information, ethical considerations and data analysis procedure.

Chapter 4 Research Process

4.1 Introduction

The analytic procedure presented in this chapter is based upon the previous discussion on the theoretical underpinnings and methodological principles of CA and MCA. Specifically, the explication here is concerned with actual data generating process in South Korea in 2015 as well as subsequent analyses entailing detailed investigation of video recordings from a CA perspective.

This chapter is organised as follows: the section 4.2 will briefly provide the research context, especially, the main participants of this research project, marriage immigrants. Additionally the community welfare centre in Seoul, which had played a crucial role to recruit participants and conduct interviews, will be introduced. Following this, section 4.3 will explain an overview of the interviewees who participated in research interviews. Then, section 4.4 will discuss the role of researcher, specifically focusing on researcher's identity and reflexivity, which is an important ground for the forthcoming chapters. Section 4.5 will delineate ethical considerations that this study has abided by. Section 4.6 will describe the process of analysis including the preliminary stage of observing dataset as well as CA data sessions. Then, a summary will close the chapter.

4.2 Research setting

As noted in the previous chapters, this study deals with research interviews involving immigrants living in South Korea, who entered the country through cross-border marriage. The increase in cross-border marriage has been one of the prominent sociocultural trends in the world (Piller, 2011). In particular, 'the proportion of international marriages in total marriages has been rising over time' in East Asia, and South Korea is one distinctive example of this global phenomenon (Jones & Shen, 2008: 9). Indeed, the country has recorded the remarkable growth in the number of marriage immigrants over the last two

decades. For instance, it was revealed in 2011 by the Statistics Korea that 10.5 percent of all marriages in 2010 were between South Korean and foreign-born spouses; 76.7 percent of the international marriages were between South Korean men and foreign-born women (Kim, 2013: 460). According to the Korea Institute for Health and Social Affairs's (KIHSA) official statistics in 2012, the number of marriage immigrant women in the country was 'estimated to be 197,000, 14 percent of 1.4 million, all migrant population' (ibid).

Under this circumstance, the South Korean government has implemented various policies aimed at not only coping with legal issues of the immigrants such as citizenship and naturalisation but also providing various educational programmes to support their settlement. In particular, the government has funded community welfare centres all around the country in order to offer different types of acculturation programmes. Due to this reason, I decided to approach several community centres in Seoul to recruit participants and finally I was able to arrange a meeting with the director of the Nokbun community centre in January 2014, who was interested in my research and willing to cooperate with me for the recruitment of potential participants.

The Nokbun community centre founded in 1996, has provided a variety of programmes for different generations living in Nokbun area, which is located in the northwest of Seoul. For example, they have operated mentoring programmes for adolescents in the region, provided free lunch for senior citizens under financial difficulties and assisted handicapped children and their families through a supporting system. Providing various education/supporting programmes for immigrant wives is one of the key projects that the centre has actively engaged with for last five years. That is, they have run various programmes for the immigrants: five levels of Korean language courses, three different levels of computer training courses, interpretation support and counselling sessions for immigrant wives. When I had a meeting with the director of the centre for the first time in 2014 to discuss my research plans and request cooperation for the participant recruitment, he introduced a manager who was in charge of the aforementioned programmes. Afterwards, the manager played a gatekeeping role for my data collection. The manager and I had two meetings in 2015 to discuss the

selection of participants and at that time I introduced both my research project (e.g. main topic, research questions, an overview of interview structure, potential interview questions) and my general plan for the sampling in terms of ‘a definition of sample, sample size, sampling strategy, sampling sourcing’, etc. (Mann, 2016). For example, I asked the manager that I am open to recruit any participants if they meet the four basic criteria: 1) immigrated to Korea through marriage with a Korean national; 2) the length of time in Korea and their language proficiency would not be considered for the sampling; 3) Rather, I would consider whether they are willing to spend their time at least 30 minutes to 60 minutes for an interview talking about their life experiences in Korea; 4) I am happy to conduct interviews both in Korean and English, whichever the interviewee feels more comfortable to use. This is mainly because my research aims to examine interview interactions as a social practice (e.g. how the interviewer and interviewee co-construct interview accounts whilst the interviewee is talking about their life experiences), and so the need to select interviewees according to varying demographic factors was less important to the research design (for example, a ‘traditional’ interview study, examining the contents of the participants’ responses, might have been more careful to interview participants from a range of national backgrounds, ages and professions – these were of less concern here).

Additionally, I also emphasised that I would like to recruit a minimum of ten participants, as that would seem to be enough for a CA study using qualitative interviews. As discussed in section 3.4.2, ensuring validity of micro-analytic studies depends on next-turn proof procedure (see section 3.4.2) based upon detailed transcription and analytic procedures, rather than a sample size, for example, the number of participants. In terms of sample sourcing, I also requested my gatekeeper to ensure ‘an ethical concern pertaining to informed consent’, by asking whether potential participants are willing to be recorded at least by an audio recorder, but preferably a small video recorder, as recording is an essential part of the data generation for a CA study (Mann, 2016:78).

Indeed, with the sampling criteria, she suggested potential participants based upon the up-to-date attendance lists of the programmes. Then, she also asked them on

behalf of me, whether they are willing to participate in my research interviews. Along with the recruitment, the centre allowed me to use their empty meeting room as an interview venue for my research. The meeting room was a suitable for conducting interviews in terms of its 'minimal background noise and distractions' (Mann, 2016: 63). In addition, the participants had a class to attend or did some volunteer work in the centre, therefore it was the most convenient place for them to meet the researcher for an interview. It also appeared to be the most psychologically comfortable venue for them to have conversations with a stranger (i.e. the researcher) as they are familiar with the building environment due to their regular visit. In a nutshell, the participant recruitment as well as data gathering processes went smoothly, thanks to the support from the gatekeeper/the centre.

4.3 Participants

I recruited total ten participants through the Nokbun Community Centre in April, 2015 and the general overview of interviewees (i.e. the length of stay in South Korea, the countries of origin, the first language of the participants) is as follows. Firstly, the length of the stay in the country varies: two participants lived in the country for eight years, four participants lived for seven years, one participant each lived for three, four, five years consecutively. There was one participant who settled down in the middle of 1990s, which means she lived in the country for about twenty years. This implies that the participant in this study were not going through an early stage of acculturation processes. Rather, they settled down already and integrated into the Korean society to some extent. Secondly, there were five different countries of origin of the participants as follows: five participants from the Philippines, two participants from China, one participant from Cambodia, one participant from Vietnam and one participant from Japan. Therefore, their first languages vary as follows: Tagalog, Mandarin, Khmer, Vietnamese and Japanese; however, only two languages, Korean and English, were employed as a medium of interviewing as those two are the only languages

the researcher is fluent enough to conduct interviews. As a result, two interviews were conducted in English and eight interviews were conducted in Korean.

The major aim of this study is to investigate interactional aspects of qualitative interviews with a particular minority group in South Korea, thus, demographic information in regard to the participants was not treated as a significant factor for the sampling as I briefly discussed in section 4.3. In other words, the researcher did not choose participants based on a particular demographic element except three core criteria, 1) *she is a marriage immigrant* who is 2) *willing to participate in an interview* 3) *in either Korean or English*. In addition, I did not collect detailed demographic information of each immigrant as it is not significantly important to conduct a CA-informed study until when the participants treat such information as relevant in actual interview interactions. Therefore, all background information, which might potentially be relevant for future analysis and discussion to some extent, was obtained through general questions at the beginning of each interview. For instance, I began every interview with a question, *when did you first come to South Korea*, in order to check the length of stay in the country. Along with the question, I also double checked the country of origin, which was provided by the gate keeper in advance.

4.4 The interviewer: The positionality and reflexivity of the researcher

The research literature employing qualitative interviews has ‘tended to focus on distinctive features (e.g. age, race, gender and issues of power) of the interviewees’ as the central part of introducing a research context (Mann, 2016: 68); however, the interviewer’s identity and positionality should be equally treated as the important context given that interview interactions are co-constructed by both the interviewer and interviewee, as discussed in Chapter 2. This study, in particular, has selected the interviewer’s own talk (i.e. the interviewer’s self-disclosure) as the main topic of the analysis, therefore, the consideration of the researcher’s status and reflexivity is crucial to understand the forthcoming chapters’ analytic claims.

The in-betweenness, namely, the interviewer's position locating between the insider and outsider is the key point of the researcher's status in this study. That is, on a surface level, the interviewer appears to be a complete outsider/stranger who had just achieved an acquaintance status through an interviewing process as she did not have any 'prior relationship with any of the participants outside of arranging the interviews' (Mann, 2016: 74). Additionally, the interviewer's status as a postgraduate researcher (i.e. education level) and Korean national (i.e. nationality/ethnicity) means she is quite distant from the aforementioned participants' sociocultural background. This, in turn, seems to emphasise the interviewer's outsider position at the beginning of interviewing.

Nevertheless, on an interactional level, the interviewer's position turns out to be more complex and multi-layered as her orientation to the common experiential ground/shared identity with the interviewees was ubiquitous in the interview interactions. Specifically, the interviewer's position as a Korean 'woman' (i.e. gender), someone with similar experiences of living in a foreign country, who uses her second language in everyday lives (i.e. foreigner and L2 speaker) emerged and developed as a salient topic in situ, which will be thoroughly discussed in the forthcoming chapters. This phenomenon appears to resonate with Roulston *et al.*'s (2001) 'cocategorical incumbency' (ibid: 748). In other words, the researcher's cocategorical incumbency originated from her shared identity as a woman/foreigner/L2 speaker builds up various sequences in the dataset where she explicitly invokes similar experiences, her knowledge and empathic understanding of the interviewees' talk.

Discussions of the researcher's identity/positionality naturally emphasise the issue of 'reflective practice/reflexivity' as how to theorise the roles as a researcher is closely related to the the concept of reflexivity (Roulston, 2010a). Reflective practice and reflexivity have been interchangeably used in research literature and it is somewhat difficult to pin down one fixed definition, although it is worth establishing (Mann 2016: 11). One of the clear comparisons between the two is Mann's (2016) conceptualisation. That is, reflective practice is more related to professional practice as its focus lies on the management of the practice from a perspective in relation to how things are best done (ibid: 28). Whereas, reflexivity

‘focuses on the researcher and ongoing intersubjectivities’ by recognising mutual shaping, reciprocity and bi-directionality’ (ibid). This simply can be applied to this study’s context by examining how the interview interaction is being shaped by the interviewer and the interviewees, which is the fundamental analytic focus of the thesis. In this sense, ‘reflexivity’ seems to be more suitable concept for this research, due to its understanding of interaction as co-constructed, which is the core analytic approach adopted in the study.

One of the key analytic principles of CA, discussed in chapter 3, is worth mentioning here. That is, the CA’s analytic procedures including the transcription and subsequent analysis (see section 4.6 below) strictly demands researchers to treat themselves and their engagement as a part of the data, much like the interviewees’. In addition, whilst both doing and writing up analysis, ‘next-turn proof procedure’ (see section 3.4.2) plays a pivotal role to put forward any analytic observations. Therefore, the closer attention to both the recording (i.e. the first-order representation of the interaction) and CA transcripts (i.e. the second-order representation of the interaction) were the important part of the researcher reflexivity in this study. In this respect, the current study aligns with the recommendation from previous literature employing micro analytic approaches for the reflexive purposes (e.g. Richards, 2011; Seedhouse, 2004; Walsh & Mann, 2013).

4.5 Ethical consideration and data recording

The entire process of this project abides by key ethical considerations of social science research such as confidentiality, anonymity and provision of informed consent. In particular, the current study involved video/audio recordings of interviews, which might be a sensitive issue for the participants. Therefore, I went through two crucial ethical procedures: 1) In advance to the data collection, I submitted a full ethical assessment form/relevant consent forms and received an approval from the ethics committee (Professor Daniel Zizzo approved it on 26th November, 2014, on behalf of the Faculty of Humanities and Social Sciences

Ethics Committee at Newcastle University); 2) I introduced information about the research to my participants before I began an interviewing process thereby, allowing potential interviewees to decide whether they would participate in or not. Namely, the participants were fully informed of the research procedure through the consent sheet (see appendix B) asking their permission to conduct/record the interviews. Additionally, I prepared a verbal introduction explaining key aspects of the research project as well as details of the interview process in general. Any esoteric and technical terms associated with methodology and analysis were removed, therefore, the contents were in a readily/easily understandable manner.

The informed consent forms (see appendix B) included the information below, which respondents might conceivably need in order to decide whether they would participate in this study or not: 1) the clear statement of the purpose of the research; 2) the strong commitment to deal with personal and sensitive information confidentially; 3) the strong commitment to protecting the privacy and anonymity of participants; 4) the reassurance that a secure process is guaranteed for analysing the data once obtained; 5) the detailed explanation of who will gain access to the collected data; 6) the brief introduction of where research findings will be presented/published; 7) the reassurance that they can withdraw their participation during the data-gathering process if they want to; 8) the reassurance that they can get further information about this research if they ask for it; 9) the name of the researcher, supervisors and university; 10) contact information (i.e. email address of the researcher).

In accordance with the consent forms, I followed a general ethical procedure of conducting interviews. For example, if participants did not want to be recorded by a video camera, I respected their request and used only an audio recorder.

Therefore, nine interviews were recorded by both a video camera and an audio recorder (i.e. iPhone) and one interview was recorded by an audio recorder only, as the participant refused to be video recorded. In addition, when participants were not willing to reveal personally sensitive issues, I also allowed them to feel free to decline to comment. Most importantly, the names used as pseudonyms in

the excerpts in this thesis. In other words, any names or details of the interviewees have been anonymised so the participants cannot be identified.

4.6 Data analysis

CA's analytic processes were explicated in various methodological literature (a small sample of such textbooks including Ten Have, 2007; Heath, *et al.*, 2010; Hutchby & Woffitt, 2006; Liddicoat, 2011; Seedhouse 2004.) I adhered to the general analytic structures suggested by CA practitioners above. Specifically, the first phase of the data analysis was proceeded with a preliminary review of the corpus. In other words, I viewed every single recording whilst taking notes of episodes based on sequences, as a catalogue form. This form is made of a simple excel spread sheet including several columns as follows: nationality; the year when the interviewee first came to South Korea; the language of the interview, the length of the interview; topics and key interactional phenomena (detail/time code); and additional column for some verbatim quotes that I might look into later for further analysis. As such, I went through the entire dataset whilst making a comprehensive catalogue of the interview interactions.

After completing the preliminary stage, I moved on to the second phase of analysis involving a substantive review and transcription. That is, I selected some moments of interviews, which draws my attention. Then, I transcribed them by employing the CA convention (see appendix A). I used Transana software package, which enables me to import video or audio clips and produce multiple transcripts. The software allows me to time code each fragment and precisely match utterances of participants with the corresponding frames of video clip. Whilst doing this, I was still in a mode of 'unmotivated looking' (Psathas, 1995) That means I did not have a particular substantive topic or analytic focus in my mind whilst watching and transcribing some segments of the corpus. Nevertheless, after generating about ten excerpts through Transana whilst applying the CA transcription convention, several interactional features relating to a story-telling began to emerge as candidate analytic phenomena: represented talk; embodied assessment; the interviewer's self-disclosure as an attempt to align or

affiliate with the prior turn uttered by the interviewee; the use of category-resonant terms.

Presenting excerpts in different data sessions (e.g. MARG) was one of the central parts to move from the preliminary review to a substantive review of the corpus. Data sessions are a type of collaborative observation, which play a critical role in general principles and practices of CA studies in various disciplines (Ten Have, 2007) (see section 3.4.1). Put more simply, ‘an informal get-together of researchers’ in order to discuss a fragment of a dataset composed of a video or audio clip/excerpt transcripts (ibid: 140). In general, a data session tend to go through several stages as follows: A researcher bring her/his data recording normally less than three minutes and its CA transcript consisted of approximately two or three pages. Then, the researcher plays the video or audio recording after distributing the transcript to the members of the data session. Whilst playing the recording several times, the members are watching, listening and reading the clip and its transcript. If necessary, the presenter explains additional background information after playing the video or audio clip, which might be helpful to grasp the interaction and its relevant context. After this phase, each member brings their own observations by raising questions, providing different points of views and suggesting relevant studies as an exchange of a range of discussion points in relation to the presented segment. I also went through these processes when I presented my data in several data sessions inside and outside of the university, and these allowed me to gain analytic insights and useful comments from other researchers working on different types of EMCA studies. It also enabled me to enhance reliability and validity of this study. That is, I was able to scrutinise my data from a different angle and discover several candidate analytic points, thereby moving forward to the next stage of the analysis.

The final stage of the analysis is dedicated to build up collections in order to identify particular conversational phenomena. Building up a collection has been highlighted by CA analysts as a way to generate ‘analyses of patterns in the sequential organisation of talk-in-interaction’ (Hutchby & Wooffitt, 2006: 93). Indeed, this process aims to identify similar patterns in a corpus to achieve a deeper understanding of the phenomena (Liddicoat, 2011). The collection of the

candidate activities also enables the researcher to discover orderliness and regularities of the interactional phenomenon across the dataset in order to make a robust analytic claim. The most important thing is that the main aim of building up a collection is not drawing statistical defences (Heath, *et al.*, 2010). Rather, it is more about excavating sequential contexts by examining the types of turn, which are placed before/after the phenomenon.

Considering the suggested instructions from the CA literature, I started collecting a number of instances revealing particular interactional business: the interviewer's self-disclosure in various types of sequences (e.g. a story-telling regarding difficulties an interviewee had encountered in the past) and total 64 instances were collected. Then the cases are reorganised and reanalysed to provide more systematic descriptions of sequential organisation and categorical work embedded in the interviewer's self-disclosure and the following three broad questions were applied to the process: 1) what kind of things lead to self-disclosure by interviewer?; 2) what kind of things are self-disclosed and how are self-disclosures formulated?; 3) how are self-disclosure responded to? Numerous interesting phenomena were discovered; however, the second question was particularly developed as the overarching research question of this thesis as introduced in chapter 1. The relevant answers will be provided in detail throughout the forthcoming analysis chapters.

4.7 Summary

In this chapter, the overview of the research context has been illustrated by focusing on research setting (section 4.2), recruited participants (section 4.3), researcher positionality/reflexivity (section 4.4), ethical consideration (section 4.5) and data analysis (section 4.7). The elaborated contexts so far provide a broader picture of the current research by briefly introducing when and where the data generation occurred, along with the two important elements of this research: *who* the main participants are, and *how* the generated data was analysed at the beginning stage of this project. In doing this, not only the general information of

the interviewees were described, but also the positionality of the interviewer was explored whilst emphasising how the researcher reflexivity is operated under the CA principles. Such attention to the researcher's multifaceted identity is built upon the discussion on the constructionist conception of interviewing (Chapter 2), the theoretical underpinnings of CA and MCA and the ensurance of reliability/validity (Chapter 3). Of course, this will be the fundamental basis of the forthcoming analysis chapters and discussion chapter.

Having examined the research context and process, it is appropriate to move on to report the empirical findings of this study. This will be done in the following analysis chapters with relevant CA excerpts.

Chapter 5 Interviewer's self-disclosure turns prefaced with *I also*

5.1 Introduction

This first analysis chapter examines sequences involving the interviewer's self-disclosure turns prefaced with *I also*. This particular formulation is one of the most frequently emerging interactional phenomena amongst 64 cases of the self-disclosure in the corpus. By employing this turn initial, coupled with personal experiences or relevant epistemic resources, the interviewer attempts to create empathic moment by highlighting a shared experiential ground between the speakers.

Three different interactional patterns of the phenomenon will be presented as follows: 1) the first case (section 5.2) is when the interviewee provides emotional/psychological descriptions in their turns, mostly negative assessment with respect to their past experience. In response to this prior turn, the interviewer recycles the affective category by means of disclosing her similar experience as a L1, L2 and FL speaker; 2) the second case (section 5.3) is when the interviewee unfolds a story-telling sequence and subsequently the interviewer proffers a story response. In formulating the story response, the interviewer selects a specific element of the interviewee's previous story, mostly related to her similar affective experiences, then incorporating it into her further personal account. By doing so, the interviewer shows her interpretation and understanding, simultaneously endorses the stance embedded in the interviewee's prior story; 3) the third case (section 5.4) is when the interviewer utilises her relevant knowledge relating to the interviewees' unfolding talk as a part of the self-disclosure turn. This section will show how the interviewer offers an accurate label, or relatively more detailed descriptions in relation to the interviewee's ongoing talk, whilst disclosing her personal experiences.

5.2 Recycling the prior turn's affective description

Excerpt 5.1 *Tonal Language* (49:37-50:05)

01 루: =그래서 이거 자체는 (0.6) 어렸을 때 <자연적인>
02 방식으로 배우는 거 더 낫다고
03 생각했어요=

01 LUI: =so this itself (0.6) when you are
02 younger <natural> way learn much better
03 I thought=



LUI: So this ((tonal system)) itself, I thought it would be better to
Learn naturally when you are younger

04 윤: =응 네 네 네
04 IR: um hm yes yes yes
IR: Um hm yes yes yes

05 (0.2)

06 루: 그 (0.6) 어 오히려 성인되운 후에 이거 시작하면
07 좀 좀 어려워요=

06 LUI: that (0.6) uh rather adult become after
07 this start a bit a bit difficult=

LUI: That uh it would be rather difficult when you learn this, after
becoming an adult

08 → 윤: =네 네 네 저도 [되게] 어려웠어[요

09 어 어

08 → IR: =yes yes yes I also [very] diffic[ult

09 uh uh



IR: Yes Yes Yes I also felt very difficult Uh huh uh huh

10 루: [자-] [네 <자연

11 상태에서> 어:: <자연 환경에서> 배우는

12 것이 >더 낫다고 생각해서 그래서<

13 저는 (0.4) 애기의 첫번째 언어는

14 중국[어::로

10 LUI: [natu-] [yes

11 <natural status> uh:: <natural

12 environment> learning >better thought so<

13 I (0.4) baby's first language

14 man[darin::n

LUI: Natu-((cut off sound of natural)), yes I thought it would be better to learn the language in a natural status, in natural environment, so I, my child's first language, Mandarin

15 윤: [음 음=

15 IR: [um um

IR: Um hm um hm

16 루: =가르쳐 주고 싶습니다=

16 LUI: =want to teach=

LUI: want to teach

17 윤: =아 그렇구나=
17 IR: =ah I see=
 IR: Ah I see

18 루: =°네°
18 LUI: =°yes°=
 LUI: Yes

19 윤: =아 그리고 나중에 한국어를 배우게끔
19 IR: =ah then later korean learn
 IR: Ah and then ((your child)) would learn Korean later ((as a second
 language))

20 루: =\$네\$ heh heh heh=
20 LUI: =\$yes\$ heh heh heh=
 LUI: Yes

21 윤: =°아 그렇구나°=
21 IR: =°ah I see°=
 IR: Ah I see

This first example in this section, specifically the interviewer's self-disclosure in line 8-9, exemplifies the key element of self-disclosure that previous CA studies observed (see section 2.4.2). That is, the prior turn (line 6-7) was not designed to invite the other speaker's self-disclosure, and indeed there is no interactional features squeezing the interviewer's personal account out of her (Antaki *et al*, 2005). Rather, the interviewer's self-disclosure turn is naturally brought off as an emphatic understanding of the interviewee's ongoing explanation relating to the language acquisition. In this sense, the turn in line 8-9 would have not been positioned, if the interviewer was not voluntarily talking about it.

Prior to this excerpt, there was an extended sequence where LUI explained the difference between Mandarin and Korean in order to provide a reason why she wants her son to acquire Mandarin as his first language (This segment will be introduced in the next chapter as excerpt 6.6). In the middle of this sequence, the interviewer briefly revealed that she used to learn Mandarin and she felt the things like Chinese characters were difficult to learn. Immediately prior to excerpt 5.1, LUI specifically focussed on explicating the pronunciation system of Mandarin, accompanied by hand gestures, in particular, she visualises different tones (i.e. rising and falling sound of the language) of the language with her index finger.

Subsequent to this description with hand gestures, LUI states that she thought it would be better to learn this pronunciation system when her child is younger (line 1-3). In unfolding this turn, she emphasises several parts of the utterance, such as “itself”, “younger”, “<natural>”, “better”, apparently highlighting the key elements of her opinion in relation to the language learning. Before this excerpt begins, LUI makes use of her both hands’ fist as a symbol for speaking and writing (apparently the left hand’s fist is symbolised as speaking, whereas the right hand’s fist is symbolised as writing), especially to emphasise Mandarin’s spoken language and written language are not synchronised with each other. Namely, she seems to highlight that you might not be able to write Chinese characters at all, although you are able to speak Mandarin. LUI keeps using this metaphoric gestures when uttering “<natural> way learn” (line 2) by putting both fists together. Presumably this hand gesture appears to denote acquiring speaking and writing at the same time at a younger age.

By latching onto the LUI’s turn, the interviewer produces several acknowledgement tokens (“um hm yes yes yes”) and a brief (0.2) inter-turn pause follows (line 5). Then, LUI forwards a hypothetical statement, indicating that it would be more difficult to learn this system when her child already became an adult (line 6-7). Again, when producing “adult become this start”, she employs the same hand gesture in line 2 (connecting both fists together), because “this” appears to be “learning speaking and writing together”, as previously mentioned. Most importantly, LUI as a L1 speaker of

Mandarin does not have a direct experiential access to L2 speakers' difficulties. Therefore, LUI displays her perspective by deploying a subjunctive statement in line 1-3, and 6-7, as if she was able to enter L2/FL speakers' world (Heritage, 2011)

Following the statement accompanied by the hand gesture, the interviewer produces several agreement tokens ("yes yes yes") and discloses her personal experience. Firstly, the interviewer employs the turn initial, "I also" projecting that the speaker is going to talk about something similar to the interviewee's prior talk. Corresponding to this utterance, the interviewer uses a deictic gesture by pointing to herself with her index finger. Then, the interviewer recycles the prior turn's affective description ("difficult") (line 8) by means of revealing that it was difficult for her as well. This turn also displays the interviewer's orientation to the prior turn's focus ("adult"), simultaneously it appears to disclose that the interviewer used to be an "adult" learner of Mandarin.

Apparently, the interviewer's self-disclosure turn is positioned in the middle of the LUI's elaboration upon language acquisition. LUI's first attempt to overlap with the interviewer's turn ("natu-") in line 10, is withdrawn by terminating the utterance. Then LUI reinitiates her turn at a TRP in the same line, and she keeps taking the floor to unfold her ongoing account (line 10-14). In doing this, she does self-repair ("*natural status* uh:: *natural environment*") (line 11-12) for the key element of her statement whilst producing the utterances in the form of slowed down speech. Subsequently, LUI utters that she wants to teach Mandarin as the first language of her child, which seems to be a conclusion of her ongoing articulation.

The interviewer produces acknowledgement tokens ("um um") in response to the LUI's accounts (line 15) and indicates that she has understood LUI's point by uttering "I see" prefaced with the epistemic token, "ah" (line 17). Subsequent to the LUI's confirmation (line 18), the interviewer also puts forward her understanding of the unexplained part, "ah then later korean learn" (line 19). LUI produces smiley voiced "\$yes\$" as a confirmation for the prior

turn, as well as several beats of laughter. Then the current sequence is closed at line 21.

As has been discussed, the first excerpt presents how the interviewer reveals her personal experience by initiating the turn initial, “I also” and recycling the emotional/psychological category used in the interviewee’s prior turn. In doing this, the interviewer designs the self-disclosure turn as an affiliative response to the prior utterance, thereby supporting the JIN’s stance with respect to language learning. This is more obviously evident in the next excerpt, which touches upon the similar topic (language learning) and formulation. A clear difference is that the emotional/psychological status uttered by the interviewee is not hypothetical. In other words, the next example will present the case of the interviewee’s first-hand experience and its affective consequences, along with how the interviewer affiliates with this prior account.

Excerpt 5.2 *Learning Korean is more than enough (22:16-22:26)*

- 01 수: 지금 한국어는:: ((침 삼키는 소리)) (0.3) 배우고
02 힘들었어요=
01 SOO: now korea::n ((swallowing sound)) (0.3)
02 learning hard=
SOO: Now learning Korean is hard
03 윤: =아 맞아요=
03 IR: =ah right=
IR: Ah That' right
04 수: =네 [()
04 SOO: =yes [()
SOO: Yes
05 → 윤: [저도 영국에서 영어 하나(h) 만

06 하기 (h)도 heh \$힘들어\$=
 05 → IR: [I also in UK english on(h)e only
 06 d(h)o heh \$hard\$=
 IR: Using English in the UK is also more than enough for me

Prior to this excerpt, the interviewer asked a question to the interviewee SOO, “Is there anything that you want to learn in the future?” SOO provided a response that she wants to learn English and computer. Subsequently, the interviewer expanded this answer by asking, “There are quite a lot of places in Korea where you can learn English, for example, would you be interested in going to a private English academy, something like that?” In response to this further question, SOO states that learning Korean itself is already hard, and this is the point at which the current excerpt begins (line 1). In producing the turn in line 1, SOO refers to the time frame, (“now”) and states the emotional/psychological consequences (“hard”) for her learning experience (line 2).

In latching onto the description, the interviewer briefly produces agreement (“ah right”) (line 3). Then SOO takes the floor by uttering “yes” and attempts to produce further talk (line 4); however, the interviewer overlaps with this ongoing turn by disclosing her personal experience, as well as its concomitant emotional/psychological consequences. This turn is, again prefaced with “I also”, and the interviewer’s current situation (i.e. living in the UK) is naturally revealed by means of making her L2 identity relevant in the turn: Using English (in the UK) is also more than enough for her too (“english on(h)e only d(h)o heh \$hard\$”) (line 5-6). This turn has an implicit meaning that it is too much for her to learn more languages than English. In producing this turn, the interviewer interpolates suppressed laughter particles, as well as smiley voice quality. Presumably, the interviewer would seem to make light of her trouble by employing laughter sound within the utterance (Jefferson, 1984). Most importantly, the interviewer recycles the prior turn’s affective description (“hard”) to create an empathic moment by displaying her understanding of the difficulties due to the similar experience. Namely, this ‘shared evaluation is

possible and legitimate by virtue of shared experience' as a L2 speaker (Heritage, 2011: 160).

The next excerpt will present the similar interactional pattern: "I also" turn initial and subsequent affiliative response recycling the prior turn's emotion/psychological description. Again, the interviewer makes her L2 identity recognisable when producing her self-disclosure turn.

Excerpt 5.3a Learning Mandarin was hard (05:24-05:42)

01 윤: =°그럼° 한국어 배우는 것은 어떠세요?

01 IR: =°so° korean learning how about?

IR: So how about learning Korean?

02 (0.4)

03 진: 처음::에는 많이 힘들었는데 [그리고

03 JIN: at fi::rst a lot hard [and

JIN: At first I ((felt)) very hard

04 → 윤: [저도 중국어 처음

05 배울 때 정말 [힘들었어요

04 → IR: [I also mandarin

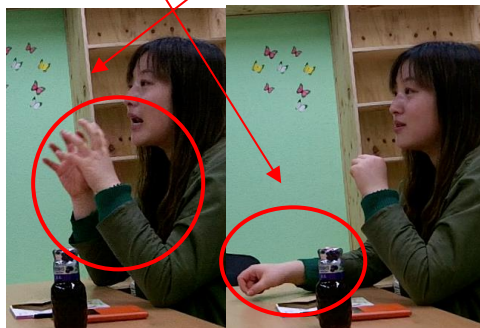
05 first learn really [hard



IR: When I first learned Mandarin, I also felt very difficult

06 진: [근데 중간 처음에는 힘들었는데,
 07 그냥 점점점 쉬워 보였어서 또 사실이 왜냐면
 08 중국어는 그렇게 어려웠잖아요 한국어는 그냥
 09 (0.2) 바람이 정확하게:: 하면 그냥 쓸 수
 10 있잖아요=

06 JIN: [but middle at first
 07 hard, just gradually looks easy and in
 08 fact because mandarin like that difficult
 09 korean just (0.2) pronance accu::rately
 10 just can write=



JIN: But middle, at first, it was hard, but I felt it is gradually getting easier. In fact Mandarin is difficult to learn like ((but)) Korean, you can write if you can pronounce accurately

Excerpt 5.3a opens with a question designed to ask about how JIN has been thinking about learning Korean (line 1). In response to the question, JIN provides a meta comment illustrating the beginning stage of acquiring the language (“at fi::rst a lot ha:rd”) (line 3, 5). As can be seen, the turn is composed of the adverb “a lot” as an intensifier, and a negative adjective “ha:rd” with elongation, which describes JIN’s past emotional status in relation to her language learning experience.

Subsequently, JIN proceeds a conjunction “and” (line 3) projecting a further explanation is being forwarded by the current speaker. In other words, this is not a TRP; however, the interviewer explicitly overlaps with the JIN’s ongoing turn by

disclosing her previous experience. Given that the normative interactional roles in research interviews (perhaps positing that the interviewer would prioritise the interviewee's ongoing talk), this is a noteworthy phenomenon that the interviewer prioritising her emphatic turns by overlapping the interviewee's talk, rather than allowing the interviewee to keep unfolding her turns. Meanwhile, the interviewer employs the same turn initial, "I also" whilst pointing herself with her right hand (line 4-5), which is the same deictic gesture used for "I also" turn in excerpt 5.2. Additionally, the interviewer makes her foreign language speaker identity hearable by uttering, "mandarin first learn really hard" (line 4-5). Apparently, the interviewer displays her orientation to the JIN's prior response ("hard"). Indeed, when producing the self-disclosure turn in lines 4-5, the interviewer recycles the affect-laden description ("hard") used in JIN's prior utterance. Most importantly, the interviewer's self-disclosure turn is framed as an empathic response by revealing the interviewer's own difficulty as a FL speaker of the interviewee's first language.

Interestingly, the point at which the interviewer reveals her past affective status, "hard", JIN overlaps with the interviewer's ongoing talk to retain her turn (line 6). Subsequent to a contrasting conjunction, "but", JIN does self-initiated self-repair ("middle at first"), and states that she gradually feels easier with the language ("just gradually looks easy") (line 7). In addition, JIN reformulates the interviewer's prior self-disclosure turn ("mandarin like that difficult"), and immediately juxtaposes Korean as a relatively easier language to learn by uttering, "once you know how to pronounce Korean words, at least you can write them" ("Korean just (0.2) pronounce accurately just can write") (line 9-10). When producing the word, "pronance", which is a slightly incorrect pronunciation for "pronounce", JIN puts both of her hands near to her mouth whilst making a round shape, which apparently a metaphoric gesture symbolising, "speaking (pronounce)". Subsequent to this hand gesture, she moves her right hand near to the desk and pretends to write. This pantomimic gesture was corresponding to the utterance, "accurately" (line 9), rather than the phrase, "can write".

Excerpt 5.3b Learning Mandarin was hard (05:43-06:00)

- 11 윤: =어 네
11 IR: =uh yes
IR uh huh yes
- 12 (0.2)
- 13 진: 저 그냥 아: 쉽다 생각했는데=
13 JIN: I just ah: easy thought=
JIN: I just thought ah it is easy
- 14 윤: =어=
14 IR: =uh=
IR: Uh huh
- 15 진: =근데 근데 °점점° [또
16 받침이 너무 많고
15 JIN: =but but °gradually° [again
16 consonant cluster really a lot
IR: But, but, gradually, I have realised that there are many
consonant clusters ((that I have to learn))
- 17 윤: [heh heh heh
18 heh 아 받침=
17 IR: [heh heh
18 heh heh ah consonant cluster=
IR: (Laughter) Ah consonant clusters ((at the end of
syllables))
- 19 진: =애
19 JIN: =yeah
JIN: Yeah

20 (0.4)

21 → 윤: 어제 인터뷰 하신 분도

22 받침에 대해서=

21 → IR: yesterday interview did person

22 consonant cluster about=

IR: The interviewee that I met yesterday also talked about
the consonant cluster=

23 진: =어 맞아[요

23 JIN: =UH r[ight

JIN: Uh huh that's right

24 → 윤: [너무 어렵다고=

24 → IR: [very difficult=

IR: It is very difficult

25 진: =맞아요=

25 JIN: =that's right=

JIN: That's right

26 → 윤: =발음도 어렵고=

26 → IR: =pronunciation also difficult

IR: Pronunciation is also difficult

27 진: =맞아요=

27 JIN: =right=

JIN: That's right

28 → 윤: =그거를 (.) 쓸 때↑ (0.3)

29 이[게 ()]=

28 → IR: =that (.) writing↑ (0.3)

29 th[is()]=

- IR: When I write that ((words with consonant cluster)), this
- 30 진: [왜냐면 ()]
- 30 JIN: [because ()]=
- JIN: Because
- 31 → 윤: =상상이 안되는=
- 31 → IR: =imagine cannot=
- IR: You cannot easily come up with ((as the pronunciation is different from the actual sound of the word))
- 32 → 진: =네 맞아요 맞아요
- 32 → JIN: =yes right right
- JIN: Yes that's right. That' right

Following the comparison briefly explained by JIN, the interviewer produces acknowledgement token (“uh yes”) displaying her agreement of what has been articulated (line 11). A (0.2) inter-turn pause follows, JIN takes the floor to produce a represented thought as an internal dialogue in the past (“ah: easy”), which has a slightly different voice quality compared to the surrounding talk (line 13). Then, JIN puts forward contrasting conjunction “but” twice, and topicalises a linguistic phenomenon in Korean, “consonant cluster” (line 16). In response to the JIN’s statement, the interviewer produces laughter and repeats “consonant cluster” prefaced with epistemic token, “ah” (line 17-18). Apparently, the interviewer appears to understand the reason why JIN topicalises this particular linguistic phenomenon in Korean language.

Subsequently, JIN’s confirmation “yeah” and a (0.4) inter-turn pause follow (line 19-20). At this TRP, the interviewer puts forwards ‘self-disclosure that is still within the boundaries of an interview interaction’ by referencing previous interviewee’s accounts (Abell *et al.*, 2006: 227). In other words, the interviewer articulates second-hand experiences uttered by another interviewee, as seemingly the participant also pinpointed the consonant cluster as one of the most difficult

parts of learning Korean. For example, at line 21, the interviewer references previous interviewee (“yesterday interview did person”) who also mentioned the consonant cluster (“consonant cluster about”) as the difficult part of Korean language (line 21-22). Immediately after the JIN’s strong agreement (“UH right”) (line 23), the interviewer keeps taking the floor by adding the prior participant’s description for the linguistic phenomenon (“very difficult”) (line 24). Then the interviewer specifies two specific difficulties: 1) pronouncing the word having consonant cluster (“pronunciation also difficult”) (line 26); 2) writing the word having consonant cluster (“that (.) writing↑ imagine cannot”) (line 28-29). When explaining the difficulty of writing, the interviewer uses the utterance, “imagine cannot”(line 31), which appears to denote that the spelling does not synchronise with the actual sound of the word. JIN mainly produces the strong agreement (“right”, “yes right”) when the interviewer’s reveals another interviewee’s similar experience.

The current excerpt, 5.3a and 5.3b is another case when the interviewer proffers self-disclosure turns prefaced with “I also”; however, interestingly this example is slightly different from the prior excerpts as it shows how the interviewer increases the level of affiliation by revealing more from her side through overlapping self-disclosure turn, albeit the interviewee is normatively expected to continue her talk. Additionally, the further self-disclosure is not her first-hand experience, but that a third-party, which is other interview participants possessing the shared identity as L2 speakers of Korean.

The next excerpt will present the same kind of formulation of self-disclosure turn: “I also” coupled with an emotional/psychological category, which is framed as an affiliative/empathic response for the prior utterance from the interviewee.

However, this time the interviewer makes her “L1 identity” relevant when revealing her personal experience in the past. Additionally, the self-disclosure part is composed of multiple turns disclosing the interviewer’s first-hand experiences. In doing so, the interviewer initiates her self-disclosure with “I also”, then adds a detailed description of her past experience in subsequent turns.

Excerpt 5.4 Consonant clusters (12:58-13:18)

01 지: 받침 있으면은
01 JI: consonant cluster is there
JI: If there is a consonant cluster

02 (0.2)

03 윤: 어 어 어=
03 IR: uh uh uh=
IR: Uh huh uh huh uh huh

04 지: =저도 지금도:=
04 JI: =I also sti:ll=
JI: I also still

05 윤: =°어°=
05 IR: =°uh°=
IR: Uh huh

06 지: =헛갈리는\$데\$=
06 JI: =confu\$sed\$=
JI: Confused

07 윤: =heh heh heh heh=
07 IR: =heh heh heh heh=
IR: (Laughter)

08 지: =°\$네\$°=
08 JI: =°\$yes\$°=
JI: Yes

09 → 윤: =\$저도 헛갈려요\$=

- 09 → IR: =§I AM ALSO CONFUSED§=
 IR: I am also confused
- 10 지: =네 받침=
 10 JI: =yes the consonant cluster=
 JI: Yes the consonant cluster
- 11 윤: =받침=
 11 IR: =the consonant cluster=
 IR: The consonant cluster
- 12 지: =없는 거랑 있는 거랑=
 12 JI: =not have it or have it=
 JI: ((The difference between)) don't have it, or have it
- 13 → 윤: =어 받침:도 그래서 저 초등학교때 그 시험을
 14 봐요 받아쓰기=
 13 → IR: =uh consonant clu:ster also thus I was in
 14 primary school that exam have dictation
 IR: uh the consonant cluster, thus, when I was in my primary school
 ((we)) had an exam, dictation exam
- 15 지: =°응::°=
 15 JI: =°ung::°=
 JI: um hm

16 → 윤: =그렇게 해서 그나마 이:걸 쓸 수 있는 거지
17 모국어인 사람도 사실은
18 쓰는 거는=

16 → IR: =through that at least thi:s you can
17 write first language speaker in fact
18 writing=



IR: Because of that ((exams and practices)) you are able to write
((For)) The first language speakers of Korean, in fact, writing

19 지: =네

19 JI: =yes

Jl: Yes

20 (0.3)

21 → 윤: 쉽지만, 쉽지가 않아요

21 → IR: easy, not easy

IR: It is kind of easy but not that easy

Similar to the previous examples, the interviewer makes her linguistic identity hearable when revealing her personal stories in this excerpt. One contrast thing compared to the previous examples, is that the interviewer discloses her “L1 speaker” identity, as well as her past experience as a “child learner” in her school. By doing this, she emphasises that first language speakers also can be confused with consonant clusters, which was described as a difficult part of Korean language. Therefore, the interviewer emphasises that this linguistic phenomenon

is also regarded as something to “learn” for both L1 and L2 speakers rather than acquireing it naturally.

At line 1, JI states that if a word has a constant cluster at the end of syllables, it is still difficult for her to come up with the spelling of the word. JI firstly identifies the key word, “consonant cluster” (line 1), and a (0.2) inter-turn pause as well as the interviewer’s continuers (“uh uh uh”) follow. Then JI articulates that she is still confused with consonant clusters in Korean language (line 4, 6). In producing this, she emphasises “sti:ll” with elongation, and inserts a smiley voice for the main adjective, “con\$fuscated\$”. This smiley voice seems to make light of her difficulties (Jefferson, 1984) as mentioned earlier in excerpt 5.2. Simultaneously this prosodic design appears to invite joint laughter and indeed the interviewer laughs as a response in the next turn (“heh heh heh heh”) (line 7).

Subsequent to the interviewer’s laughter, JI’s smiley voiced “° \$yes\$ °” follows (line 8). Then interviewer begins to reveal her personal experience phrased with “I also” as a turn initial once again. In producing this turn, the interviewer increases the volume of her talk whilst inserting suppressed smiley voice sound within the utterance (“\$I AM ALSO CONFUSED\$”) (line 9). Most importantly, the formulation of the self-disclosure turn recycles the affective description from the interviewee’s prior elaboration as has shown in the previous examples. Additionally, the self-disclosure turn works up as an upgraded version of JI’s utterances in line 6, in terms of its prosodic salience such as the louder volume and slightly more overt smiley voice. Again, the interviewer’s self-disclosure is designed as an affiliative response.

JI specifies the previously mentioned difficulty by uttering “yes the consonant cluster (line 10) not have it or have it (line 12)”. Apparently, this utterance indicates the complexity in Korean writing system when it comes to grasping whether the word has a consonant cluster or not. By latching onto this turn, the interviewer begins to provide a more detailed account aligning with the focus of JI’s explanation (line 13). For example, the interviewer reiterates the keyword, “consonant clu:ster” and discloses a past

experience in her primary school (“I was in primary school that exam have dictation”). Presumably, the exam she commented here, aimed to test whether the students have learned the correct spellings of Korean words having consonant clusters.

A quiet acknowledgement token is produced by JI (line 15), then the interviewer states that she is able to write the correct spellings simply because she had learned in her primary school through dictation tests (line 16-17). When producing “write” in this turn, the interviewer uses iconic gesture with her index finger to foreground the meaning. Then she self-categorises herself as “first language speaker” (line 17), as well as “learner” by referring to school and exams. The interviewer links this self-categorisation (L1 speaker + learner) with another description formatted with syntactic parallelism, “easy, not easy”. (line 21). This utterance seems to imply that writing the correct spellings of words having consonant clusters is not easy for L1 speakers either.

In this section, I have discussed how the interviewer recycles the prior turn’s affective descriptions uttered by the interviewees when producing her self-disclosure turns. As can be seen, reformulating the prior turn’s emotional/psychological categories is to display the interviewer’s empathy. Most importantly, various language identities (L1, L2 and FL) were made recognisable in the interviewer’s self-disclosure.

In the next section, I will present another type of self-disclosure also prefaced with “I also”; however, the forthcoming examples are not a response to the prior “turn”. Rather, the interviewer’s evaluative self-disclosure turns serve as a response for the prior “story” composed of multi-unit turns. In producing responses for the unfolded story, the interviewer selects a particular element from the previous accounts to construct a parallel assessment for issues, mainly about several problems that you should put up with as an employee.

5.3 Parallel assessments as a story response

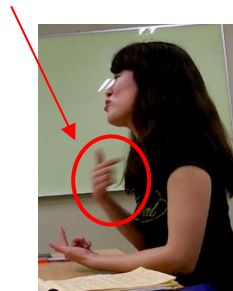
Excerpt 5.5 Stress (50:35-51:00)

- 01 나: 재미↑ 재밌어요 거기=
01 NA: fun↑ funny there=
NA: Fun. It was funny when I worked there
- 02 윤: =°음 음°
02 IR: =°um um°
IR: Um hm
- 03 (0.9)
- 04 → 윤: =한국에서 일하면 °네° 사람들 때문에
05 항상 스트레스=
04 → IR: =in korea working °yes° people because of
05 always stress=
IR: Working in Korea, yes, because of people, you get stressed
- 06 나: =예
06 NA: =yeah
NA: Yeah
- 07 (0.5)
- 08 → 윤: [그게 스트레스]=
08 → IR: [that is stress]=
IR: That ((people)) is stress
- 09 나: [어쩔 수가]
09 NA: [can't help]=
NA: You just can't help

10 → 윤: =많이 받- 어느: 직종 어느: 직업을 가져도=
 10 → IR: =a lot ge- which: field which: job have=
 IR: ((You)) get ((stressed)) a lot, no matter what your field or your job is

11 나: =예 맞아요=
 11 NA: =yeah that's right=
 NA: Yeah that's right

12 → 윤: =그거 [땀에 다들 다들
 13 저도 그랬어요=
 12 → IR: =that [because of other people other
 13 people I also like that



IR: Because of that, other people ((that I know)) and
 I also was like that

14 나: [남편 남편도 그랬어요
 14 NA: [husband husband also like that
 IR: My husband my husband was also like that

15 → 윤: =회사 다닐 때 heh heh heh
 16 \$인간 때문에\$ heh heh heh=
 15 → IR: =when company used to work for heh heh
 16 heh \$person because of\$ heh heh heh=
 IR: When I used to work for a company, because of
 people

- 17 나: =회- 회사에 다니면 같은 한국 사람도=
 17 NA: =co- company work for same korean person=
 NA: When you work for a company, even the Korean people themselves
 are
- 18 → 윤: =응 엄청 스트[레스
 18 → IR: =um very st[ress
 IR: Um very stressed
- 19 나: [(다) 스트레스 받고=
 19 NA: [(all) stress get=
 NA: Get stressed
- 20 윤: =°음°
 20 IR: =°um°
 IR: Um

Immediately prior to this excerpt, a story was unfolded by the interviewee, NA. This story is a complaining sequence revealing an anecdote from her past work experience in Korea as a caring nurse in a clinic. NA explained that she had to take care of several patients who are rather rude and racist, therefore she used to be offended by their behaviour and remarks in the clinic. As can be seen above, NA closes this story by uttering “fun↑ funny there” imbued with a sarcastic voice through accentuation and steep prosodic rise (line 1). Albeit with the semantic choice, “fun”, this utterance would seem to be formatted as a negative assessment due to the marked prosodic design.

In response to the closing of the story, the interviewer produces quiet acknowledgement tokens (“°um um°”) (line 2). Subsequently, a lengthy inter-turn pause (0.9) follows, which is a TRP where NA could have taken the floor; however, NA does not produce a turn. Instead, the interviewer provides her version of a summary for the NA’s prior story, by editorialising the previous account as a resource to link with her own similar experience in the past. That is,

the interviewer ‘selects some part of the prior story, and transform the selected material into a supposed summary of what the interlocutor had said’ (Antaki, 2008: 31). For example, the interviewer firstly indicates the key context of the prior story (“in korea working”). Additionally, she elaborates upon an implication of the story, “people because of always stress” (line 4). Put more simply, the interviewer replays the prior account by means of showing her understanding and interpretation. Then, she adds her perspective as a Korean: when you work in Korea, you tend to get stressed because of people.

Following the story response, NA briefly displays her agreement through “yeah” (line 6) and second inter-turn pause, (0.5) follows (line 7). Nearly at the same point, both speakers initiates their own turn: the interviewer partially rephrases her prior turn, “that is stress” (line 8) and NA upgrades her prior utterance as “just can’t help” (line 9). Then, the interviewer attempts to make “the issues of stress” relevant to Koreans in general, by stating “No matter what your field and your job is about, everybody gets stressed because of people” (line 10, 12). The interviewer’s statement here (line 10 and 12) is worth discussing in relation to the interviewee’s identity as an immigrant. As can be seen in the prior excerpt, the interviewer normalises the difficulties in learning Korean language by making her “learner” identity relevant, thereby highlighting the difficulty is something shared by both speakers. The interviewer attempts to do the same affiliative work here, by delivering a message that this is not because you are an immigrant or a foreigner in the country as Koreans tend to get stressed by the people that they should deal with in their workplaces.

Subsequent to the acknowledging turn from NA (line 11), the interviewer moves forward to reveal her personal story by deploying the same affiliative turn initial, “I also” (line 13) whilst poting herself with her index finger. Following this deictic gesture, the interviewer specifies the time frame of past experience, “when company used to work” (line 15), which discloses the fact that she used to be an employee of a Korean company. Then three beats of laughter follows at the end of the turn and the interviewer reiterates the reason why Koreans get stressed in their workplace: “\$people because of\$ heh heh heh” (line 16).

This utterance appears to be an upgraded version of the turn in line 4 due to the two reasons: 1) although the English translation are the same (“person/people”) for both words, “saram” (line 4) and “ingan” (line 16), the latter Korean word has a negative connotation. 2) the interviewer inserts smiley voice and produces several beats of laughter at the post completion point. Apparently, the prosodic design of this turn would seem to deliver sarcastic voice.

In latching onto the laughter, NA orients to the prior turn’s core topic, by repeating “company work for” and makes the category, “Korean” relevant in her turn (line 17). Interestingly, NA adds “same” before producing the category “Korean person”, would appear to juxtapose herself as “non-Korean”. Subsequently, the interviewer collaboratively co-constructs this on-going turn by uttering “um very stress”. (line 18). In overlapping with the turn in line 18, NA also produces an utterance having a similar meaning as the interviewer’s prior utterance (“(all) stress get”). Namely, NA states that even Koreans tend to get stressed due to people, just like NA (who positions herself as non-Korean) experienced in her previous workplace. In co-constructing the story response together, both speakers demonstrates their shared understanding by articulating “getting stressed in workplaces” is omnirelevant to both “Korean”, and “non-Koreans”. As discussed in prior lines (line 10 and 12), this is the interviewer’s another attempt to normalise the problem by making it relevant for the people living in the Korean society regardless of their nationality and ethnicity.

The next excerpt is also a story response displaying the interviewer’s empathic reaction to the interviewee’s past experience as an employee of a Korean company. In doing so, the interviewer reveals not only her previous experiences, but also her ‘personal positioning’ (Mann, 2016: 164). In other words, she advances her perspectives and opinions in relation to problems in the Korean society, which will be presented in excerpt 5.6. Again, immediately prior to this excerpt, a story uttered by the interviewee, LUI as another complaining sequence in which she describes unfair situations in her previous job. In particular, LUI

emphasises that she was not able to say “no” for her boss’ absurd request, due to the hierarchy system deeply ingrained in the company.

Excerpt 5.6a Waste of my time (28:16-28:40)

01 루: .hhh °음:° 명령적입니다=

01 LUI: .hhh °um:° commanding=

LUI: Um ((He was)) pushy

02 윤: =네 네=

02 IR: =yes yes=

IR: Yes yes

03 루: =그래서 그때는 많이 힘들었어요 네

03 LUI: =so at that time a lot hard yes

LUI: So it was hard at that time Yes

04 (0.4)

05 → 윤: 저도 회사 다닐 때 그런 거 때문에

06 너::무 스트레스 많이 받았어요=

05 → IR: I also when company worked for because of

06 things like that ve::ry stress a lot get=

IR: I also when I used to work for a company, I got very stressed because of that kind of things

07 루: =°heh heh heh [heh heh°

07 LUI: =°heh heh heh [heh heh°

Lui: (Laughter)

08 → 윤: [그니까 한국에서는 (.) 좀 그런

09 (.) 뭐라고 그러지? ((혀를 끌다)) 상사의

10 지시같은 거를 무조건 거의 따라야 되고,
 11 내 개인 (0.3) 어떤 주장이라든지 내 개인
 12 시간을 항상 희생해야
 13 되가지고=
 08 → IR: [so in korea (.) a bit like
 09 (.) how can I say? ((click her tongue)) boss
 10 instruction for sure nearly have to
 11 follow, my individual (0.3) some opinion
 12 my individual time always have to
 13 sacrifice
 IR: So in Korean, how can I say? ((You)) have to follow your boss'
 instruction with nearly no exception. My individual things like
 my opinions or my individual time always I have to sacrifice them
 14 루: =°\$네\$ heh heh heh°=
 14 LUI: =°\$yes\$ heh heh heh°=
 LUI: Yes
 15 → 윤: =그런게 참 어렵죠 [네 heh
 16 heh heh heh
 15 → IR: =things like that really difficult [yes
 16 heh heh heh heh
 IR: Things like that are really difficult

Line 1 is the point at which the current story is underway to be closed. In this turn, LUI stresses that her boss used to be strict and insistent (line 1). Then the interviewer briefly produces acknowledgement tokens showing her understanding of the prior story (line 2). By latching onto this turn, LUI displays her past affective status as “so at that time a lot hard yes”, which is a sequence closing for the unfolding story.

Subsequent to (0.4) pause (line 4), the interviewer also discloses her personal experience as a response to the prior story. Again, “I also” is deployed as a turn initial, and the interviewer displays the affective level of cooperation. That is, the interviewer shows her empathy towards the interviewee’s past experience by means of disclosing her similar experience when she used to work for a company (“when company worked for”) (line 5). For example, the interviewer summarises the absurd situation elaborated by LUI, with a generic description (“because of things like that”). In producing this turn, the interviewer deletes some materials from the prior story, simultaneously selects a particular aspect suitable for the interests at hand (Antaki, 2008). In this case, her similar past psychological consequence (“ve::ry stress a lot get”) is the one the interviewer picks out of the LUI’s previous story (“so at that time a lot hard”) in line 3. In formulating the turn with her own affective descriptions, the interviewer inserts two intensifiers, “ve::ry” and “a lot”, presumably to stress her similar hardship in the past.

In response to the empathic comments, LUI produces quiet laughter and the interviewer overlaps with this laughter response by taking the floor to produce her point of view on Korean society’s problem. In doing this, the interviewer makes the category “korea” hearable, and a brief word search moment “how can I say?” follows (line 9). Then, the interviewer problematises the situation when you ought to follow your boss’ instructions with no exception (“boss instruction for sure nearly have to follow,”). This utterance appears to rephrase the LUI’s experience so as to be more articulate (Antaki, 2008). Following this statement, the interviewer puts forward a critical view reflecting her past experience: Owing to this absurdity, you are obliged to sacrifice your individual decisions in your life such as your time and opinions (“my individual (0.3) some opinion my individual time always have to sacrifice”) (line 11-13). Apparently, the utterance is not a neutral summary of the prior story, which provides immediate ratification. Rather, the interviewer makes use of the prior story as a resource to expand her

opinions, especially related to the tough working environment in Korea due to the hierarchy system.

Again, LUI produces smiley voiced “\$yes\$”, along with the quiet volume of laughter as a response (line 14). Subsequently, the interviewer rephrases the prior account with a generic statement (“things like that”) with the description of condition (“really difficult”) (line 15), accompanied with several beats of laughter (line 16).

Excerpt 5.6b Waste of my time (28:41-29:11)

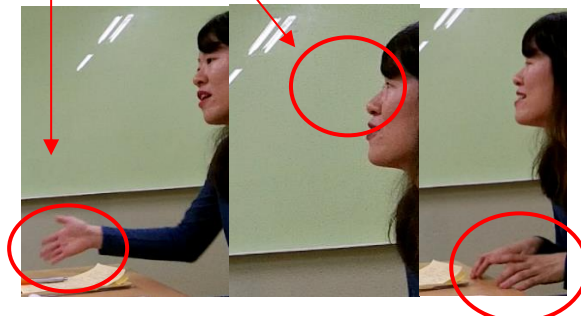
17 루: [\$네\$ °heh heh heh°
 18 퇴근하는 시간도요=

17 LUI: [yes\$
 18 °heh heh heh° time to leave as well=

LUI: Yes the time to leave the office as well

19 → 윤: =네 그쵸 저도 퇴근은↑ 솔직히 말해서 뭐
 20 유럽에서는 5시 땅 되면 그냥 (.) 갈 수 있는데
 21 (0.2) 한국에서는 이렇게 (0.3) °상사의 눈치를
 22 보면서°=

19 → IR: =YES RIGHT I also leaving the office↑
 20 honestly speaking like in europe 5pm at
 21 sharp just (.) can go (0.2) in korea like
 22 this (0.3) °gauge how boss thinks°=



IR: Yes, that’s right. I also, in terms of leaving the office, honestly speaking, in Europe, you can leave at 5pm at sharp. ((But)) in Korea,

like this you have to gauge how your boss would be thinking about
you are leaving the office now

23 루: =[°계속 기다-°
23 LUI: =[°constantly wai-°
LUI: Constantly wai- ((cut-off sound of “wait”))

24 → 윤: [가라고 말씀 (0.3) 하실 때까지 (.)
25 계속 그냥 할- 하는 일도 없이 \$인터넷
26 서핑하고\$ heh 그런 시간이 너무
27 아까웠어요 사실=

24 → IR: go ((the boss)) said (0.3) until (.)
25 constantly just nothi- nothing to do
26 \$internet surfing\$ heh THAT TIME VERY
27 WASTE in fact=



IR: Until your boss says “you can go”, constantly you just not- do
nothing, you just surf the web (laughter). You just waste your time
in fact

28 루: =응 사실은 네 [사실
28 LUI: =uh huh in fact yes in [fact
LUI: Uh huh in fact yes actually

29 → 윤: [너무 낭비죠 시간의 낭비
30 집에 가서 쉬면 훨씬 더 (0.3) 내일 더
31 열심히 일할 수 있구 (0.3) °좀 더° 친구도

32 만날 수 있구 뭐=
 29 → IR: [very waste time
 30 waste go home have a rest more (.)
 31 tomorrow more can work hard (0.3) °a bit
 32 more° friend can meet like=
 IR: It was a total waste of time, waste. If you go back home and you can
 have a rest, ((so)) you can work better tomorrow, you can have
 a bit more time to meet your friends

 33 루: =맞 [습니다
 33 LUI: =that's r[ight
 LUI: That's right

 34 → 윤: [가족들과 (.) 시간을 보낼 수 있는데 괜히:
 35 이렇게 쓸데없이=
 34 → IR: [with family (.) time can spend
 35 pointlessly like this no purpose=
 IR: You can spend time with your family, without any purpose
 you just ((have to waste your time))

 36 루: =네 그래요=
 36 LUI: =yes it is=
 LUI: Yes, it is

At line 16 above, is the interactional moment at which the current sequence could have been closed. However, LUI produces smiley voiced “\$yes\$” with several beats of laughter and topicalises a sub-theme of the ongoing talk, (“time to leave the office”) as another example to show how employees are forced to sacrifice their time in their workplaces (line 17-18).

The interviewer strongly aligns with the topicalised issue by producing an agreement with the louder volume (“YES RIGHT”) (line 19). Following this, the interviewer utters “I also” as a turn initial once again, and reveals her previous

experiences relating to the suggested topic (line 20). Firstly, she inserts “honestly speaking” to frame the forthcoming utterances as a frank point of her own view (line 20). Then, she makes another category “europe” relevant, apparently a juxtaposing point, more accurately ‘contrast category pair’ (Kasper & Prior, 2015a) of Korea, given that the attributed description is “5pm at sharp just (.) can go” (line 20). When producing “at sharp”, the interviewer uses a beat gesture, along with the accentuation, presumably to emphasise the meaning of the word, as well as to contrast with the Korea’s working conditions.

Subsequently, the interviewer restates, “in Korea” then a brief hedge, “like” and a (0.3) inter-turn follows (line 21). The interviewer lowers the volume when producing “°gauge how boss thinks°” (line 21). Given that the culture-specific word, “Nunchi” (line 22) signifies a Korean version of emotional intelligence (i.e. the ability to gauge other people’s thoughts and feelings), the decrease of the volume seems to synchronise with the meaning of the ongoing talk. Simultaneously, the interviewer employs enactment representing the past event by pretending to type something on an imaginary keyboard whilst producing the same turn. Due to this pantomimic gesture synchronising with the particular cultural word, this utterance appears to signify that she was gauging how her boss would think whilst pretending to work (here, the social action, “working” is symbolised through “typing”). Additionally, the interviewer shifts her gaze to foreground the moment when a person try to figure out other people’s unexpressed internal thoughts.

The interviewee’s next turn is latched onto the interviewer’s embodied description in line 19-22. This turn demonstrates the shared epistemic ground between the interviewer and interviewee as LUI quietly utters, “°constantly wai-°” (line 23), which projects what the forthcoming account from the interviewer would be about: “you have to constantly wait for your boss to say “you can go”. Indeed, the same content is elaborated upon by the interviewer in the next turn in line 24-27. That means, the LUI’s quiet utterance in line 23 is not recognised by the interviewer as she does not withdraw her turn. Rather, the interviewer keeps

taking her floor to describe her past experience. This is the phenomenon already highlighted in the prior excerpt 5.3a, especially about how the interviewer does not pass up her opportunity to allow the interviewee to articulate further. Namely, this is another case showing how the normatively expected turn-taking system in research interviews can be twisted moment by moment.

For example, in line 24-27, she articulates exactly the same issue uttered by the interviewee's turn in line 23 ("°constantly wai-°"), but in a more detailed version with corresponding embodiment. That is, the interviewer provides a specific example of her own: Although she finished her work, she just surfed the web whilst waiting for her boss to say, "you can go home" ("go said (0.3) until (.)constantly just nothi- nothing to do \$internet surfing\$ heh"). An embodied action is deployed when producing "\$internet surfing\$", as she pretends to scroll an imaginary computer mouse with her index finger. Subsequent to this pantomimic gesture, she increases the volume of her talk to provide her strong assessment in relation to the experience by employing an intensifier with negative description ("VERY WASTE") (line 26-27).

LUI produces an acknowledgement token and repeats the last phrase ("in fact") from the interviewer's previous turn in line 28. The interviewer also reiterates the prior assessment ("very waste time waste"), then unfolds several hypothetical situations when employees "could have had" if they left the office immediately after their work, such as going home and have a rest, thereby working more efficiently in the next day ("go home have a rest more (.) tomorrow more can work hard"); meeting friends ("°a bit more° friend can meet like"); spending more time with their family ("with family (.) time can spent") (line 30-32, 34). Subsequent to the articulation of potential opportunities, the interviewer produces negative assessment once again ("pointlessly like this no purpose") (line 35). LUI agrees with the unfolding explanation by uttering, "that's right" (line 33) and "yes it is" (line 36). Again, the interviewer performs the

affiliative and empathic work by highlighting the shared experiences as well as the shared challenges that both speakers had in the Korean society.

The next example will be another story response sequence uttered by the same interviewee. LUI had unfolded several stories with respect to her work experiences in Korea, and the forthcoming excerpt 5.7. was the last story-telling sequence.

Immediately prior to this excerpt 5.7, LUI unfolds a story in relation to one of the colleagues in her previous workplace. The main point of the story was that LUI was not able to understand the colleague's behaviour, as he started his actual work at 4:30 pm every day. LUI said he seemed to waste most of his time in the office by doing unnecessary/unimportant things. However, one day LUI came to know that an important client of the colleague picks up his phone only after 4:30, and that was the reason behind the colleague's behaviour. LUI commented that she was very sympathetic about him after knowing the situations as he had to work until very late due to the client. She also mentioned that they became close colleagues at the end.

Excerpt 5.7 Stories (36:18-36:40)

- 01 루: 아휴: 힘[들- 우리보다 °°힘들겠다°° 어]
01 LUI: ahyu: ha[r- more than us hard uh]
LUI: Phew. He must have felt hard, harder than us um
- 02 윤: [힘들겠다 힘들겠다 어]=
02 IR: [feel hard feel hard uh]=
IR: Must be hard, must be hard uh huh
- 03 루: =°네°
03 LUI: =°yes°
IR: Yes

04 (0.3)

05 윤: 아↓ hhh.=

05 IR: ah↓ hhh.=

IR: Ah

06 루: =heh heh heh=

06 LUI: =heh heh heh=

LUI: (Laughter)

07 → 윤: =한국에서 직장 다니면 정말 많은 스토리가

08 만들어져요=

07 → IR: =in korean working for a company really

08 a lot of stories are made

IR: If you work for a company in Korea, you can make a lot of stories
really

09 루: =네|=

09 LUI: =yes=

IR: Yes

10 → 윤: =제 친구들도 항상 요즘에 제가 영국에서

11 온지 이제 일주일 되서=

10 → IR: =my friends always recently I from UK

11 came back now one week has passed=

IR: My friend always, recently I came back from the UK, it has been one
week

12 루: =음=

12 LUI: =um=

LUI: Um hm

- 13 → 윤: =친구들 만나는데=
 13 → IR: =friends meet=
 IR: I have met my friends
- 14 루: =네|=
 14 LUI: =yes=
 LUI: Yes
- 15 → 윤: =다: hhh. 직장 애(h)기=
 15 → IR: =all: hhh. company ta(h)lk=
 IR: All talked about their companies
- 16 루: =네|=
 16 LUI: =yes=
 LUI: Yes
- 17 → 윤: =상사 욱 HEH [HEH HEH HEH]=
 17 → IR: =boss complaining HEH [HEH HEH HEH]=
 IR: They complained about their bosses
- 18 루: [°heh heh heh°]
 18 LUI: [°heh heh heh°]=
 LUI: (Laughter)
- 19 → 윤: =\$야근 이야기\$=
 19 → IR: =\$overtime story\$=
 IR: Stories about their overtime
- 20 루: =네|=
 20 LUI: =yes=
 LUI: Yes

21 → 윤: =저도 항상 그런 얘기 직장생활
 22 했을 때 많이 했는데 (0.2) 힘들어요
 23 진짜
 21 → IR: =I also always that chat when working
 22 for a company a lot talked (0.2) hard
 23 really
 IR: I also talked a lot about that, when I used to work for a
 company. It was really hard

Line 1 is the point at which this foregoing story is about to be closed. LUI provides her reflection for the episode by revealing her represented thought, which seems to be her internal/mental reaction in the past (“ha[r- more than us hard uh”) (line 1). Put simply, she was thinking that the colleague must have felt harder than us as he has to work until the late night due to the client. When LUI utters the cut off sound “hard” (“har-”) at this line, which is her empathic interpretation of the situation that the colleague might have, the interviewer overlaps with her turn and produces the same emotional/psychological description (line 2) Apparently, the interviewer appears to understand the key point of the story, as well as the LUI’s perspective about the character within the story.

LUI briefly confirms the interviewer’s prior talk quietly saying “°yes°” (line 3) and (0.3) inter-turn pause follows (line 4). Then, the interviewer produces “ah↓.hhh” accompanied with out-breath as a first turn of the story response. The voice quality and paralinguistic feature (i.e. out-breath) would appear to insert sarcastic tone within the utterance. Subsequent to several beats of laughter produced by LUI (line 6), the interviewer unfolds her response as a fuller turn by explicitly treating the prior account as “story” (“in korean working for a company really a lot of story be made”). Indeed, she selects the main part of the interviewee’s previous turns (i.e. working for a company in Korea) as a summary form with the label, “story”.

Subsequent to LUI’s continuer, “yes” (line 9), the interviewer begins to disclose her personal experience as additional responses. For example, the interviewer

firstly comments “my friends always”, then she moves forward to talking about her own similar experience (“recently I from UK came back now one week passed”) (line 10-11). Then she returns to “friends” by revealing that she has met her friends since she came back from the UK. Subsequently, she adds several points from the second-hand experiences of her friend: 1) they all talked about their workplaces (“all: hhh. company ta(h)lk”) (line 15); 2) complained their bosses (“boss complaining HEH [HEH HEH HEH]”) (line 17) and overtime (“\$overtime work story\$”) (line 19). Interestingly, these are the key points from the prior story-telling sequences by LUI, thus, the turns in line 17 and 19 can be treated as a summary of the prior telling. Moreover, these utterances might be the case of displaying the interviewer’s endorsement for the preceded negative assessment through the story-telling sequence, due to several paralinguistic features as follows: the out-breath (line 15), interpolated laughter particle (line 15), louder volume of laughter at the post completion point (line 17) and smiley voice quality (line 19).

Finally, the “I also” turn appears in line 21 as a way to return to the interviewer’s first-hand experience. Most importantly, “I also” turn is deployed in the middle of the affiliative work here rather than the beginning of the interviewer’s self-disclosure turns. In doing this, the interviewer firstly utters a generic description (“that chat”), which seems to refer back to the utterances in relation to her summary of the friends’ complaints in line 17 and 19. Additionally, the interviewer discloses the fact that she also used to work for a company in the past (“working for a company”) and had similar kind of complaints (“a lot talked”). Then, the interviewer closes her response sequence by proceeding with the emotional/psychological description, “hard” (lines 22), which was used at the beginning of this excerpt in line 1.

The prior two sections have examined sequences including self-disclosure turn prefaced with “I also” in response to either an ongoing turn, or a story-telling sequence. The self-disclosure turns in the previous examples are hearable as to empathise the interviewee’s difficult past experience by recycling emotional/psychological descriptions or parallel moral work such as assessment.

In doing so, the interviewer invokes several different types of social identities including, “L1/L2/FL”, “learner” and “employee”, thereby marking the shared affective experiences between speakers and normalising the interviewee’s difficulties as something belonging to the interviewer’s life world as well.

The last section of this chapter will examine the cases in which the interviewer proffers self-disclosure turns including her personal experiences to display her familiarity in relation to the interviewee’s unfolding talk. Again, the interviewer’s self-disclosure turns are prefaced with the same turn initial, “I also”, much like the previous examples; however, the turns play a slightly different role here as they mark the shared experience between the interviewer and interviewee by “revealing relevant information”, which seems to be culture specific, or related to a particular shared identity (i.e. foreigner).

5.4 Marking the common ground by displaying relevant knowledge

Excerpt 5.8a *Tag Question (19:52-20:12)*

- 01 루: 그 그 중에서 중국:에서 영어
 02 배우는 학생중에서 이런
 03 문제 제일: 어려워요=
 01 LUI: that that amongst in china: english
 02 learning students amongst this question
 03 the mo:st difficult
 LUI: Amongst that, students who are learning English in China, this kind of
 question would be the most difficult part
 04 윤: =어:=
 04 IR: =uh:=
 IR: Uh huh
 05 루: =예를 들으면 (0.3) <you:: didn't eat lun:ch>?

05 LUI: =for example (0.3) <you:: didn't eat lun:ch>?

LUI: For example, "you didn't eat lunch?"

06 윤: =°uh huh°

06 IR: =°uh huh°

IR: Uh huh

07 (0.4)

08 루: =보통 중국 사람은=

08 LUI: =usually chinese people=

LUI: Usually, Chinese people

09 윤: =°음:°=

09 IR: =°um:°=

IR: Um

10 (.)

11 루: YEs=

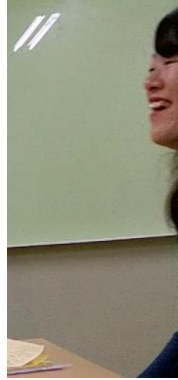
11 LUI: YEs=



LUI: Yes

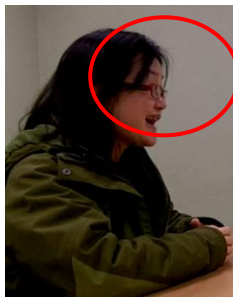
12 윤: =아:(h) hah hah HAH HAH [HAH HAH

12 IR: =ah:(h) hah hah HAH HAH [HAH HAH



IR: Ah (Laughter)

- 13 루: [그럼 다른 사람 물어봤을
14 그 사람은=
13 LUI: [so other people ask
14 that person=
LUI: So ((when)) other people ask ((like this)) to a ((Chinese)) person
- 15 윤: =°응°=
15 IR: =°um°
IR: Um hm
- 16 루: =계속 >물어보면< so you::: ate lunch=
16 LUI: =keeps >asking< so you::: ate lunch=



LUI: ((If the person)) keeps asking, “so you ate lunch

17 윤: =um hm=

17 IR: =um hm=

IR: Um hm

18 루: =uh NO

18 LUI: uh NO

LUI: Uh no

19 (0.3)

20 루: °°oh°°

20 LUI: °°oh°°



LUI: Oh

21 (0.2)

The excerpt 5.8a is immediately prior to the moment when the interviewer puts forward to “self-disclosure” turn prefaced with “I also” (excerpt 5.8b), along with relevant information. The key topic of the current sequence is about the specific grammatical mistake with respect to “tag question”. For example, when somebody asks, “You didn’t eat lunch, did you?”, a grammatically and pragmatically correct responses for this question would be either 1) No, I didn’t, or 2) Yes, I did. What LUI emphasises here is that Chinese and Korean people tend to choose an incorrect response such as, either 1) Yes, I didn’t or 2) No, I did.

At lines 1-3, LUI specifies the main topic by uttering, “one of the most difficult part in English for Chinese learners”. Subsequent to the interviewer’s continuer

(“uh:”) in line 4, LUI offers an example sentence through code-switching (“<you:: didn’t eat lun:ch?>”) (line 5).

The interviewer latches onto the prior turn by uttering, “°uh huh°” (line 6), which is an interesting phenomenon showing that the interviewer orients to the LUI’s code-switching in the prior turn. In other words, she provides an English version of continuer, rather than a Korean version. A (0.4) inter-turn pause follows in line 7, which is the absence of uptake from the interviewer. This absence would be simply because the interviewer treats the example sentence as a part of LUI’s ongoing explanation, thereby passing up her opportunity to take a turn.

Subsequent to the pause, LUI takes the floor again by making the nationality (“chinese”) relevant (line 8) in her utterance. Along with the category, the turn initial, “usually” (line 8) appears to formulate the forthcoming statement as something generalisable for her co-nationals, “Chinese people” (line 8). Following the quiet volume of continuer (line 9) and a micro pause (line 10), LUI provides a response for the prior question in line 5 by producing “YEs”, which is an incorrect answer formatted with the louder volume, stress and gaze shift to the upside (line 11).

In latching onto the prior turn, the interviewer produces an epistemic token, “ah (h)” with suppressed laughter particle presumably indicating more explicit laughter would be positioned afterwards (line 12). Indeed, the interviewer produces several beats of laughter, the volume of which incrementally increases. Accordingly, the interviewer moves her torso more explicitly to the backside, whilst the volume of laughter is being increased. Both the increase of volume and the torso movement appear to indicate that the interviewer treats the prior turn laughable. It is also noteworthy that the interviewer more explicitly orients to the prior turn in line 11, unlike the absence of uptake in the line 7. Most importantly, the epistemic token and subsequent laughter demonstrate the interviewer’s understanding of the point that LUI would seem to make: If someone asks, “you didn’t eat lunch, did you?”. The grammatically and pragmatically correct response is supposed to be, “No, I didn’t”, rather than “Yes” or “Yes, I didn’t”.

Overlapping with the laughter, LUI keeps unfolding her turn by offering a follow-up example, “<so you:: ate lunch>” (line 16). Due to “so”, this second example is designed as a confirmation check for the previous question (line 11) that LUI has been describing. Corresponding to the turn in 16, she shifts her eye gaze to the left hand side and slows down her pace of speech. This embodiment coupled with the form of slow down speech would seem to show that she is enacting this example as an imaginary conversation with a Chinese person. In this particular sequential position in line 16, she seems to enact a questioner of the imaginary situation.

Again, the grammatically and pragmatically correct response for this question in line 16 is supposed to be, “Yes, I have”; however, LUI provides the incorrect response once again with the louder volume (“uh NO”) (line 18). A (0.3) pause follows and LUI produces the quite volume of “° ° oh ° °” (line 19). Whilst verbalising “° ° oh ° °”, LUI explicitly shifts both her eye gaze and body posture to the right hand side whilst frowning her face. The facial expression apparently would seem to display “confusion” that the questioner in the imaginary conversation would feel due to the incongruent response.

Excerpt 5.8b Tag Question (20:13-20:28)

22 윤: 어 어 어 [()]
 22 IR: uh uh uh [()]
 IR: Uh uh uh

23 루: [DID:: (.) YOU DIDN':T eat lunch DID
 24 YOU::?=
 23 LUI: [DID:: (.) YOU DIDN':T eat lunch DID
 24 YOU::?=-



LUI: Did . You didn't eat lunch did you?

25 윤: =hah hah hah 애=
 25 IR: =hah hah hah yeah=
 IR: Yeah
 26 LUI: =이런 문제 나왔[을:
 26 LUI: =this question comes [up:
 LUI: When there is a question ((in an English exam))

27 → 윤: [tag tag question 어 저도
 28 아직[↑]도 헛갈려요=
 27 → IR: [tag tag question uh I
 28 also sti[↑]ll confused=
 IR: Tag, tag question. Yeah, I am also still confused

29 루: =어 어 \$그래요\$?=
 29 LUI: =uh uh \$is it\$?=
 LUI: Uh, uh, is it?

30 윤: =응 응=
 30 IR: =um um=
 LUI: Um hm

- 31 루: =그래서 그 근데 한국 사람 대답하는 방식은
 32 중국 사람이랑 완전 똑같아요=
 31 LUI: =so tha- but Korean people answering way
 32 chinese people are COMPLETELY the same=
 LUI: So, tha((t)), but the ways in which Korea people tend to answer this
 ((tag)) question are completely the same as the Chinese people's
- 33 → 윤: =에 똑같아요 저도 그래요
 33 → IR: =yeah the same me too
 IR: Yeah, ((they are)) the same. Me too

In overlapping with the ongoing enactment, the interviewer displays alignment in line 22 (“uh uh uh”) and inaudible utterance afterwards. This is the moment at which LUI overlaps with the interviewer’s talk and produces the third enactment, by providing a different example including a tag question in English. In doing this, LUI packages the utterance with the explicitly louder volume and elongation (“DID:: (.) YOU DIDN’ :T eat lunch DID YOU::?”), apparently to play an exaggerated and playful voice. Along with this marked prosodic design, LUI employs beat gesture for the beginning of each word for the turn “YOU DIDN’ :T eat lunch DID YOU::?” (line 23-24).

In response to the humorous telling in the prior turn, the interviewer produces laughter and an acknowledgement token (“hah hah hah yeah”) (line 25). Subsequently, LUI takes the floor to articulate further by adding “this question comes [up:” (line 26). Here, the Korean word (“Munje”) for “question” specifically denotes “a question in an exam”. In other words, it would seem that LUI verbalises a possible question (line 23-24) concerned with a tag question in an English exam.

At this point, the interviewer explicitly overlaps with the ongoing explanation not at a TRP by proffering a self-disclosure turn. First, she gives a specific name for the unfolding topic in English (“tag tag question”), which shows how the interviewer understands the examples provided by LUI. Subsequently, the

interviewer reveals that she is still confused with the use of, and the response for the tag question (“uh I also still confused”) (line 27-28). Again, the self-disclosure turn is prefaced with the same turn initial, “I also”. Unlike the first and second sub-section of this chapter, this is not a case when the interviewer recycles a previous turn’s psychological description (section 5.2.1). Additionally, this is not a case when the interviewer provides parallel assessment for the preceded telling (section 5.2.2.). Rather, this self-disclosure turn displays relevant epistemic resource demonstrating the interviewer has been able to understand the underlying meaning of the LUI’s ongoing talk, although LUI did not specify the grammatical term except providing English examples in several lines above (e.g. line 5, line 11, line 16, line 18 and line 23-24). Following the relevant knowledge, the interviewer utilises the self-disclosure turn to normalise the mistake as something shared by both speakers. Apparently, “I also” turn initial here is to mark the issue (the mistake in English) as a common ground between the interviewer and interviewee who are both L2 speakers of English.

Upon the self-disclosure turn, LUI delivers a bit of surprise with smiley voiced, “\$is it\$?” (line 29). It is possible to interpret this turn as a surprise either for “unexpected self-disclosure” from the interviewer in this sequential position, or for the fact that the interviewer has the same issue LUI has been explaining. Subsequent to the interviewer’s following agreement tokens (line 30), LUI more explicitly normalises the issue by making “nationality” relevant in her explanation. For example, she states that Korean and Chinese people choose the same incorrect response for the question (“Korean people answering way chinese people are COMPLETELY the same”) by making the categories, “Korean” and “Chinese” apparent (line 31-32). Additionally, LUI generalises the mistake as something both Korean and Chinese people commonly make by inserting the intensifier “COMPLETELY” coupled with the louder volume, in advance of the word, “the same” (line 32).

The interviewer simply aligns with the generalised description by producing the acknowledgement token and the reiteration of the description (“yeah the same”). Then, the second brief self-disclosure turn is proffered by the interviewer

in line 33 (“me too”). By doing this, the interviewer makes the prior explanation more explicitly relevant to herself. That is, she treats herself as Korean, especially, “a Korean who also tend to make a mistake in formulating a grammatically/pragmatically correct response for tag questions”.

In this excerpt, the interviewer demonstrates how she has understood the interviewee’s unfolding turns by displaying the relevant knowledge and her own experience in a rather succinct way. The following example Excerpt 5.9 below will also present another self-disclosure turn, of course, prefaced with “I also”; however, the next case of the self-disclosure turns are slightly more extended and illustrative compare to excerpt 5.8. Specifically, the self-disclosure turn shows how the interviewer’s personal experience is intertwined with relevant knowledge of the unfolding topic.

Excerpt 5.9 Korean Wave (09:19-09:50)

01 윤: 아까 또 >한국어를< 배우고 싶었:다고
 02 하셨는데=
 01 IR: before and >korean language< wanted to
 02 learn you said=
 IR: You said that you wanted to learn Korean language
 03 루: =네 네=
 03 LUI: =yes yes=
 LUI: Yes yes
 04 윤: =한국어도 조금 하실 수 있었는지? (0.2)
 05 한국에 대해서 얼마나 알고 계셨는지?
 04 IR: =korean language a bit could speak? (0.2)
 05 about korea how much did you know?
 IR: Was you able to speak Korean language ((before you came to Korea?)) How much did you know about Korea?

06 (0.3)

07 루: 어 한국에는 (.) 그냥 보통 중국에
08 방송에서=
07 LUI: uh about korea (.) just usually in china
08 broadcast
LUI: Uh ((I got to know)) about Korea, usually from Chinese
broadcast

09 윤: =네 네=
09 IR: =yes yes=
IR: Yes yes

10 루: =드라마 통해서=
10 LUI: =drama through=
LUI: Through ((Korean)) drama

11 윤: =네=
11 IR: =yes=
IR: Yes

12 루: =한국의 (0.9) °°어°° 일면 (.) 만
13 heh [heh heh
12 LUI: =korea's (0.9) °°uh°° one aspect (.) only
13 heh [heh heh
LUI: One aspect of Korea

14 윤: [heh heh heh 그쵸?=
14 IR: [heh heh heh isn't it?
IR: Isn't it?

15 루: =알게 되었[습니다
16 한류
15 LUI: =came to kn[ow
16 hanryu ((Korean Wave))
LUI: I got to know, ((such as)) the Korean Wave

17 → 윤: [저 저도 영국에 예 중국 친구들
18 많은데 중 그 중국에 한국
19 드라마가=
17 → IR: [I I also in uk yeah
18 chinese friend a lot that in china korean
19 drama is=
IR: I also have many Chinese friend in the UK. In China Korean
Drama

20 루: =네 heh heh=
20 LUI: =yes heh heh=
LUI: Yes (Laughter)

21 → 윤: =상당히: 좀 (.) 유명하더라고요 그래서
22 항상 얘기하는데 저는 한국 드라마를 \$잘 안
23 보거[든요\$ heh heh heh
21 → IR: =qui:te a bit (.) famous so always talk
22 about it I korean drama \$do not watch
23 of[ten\$ heh heh heh
IR: Quite famous. So they always talk about it but I don't watch
Korean dramas

24 루: [heh heh heh=
24 LUI: [heh heh heh=
LUI: (Laughter)

25 → 윤: =\\$저보다 더 많이 알고 있더라고요\\$ 애

25 → IR: =\$more than I know\$ eh

IR: They know more than I know yeah

Excerpt 5.9 begins with a question eliciting interview materials from the interviewee's previous accounts (Prior, 2016). Namely, the interviewer reformulates the interviewee's prior talk as a report form, "you said" (line 2), which indicates that the previous utterance is comment-worthy to expand (Hutchby, 2005). By glossing of the prior talk from LUI ("before and >korean language< wanted to learn you said="), the interviewer moves forward to formulate a question asking whether she was able to speak Korean before she came to the country ("korean language a bit could speak?") (line 4). Subsequent to a (0.2) pause, the interviewer poses an additional question asking how much LUI knew about Korea ("about korea how much did you know?") (line 5).

A (0.3) pause follows (line 6) and LUI provides a response explaining she got to know about Korea through Chinese "broadcast" (line 7-8). Then, she specifies broadcast as "drama" (line 10). After the interviewer's agreement token ("yes") is latched onto the response, LUI keeps taking the floor by uttering "korea's (0.9) °°uh°° one aspect" (line 12). As can be seen, after producing "korea's", a lengthy inter-turn pause and the quiet volume of hedge marker, ("°°uh°°") are positioned. Due to the pause and hedge, it can be presumed that a negative utterance would appear. Indeed, LUI puts forward "one aspect (.) only" (line 12), which denotes the fact that she knew about Korea "partially", through Korean drama. Due to the micro pause between "one aspect" and "only", the utterance would seem to be imbued with negative assessment. Subsequently, several beats of laughter ("heh heh heh") are produced by LUI at the post completion point (line 13). The interviewer's joint laughter is produced in overlap with the interviewee's and she proffers a tag question, "isn't it" (line 14). Apparently this turn demonstrates that the interviewer not only understands the meaning, but also agrees with what LUI

attempts to assess in the prior turn. In this sense, this tag question can be heard as ‘second position epistemic upgrading’ (Heritage & Raymond, 2005; Clift, 2016: 198), which is in line with the first position negative assessment in line 12-13.

By latching onto the interviewer’s tag question, LUI keeps taking the floor by completing her ongoing turn (“came to know”). Subsequently, she puts forward a culture-specific word, “korean wave”² signifying the global popularity of South Korean pop culture, specifically due to the spread of Korean TV drama series and K-pop all around the world. Interestingly, the interviewer explicitly overlaps with LUI’s ongoing turn at this point, which is similar to excerpt 5.3a (line 3-4) and excerpt 5.6b (line 23-24). Additionally, she discloses her personal story by orienting to Korean drama. Again, the interviewer opens her self-disclosure turn with “I also” (line 17) and reveals that she has many Chinese friends in the UK. Then, the interviewer displays a level of her familiarity/ knowledge with respect to the unfolding topic. Put more simply, the interviewer states that she “knows” the meaning/impact of Korean drama in China: It is famous (“in china korean drama is (line 18-19) quite a bit (.) famous) (line 21).” Apparently, several hedge markers (“quite a bit (.)”) are preceded before the keyword (“famous”), and this might be the case of managing the speaker’s accountability by minimising the extent to which the utterance could be treated as an absolute truth (Wiggins, 2016). Namely, the interviewer’s inferior epistemic position is formatted through hedges and a micro-pause. This weaker position maybe because it is her second-hand knowledge (i.e. she heard it from her Chinese friends as she mentioned in lines 17-19 and 21) rather than first-hand knowledge.

Subsequently, the interviewer discloses that her Chinese friends always talked about Korean dramas (“always talk about it”); however, the interviewer herself does not watch them often (“I korean drama \$do not watch

² “Korean Wave (한류; Hallyu)” refers to the increase in global popularity of South Korean culture since the 1990s. First driven by the spread of K-dramas and K-pop across East, South and Southeast Asia during its initial stages, the Korean Wave evolved from a regional development into a global phenomenon, carried by the Internet and social media and the proliferation of K-pop music videos on YouTube. (‘The Korean Wave’, 2017).

of [ten\$”) (line 21-23). In producing this self-disclosure turn, she inserts a smiley voice, along with several beats of laughter at the post-completion point. Again, the laughter invites reciprocal laughter from LUI (line 24). Then, the interviewer states that her Chinese friends know Korean drama more than herself (“\$more than I know\$ eh”). This time, the interviewer downgrades her epistemic authority more explicitly by positioning herself as “less knowing” albeit with her nationality as Korean who is assumed to possess a primary right to know about the culture.

The current excerpt presents the incongruence between epistemic primacy and a social category (e.g. nationality) and this, in turn, appears to be the key point addressed through the interviewer’s self-disclosure turns. Indeed, the example above demonstrates that the interviewer’s pre-given identity as a Korean national does not guarantee whether she actually possess epistemic authority in relation to Korean popular culture. In this particular case, the interviewer explicitly marks her epistemic inferiority by highlighting that non-Koreans (i.e. her Chinese friends) had more epistemic authority of the cultural artefact than herself (line 25) Consequently, there is a double layered implication of the meaning “I know” in this sequence, as the interviewer claims that 1) she knows “the meaning/impact” of Korean drama in China, simultaneously, 2) she does not know the actual Korean dramas. .

The next excerpt is another case to show how Q-A sequence results in an interviewer’s self-disclosure turn prefaced with “I also”, specifically, how this turn displays the interviewer’s familiarity, perhaps due to an equivalent experience relating to the unfolding topic, albeit with the interviewee’s inarticulate formulation.

Excerpt 5.10 *Emart* (25:02-25:27)

- 01 윤: 그럼 그 필리핀 친구들은 어디서 (0.5)
- 02 어떻게 만나셨어요?
- 01 IR: so that filipina friends where (0.5)

02 how did you meet?

IR: So where and how did you meet that Filipina friends?

03 (0.4)

04 가: 이마트 heh heh [heh

04 KA: emart heh heh [heh

KA: Emart

05 윤: [heh heh heh \$어디

06 이마트\$?=
05 IR: [heh heh heh \$which

06 emart\$?



IR: Which emart?

07 가: =\$여기\$ heh heh heh=

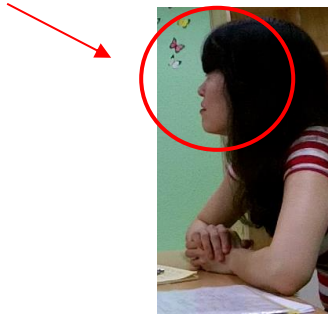
07 KA: =\$here\$ heh heh heh=



KA: Here

08 윤: =아=

08 IR: =ah=



IR: Ah

09 가: =\$은평구 이마트\$ heh=

09 KA: =\$eunpyung district emart\$ heh=

KA: The Emart in the Eunpyung district

10 윤: =아: 이마트에서

11 장: 보시다가? =

10 IR: =ah: at emart during a gro:cery

11 shopping? =

IR: Ah whilst you are doing a grocery shopping at the Emart?

12 가: =네=

12 KA: =yes=

KA: Yes

13 윤: =아: 어떻게 뭐 얘기하는 거 듣고 아셨는지

14 아니면

13 IR: =ah: how like their talk after listening

14 to you know or



IR: Ah how after listening to their talk you know ((they are Filipina)) or

15 (0.2)

16 가: 그냥 °스-° 보느- 보면=
 16 KA: just °seu° se- see=
 KA: Just see

17 윤: =°응° (0.2) 아:: [알- 어 어 어 어 어 어
 17 IR: =°eng° (0.2) ah:: [kno- uh uh uh uh uh uh
 IR: um hm ah kno(w) uh huh uh huh uh huh uh huh

18 가: [\$사람이 알- 알-
 19 알잖아요\$ 네]=
 18 KA: [\$person kno- kno-
 19 know\$ yes=
 KA: You know that ((the person is Filipina))

20 → 윤: =저도 >이렇게< 외국가서 한국
 21 사람 보면=
 20 → IR: =I also >like this< going abroad Korean
 21 person see=
 IR: I also like that, if I bump into a Korean person in abroad

22 가: =에 에 에=
 22 KA: =eh eh eh=
 KA: Yeah yeah yeah

23 → 윤: =알거든요=
 23 → IR: =know=
 IR: I know ((that the person is Korean))

24 가: =에|=
 24 KA: =eh=
 KA: Yeah

25 윤: =아 그런 식으로=
 25 IR: =ah like that=
 IR: Ah like that

26 가: =네|=
 26 KA: =yes=
 KA: Yes

This sequence occurs immediately after a KA's statement: She met several Filipinos in Korea. As a probe question, the interviewer asks where/how KA met Filipina friends in Korea ("so that filipina friends where (0.5) how did you meet?"). (line 1-2) As can be seen, the interviewer reformulates the prior response with a discourse marker, "so" and the reiteration of the keyword, "filipina friends". Then she proffers the main point of the question: "where" and "how" she met them.

A (0.4) inter-turn pause follows (line 3), and KA provides an answer for the preceding question: "emart heh heh [heh]" (emart is the largest retailer in Korea) (line 4). In producing the response, she inserts several beats of laughter whilst covering her mouth with both hands. The interviewer produces laughter nearly at the same time, whilst overtly tilting her head and torso to the backward. Due to the speakers' bodily conduct corresponding to the reciprocal laughter, it seems that they treat this answer as highly laughable, although both speakers do not explicitly explain why it is.

Subsequent to the overlapping laughter, the interviewer puts forward a clarification request ("which emart?") asking the interviewee to specify the place (line 5-6). In response to the request, the interviewer provides an ambiguous answer ("here") whilst pointing forward with her index finger (line 7).

Following this deictic gesture, the interviewer's gaze shifts to the direction where KA pointed out whilst producing "ah" in line 8. Unlike other examples in this thesis, "ah" here does not work up as an epistemic token indicating that the producer has been informed of the preceding turn. Especially, her facial expression corresponding to the token, would seem to show that she does not know exactly where the interviewee is talking about, due to the equivocality of both the verbal response and embodiment. This is the moment at which KA offers a detail of the location by revealing the name of the district, "\$eunpyung district emart\$ heh" (line 9). It can be presumed that "here" (line 7) appears to mean the same region where this research interview was taking place (The venue for this interview was located in the Eunpyung district in Seoul).

After the clarification, the interviewer's expansion is latched onto, and this utterance appears to display that both speakers know what the Emart is. In other words, the next turn as a second probe and its answer, demonstrate their shared epistemic territories. For example, subsequent to utter "Emart", the interviewer adds a possible activity that KA is likely to do in the place ("ah: at emart during a grocery shopping?") to expand the interviewee's prior answer. Contrary to line 8, this time "ah:" (line 13) serves as an epistemic token, which displays that the producer has been going through a change of state in her knowledge. Upon the question, KA's conformation is delivered with "yes" in line 12, which signifies that indeed she met other Filipina friends whilst doing a grocery shopping in the Emart.

The second candidate understanding is formulated by the interviewer to prompt further talk (line 13-14). Again, the turn is prefaced with the epistemic token, "ah:", then the interviewer includes a possible way that KA was able to presume a person (that she saw/met) is Filipina. For example, she makes "language" relevant in this turn, by uttering "their talk after listening to" (line 13-14). When producing "listening to", the interviewer uses a metaphoric gesture by cupping her left hand and moving it next to her left ear. Apparently, this hand gesture symbolises the social action, "listening".

Subsequent to the brief (0.2) inter-turn pause (line 15), KA provides a response with a bit of ambiguity (“just °seu° se- see”) (line 16). This is a rather inarticulate utterance; however, it seems that the interviewer understands what KA is delivering at this moment given that she displays several nods, an epistemic token with elongation in addition to several acknowledgement tokens (“=°eung° (0.2) ah:: [kno- uh uh uh uh uh uh]”) in line 17. When the interviewer produces a cut-off sound of “know” (“kno-”) is the moment at which KA overlaps and utters the same cut-off sound (“\$person kno- kno-\$”) with smiley voice (line 18). Then KA finally proffers a full word at the end of the turn (“\$know\$”) (line 19). Presumably, both speakers have achieved mutual understanding despite the inexplicit explanation from KA. This, in turn, would appear to show the shared epistemic territory between the interviewer and the interviewee.

At line 20, the interviewer puts forward a self-disclosure turn prefaced with “I also” and this utterance displays what was the epistemic resource for the aforementioned mutual understanding. For example, subsequent to the turn initial, the interviewer reveals her personal encounters abroad as a resource for the candidate understanding (“I also >like this< going abroad Korean person see”) (line 20-21). In doing this, the interviewer recycles the lexical choice from the KA’s previous turn in line 16 (“see”) whilst demonstrating what the turn actually meant. The interviewee’s acknowledgement tokens are delivered and the interviewer reveals the main part of the ongoing self-disclosure (“know”) (line 23). That is, the interviewer is also able to recognise (“know”) the same nationals when she met them abroad.

Then the interviewer adds “ah like that” (line 25), which seems to be designed as a closing of the sequence. KA utters “yes” (line 26) as a confirmation for the prior turn and the current sequence is actually closed.

Interestingly, the interviewer does identity work in lines 20-23 by highlighting their shared identities as “a foreigner living in other countries”. For instance, here the interviewer is explicitly invoking the category, “Korean people” (i.e. people

from her home country as being equivalent for KA's "Filipinos"). As can be seen, KA did not articulate that "I can recognise Filipinos when I meet them abroad (i.e. Korea)" with relatively fuller turns; however, the interviewer's equivalent shared experience as an epistemic resource appears to enable her to reformulate what KA attempts to deliver in this sequence: "I can spot others from my own country when I am abroad."

5.5 Summary

This chapter has discussed the cases including the interviewer's self-disclosure turn prefaced with "I also", which was the most frequent turn initial in the collection of the phenomenon. Apparently, "I" indicates that the forthcoming materials are the interviewer's personal accounts and "also" appears to design the self-disclosure turns are being heard as relevant to the interviewee's prior accounts, thereby constructing a reciprocal relationship between both speaker's utterances. Specifically, this formulation of the self-disclosure 1) displays empathy (section 5.2.), 2) endorses the interviewees' stance (section 5.3.) and 3) marks the common epistemic territories (section 5.4). Interestingly, the interviewer invokes various identities (i.e. L1, L2, FL identity, employee, child learner, foreigner) that she holds, or both interactants hold, in her self-revealing talk. In this respect, the interviewer treats "shared identities" as an interactional resource not only to display her interpretation and characterisation of the interviewee's prior talk, but also to establish affinity between the interactants.

Being reflexively, the interviewer's self-disclosure may violate the institutional norm for research interviews as the interviewer shifts from the standard question-and-answer format' (Abell et al., 2006: 241). That is, such interactional move could be equivocal for interviewees in terms of what their role is within interview interactions as expectation of providing new information is not prioritised when the interviewer unfolds. In this sense, the sequences including the interviewer's self-disclosure could possibly prevent the interviewees from taking the floor for a moment; however, I would argue that its interactional consequences of the

interviewer's self-disclosure such as empathic responses have more benefits in terms of encouraging the interviewees to reveal their personal accounts further. Indeed, at first, the interviewer's speakership might limit the interactional space for the interviewees' further account shortly but revealing the interviewer's shared identities and life experiences establish mutual solidarity and closeness, thereby creating a sense of being in someone's shoe in the end. Such affiliative atmosphere during the interview make the interviewees talk about their intimate stories more openly and comfortably afterwards, which have not included in this chapter's excerpts due to the limited space.

Therefore, the instances presented and analysed in this chapter appear to demonstrate how the ethnographic sense of "rapport" is locally managed and developed through the researcher's alignment/affiliation work through both 'personal disclosure' (i.e. sharing information about one's life, current situation, experiences and so forth) and 'personal positioning' (i.e. advancing an argument, presenting an opinion or a point of view) (Mann, 2016: 164). This analytic claim will be revisited in chapter 8.

Built upon the analyses, the next chapter will expand the *epistemics* in the self-disclosure turns briefly examined in section 6.4, by investigating how the interviewer's epistemic resources are utilised to assist the interviewee's formulation of ongoing talk.

Chapter 6 Interviewer's self-disclosure as assistance of interviewees' formulation

6.1. Introduction

The previous analysis chapter examined the most frequent type of formulation in disclosing the interviewer's personal experiences: *I also* turn preface, specifically focusing on how these self-disclosure turns attempt to create empathic moment in interview interaction. In this chapter, the main analytic focus is to discuss how the interviewer's self-disclosure turns are naturally brought off, as a part of assistance of the interviewees' ongoing talk. The concept of *assistance* here (e.g. Kendrick & Drew, 2016; Kushida, 2011), is partially based upon the previous CA studies on *intersubjectivity*, especially the interactional features and functions of *candidate understanding/answer* in various interactional environments (Antaki, 2012; Heritage, 1984b; Kushida, 2011; Pomerantz, 1988; Svennevig, 2012). That is, the interviewer displays her knowledge or familiarity of the ongoing topic through revealing her personal information, thereby offering to help the interviewee articulate their experiences further (Pomerantz, 1988; Antaki, 2012). In this sense, the interviewer's assistance here attempts to provide potential formulation indicating what the interviewee possibly would want to say or might want to say (Kushida, 2011).

This phenomenon is noteworthy to examine thoroughly as the following cases in this chapter raise several questions pertaining to potential 'epistemics congruence/incongruence' (Heritage, 2013) in qualitative interview practices, specifically the core dimensions of *epistemics*: 1) epistemic access; 2) epistemic primacy; 3) epistemic responsibility (Stiver *et al.*, 2011: 9-18). Put simply, interviewees are assumed to possess a greater extent of knowledge and experiences in relation to a research topic and its concomitant interview questions. Therefore, the default setting (the epistemic congruence) of the epistemic domains in research interviews is as follows: 1) epistemic access: the interviewers are relatively unknowing (K-), whereas the interviewees are relatively knowing (K+); 2) epistemic primacy: the interviewees are assumed to have greater rights and

authority than the interviewers, in terms of possessing information relating to both the research topic and interview questions; 3) epistemic responsibility: the interviewees are assumed to be responsible for providing answers for interview questions (ibid: 6).

The chapter aims to highlight how the notion of *who possess knowledge, authority, and responsibility to provide responses* can be twisted and switched over the course of interview interaction. Namely, the excerpts in this chapter will show the cases of *epistemic incongruence*, which was briefly touched upon in the last sub-section of Chapter 5. That is, the interviewer's self-disclosure here is embedded in several instances in which the interviewer knows slightly more about the topic or she is able to proffer relatively more specific formulation of the possible answers due to several identities that she holds (e.g. Korean, L1 speaker of Korean, fluent L2 speaker of English, learner of foreign language, foreigner). By making various identities and past experiences relevant, the interviewer formulates pre-emptive answers (section 6.2), possible names (section 6.3) and epistemic assertions (section 6.4), thereby assisting the interviewees to build up their turns further to provide relevant responses.

6.2. Self-disclosure as a part of the pre-emptive formulation

Section 6.2 will present the cases when the interviewer provides pre-emptive utterances subsequent to: 1) an inter-turn pause, which seems to be a TRP where either the interviewee could have taken the next turn to elaborate upon further; 2) interviewee's utterance, which is relatively short, inaudible, inarticulate and unintelligible; 3) could be both 1) and 2). Interestingly, these slots could have been filled with an additional comment or questoin by the interviewer; however, the ways in which the interviewer orients to the interviewee's relatively underdeveloped prior turns are different from the normative expectation and role readily assigned for the interviewer (i.e. questioner). That is, she offers potential reasons for the issue that the interviewee is talking about, rather than proceeding another question. This extra interactional work here appears to be designed to

keep the progressivity of ongoing interview conversation. Most importantly, the interviewer proffers self-disclosure turns subsequent to this pre-emptive formulation and how/why the interviewer is able to provide such reasons, is revealed through those turns. Indeed, the interviewer discloses the fact that she possess equivalent past event or equivalent cultural aspect, therefore, she is able to infer/formulate the candidate answers.

The following excerpt was analysed in the previous chapter, albeit with a different analytic point. For a more detailed analysis of the first 12 lines, which is deleted in the current excerpt, readers are advised to revisit excerpt 5.10, which was the last excerpt of Chapter 5. To summarise, the interviewer posed a question asking where KA met Filipina friends in Korea and KA stated that she met them in one Emart Store located in the Eunpyung District, Seoul. Subsequent to this response, a first follow-up question is administered by the interviewer, “Did you meet them whilst doing a grocery shopping at the Emart?” Apparently, this question is designed to expand the prior answer from the interviewee.

Excerpt 6.1 *Emart* (25:15-25:27)

- 13 윤: =아: 어떻게 뭐 얘기하는 거 듣고 아셨는지
 14 아니면
 13 IR: =ah: how like their talk after listening
 14 to you know or
 IR: Ah how after listening to their talk, you came to know ((they are
 Filipina)) or
 15 (0.2)
 16 가: 그냥 °스-° 보느 보면=
 16 KA: just °seu° se- see=
 KA: Just see
 17 윤: =°응° (0.2) 아::: 알- 어 [어 어 어 어 어

17 IR: =°eng° (0.2) ah:: [kno- uh uh uh uh uh uh
 IR: um hm ah kno(w) uh huh uh huh uh huh uh huh uh huh

18 가: [\$사람이 알- 알-
 19 알잖아요\$ 네]=

18 KA: [\$person kno- kno-
 19 know\$ yes=
 KA: You know that ((the person is Filipina))

20 → 윤: =저도 >이렇게< 외국가서 한국
 21 사람 보면=
 20 → IR: =I also >like that< going abroad Korean
 21 person see=
 IR: I also like that, if I bump into a Korean person in abroad

22 가: =에 에 에=
 22 KA: =eh eh eh=
 KA: Yeah yeah yeah

23 → 윤: =알거든요=
 23 → IR: =know=
 IR: I know ((that the person is Korean))

24 가: =에=
 24 KA: =eh=
 KA: Yeah

25 → 윤: =아 그런 식으로=
 25 → IR: =ah like that=
 IR: Ah like that

26 가: =네

26 KA: =yes
KA: Yes

At lines 13-14, which is the starting point of this excerpt, is the second follow-up question including candidate understanding. As can be seen above, the question in lines 13-14 is formatted as a yes/no interrogative configured with a trail-off, “or” at the post completion point. The formulation of the question including a candidate answer appears to project possible alternatives, thereby minimising the extent to which it could be treated as an absolute truth (Wiggins, 2016).

Following a (0.2) pause (line 15), KA attempts to explain how she was able to recognise the people that she saw the Emart store, are Filipina, rather than merely confirming the suggested candidate answer. In doing this, KA seems to struggle with her formulation, given that she self-repairs as a form of correction for verbalising “see” (line 16). In spite of the inarticulate utterance, the interviewee appears to understand the meaning of the ongoing turn, based upon several head nods, an epistemic token and multiple acknowledgement tokens (“=°eung° (0.2) ah:: kno- uh uh [uh uh uh uh]”) in line 17. Subsequently, the interviewer produces the cut off sound of “know” (“kno-”) and “uh uh”, then KA overlaps this turn by adding “\$person kno- kno- know\$ yes” (line 18-19). Apparently, KA completes the interviewer’s unfolding explanation; however, the utterances are still rather inarticulate due to the lack of specific information, such as indexical components indicating “how” she was able to know.

At line 20 is the point at which the interviewer discloses her personal experience with the turn initial “I also”, as I discussed in the previous chapter. This can be treated as a candidate understanding formatted to assist the inarticulate explanation of the interviewee’s ongoing turn, thereby making the ongoing talk more explicit, detailed and contextualised. In this vein, revealing the interviewer’s equivalent experience serves as a contextual cue to clarify the potential source of misunderstanding. That is, the interviewer makes use of the self-disclosure turn as a guidance for the intersubjectivity check, by ‘displaying the speaker’s own

knowledge of, or familiarity with the situation' (Pomerantz, 1988; Svennevig, 2012: 199) In this particular turn, the interviewer reveals that she was also able to spot others from my own country when she is abroad (line 20-21, 23). Then, she proffers a confirmation check (“ah like that”), whether what she has understood is corresponding to the KA’s original, but relatively insufficient descriptions in the prior turns (line 25). KA’s “yes” (line 26) is delivered as a confirmation and this demonstrates that the interviewer’s extra interactional work mainly through self-disclosure successfully accomplishes mutual understanding. Moreover, the self-disclosure appears to build affiliation between the interlocutors by marking the shared experiential ground, as discussed in the previous chapters.

Excerpt 6.2 also is another example to show the interviewer’s attempt to assist the interviewee’s unintelligible utterances, presumably due to her low level of proficiency in Korean. As will be discussed, the interviewer provides potential reasons for the difficulty in learning Korean that the interviewee is talking about. Subsequently, the interviewer reveals her past experience as a learner, which appears to show how she is able to understand the difficulty albeit she is a first language speaker of Korean.

Excerpt 6.2a homework (06:46-07:02)

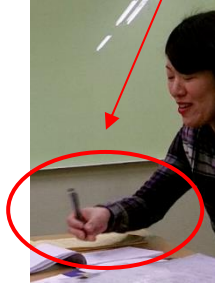
- 01 수: \$반만 못 써요\$=
 01 SOO: \$only half can write\$=



SOO: I can write only the half ((of the page))

- 02 윤: =\$반이라도 그 쓰는 게\$ 정말 (.)

03 [대단] 하시네요
02 IR: = $\$$ only half that can write $\$$ really (.)
03 [excel]lent



IR: If you can write the half of the page, that's really excellent

04 수: [°네°]
04 SOO: [°yes°]
SOO: Yes

05 (0.6)

06 윤: 왜냐면 한국어가 이 (.)
07 받침이나 쓰기 시스- 쓰기:: 체제가
08 되게 [어려운
06 IR: because korean this (.)
07 consonant clusters or writing sys-
08 wri::ting system really di[fficult



IR: Because Korean has consonant clusters, and the writing system is really difficult

09 수: [네 () 쓰든- 써- 써-

10 있는데 근데 예 니응 [르 는]=

09 SOO: [yes () wri-

10 wri- wri- is but eh nieung [reu neun]=

 SOO: Yes, wri, wri, wri, is but eh Nieung, ((One of the consonant
 names in Korean)) Reu, neun ((Apparently, Soo is struggling to
 formulate responses here))

11 윤: [HEH HEH]

11 IR: [HEH HEH]

 IR: Laughter

Immediately prior to this excerpt, the interviewer and SOO were talking about the Korean language class that SOO has been taking, especially the homework that she has to do every week for the class. SOO commented that she has to write her thoughts and opinions about a particular topic provided by the teacher. For this particular homework, students are supposed to write at least a couple of pages; however, SOO said she always just manages to fill the half of a page. This is the point at which the current excerpt begins.

SOO explains her struggle with producing the writing homework by uttering “\$only half can write\$” with smiley voice accompanied by an iconic gesture pretending to write with her index finger (line 1). By employing the smiley voice, SOO seems to show ‘there is a sort of trouble; however it is not getting the better of her’ (Jefferson, 1984: 351). Subsequent to the interviewee’s self-deprecation of her capability in writing, the interviewer reformulates the prior turn through an opposite assessment. That is, she states that “if you can write the half of a page, it is still excellent” (“\$only half that can write\$ really (.) [excel]lent”) (line 2-3). When producing the turn “write”, the interviewer also uses the similar iconic gesture in line 1, which foregrounds the action of “writing” with her right hand holding a pen. Immediately, SOO accepts the interviewer’s interpretation with “°yes°” (line 4).

A (0.6) inter-turn follows, which is a TRP where one of the speakers could have taken the floor (line 5). As a trouble teller, SOO could have been the one

who takes the next turn to provide further articulation in relation to her difficulty in writing Korean. Contrary to this normative expectation, the interviewer takes the floor to suggest a potential reason why SOO has been struggling with the writing assignment as a form of candidate understanding (line 6-8). For example, the interviewer initiates her talk by using conjunction “because” (line 6) as a turn initial, then proposes “consonant clusters” (line 7) as a possible difficulty in the Korean writing system for second language speakers. When producing the turn in line 7-8, the interviewer makes use of the same iconic gesture for “writing” that she employed in the prior turn in lines 2-3 in a more overt way. Additionally, the interviewer does self-repair for producing, “writing system”, as she firstly utters “system” in English, then she repairs it with the equivalent Korean word “cheje”. This self-initiated self-repair work would seem to be designed to decrease potential understanding issue due to the English word.

When the interviewer produces the adjective, “difficult” (line 8), SOO overlaps with the turn to elaborate upon her further explanation relating to the unfolding topic. It seems that the prior candidate understanding serves as a prompt. However, the utterance here is still rather inarticulate both syntactically and pragmatically given that SOO appears to have a difficulty in formulating her talk. For example, SOO produces several incomplete forms of “writing” in line 9-10 (“wri- wri- wri-”), which displays that the speaker is struggling to produce her turn. Then, SOO proffers the contrastive conjunction, “but” and utters the names of Korean consonants with inaccurate pronunciation, such as “nieung” (“Nieun”: equivalent to N in English) in line 10 and “rieung” (“Rieul”: equivalent to L or R in English) in line 12 below in excerpt 6.2b. This would seem to backlink with the linguistic phenomenon (“final consonant cluster”) topicalised by the interviewer in the earlier turns (line 7). In response to this inarticulate utterances, the interviewer briefly overlaps with SOO’s talk by producing two beats of laughter with the relatively louder volume (line 11).

Excerpt 6.2b homework (07:03-07:28)

12 수: =리응이이가 들어가 좀 [heh heh heh
 12 SOO: =rieung is in a bit [heh heh heh
 SOO: Rieul ((One of the consonant name in Korean)) is in

13 윤: [HEH HEH HEH=
 13 IR: [HEH HEH HEH=
 IR: (Laughter)

14 수: =[()]
 14 SOO: =[()]
 SOO: ((Inaudible/unintelligible utterance))

15 → 윤: [받침이 두개씩] 있는 거 (0.4)
 16 는 더 어려우실 밑에 밑에 받침이
 17 뭐 밝다 (1.2) 이 맞나요?
 18 나 (.) \$오랜만에 한국어 써서\$
 19 HEH HEH HEH
 15 → IR: [double consonant clusters] have (0.4)
 16 more difficult below below consonant
 17 clusters balbda ((step on)) (1.2) this
 18 right? I (.) \$it's been a while korean
 19 using\$ HEH HEH HEH



IR: If there are double consonant clusters, it would be more difficult, for example, “Balbda ((Step on))”, is this right? I haven’t used Korean for a while (Laughter)

20 수: =\$네\$ heh=
 20 SOO: =\$yes\$ heh=

SOO: Yes

21 → 윤: =맞죠? 이렇게 두개 있는 건 또 되게 (0.2)

22 더 어려울 것 같아요=

21 → IR: =right? like this two have again really

22 (0.2) more difficult perhaps=

IR: Right, if a word has double consonant clusters, again, it is really more difficult

23 수: =heh heh=

23 SOO: =heh heh=

SOO: Laughter

24 → 윤: =저도 어렸을 때 이런 건 다 연습을 해야지

25 알았:었던 기억이 (0.2) 초등학교때 heh heh

26 heh °그렇구나°

24 → IR: =I also when I was young these things all

25 pra:ctice remember (0.2) primary school

26 year heh heh heh °I see°

IR: When I was younger, I also had to practice to know how to write the words with consonant clusters, when I was in my primary school.. I see

Subsequent to the laughter in line 11, SOO keeps unfolding her turn (“rieung is in a bit”) (line 12); however this utterance is again vague and unintelligible, which does not deliver a clear meaning. Despite the incomplete explanation, the interviewer proffers the second candidate understanding, presumably not only to display how she has understood and interpreted the interviewee’s turns, but also to guide the interviewee’s formulation of the ongoing talk. For example, the interviewer specifies the issues related to consonant cluster by stating “double consonant cluster” (line 15) and assessing this linguistics phenomenon as “more difficult” (line 16).

Interestingly, bodily conduct is coupled with the assessment, which is corresponding to the lengthy (1.2) pause in line 17. That is, the interviewer writes an actual example of a Korean word (“balbda”) having double consonant cluster (line 17). Subsequent to the embodied action, the interviewer appears to display that she is not sure about whether the spelling that she has written is correct, as she poses a confirmation check at the end of her turn (“this right?”) (line 17-18). Then the interviewer briefly discloses that she has not used Korean for a while (“\$it’s been a while korean using\$ HEH HEH HEH”) with smiley voice and three beats of laughter with increased volume (line 18-19).

In response to the question, interviewer’s smiley voiced confirmation (“\$yes\$ heh”) is briefly delivered, then the interviewer reformulates the prior example as a form of empathic assessment (“like this two have again really (0.2) more difficult perhaps”) (line 21-22). Apparently, “this” indicates the double consonant cluster that she has written on the notepad, and she upgrades the linguistic phenomenon as “more difficult”. Due to the hedge at the end of the utterance (“perhaps”), it seems that she softens the level of certainty of her assessment.

Subsequently, the interviewer puts forward the second self-disclosure prefaced with “I also”. This self-disclosure turn reveals that she also had to practice how to write the correct spellings of the double consonant clusters during her primary school years (“I also when I was young these things all pra:ctice remember (0.2) primary school year heh heh heh”) (line 24-26). Here, “these things” is an indexical component linking back with the main topic, “double consonant cluster” in line 15, and “remember” formats the self-disclosure turn as a recall of her past memories. Most importantly, the interviewer invokes the shared identity, “learner” in the self-disclosure turn, thereby indicating that the interviewer can emphasise what the difficulty would be like, as she experienced the same issue in the past as a young learner. Interestingly, this difficult in writing in Korean is naturally revealed through the interviewer’s embodiment (line 16), following confirmation check

(line 17) and the first self-disclosure turn (line 18-19) in the prior turns. Then, a sequence-closing summative utterance, “° I see °” follows in line 26 and indeed this sequence is closed.

This excerpt has shown how the interviewer proffers pre-emptive formulation and subsequent self-disclosure turn when the interviewee utters vague, incomplete and unintelligible explanation of the unfolding topic, presumably due to the limited level of fluency. This example has presented how the interviewer attempts to achieve intersubjectivity, as well as to create affiliative interactional moment. That is, the interviewer assists the interviewee’s inarticulate formulation through a form of candidate understating accompanied with empathic self-disclosure.

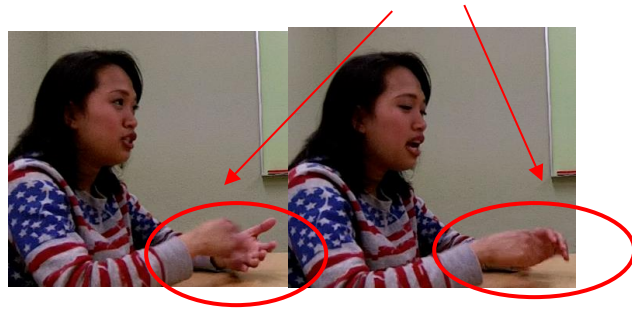
The following excerpt 6.3 shows a slightly different example. Similar to the prior excerpts, there is an interactional space including a short response and an inter-turn pause, which could have been developed as a fuller turn by the interviewee. Nevertheless, this is mainly due to the fact that the interviewer’s question was formatted as a yes/no interrogative. It is worth noting that the interviewer does not proffer a further question subsequent to the interviewee’s confirmation and a pause. Rather, she provides potential reasons as a form of candidate understanding, along with self-disclosure turns. Again, such self-revealing talk marks the interviewer’s similar experiences in the past.

Excerpt 6.3 *Kimchi* (17:52-18:17)

01 IR: so >your< your son cannot eat kimchi at
02 the moment?=
03 EF: =yeah↑
04 (0.3)
05 → IR: because it' [s spicy
06 EF: [spicy yah,=
07 IR: =I did. >because when I was you:ng<
08 (.) my mom (.) try to like feed me,=



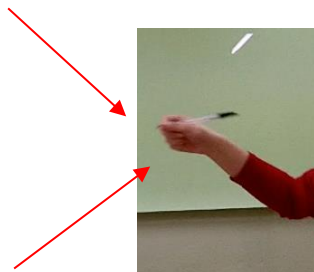
09 EF: =but
 10 (.)
 11 → IR: it [was quite spice
 12 EF: [in house↑ (0.3) I try to making it
 13 kimchi I wa::sh [with water



14 → IR: [OH:::: MY:: GO:::D I did
 15 the sa- my mom did the same thing=
 16 EF: =uh=
 17 IR: =wa[sh water water
 18 EF: [wash water heh heh [heh



19 IR: [and then
 20 (0.2)



21 EF: gi:ve=
 22 IR: =ye[ah
 23 EF: [yeah=
 24 → IR: =you have to be- become Korean
 25 [hah hah hah] hah hah=

26 EF: [hah hah hah]
27 → IR: =yeah my mom did the same thing yeah

Excerpt 6.3 begins with a so-prefaced (Drew, 2003) question, partially reformulating the prior talk uttered by EF. In the prior sequence, EF briefly commented about her son does not like eating Kimchi (the iconic national food in Korea, which is a side dish made from fermented vegetables), and apparently the interviewer marks it as a noteworthy topic to expand further. That is, the interviewer formulates a declarative form of utterance, which is a gist formulation of the previous sequence (“so >your< your son cannot eat kimchi at the moment?”). Then, she adds the rising intonation contour at the end of the turn, therefore it pragmatically serves as a yes/no type interrogative (Raymond, 2003). This question appears to have two interactional functions: 1) As mentioned earlier, the question links the relevant features from the prior sequence with the ongoing talk; 2) The question works up as an intersubjectivity check, as the interviewer seeks a confirmation from the interviewee whether her understanding of the prior telling is correct.

In response to the question, the interviewer provides type confirming response (“yeah↑”), with stress and stiff rising intonation (line 3), then (0.3) inter-turn pause follows. Apparently, this is an interactional space where EF could have articulated further, along with her confirmation; however, EF does not provide additional statements. Instead, the interviewer takes the floor and produces pre-emptive formulation, which would be a potential reason why the interviewee’s son cannot eat kimchi. Similar to the prior excerpt 6.2a in line 6, the interviewer puts forward “because” as a turn initial and candidate understanding as a form of upshot (“because it’ [s spicy”) (line 5). Overlapping with the pre-emptive statement, the interviewee provides the same adjective and another type-confirming response (“[spicy yeah”) (line 6). Namely, this turn ratifies the interviewer’s prior turn in line 5.

In latching onto the explicit confirmation, the interviewer proffers a self-disclosure turn. For example, she briefly produces an relatively equivocal statement, “I did”, then expands the statement by uttering, “>because when

I was you:ng<” as a form of faster speech (line 7). Apparently, this comment projects that the interviewer attempts to reveal her similar experience from her childhood. Indeed, she discloses that her mother tried to feed kimchi (“my mom (.) try to like feed me,”) when she was young (line 8). When uttering “try to”, she makes a fist shape with her right hand, then pushes it forward twice. This hand gesture would seem to indicate eating kimchi was not the interviewer’s own choice. Rather, it is her mother who tried to feed.

Upon the self-disclosure, EF produces a contrastive conjunction, “but” (line 9) with stress, presumably she is about to embark on her turn; however, she did not take the floor and a micro pause immediately follows (line 10). Then, the interviewer produces the potential reason why her mom tried to feed Kimchi (“it [was quite spice”) in line 11, and this turns out to be the same utterance as her pre-emptive statement in the prior turn in line 5. This would appear to be evidence of how the interviewer is able to state a potential reason why EF’s son does not like Kimchi. Nearly at the same time, EF displays her orientation to the interviewer’s prior turn by explaining how she feeds his son in her home (“in house↑ (0.3) I try to making it kimchi I wa::sh [with water”) (line 12-13). That is, EF washes Kimchi with water for her son, apparently to remove the spiciness. When producing “wa::sh”, she employs an iconic hand gesture showing how to wash Kimchi.

When EF states “wa::sh [with water”, the interviewer overlaps with the ongoing turn by producing ‘response cry’ (“OH:::: MY:: GO:::D”) (line 14), which is a display of emotions in the form of explicit vocalisation (Goffman, 1981). In this particular turn, the interviewer provides an audible surprise with the distinctively louder volume and elongation. Then she does self-repair (“I did the sa- my mom did the same thing”) to acknowledge that the interviewer’s mother did the same thing for her when she was a child (line 14-15). Apparently, this is the second self-disclosure turn in which the interviewer overtly marks the shared experiential ground between the speakers. In doing this, the interviewer packages the turn with exaggerated vocal quality, which evokes a degree of empathic union through the response cry (Heritage, 2011).

EF's brief agreement token follows (line 16), and both speakers co-construct the description of how to feed a young child with spicy food like Kimchi. For example, both speakers start describing the same practice, "wash water" (lines 17-18), apparently signifies the fact that both speakers possess the same epistemic/experiential territories. In other words, both EF and the interviewer's mother washed Kimchi with water to remove the spiciness. When producing this turn, both speakers employ the same iconic hand gesture as well, attuning to the practice ("washing") as they are shaking their right hands whilst making a circle shape. This same bodily conduct in this particular sequential position seems to be strong evidence of their shared epistemic/experiential ground.

EF who initiates her turn slightly later than the interviewer, produces three beats of laughter (line 18). This is the point at which the interviewer overlaps with the prior laughter and utters "and then" (line 19). Presumably, the interviewer attempts to expand the turn, given the use of the conjunctions; however, she terminates the turn, and a (0.2) pause follows immediately (line 20). During this pause, the interviewer uses a hand gesture, which is corresponding to EF's next turn, "give", which is the next step after washing Kimchi with water ("giving it to her son") (line 21). Indeed, whilst the interviewer utilises this bodily conduct, EF labels the meaning of this hand gesture by verbalising "give", therefore both speaker co-construct the meaning of this cultural practice turn by turn.

The same confirmation token, "yeah" is produced by both EF and the interviewer nearly at the same time (line 22 and line 23). Then, the interviewer proffers a concluding a remark of the sequence, which makes the category, "Korean" apparent (line 24). In doing this, the interviewer associates "eating Kimchi" with a category-bound activity by treating the action as a common sense practice shared by the members of the Korean society. As discussed in section 3.3.3, the interviewer invokes the notion of incumbency here by implying this is an activity that a category ("Korean") should do ("have to become") in order to be accepted as Korean.

Following this statement, both speaker produces joint laughter and it seems that they treat the prior turn as highly laughable. Then, the interviewer reiterates the

same self-disclosure turn in line 15 (“yeah my mom did the same thing yeah”) and this sequence is closed.

The next excerpt is another example when the interviewer provides further explanation, which could have been articulated by the interviewee. One clear difference between the prior excerpts and the forthcoming one is that the interviewer’s self-disclosure turn is not related to her “equivalent or similar experience”. Rather, the interviewer reveals that she has not been to the place that they are talking about; however, how she is able to assume how the place would be like by referring to an “equivalent place” in her context.

Excerpt 6.4 Manila (28:14-28:33)

01 윤: >필리핀< 어떤 지역에서
02 (0.2) [오셨나요?
01 IR: >philippine< which region
02 (0.2) [come from?
IR: Which region are you from in Philippine?

03 나: [마닐라=
03 NA: [manila=
NA: Manila

04 윤: =마닐라=
04 IR: =manila=
IR: Manila

05 나: =[음
05 NA: =[um
NA: Um hm

06 윤: [°아 그렇구나°

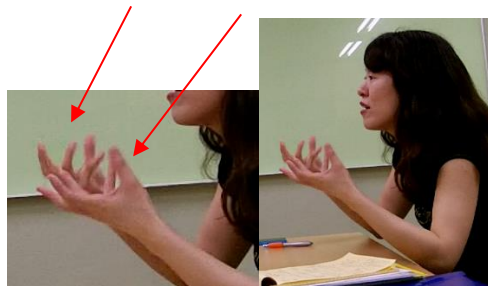
06 IR: [°ah I see°

IR: Ah I see

07 (0.6)

08 윤: 마닐라랑 서울이랑 비교해 보면

08 IR: manila seoul if compare



IR: If you compare Manila and Seoul

09 (0.6)

10 나: 음::=

10 NA: um::=

NA: Um hm

11 윤: =어떤 점이=

11 IR: =which aspect=

IR: Which aspect

12 나: =쥌 똑같(.)에=

12 NA: =bit sa(.)me=

NA: A bit same

13 윤: =똑-=

13 IR: =sa-=

IR: Sa((me))

14 나: =에 에=
 14 NA: =eh eh=
 NA: Yeah yeah

15 윤: =사람 많고 HAH HAH HAH
 16 \$복잡하고\$.hhh=
 15 IR: =people a lot HAH HAH HAH
 16 \$crowded\$.hhh=
 IR: There are many people and crowded

17 나: =네
 17 NA: =yes
 NA: Yes

18 (0.8)

19 윤: 어 (0.5) 바쁘고 사람들이=
 19 IR: uh (0.5) busy people=
 IR: Yeah, people are busy

20 나: =음=
 20 NA: =um=
 NA: Um hm

21 → 윤: =항상 °그렇-° 왠지 안 가봤지만
 22 그런 느낌? 수도든 수도는
 23 항상 capital 은
 21 → IR: =always °tha-° somehow not been there
 22 that feeling? capitel capital
 23 always capital is
 IR: Always, that, somehow I have that kind of impression,
 although I haven't been there? Captitel, Capital

((Korean word)), always capital ((English word)) is

The current excerpt begins with a Q-A adjacency pair in relation to where NA originally comes from. Firstly, the interviewer poses a simple WH-question, “>philippine< which region (0.2) [come from?” (line 1-2). When producing the country name, the interviewer produces the word as a form of faster speech and pauses shortly between “which region” and “come from”. Immediately subsequent to a (0.2) intra-turn pause (line 2), NA overlaps with the interviewer’s question and provides her answer, “manila” (line 3).

In latching onto the answer, the interviewer produces a receipt of the prior turn by reiterating the name of the city, “manila” (line 4). NA briefly confirms the interviewer’s receipt with “um” (line 5), and this is the moment at which the interviewer produces the epistemic token, “ah”, along with “I see” with the quiet volume. Apparently, the first set of adjacency pairs are completed as the interviewer seems to be informed by prior turns.

Subsequently, a (0.6) pause follows, which is a TRP where one of the speakers can take the floor to produce the next turn. Apparently, the interviewer takes this slot to expand the prior Q-A. For example, the interviewer makes “seoul” hearable, to formulate a comparison question (“manila seoul if compare”) (line 8). As can be seen, the question is syntactically not a question form, as it omits several components to be a “wh” or “how” question. However, pragmatically it is formatted as a question as the conditional clause gives an interactional space that the interviewee could fill in. Additionally, she raises her both hands when producing this turn, which would seem that the right hand symbolises “Manila” and the left hand symbolises “Seoul”.

Another (0.6) inter-turn pause follows (line 9), and this obvious and relatively longer TRP specifically allocated to the interviewee due to the posed question in the prior turn. However, NA produces elongated sound, “um : :” (line 10), seemingly she is trying to come up with an answer. Upon this situated thinking

process, the interviewer proffers a prompt, “which aspect” (line 11), and NA offers an answer in a rather ambiguous way both syntactically and pragmatically: “bit sa (.) me” (line 12). By latching onto the short answer, the interviewer produces a receipt with the cut-off sound (“sa-”) (line 13), then NA merely agrees with the prior receipt, rather than expanding her answer by adding more explanations.

Consequently, the interviewer attempts to expand the NA’s prior answer by providing possible descriptions for the reason why both cities are the same. Namely, she provides a list of potential characteristics that both Manila and Seoul would have in common, such as “many people (line 15), crowded (line 16) and busy (line 19)”. When producing the first potential description, the interviewer explicitly inserts laughter particles and smiley voice, for example, “people a lot HAH HAH HAH \$crowded\$.hhh”. Following this, NA simply agrees with the interviewer’s prior turn by uttering “yes” (line 17).

Subsequent to the confirmation, a lengthy (0.8) inter-turn pause follows (line 18), rather than an additional explanation from the speakers. Therefore, the interviewer takes the floor once again by providing one more additional element (“uh (0.5) busy people”) (line 19). Again, NA simply agrees with the interviewer’s expansion of her prior answer with “um” (line 20). This is the point at which the interviewer proceeds with a self-disclosure turn revealing that she has not been to Manila (“somehow not been there”) (line 21) Albeit with the reason, the interviewer states that she has the aforementioned impression (“that feeling?”), which appears to mean that Manila would be also busy and crowded with people much like Seoul.

Then, the interviewer provides an actual reason why she has come to have that impression: Manila is also the capital city (line 22-23). When producing this turn, she firstly utters “capital” in Korean (“sudo”) twice (line 22), then repairs them with the equivalent English word, “capital” in line 23. With the self-initiated self repair turn, the interviewer shows how she is able to infer the key characteristics of the city that she has not been to. In doing this, the interviewer

makes use of the equivalent city, “seoul” that she mentioned as a comparison point in her prior question in line 8. This self-disclosure turn seems to contextualise the NA’s prior answer (“bit sa(.)me”) in line 12.

This excerpt has shown that the interviewer’s orientation to the inter-turn pauses, which are normatively expected to be TRPs for the interviewee to take the floor and elaborate upon their responses further. Contrary to the expectation, the interviewer takes the turns and provides potential reasons to expand the interviewee’s short answer. Such actions can be criticised as the interviewer interactionally restrains the interviewee’s further actions (Svennevig, 2012: 196). That is, the interviewer’s pursuit of a response in this sequence ‘reduces the projected response from an extended account to a simple confirmation’ (ibid). Nevertheless, the self-disclosure at the end of the sequence would appear to highlight a sense of shared identity (i.e. people from a big city/capital) as a part of rapport talk by displaying her inferential knowledge derived from that identity.

The excerpts and corresponding analyses so far in this section have illustrated the ways in which the interviewer orients to inter-turn pauses at TRPs as well as relatively insufficient answers from the interviewees. As can be seen, the interviewer takes the pre-emptive actions not only to achieve intersubjectivity, but also would assist the interviewee’s relatively underdeveloped formulation by providing potential accounts that the interviewee could have or might have articulated. Whilst doing this action, the interviewer’s self-disclosure was naturally brought off, as the interviewer makes her equivalent experiences or equivalent cultural aspect relevant to the pre-emptive formulation. Namely, it can be observed that the interviewer’s similar experiences in the past would seem to enable her to provide such potential answers.

6.3 Self-disclosure as a part of a word-search process

This second sub-section of this chapter will address slightly different instances in which the interviewer assists the interviewee’s ongoing talk as an apparent *word-search process*. That is, the interviewee is not able to come up with a correct

name, therefore, proffers a try-marked question by treating the interviewer as a person who could possibly provide the label that she has been searching for. Indeed, the interviewer successfully offers the correct label or description as the next turn, thereby resuming the progressivity of the ongoing talk. Moreover, interviewer's self-disclosure is naturally brought off much like the previous section's examples, immediately after the resolution of the word search process. The interviewer's personal information here would seem to show how she is able to provide a correct word for the interviewee. For example, the following excerpt provides an example of the aforementioned phenomenon.

Excerpt 6.5 College (57:06-57:17)

- 01 라: =°입학° 대학교 입학하려고 이:화대?=
 01 RA: =°entrance° college to enter e:hwa uni?=
 RA: Entrance, to enter Ehwa university?
- 02 윤: =응
 02 IR: =um
 IR: Um hm
- 03 (.)
- 04 라: 녹번 경복궁에 있는 이 (0.2)
 05 여자: °대학교?°=
 04 RA: nokbeon kyungbok palace locate this (0.2)
 05 women:'s °university?°=
 RA: Located near Nokbeon, ((no)), Kyungbok Palace, this
 women's university
- 06 → 윤: =아↑ 배화 여대=
 06 → IR: =ah↑ BAEWHA WOMEN'S UNI=



IR: Uh huh

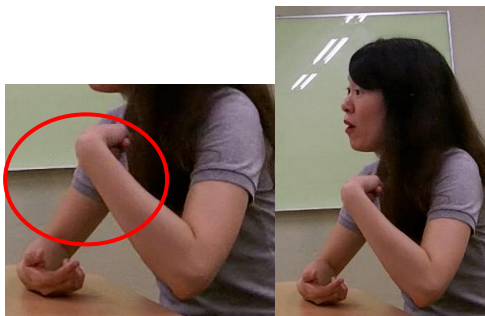
07 라: =배화 여대=

07 RA: =baewha women's uni

RA: Baewha Women's Uni

08 → 윤: =우리 엄마가 거있는데=

08 → IR: =my mom is there=



IR: My mom is working there

09 라: =°아 그래요?°=

09 RA: =°ah really?°=

RA: Ah, really?

10 윤: =어 어=

10 IR: =uh uh=

IR: uh huh uh huh

Excerpt 6.5 is a part of the sequence where the interviewee, RA was talking about the beginning stage of her life in Korea, especially the fact that she wanted to go

to a college to study further. At line 1 is the moment at which RA states that she was trying to enter a college. In producing this turn, she does a self-initiated self-repair (“°enterance° college to enter”), then produces a try-marked (i.e. the rising interrogative contour) utterance including the name of one university located in Seoul (“e:hwa uni?”). Apparently, RA invites the interviewer’s confirmation for the name of the university. Upon this request, the interviewer produces an ambiguous “um” (line 2) with flat intonation and a micro pause follows. This turn in line 3 may indicate that the interviewer is not sure enough to confirm the prior turn, which is contrary to RA’s expectation displayed in line 1.

Subsequently, RA expands the confirmation check by providing more details of the unfolding topic. For example, RA first specifies the location of the university, through a self-repair as a form of self-correction (“nokbeon kyungbok palace locate”) (line 3). That is, she firstly states the name of the district where the current interview was taking place. Then, she self-corrects it by referring to the iconic traditional architecture (i.e. Kyungbok palace) in Seoul, presumably located near to the university. Additionally, she provides the additional information that it is a “women’s” university (“this (0.2) women:’s °university?°”) (line 4).

In latching onto the illustration, the interviewer finally offers the possible name of the university in line 6 (“BAEWHWA WOMEN’S UNI”) prefaced with “ah↑” with rising intonation contour. Given the prosodic design including the louder volume coupled with the epistemic token, the interviewer appears to display more certainty, for example, compared to the turn in line 2.

As a next turn, RA produces a receipt by repeating the same name as a confirmation. Then, the interviewer’s personal information in relation to the university is naturally brought off, along with a deictic gesture pointing herself (line 8). That is, the interviewer states that her mother works for the college (“my mom is there”) (line 8). Presumably, this seems to be the reason why the interviewer was able to provide the name because a family member is working in the college. Subsequent to this self-disclosure turn, RA “°ah really?°”,

which would appear to be partially a surprise and partially a confirmation check as a next turn. The interviewer confirms this turn with the acknowledgement token, “uh uh” (line 10), and RA returns to her articulation relating to her efforts to get into a college in the past. In other words, the progressivity of the talk is back on track. The resolution of a word-search process and subsequent self-disclosure can be more obviously observed in the next excerpt presenting a slightly more extended sequence.

Excerpt 6.6 Conjugation (08:12-08:45)

- 01 윤: 말씀하시는 게 뭘까?
- 02 (.) °음::° °조사?°
- 01 IR: talking about what would it be?
- 02 (.) °um::° °postposition?°



IR: The thing that you were talking about, what would it be?
Um. Postpostion?

03 (0.5)

04 진: 아::: hhh. 뭐라고 할- °그 조사라고
 05 해야 할까? 그냥 뭐:° (0.2) 음:: (1.4)
 06 있습니다: [니다 했는데 에 에 에 에 에
 04 JIN: ah::: hhh. what sa- °that postposition
 05 can say? just wha:t° (0.2) um:: (1.4)
 06 itsub[nida hatneundae eh eh eh eh eh



JIN: Ah, what, how can I sa((y)), it might be postposition? Just like um ((for example)) Itseubnida ((is)) Hatneundae ((did)) yeah yeah yeah yeah yeah

07 윤: [\$아::\$ 맨 끝에 아 동사끝의
 08 그 변화=
 07 IR: [\$ah::\$ very last part ah very last
 08 part of verb that change=
 IR: Ah, the changes of the very last part of verbs ((Conjugations in Korean))

09 진: =네 네 네 네=
 09 JIN: =yes yes yes yes=
 Jin: Yes yes yes yes

10 윤: =있습니다 있었습[니다]=
 10 IR: =itseubnida itsutsub[nida]
 IR: Itseubnida Itsutsubnida

11 진: [어:어]
 11 JIN: [uh: uh]
 JIN: Uh huh

12 윤: =있었고 있었는[데 °아:°
12 IR: =itsutko itsutneun[dae °ah:°
JIN: Itsutko Itsutneundae Ah

13 진: [네 네 네 네
14 맞아요=
13 JIN: [yes yes yes yes
14 right=
JIN: Yes yes yes yes right

15 윤: =엄청 변화:=
15 IR: =very change:=
IR: The changes are very

16 진: =맞- 에 에
16 JIN: =righ- eh eh
JIN: Righ((t)) yeah, yeah

17 (.)

18 윤: 되게 다양하잖아요=
18 IR: really various=
IR: Really various

19 진: =네 네=
19 JIN: =yes yes=
JIN: Yes, yes

20 → 윤: =사실 그게: 모국어가 아니면 그냥
21 다 외워::야지,=
20 → IR: =in fact that: first language not just
21 all memori::se=
IR: In fact, if Korean is not your first language, you might just have to

memorise all the cases ((of conjugations))

22 진: =°그°=

22 JIN: =°that°=

 JIN: That

23 → 윤: =쓸 수 있을 것 같아요 >저는 모국어니까

24 그냥< 자연스럽게 나오지만=

23 → IR: =could write perhaps >I first language

24 just< naturally come out=

 IR: Then perhaps you could write. Korean is my first language, so
 I can come up with them naturally

25 진: =응 응

25 JIN: =um um

 JIN: Um hm Um hm

26 (.)

27 → 윤: 영어도 뭐: (0.4) 모국어

28 아니니까 막 >외워야 될 게 되게

29 많듯이<=

27 → IR: english also like: (0.4) first language

28 not like >things to memorise really

29 a lot<=

 IR: English is also like, it is not ((my)) first language, so there
 are a lot of things to memorise

Immediately prior to this excerpt, JIN explained her difficulty in Korean language. In doing this, she could not come up with the name of a specific linguistic phenomenon and this turns out to be “conjugation”, as will be presented in this excerpt. This is the reason why the current excerpt begins with a word search moment by the interviewer. When producing “talking about what

would it be?” (line 1), the interviewer shifts her eye gaze from staring at JIN to the upside, whilst drawing a circle on her notepad with a pen. Apparently, this embodiment displays that the interviewer is going back to the topic from the previous sequence, simultaneously she is joining the unresolved word-search process. Subsequently, the interviewer proffers her first candidate understanding configured with a possible grammatical term (“°postposition?°”) with the try-marked intonation and quiet volume (line 2).

A (0.5) inter-turn pause follows, which is a TRP for JIN; however, JIN does not confirm the suggested term. Rather, JIN produces “ah::: hhh. what sa-”, which seems to continue to engage with the word-search process (line 4-6). Due to the paralinguistic aspects such as elongation (“ah:::”) and outbreath (“hhh.”), she still appears to struggle to provide the name of the linguistic phenomenon. Then, JIN recycles the interviewer’s candidate understanding as a part of her ongoing word-search (“°that postposition can say?”) with a rising intonation, and begins to write down something on the desk with her index finger, corresponding to the lengthy (1.4) pause in line 5. Following this embodied word-search moment, JIN provides two examples of the phenomenon (“it_{sub}[nida hatneundae]”), which shows that the phenomenon seems to be related to forms of verb as “it_{sub}[nida]” is one form of the verb “is”, and “hatneundae” is one form of the verb, “do” in Korean (line 6).

Seemingly, the interviewer displays her understanding of what the phenomenon is, by producing the smiley voiced epistemic token “\$ah:::\$”, along with the second candidate understanding (line 7-8). This second candidate understanding is composed of self-repair (“very last part ah very last part of verb that change=”), which appears to specify the phenomenon by reformulating the JIN’s prior turn in 6. Additionally, this utterance demonstrates that the interviewer also interprets the prior turn in line 6 as the modification of verbs (“very last part of verb that change”). Most importantly, this reformulation of the prior examples seems to be an intersubjectivity check, which invites JIN’s confirmation for the interviewer’s understanding.

Indeed, the JIN's confirmation follows immediately (line 9) and the interviewer offers several more relevant examples in line 10 ("itseubnida itsutsub[nida]") and line 12 ("itsutko itsutneun[dae]"). These examples are several different forms of the verb, "is", which displays that the interviewer has understood the phenomenon as "conjugation". Accordingly, JIN confirms the interviewer's examples turn by turn and this can be treated as the completion of the word-search process.

Subsequent to the achievement of the intersubjectivity, the interviewer reformulates the unfolding turns to return to the main topic, "difficulty". For example, she summarises the prior examples showing how the Korean verbs conjugate in various ways such as in line 16 ("very change:") and line 18 ("really various"). Then, the interviewer displays her empathic understanding of the interviewee's experience by assuming what L2 speakers would feel difficult when it comes to acquiring Korean language. That is, she states that "if Korean is not your first language, you perhaps have to memorise all the cases of conjugation" ("in fact that: first language not just all memori::se") (line 20-21).

Following the statement, the interviewer proffers with her self-disclosure turn by revealing that she can naturally come up with conjugations, simply because Korean is her first language (">I first language just< naturally come out=") (line 23-24). Subsequently, the interviewer brings her second language identity as a resource for this empathic understanding of the difficulty that JIN would have, by referring to her second language, "english". In doing so, the interviewer reiterates the points that she mentioned in her previous turn in lines 20-21, in other words, she also has to memorise various things in English as it is not her first language ("also like: (0.4) first language not like >things to memorise really a lot<") (line 27-29).

This excerpt has presented the interviewer's self-disclosure subsequent to the resolution of the word search and how the interviewer invokes L1 and L2 identity to display her understanding of the interviewee's difficulty. In doing this, the interviewer first assists the interviewee to provide a correct linguistic description

by employing her knowing (K+) position. Then, the interviewer proffers empathic responses through subsequent self-disclosure turns. Namely, it is revealed that she did not have the same experience as the interviewee, due to her position as a L1 speaker of Korean; however, her L2 speaker identity enables her to understand the issue.

6.4 Self-disclosure as a part of specifying the interviewees' unfolding utterances

The last sub-section of this chapter will provide analysis of the cases in which the interviewer attempts to assist the interviewee's ongoing talk by displaying her epistemic assertions. This case is different from the examples in the section 6.2 as there is no indication of halting the progressivity of talk, such as an inter-turn pause or unintelligible/inarticulate utterances. Additionally, the interviewees do not proffer a try-marked utterance as an invitation for the interviewer to confirm as the examples in section 6.3. Rather, the interviewer's self-disclosure turns in the following excerpts will show how the interviewer specifies the unfolding topic by asserting her epistemic resources derived from her past experiences.

Prior to the following excerpt, the interviewer posed a question, "How do you think about your life in Korea, compared to the one back in Philippines?" In response to this question, RA stated that her current life is different, and briefly provided several points as reasons: language, temperature, food and people. Then, she expanded "people" part further by introducing a first example, which is the different perception of time. That is, she observed that Korean people tend to be more punctual. Subsequently, RA attempts to illustrate the second example of the difference, and this is the focus of this excerpt. In a nutshell, RA explains a particular aspect of the Koreans' communication style. That is, Korean people tend to say, "when you are free, let's have lunch together", but this suggestion does not necessarily mean the person sincerely would like to meet you and have a meal together. In other words, people tend to say it out of politeness, with no intention of following it up.

Excerpt 6.7 *Let's have a meal together (31:36-32:09)*

- 01 라: 저거 처음에는: 너무 믿었어요=
01 RA: that at fir:st really trust=
RA: At first, I really trusted ((what they suggested))
- 02 윤: =어=
02 IR: =uh=
IR: Uh huh
- 03 라: =한- 한국 사람이 (0.3) 어:: (.)
04 엇 (0.7) 우리:: 먹어야 먹- 같이
05 먹어야 되[는데
03 RA: =kor- korean person (0.3) uh:: (.)
04 uht (0.7) we:: eat ea- together
05 should [eat
RA: A Korean person said, "um, we should eat together sometime"
- 06 윤: [어 hah hah HAH HAH=
06 IR: [uh hah hah HAH HAH=
IR: Uh huh (Laughter)
- 07 라: =기다렸어요 \$막↑ 기다렸는데\$ 전화 없어=
07 RA: =wait \$like wait\$ phone call no=
RA: I was waiting, like waiting ((for their contact but they)) don't call me back

08 → 윤: =어 HAH HAH HAH [HAH 알아요 뭔지]
 08 → IR: =uh HAH HAH HAH [HAH I know what is]



IR: Uh huh I know what it is

09 라: [()] 그- 그거지
 10 인사=
 09 RA: [()] tha- that
 10 greeting=
 RA: ((Subsequent to the Inaudible utterance)) That, that is, the greeting
 ((you just say it out of politeness, with no intention of following it
 up))

11 윤: =어=
 11 IR: =uh=
 IR: Uh huh

12 라: =거다 heh heh heh=
 12 RA: =that's it heh heh heh=
 RA: That's it

13 → 윤: =말 말로만 어:: 우리 한 번 만나서.hhh=
 13 → IR: =sa- just saying uh:: we once meet .hhh=
 IR: Just saying, "Oh, shall we meet next time,

14 라 =°네°=
 14 RA: =°yes°=
 RA: Yes

15 → 윤: =어 뭐 차 한 번 마셔야 되는:데 그러고서는 연락 없잖아=

15 → IR: =uh like tea once drink should then contact no=

IR: um, like “we should have a cup of tea together”, then I didn’t get a contact ((from them))

16 라: =없어요=

16 RA: =don’t=

RA: Don’t

17 윤: =어=

17 IR: =uh=

IR: Yeah

18 라: =그거:를 엄청 많이 기다렸어요=

18 RA: =that: really a lot waiting=

RA: I was seriously waiting for their contact

19 윤: =어 °°네°° 크리스티나님은 안 진짜 어 우리

20 만나나 보다 [HAH HAH HAH HAH

19 IR: =uh °°yes°° Christina nim ah really uh we

20 will meet perhaps [HAH HAH HAH HAH

IR: Uh, yes, you, Christina were really thinking um we are going to meet

21 라: [hah hah hah hah=

21 RA: [hah hah hah hah=



RA: (Laughter)

22 윤: =°°>근데<°° 절대 연락 안하고 >그러면< 연락
 23 직접 하신 적 있으세요? (0.2) [그래도 되는데
 22 IR: =°°>but<°° never contact not >then< contact
 23 directly ever done? (0.2) [that should be fine
 IR: But, ((they)) never call you back. Then, have you ever contacted
 them directly by yourself? That should be okay

24 라: [\\$없어요\\$=
 24 RA: [\\$don't\\$=
 RA: I haven't

At line 1 is the point at which RA initiates her story by uttering, “that at fir:st really trust”. Following this, RA specifically refers to the category, “Korean”, as a form of self-repair, (“kor- korean person”) and a (0.3) intra-turn pause follows as a ‘hiatus’ (Berger & Pekarek-Doehler, 2015: 807), which appears to distinguish the forthcoming other-quote from the current self-quote (line 114). Indeed, RA shifts her prosodic quality of her talk by producing slightly higher tones of her voice, thereby indicating this utterance is somebody else’s (perhaps would be a Korean person, given the category she draws upon at the beginning of this turn), rather than her own speech: “uh: : (.) uht (0.7) we:: eat ea- together should [eat ” (line 3-5). That is, a Korean person suggested to have a meal together in the near future. Although, this other-quote produced by RA is syntactically as well as pragmatically incomplete, the interviewer produces acknowledgement token, along with the incrementally increasing volume of laughter (“uh hah hah HAH HAH”) (line 6). Considering this specific sequential position of the laughter, as well as its prosodic quality, the interviewer would seem to display her understanding of the meaning embedded in the RA’s ongoing turn, perhaps due to her epistemic access to this culture specific context.

In latching onto the interviewer’s laughter, RA keeps unfolding her turn by explaining that she was waiting for the person to call her back, perhaps to arrange an actual meeting; however, there was no contact afterwards (“wait \\$like

wait\$ phone call no”) (line 7). Then, the interviewer explicitly marks her knowing (K+) position in relation to the ongoing topic through “I know what is” prefaced with the louder volume of laughter (line 8). The laughter is accompanied with the shift of head position, as the interviewer tilt her head closer to the desk in front of her, which presumably displays her amusement.

When the interviewer shows her epistemic certainty, RA overlaps with her talk and adds her internal reaction for the suggestion, “Let’s have a meal together” from a Korean person. That is, RA labels this phenomenon as a sort of greeting (“that greeting”) (line 9-10), which does not guarantee that there would be further actions after saying that (“that’s it heh heh heh”) (line 12). It would appear that she had come to realise that such suggestion is a mere formality or politeness to show some level of solidarity.

As a next turn, the interviewer displays her epistemic access to the context that RA has been explaining by revealing her similar experience as an example. In doing this, the interviewer specifies the RA’s prior example, “greeting” in line 10, which does not entail further explanation. For example, she reformulates one of the key aspects of the greeting: the suggestion is just a “verbal” greeting, which does not necessarily entails further action (“sa- just saying”) (line 13). Then, she also reveals that a Korean person suggested to meet (“we once meet .hhh”) (line 13) for a cup of tea (“uh like tea once drink should”) (line 15); however, they did not contact afterwards (“then contact no”) (line 15). Namely, the interviewer’s epistemic claim of “I know what you mean” (line 8) in the prior turn, is demonstrated through the self-disclosure turns.

RA aligns with the interviewer’s prior explanation by confirming, “don’t” (line 16). Then, RA reiterates the main point that she was waiting for the person to contact again to meet up (“that: really a lot waiting) (line 18). By inserting intensifiers such as “really” and “a lot”, RA upgrades her utterance as a way to display her understanding, as well as to endorse the point that the interviewer made through self-disclosure turn.

Subsequent to this, the interviewer attempts to proceed a type of empathic understanding by displaying how RA would understand the Korean people's suggestion to meet up for having a meal together (line 19-20). Firstly, the interviewer refers to the interviewee's name with the suffix, "nim" in stead of impersonal "you", apparently registering the interlocutor in a polite way. Then, the interviewer puts forward a represented thought of other (in this context, what RA could have or might have thought when she got the offer), again with the shift of voice quality. That is, when constructing the RA's imaginative internal self-dialogue ("ah really uh we will meet perhaps [HAH HAH HAH HAH]), the interviewer increases her voice tone, much like RA did in line 4-5. Corresponding to "ah", the interviewer puts her hands together, which would seem to be an affect display of the moment when you are excited. The point at which the interviewer produces the explosive laughter in line 20, RA also starts laughing whilst clapping her hands several times. The clapping would seem to be either another affect display of excitement or a display of her understanding of the interviewer's represented thought.

Subsequently, the interviewer articulates what actually happened ("°°>but<°° never contact not" (line 22), and moves forward to formulate a further question whether she has ever tried to contact them first (">then< contact directly ever done?") (line 22-23). Then, the interviewer adds her commentary, "asking first" from your side should not be a problem ("that should be fine") (line 22-23). RA overlaps with this commentary and produces the smiley voiced, "\$don' t\$" (line 24) indicating that she has not ever tried.

This excerpt has shown how the interviewer attempts to specify the interviewee's ongoing telling by revealing her cultural knowledge and its relevant experience. Such actions appear to be both an intersubjectivity check and affiliative work, which demonstrates the speakers' shared epistemic ground in relation to the culture specific knowledge. The next excerpt will show another example in which the interviewer display her "knowing (K+)" position (i.e. epistemic assertion) about the interviewee's first language whilst specifying the interviewee's ongoing

formulation. This time the interviewer shows her epistemic certainty more explicitly by overlapping with the interviewee's ongoing talk.

Excerpt 6.8 Sound-based Language (48:35-49:03)

- 01 루: 어:: 한국어는 소리 문자=
01 LUI: uh:: korean is sound language=
LUI: Um Korean is a sound-based language
- 02 윤: =°음°=
02 IR: =°um°=
IR: Um hm
- 03 루: =소리 언어 (0.2) 소리 언어예요
04 영어처럼=
03 LUI: =sound language (0.2) sound language like
04 english=
LUI: It is a sound-based, sound based language like English
- 05 윤: =°음°=
05 IR: =°um°=
IR: Um hm
- 06 루: =그래서 소리만 발- (.) 발음만 할 수 있으면=
06 LUI: =so sound only pro- (.) pronounce can
LUI: So the sound, if you can pronounce
- 07 윤: =네 네 네=
07 IR: =yes yes yes=
IR: Yes, yes, yes

08 루: =쓰는 거=
08 LUI: =writing=
LUI: Writing

09 윤: =네=
09 IR: =yes=
IR: Yes

10 루: =그 발음 [()]=
10 LUI: =that pronunciation [()]
LUI: That pronunciation

11 윤: [네]
11 IR: [yes]
IR: Yes

12 루: =되- 어떻게 발음하는 것이 쓸 수 있[잖아요 ()]
12 LUI: =be- how pronounce you c[an write
LUI: Be((come)), ((if you know)) how to pronounce, you can write

13 → 윤: [네 저 중국어
14 배워서 예: 이년 정도 배웠거든요 예전에=
13 → IR: [yes I mandarin
14 learn eh: two year about learned before
IR: Yes, I learned Mandarin about two years in the past

15 루: =네=
15 LUI: =yes=
LUI: Yes

16 → 윤: =어 한자나 이런 게
17 상당[히 어려워요

16 → IR: =uh chinese character things like that
17 fair[ly difficult
IR: Uh huh, things like the Chinese character, are fairly difficult

18 루: [네 맞아요 우리는 발음해도 [발 ()
18 LUI: [yes right if we pronounce [pro- ()
LUI: Yes, that right, although we can pronounce pronoun-

19 → 윤: [그걸 쓸 수
20 없으니까=
19 → IR: [that cannot
20 write=
IR: But you cannot write it ((sometimes))

21 루: =어 제대로 발음하는 사람중에서
22 (0.5) 글자 하나도 쓸 줄 모르는
23 사람도 [있어요=
21 LUI: =uh properly pronounce people amongst
22 (0.5) characters cannot write at all
23 [people exist
LUI: Uh huh, there are people who cannot write ((Chinese characters))
at all, although they can pronounce properly

24 윤: [네 네 네
24 IR: [yes yes yes
IR: Yes, yes, yes

Excerpt 6.8 was a beginning stage of a sequence when the interviewee, LUI illustrates why she would like to teach Mandarin as her child's first language (This is the sequence prior to excerpt 5.1 in section 5.2). In doing this, LUI firstly labels Korean is a sound-based language ("uh:: korean is sound

language”), then she brings “English” as a language that is similar to Korean (“sound language like english”) (line 3-4). At line 6, LUI expands what the sound-based language signifies with her additional description: “Once you know how to pronounce a word (“so sound pro- (.) pronounce can”), you can write it as well (“you c[an write”) (line 6, 8, 10, 12).

Whilst LUI is unfolding the turn, the interviewer takes up minimal participation, merely by providing acknowledgement tokens, “yes” (line 7, 9, 11) until the interviewer overlaps with the LUI’s ongoing turn (line 13). In doing this, she proceeds with the self-disclosure turn not only revealing her personal experience, but also displaying her epistemic access to the interviewee’s first language. For example, the interviewer discloses the fact that she used to learn Mandarin for about two years (“yes I mandarin learn eh: two year about learned before”) (line 13-14). Then, she specifically refers to “chinese character” (line 16), which seems to link back with the LUI’s preceding turns about “writing”. Apparently, the interviewer would appear to display which aspect of the two languages (i.e. Korean and Mandarin) that LUI would like to compare and contrast here, by pointing out “chinese character”. In other words, the interviewer would seem to be aware of that there is no connection between Chinese characters and Mandarin pronunciation. Following this, she assesses writing Chinese characters as “fairly difficult” (line 17), and LUI overlaps with the ongoing turn by agreeing with the assessment (“yes right”) (line 18).

Subsequent to the interviewee’s self-disclosure turns, LUI produces a turn, “if we pronounce [pro-”, which is a dependant clause projecting that the further talk should be forthcoming. Interestingly, the interviewer is the one who overlaps with the ongoing turn once again and produces an independent clause (“that cannot write”) (line 19-20). This co-construction of the turn appears to confirm the interviewer’s epistemic claims with respect to the interviewee’s first language: there is no connection between the sound and the characters in Mandarin. Indeed, LUI elaborates upon this point as a next turn by stating that “Amongst people who can speak Mandarin, not everyone can write Chinese

03 (0.6) at first pronunciation I really (.)
04 difficult=

IR: Um, at first I felt the pronunciation is very difficult

05 진: =°음°=

05 JIN: =°um°=

JIN: Um hm

06 → 윤: =발음의 딱 (0.4) 그: 성조=

06 → IR: =pronunciation's like (0.4) that: tones=

IR: The tones in pronunciation

07 진: =네 성조가 워낙=

07 JIN: =yes tones are very=

JIN: Yes, the tones are very

08 윤: =°zhū mm mm mm°=

08 IR: =°zhū mm mm mm°=



IR: ((The interviewer pronounces four different tones in Mandarin))

09 진: =네 네 네=

09 JIN: =yes yes yes=

JIN: Yes yes yes

10 → 윤: =이걸 딱 알고 나서는 아: 이제 좀 알겠다=
10 → IR: =this like after knowing ah: now a bit I know=
IR: After knowing this, ((I thought)) ah, now I know a bit

11 진: =네 네 네=
11 JIN: =yes yes yes=
JIN: Yes yes yes

12 → 윤: =발음을 할 수 있겠다 그걸 연습을 엄청 많이
13 해야지 (0.3) 이 감을 잡는 것 같아요=
12 → IR: =pronunciation can do that practice awfully
13 a lot try (0.3) that feeling you can hold=



IR: I can pronounce. If you practice awfully a lot, then you would come to know how to pronounce them.

14 진: =응 맞아요 네=
14 JIN: =um that's right yes=
JIN: Um hm. That's right. Yes

15 → 윤: =zhāo zháo zhǎo=

15 → IR: =zhāo zháo zhǎo=



IR: ((IR shows once again how to pronounce tone 1, tone 2 and tone 3 of Mandarin, with an example of the Chinese character, Zhao))

16 진: =네|=

16 JIN: =yes=

JIN: Yes

17 → 윤: =zhào

17 → IR: =zhào

IR: ((IR shows how to pronounce tone 4))

18 진: =네|=

18 JIN: =yes=

JIN: Yes

19 → 윤: =\$이거를\$ [HEH HEH HEH

19 → IR: =\$this\$ [HEH HEH HEH

IR: This (Laughter)

20 진: [맞아요=

20 JIN: [right=

JIN: Right

- 21 → 윤: =처음엔 이게 너무 어려웠어요=
 21 → IR: =at first this very difficult=
 IR: At first, this was very difficult
- 22 진: =()=
 22 JIN: =()=
 JIN: ((Inaudible utterance))
- 23 → 윤: =그리고 한자 한자는 계속
 24 외워야 되니까=
 23 → IR: =and chinese character chinese character
 24 constantly have to memorise=
 IR: And constantly you have to memorise Chinese characters

Subsequent to the interviewee's elaboration in line 1, the interviewer specifies which aspect is particularly "difficult" in Mandarin for foreign language speakers, by revealing her past experiences of learning the language. For instance, the interviewer briefly acknowledges the JIN's previous point (°um: °), then she specifically topicalises, "pronunciation" is the element that she particularly felt difficult at first (line 2-4). Then, the interviewer specifies the issue once step further by pinpointing "tones" (line 6).

At line 7, JIN reiterates the keyword ("tones") from the preceding turn in line 6, and utters "are really". Albeit with the absence of an adjective in this utterance, pragmatically this appears to agree with the prior assessment from both speakers ("difficult") (line 1, 4). In latching onto the JIN's turn, the interviewer displays how to pronounce the four tones in Mandarin, accompanied by hand gestures, which is the actual initiation point of her epistemic claims. That is, when producing "zhū mm mm mm" (she represents tone 1, 2, 3 and 4 of the language with this turn), she visualises each Mandarin tone's phonetic sound with her hand, thereby demonstrating her linguistic knowledge of JIN's first language (line 8).

Following the JIN's acknowledgement in line 9, the interviewer keeps unfolding her telling in relation to her language learning experiences (line 10, 12). For example, the interviewer states that "after getting used to the tonal system, I felt that I know the language a bit better (line 10) as I can pronounce it" (line 12). Whilst producing this turn, the interviewer employs a form of represented thought. In other words, she presents constructed internal dialogues in relation to what she was thinking at that time: Firstly, she inputs the epistemic token with elongation ("ah:") at the beginning of her thought in the past, which appears to project the change of state in her knowledge (line 10); Then, she puts forward a form of self-talk, "now a bit I know" (line 10), "pronunciation can do" (line 12), which shows that she actually went through a change of state in her linguistic knowledge of Mandarin. Subsequently, the interviewer adds a meta comment relating to her effort to learn the language: you should spend an enormous amount of time to practice to grasp how to pronounce the four tones (line 12-13). When stating this comment, she also employs a hand gesture, for example, corresponding to "practice awfully a lot", she draws a circle shape with her right hand several times. Apparently, this would seem to be a metaphoric gesture representing "practice".

JIN acknowledges the interviewer's points by uttering "um that's right yes" (line 14). Then, the interviewer demonstrates once again how to pronounce four tones in Mandarin accompanied by the same hand gesture in line 7, along with a clearer phonetic example (line 15). For example, this time she uses "zhao", an apparent and specific Mandarin word for this epistemic claim, therefore her linguistic knowledge is more clearly revealed through this turn. Subsequent to this second demonstration, the interviewer produces smiley voiced "\$this\$", which refers to the tonal system including the four tones she has shown, then reiterates the same assessment in line 21 ("at first this very difficult") as she did in lines 2-4. Then she topicalises the second issue, "chinese character" (line 23) as another difficulty in learning Mandarin, and adds a specific reason afterwards ("con:stantly have to memorise") (line 24).

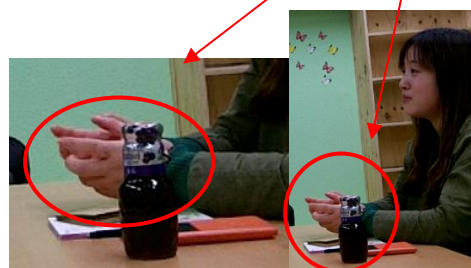
This would appear to be the second attempt to display her epistemic assertion with respect to the JIN's first language.

As can be seen, the first segment of this sequence has shown the interviewer's self-disclosure turns initiated by overlapping talk. That is, by orienting to the interviewee's assessment, "difficult", the interviewer provides which aspects of the language is actually challenging for foreign language speakers of Mandarin by revealing her past learning experiences and relevant epistemic resources.

Interestingly, the interviewee reciprocally discloses her personal experiences in the next turns, by orienting to the topicalised issue, "Chinese character" in line 24. Then, the interviewee normalises the difficulty, albeit with her first language speaker position. This will be presented in the following excerpt 6.7b, which is immediately subsequent to line 24.

Excerpt 6.9b Learning tonal system is difficult (11:45-12:16)

25 진: =°맞아요° (0.2) 요즘은 우리도:: (0.5) 중국도
 26 컴퓨터로 뭐 스마트폰 뭐 많이
 27 [하다보니까
 25 JIN: =°right° (0.2) nowadays we also:: (0.4) china
 26 also computer like smartphone like a lot
 27 [use



JIN: That's right. Nowadays we also, in China also, people use computers and smartphones a lot

28 윤: [음 음 음=
 28 IR: [um um um=

JIN: That's right

34 윤: =어=

34 IR: =uh=

IR: Uh huh

35 진: =그니까요 그래서 (0.2) 지금 그거 문제예요=

35 JIN: =THAT's RIGHT so (0.2) now that is problem=

JIN: That's right. So that is a problem these days

36 윤: =어::=

36 IR: =uh::=

IR: Uh huh

37 진: =왜냐면 특히 우리 여기 한국에 왔으니까 (0.5) °아°

38 거의 <한국어로 하다가,> (.) 쯤 그냥 친구한테 쯤국어

39 메세지 해도 그냥=

37 JIN: =because particularly we here korea came

38 (0.5) °ah° nearly <korean use,> (.) a bit

39 just to friends mandarin message send just=



JIN: Because, particularly, since we came here in Korea, and we use Korean nearly all the time. So when I send a message to a friend in Mandarin

40 윤: =°어°=

40 IR: =°uh°=

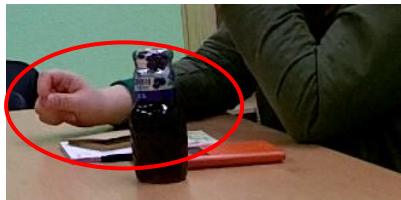
IR: Uh huh

41 진: =그렇게 핸드[폰은] 뭐 하니까=
 41 JIN: =like mobile ph[one] like use=
 JIN: Just using mobile phones

42 윤: [°어어°]
 42 IR: [°uh uh°]
 IR: Uh huh uh huh

43 (0.5)

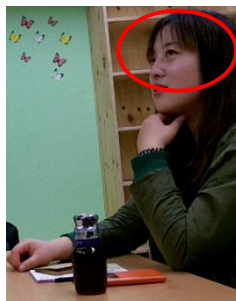
44 진: 편지같은 거 안 쓰니까=
 44 JIN: letters things like that don't write



JIN: Things like a ((hand-written)) letter we don't write it anymore

45 윤: =heh heh=
 45 IR: =heh heh=
 IR: heh heh

46 진: =가끔마다 써 언 이거 °어떻게 했다-°=
 46 JIN: =sometimes wri- uh this °how di-°=



JIN: Sometimes when I write something, "Um this, how did I write?"

47 윤: =어 어 어=
47 IR: =uh uh uh=
 IR: uh huh uh huh uh huh

48 진: =생각 안날 때 \$많아요\$ heh heh=
48 JIN: =thought not come up \$a lot\$ heh heh=
 JIN: A lot of time, I cannot come up with how to write

At line 25, JIN agrees with the aforementioned difficulty by uttering, “°right° and a brief (0.2) intra-turn pause follows. Then, JIN incorporates the topicalised issue as a way to build up her further talk relating to the difficulty, seemingly also applicable to L1 speakers of Mandarin. For example, JIN utters, “we also: :”, apparently, projects “Chinese people (L1 speakers of Mandarin)” including JIN herself have a similar issue. Another (0.5) intra-turn pause follows, then she refers to her country of origin, “china” (line 25). Apparently, both “we” and “china” indicates that her forthcoming talk is about the first language speakers of Mandarin. Subsequently, JIN makes two tech devices hearable in her utterance by uttering “computer” and “smartphone” (line 26). Specifically, she comments that nowadays Chinese people use those devices often. When producing the turns in line 26-27 she uses a pantomimic gesture visualising the moment when she writes text messages via a mobile phone by constantly moving two thumbs back and forth.

The interviewer simply produces continuers (“um um um”) as a next turn, then JIN reiterate the assessment that the interviewer formulated in the prior turn (line 23-24): “chinese charater very diff[icult” (line 29). Then, she states further, “\$suddenly thought not come up\$” (line 31) with smiley voice quality. When producing this turn, she employs an iconic gesture by pretending to write something above the desk with her right hand. Although what JIN is not able to come up with, is not verbally articulated in the turn, it can be presumed that the meaning is “writing” given her bodily conduct. In addition, there is no clear description about the relationship between prior turns, especially,

how and why “using smartphones and computers a lot” are related to “suddenly I cannot come up with”. Although this is not the same case of unintelligible turns in section 6.2, the JIN’s utterances here somewhat omit both syntactic and pragmatic element to clarify the meaning.

Nevertheless, the interviewer’s next turn clearly shows that she has understood what JIN has been illustrating. For example, the interviewer proffers an embodied candidate understanding in line 32 to display her understanding of the JIN’s explanation. That is, she foregrounds the meaning of candidate understanding with two different hand gestures: “qi” (she produces an iconic gesture by writing the two characters with her index finger on the desk); “type” (she produces a pantomimic gesture by pretending to type something with her both hands with an invisible keyboard). Due to this visualised version of the meaning, the interviewer’s epistemic status, is made apparent through as follows: the interviewer displays her understanding of the prior turns’s meaning, albeit with the rather broad descriptions in the JIN’s prior turns; the interviewer seems to be aware of the fact that L1 speakers of Mandarin also struggles to write Chinese characters as nowadays people tend to write and send messages via tech devices, presumably rather than hand writing. In particular, the example, “qi” and “type”, along with corresponding iconic/pantomimic hand gestures in line 32 fill in the omitting parts in the JIN’s prior turns, by showing how and why “using smartphones and computers a lot” is linked with “ suddenly I cannot come up with how to write”.

In response to this candidate understanding, JIN strongly agrees with the point by producing, “THAT’S RIGHT” twice (line 33 and 35). Then she states that “now that is problem” (line 35), which display that she has understood what the interviewer attempts to deliver in the prior turn. Subsequent to the strong alignment, JIN develops her explanation further built upon the prior utterances. Indeed, JIN provides more detailed accounts for L1 speakers’ difficulty in writing Chinese characters. Firstly, JIN refers to “we”, apparently denotes herself as a L1 speaker of Mandarin, given her deitic gesture pointing herself with her right hand (line 37), then she explains the two main contexts: 1) since she came to Korea, she

uses Korean nearly all the time (line 37-38); 2) she tends to use her mobile phone when she sends a message to her friend in Mandarin (line 38-39, 41)

A (0.5) inter-turn follows (line 43) and JIN takes the floor to illustrate a contrasting point of “sending a text message via mobile phone”. That is, she does not write letters anymore (line 44). Corresponding to this turn, she produces the same iconic gesture as line 31 by pretending to write something above the table with her right hand.

The interviewer’s laughter follows as a next turn (line 45), then JIN proceeds with a form of represented thought, “how di-°” (line 46) to enact her past thinking process (line 46). With the quiet volume and brief eye gaze shift to the upward, JIN appears to format this turn as an internal dialogue that she had when she was not able to come up with how to write Chinese characters. Indeed, JIN repeats her main point, “thought cannot come up \$a lot\$ heh heh” (line 49) and adds laughter at the post completion point.

Until the line 49, the excerpt has shown how the interviewer’s self-disclosure turn demonstrates her epistemic access to the interviewee’s first language. Moreover, it has examined that how the interviewer’s knowledge claims are designed to specify and expand the interviewee’s prior turns further (excerpt 6.9a).

Additionally, it has been discussed that how the interviewee reciprocally reveals her experiences built upon the interviewer’s topicalisation. Whilst the interviewee is articulating further, the interviewer displays her epistemic status once again by proffering embodied candidate understanding, not only to clarify the meaning of the interviewee’s relatively vague descriptions, but also to specify the interviewee’s ongoing illustration of the main topic. The interviewee orients to this assistance of formulation, namely, she incorporates the elements from the interviewer’s turns as a way to develop her further explanation.

Interestingly enough, subsequent to the co-construction of normalising the difficulty in learning Mandarin, the interviewer proffers the self-disclosure turns once again, which reveals her second-hand experiences. In other words, the following example will show how the interviewer orients to the point (L1

speakers difficulty in writing Chinese characters) by disclosing a relevant story from her Chinese friend that she used to know in the UK.

Excerpt 6.9c Learning tonal system is difficult (12:17-12:38)

49 → 윤: =제 친구 중국 친구도 영국에서 (.) 그
 50 중국 레스토랑에서 (.) 아르바이트를 했는데 그
 51 친구도 쯤 (0.3) 중국어를 계속 안 쓰고
 52 영어만 쓰니까=

49 → IR: =my friend chinese friend also in uk (.) that
 50 chinese restaurant at (.) part timer that
 51 friend also a bit (0.3) mandarin constantly not
 52 use english only use=

IR: My friend, my Chinese friend ((that I used to know)) in the UK, she worked as a part timer ((waitress)) in a Chinese restaurant. That friend also did not use Mandarin ((for a while)) as she uses English all the time

53 진: =°음 음°=

53 JIN: =°um um°=

JIN: Um hm, um hm

54 → 윤: =메뉴:: (0.2) 개 적을 때=

54 → IR: =menu:: (0.2) that write=



IR: When you write a name of a dish

55 진 =°음°=
55 JIN: =°um°=
 JIN: Um hm

56 → 윤: =한자를 잘못 적어가지고=
56 → IR: =chinese character wrote in an incorrect way=
 JIN: She made a mistake in Chinese characters when writing the name
 of a dish

57 진: =°음:°=
57 JIN =°um:°=
 JIN: Um hm

58 → 윤: =그 막 \$주방에서 막 헛갈려 하고\$ heh
59 heh=
58 → IR: =that like \$in kitchen like confused\$ heh
59 heh=
 IR: Like ((people)) in the kitchen were confused

60 진: =그쵸 그쵸=
60 JIN: =right right=
 JIN: Right, right

61 윤: =어 안 쓰면은 개 진짜=
61 IR: =uh don't use that really=
 IR: Uh, you don't use ((for a while)) really

62 진: =어=
62 JIN: =uh=
 JIN: uh huh

63 윤: =자기 모국어라도 까먹는다고=
63 IR: =although my first language forget=

IR: If it is your first language, you just forget

64 진: =까먹어요=
64 JIN: =forget=
JIN: Forget

65 윤: =어 어=
65 IR: =uh uh=
IR: Uh huh

66 진: =진짜요 어 어=
66 JIN: =really uh uh=
JIN: Really uh huh uh huh

67 윤: =되게 신기했어요
67 IR: =very interesting
IR: It was interesting

Subsequent to the additional explanation from JIN, the interviewer proffers the second self-disclosure, which is again, built upon the topic JIN has developed. In latching onto the post completion point laughter in line 48, the interviewer takes the next turn by introducing her Chinese friend's anecdote addressing the same issue as JIN unfolded until line 49: "L1 speaker's confusion in writing Chinese characters". For instance, the interviewer provides a context of the forthcoming story including the main character ("chinese friend also in uk"), the specific place of the event ("chinese restaurant"), and what the character was doing ("part timer") (line 49-50). Then, the interviewer illustrates that her Chinese friend always speaks in English in the UK whilst not using her first language, Mandarin. This seems to link back with the JIN's prior turn in line 37-38, which invokes "L2/Foreigner" identity, to emphasise the situation: when you live abroad, you do not use your first language often.

Subsequently, the interviewer explains her friend's past experience when she was working as a part timer in a Chinese restaurant. That is, when her friend wrote the name of a dish ("menu: : (0.2) that write") presumably supposed to pass it to chefs in the kitchen, she made a mistake in writing Chinese characters ("chinese character wrote in an incorrect way").

Consequently, the staff in the kitchen got confused ("that like \$in kitchen like confused\$"), due to the incorrect names on the note. When producing "menu: :" (line 54), the interviewer picks up a pen in front of her, then employs an iconic gesture by pretending to write something, corresponding to "write" (line 54). Whilst the interviewer illustrates her points, JIN readily takes a recipient role by producing the continuer, "°um°" (line 53, 55, 57) and acknowledgement token, "right right" (line 60).

At line 62, the interviewer attempts to summarise the main point that she can draw upon from the anecdote: if you don't write Chinese characters for a while, you tend to forget how to write ("uh don't use that really") (line 61), although it is your first language ("although my first language forget") (line 63-64). Again, this turn shows the interviewer's orientation to "foreigner" identity, as well as "the fluidity/complexity of being L1" that JIN explained in lines 37-38. In other words, the interviewer emphasises that you tend not to use your first language that often when you live abroad, thus, sometimes you cannot come up with the correct spellings in your native tongue. By illustrating this point, the interviewer would seem to deliver the pre-given position as L1 would not guarantee that the person always write her first language perfectly. Interestingly, this issue was already mentioned in a couple of cases in both Chapter 5 and Chapter 6 in which the interviewer reveals that the first language speakers of Korean also has to learn how to write, for example, correct spellings of consonant clusters (see excerpt 5.4). Indeed the interviewer reveals that sometimes she is also not sure whether her spelling is correct or not (see excerpt 6.2b).

JIN aligns with the interviewer's prior summary by reiterating the same verb, "forget" as a next turn in line 65. Then she upgrades it with "really",

perhaps agreeing with the interviewer's point. As can be seen, both speakers have jointly built up the similar perspective in relation to the particular difficulty in Mandarin by drawing upon their first-hand and second-hand experiences. As a sequence closing, the interviewer proceeds with the final upshot, "very interesting" (line 68), which is a concluding remark of this sequence.

6.5 Summary

This analysis chapter has examined the ways in which the interviewer assists the interviewees' formulation of their answers by displaying her relevant knowledge and experiences. As the excerpts throughout the chapter have presented, when the interviewer attempts to co-construct the accounts as a way to help the interviewees develop their responses further, the local moral order concerning the interactional roles (i.e. questioner and answerer), as well as the epistemic congruence (i.e. the interviewer as K+ and the interviewee as K-) are switched turn by turn. Most importantly, the interviewer's self-disclosure turns are embedded in the sequences, in particular, the interviewer's equivalent personal experiences demonstrate how and why the interviewer is able to provide potential answers and specific linguistics/cultural contexts. Much like the examples in the previous chapter, the equivalent experiential ground as well as the shared identities between the interactants play a crucial role in the interviewer's attempts.

One of the important observation points in this chapter is that how the "challenging, problematic and normatively unexpected sequences" in interview interactions can be a topic of analysis. Indeed, the detailed CA transcription and line-by-line analysis of such moments in this chapter have revealed that the non-normative sequences are co-constructed by the interviewer and interviewee and this, in-turn, achieves intersubjectivity, progressivity and empathic moment.

The following and final analysis chapter will investigate the interviewer's self-disclosure as a second story. In other words, the next chapter will focus on examining how the interviewer formulate a subsequent story after the interviewee's story-telling activity again by marking the shared experiences and

identities between the interviewer and interviewee. In this sense, the excerpts in the following chapter will demonstrate how the interviewer's second stories are finely attuned to the interviewee's first story in terms of their interactional features and identity work.

Chapter 7 Interviewer's self-disclosure as a second story

7.1 Introduction

The previous two chapters have examined the interviewer's self-disclosure prefaced with *I also* (Chapter 5) and a part of assisting the interviewees' formulation (Chapter 6). Specifically, the first data analysis chapter highlighted how the interviewer's self-revealing talk prefaced with the same turn initial 1) displays empathy; 2) endorses the interviewees' stance and 3) marks the common epistemic territories between the speakers. The second analysis chapter focuses on how the interviewer's self-disclosure are embedded in the sequences in which the interviewer assists the interviewee's formulation by proffering 1) pre-emptive answers; 2) possible names and 3) epistemic assertions.

This analysis chapter will examine self-disclosure as a second story. In particular, how the interviewer voluntarily reveals her personal experience as a storytelling sequence, after the interviewee unfolds a story. As the term, *story* indicates, the interviewer's self-disclosure talk in this chapter is composed of multi-unit turns (Hutchby & Woffitt, 2006; Liddicoat, 2011; Mandelbaum, 1989; Mandelbaum, 2013; Sacks, 1992). In other words, the normative turn-taking system (see section 3.2.4.1) is suspended for a while: the interviewer has become the dominant speaker after obtaining an extended interactional space for her lengthy utterances, whereas the interviewee has taken the recipient role.

Previous CA studies illuminating story-telling sequences in various interview settings, mainly discussed how a story is constructed by the interviewee as an expanded version of a response to a prior question (Kasper & Prior, 2015a; Peräkylä *et al.*, 2015; Prior, 2011, 2016). Nevertheless, it seems that little research has been conducted to shed light on how the interviewee's story is reflected in the interviewer's subsequent story as a response. In order to address this research gap, this chapter will discuss how the second story is sequentially organised by the interviewer, along with how it resonates with the first story's main theme and interactional features.

Several story-story trajectories were found in the corpus and there are a couple of things in common in this kind of story telling activities. Firstly, the majority of the combination of ‘first-second story’ is embedded in a preceding sequence mainly composed of the interviewer’s question and the interviewee’s subsequent responses. In other words, several question-answer adjacency pairs are preceded in advance of the first story’s story preface. In this sense, the normatively expected interactional move operated by the ordinary turn-taking system (i.e. the interviewer and the interviewee produces their utterances turn-by-turn whilst the majority of those turns are latched onto or minimally overlaps with each other) comes first and then a specific element of this sequence triggers the interviewee to launch a story. Therefore, it can be argued that some utterances produced at a particular moment in interview interaction, can remind the interviewee of an episode of her own, ‘which may be or may not be topically coherent with the talk in progress’ (Jefferson, 1978: 220). Secondly, the interviewees’ are the first one to produce an extended sequence, namely, a story-telling activity, and the interviewer becomes the second story teller. Such order of the speakership (i.e. the interviewee is the first story teller and the interviewer is the second story teller) is a part of the interviewer’s reflexive engagement (i.e. the interviewer’s good listenership which will be discussed in section 8.3.1) with the interviewee’s first story-telling. That is, the interviewer’s the second story is contingent to the first story in terms of its shared thematic focus and similar stance-taking actions. In the case of the forthcoming story-telling sequences in Chapter 7, the contingency is displayed through the interviewer’s parallel experience, which shows her affiliative interpretation of the interviewee’s first story. Such phenomenon resonates with the previous studies on second story, which claimed that next stories are characterizable as next stories as their shape determined by the prior story (Liddicoat, 2011: 334). Indeed, this chapter will demonstrate once again that ‘second stories do not just happen’ (Arminen, 2004: 340) or ‘second stories are not second simply because they occur subsequent to first stories’ (Liddicoat, 2011: 334). Rather, there is a methodical relationship between two stories and a range of techniques are employed to show such topical relevance and ‘sequential implicativeness’ (Jefferson, 1978: 228). Additionally, the interviewer’s second

story is another example showing how the preconception of institutional role for the interviewer (i.e. questioner who are assumed to take a minimal participation), can be revisited and challenged by micro-analytic and ‘contextually embedded inspection’ (Prior, 2014: 497) of the story-tellings in interview interaction.

I undertake a detailed analysis of a single episode much like other second story studies had conducted for their publication (Liddicoat, 2011; Selting, 2012; Sacks, 1992) and this chapter has two closely related objectives as follows: 1) To examine the sequential organisation of the first story uttered by the interviewee: section 7.2 will provide a detailed investigation of this sequence assembled several sequential stages; 2) To examine the sequential organisation the second story uttered by the interviewer: Section 7.3 will present and discuss the subsequent story (i.e. the interviewer’s self-disclosure) by the interviewer, whilst comparing it with the first story’s sequential development.

Albeit the current thesis’s main analytic focus is to investigate the interviewer’s self-disclosure, analysing the interviewee’s talk in the preceding sequences are inevitable to avoid decontextualised explication, as I have noted, these two stories are not tangential. Rather, they are inextricably linked with each other in terms of the topical choice, prosodic design and stance-taking. Most importantly, the interviewer amplifies L1/L2 identity issue from the first story as a part of her reflexive interpretation and this, in turn, displays how the interviewer understands and recontextualises the first story.

Prior to the first excerpt, there was a sequence in which the interviewer asked a question (i.e. “what was the most interesting and difficult part of learning Korean?”) and the interviewee provided a relevant response: *consonant clusters* is one of the difficult parts to learn. In the first story, the interviewee explicitly selects consonant clusters as a main topic and adds further accounts as will be shown in excerpt 7.1 starting from line number 24.

7.2 A first story unfolded by the interviewee

Excerpt 7.1 (16:32-16:40)

- 24 루: 받침이 있기 때문에 (.) 제가 °한-° 개그
25 헤드리겠습니다 그 (0.3) 저는 한국에 처음 (.)
26 온 후에=
24 LUI: consonant cluster because of (.) I °han-°
25 gag will do um (0.3) I korea first came
26 after=
LUI: Because of the consonant clusters. I am going to tell
you a funny story ((related to consonant clusters)).
Um, when I first came to Korea
27 윤: =°네°=
27 IR: =°yes°=
IR: Yes

7.2.1 Pre-telling: A collaboratively accomplished story preface

Excerpt 7.1 is a clear example of how a storyteller goes about initiating a story. It also epitomises how a story is locally occasioned, especially how a story preface (pre-telling) emerges as an interactive achievement (Liddicoat, 2011).

At the beginning of the pre-telling, LUI demonstrates her orientation to the prior talk by uttering the linguistic phenomenon “consonant cluster” once again (line 24). Due to the proposition, “because of”, it seems the interviewee opts to expand the reason why the consonant cluster is a difficult part of learning Korean; however, a micro pause follows, instead of an explanation (line 24). Subsequently, LUI puts forward a disjunctive phrase (“I °han° a gag will do”) whilst projecting that she is going to tell a funny story by selecting the lexical item, “gag” (line 24-25). Then, she indicates the time when the forthcoming episode actually occurred (“I Korea first came after”). In

response to the LUI's turn, the interviewer aligns with the prior talk by uttering “°yes°” with nodding (line 27).

These three lines in this excerpt illustrate how the speakers negotiate their interactional roles as a story teller/story recipient turn by turn in a story preface. As can be seen, the first turn uttered by the interviewee is a projection of the upcoming narrative. Then the second turn as alignment is produced by the interviewer, who readily accepts the story recipient role. In this process, interviewee frames the story-to-come is tellable as a strategy to secure extended turns. In this particular excerpt, LUI would seem to convey a subtle message, “It is a funny story, therefore, it would be a potential interest of you” by deploying a particular lexical choice (“gag”) with the stress. Meanwhile, the story recipient (i.e. the interviewer) demonstrates her recipient role through a syntactically and prosodically minimal response, thereby activating a modification of the usual turn taking system (see section 3.2.4.1), which ensues as shown in the following excerpt.

Excerpt 7.2 (16:41-16:56)

- 28 루: =한국어 시- 실력이 별로 없습니다
29 그때 없었어요=
28 LUI: =Korean abi- ability that much did not
29 have at that time don't have=
LUI: My Korean was not fluent enough. At that time
I was not fluent
30 윤: =°네 네 네°
30 IR: =°yes yes yes°
IR: Yes yes yes
31 (0.5)
32 루: 그래서 저는 식당에 간 후에 (0.3) °그° 한국에

7.2.2 LUI's story-telling: Explaining the context

After successfully securing the storyteller role through the preface, LUI continues her talk by providing background information of the ongoing story. At first, LUI explains that she was not fluent in Korean when she first came to the country (line 28-29), then minimal responses (“° yes yes yes °”) are latched onto the interviewee's turn (line 30). After a (0.5) inter-turn pause, she specifies the place (“shabu-shabu restaurant”) where the narrated event occurred in the past (line 31-34). Following this, she gives additional information by commenting the fact that restaurant⁴ serves many mushrooms (line 36-37). After producing “that restaurant”, a (0.6) inter-turn pause follows (line 36), then the keyword of this story, “mushroom” is repeated three times by LUI (“mushroom a lot there mushroom”, “uh various mushrooms there”) with stress. Presumably, she attempts to emphasise the quantity (“a lot”) in line 36, the variety (“various”) in line 39.

In excerpt 7.2 (line 30, 35, 38, 40-41), the interviewer takes minimal verbal contribution through uttering acknowledgement tokens (Jefferson, 1984) such as “yes”/“um”, and a full turn response (Stivers, 2008) such as “that's right”. These tokens and generic responses demonstrate that the recipient still takes turns, even though she is not the major speaker of the ongoing interaction. It also addresses how the interviewer ratifies the interviewee (i.e. the storyteller)'s proposal of what is going on, along with how she exhibits her ‘understanding of the current state of the storytelling’ (Mandelbaum, 1989: 117). Given that the tokens in this excerpt play as a continuer, the recipient appears to be aware of extended units of talk are underway by the interlocutor, and that has not completed yet (Schegloff, 1982). Therefore, the interviewer overtly passes her opportunity to take the floor, which is similar to the story preface stage.

In the preceding excerpt, it is observable that how the storyteller (i.e. interviewee) paves the way to construct a story by depicting the background information. As

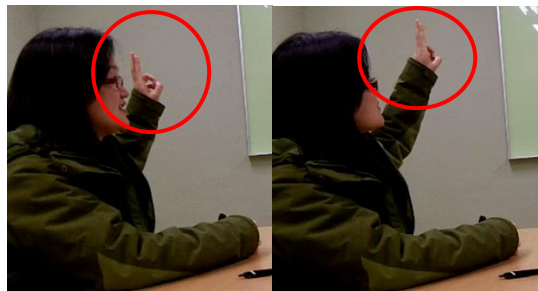
³ Shabu shabu is a Japanese hotpot dish of sliced beef and vegetables and usually two or three different types of mushrooms are included in this dish.

has been described, the teller did not directly jump into articulating the main point of the story. Instead, she explains relevant contexts step by step whilst projecting what would be the key source (i.e. mushroom) of the unfolding story through prosodic salience (i.e. accentuation) and reiteration. This key source will be emerging as a referent for the laughter in the next sequence.

Excerpt 7.3 (16:57-17:10)

42 루: =음 그래서 저는 이거 (.) 주문하려고 했는데
 43 (0.2) 그 식당 주인이니한테 (0.5) °아°
 44 (.) °으° 여기요, 아줌마 (0.4)
 45 벗어 ((버서)) 주세요 hah [hah hah hah hah
 46 hah hah

42 LUI: =um so I that one (.) supposed to order
 43 (0.2) to um restaurant owner (0.5) °ah°
 44 (.) °eeh° here, lady (0.4) take off your
 45 clothes ((beoseo juseyo)) [hah hah hah
 46 hah hah hah



LUI: Um so when I was supposed to order that um, I said to the restaurant owner ah um “Excuse me lady, can you take off your clothes?” ((She was supposed to pronounce, “beosut (mushroom)”. But she did not pronounce “t” at the end of the syllable, therefore, the meaning was completely changed: “Beoseot Juseyo? (Can you bring some mushrooms?); “Beoseo Juseyo?” (Take off your clothes)))

47 윤: [hah hah hah
 48 hah hah hah=

47 IR: [hah hah hah
48 hah hah hah=
IR: (Laughter)

49 루: =벗어 ((버서)) 주세요=
49 LUI: =TAKE OFF your clothes ((beoseo juseyo))=
LUI: Take off your clothes

50 윤: =HAH HAH HAH HAH HAH HAH HAH [\$아]::
51 어떻게\$
50 IR: =HAH HAH HAH HAH HAH HAH HAH [\$AH]::
51 OH DEAR\$



IR: ((Laughter)) Ah Oh dear

7.2.3 LUI's story-telling: Pre-Climax

The subsequent talk presented in excerpt 7.3 is a pre-climax sequence wherein the storyteller introduces the main character and event built upon the prior background information. For example, LUI begins an explanation, she was “supposed to order” (line 42) something, thus, she spoke to “restaurant owner” (line 43). It would seem that LUI probably meant “waitress or waiter”; however, she uttered “restaurant owner” (possibly because the correct word escaped from her at that moment).

Subsequently, she produces quieter hedge markers (“°ah° (.) °eeh°”), accompanied by embodiment (line 43-44): LUI raises her left hand from line 43,

and both her index and middle finger are up. This hand gesture enacts the moment when people try to get an attention from a waitress or waiter in a restaurant, especially when they are ready to order their dishes. Then, she initiates her represented talk with “here, lady”: this is a typical register in Korea when a person calls a female stranger who seems middle age (line 44). Interestingly, LUI utters this part whilst upgrading her previous embodied action (i.e. raising her hand and indexing the upside with her fingers), as she shifts not only her gaze, but also her face. Namely, LUI starts acting out as if she were in the restaurant through visualising narrated interaction with her body movement.

Following this, the key expression of the ongoing story (“take off your clothes/beoseo juseyo”) is formulated as a represented speech as well (line 44-45). Then the LUI laughs at the end of the turn, as ‘post-completion stance marker’ (Schegloff, 1996: 90). This laughter would be attached with several potential interpretations such as ‘an index of amusement’ (Shaw *et al.*, 2013: 92); ‘self-deprecation’ (Glenn, 1991: 141); an invitation for reciprocal laughter (Holt, 2013). The interviewer starts laughing (line 47), after a couple of beats of laughter produced by LUI, apparently as recipient laughter. This shared laughter demonstrates that both the interviewer and interviewee understands why this represented speech is laughable, albeit the interviewee did not elaborate upon the reason. In this sense, the joint laughter here would seem to be related to the shared epistemic territory between the speakers.

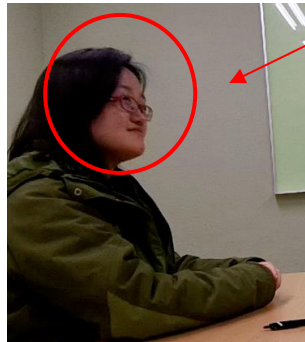
At line 49, LUI upgrades her previous represented speech accompanied by ‘a marked shift in prosody and voice quality’ (Holt, 2007) as she produces exactly the same utterance with the increased volume. In latching onto the enactment, the interviewer also provides an upgraded version of laughter entailing the louder volume with an overt bodily conduct such as leaning back her torso (Ford & Fox, 2010). At the end of the laughter in line 50, she adds her affiliative comment, ‘OH DEAR’ produced with the smiley voice. This, in turn, would seem to imply a message, “you must have been embarrassed”.

In this excerpt, how the storyteller shifts from explaining general background to unfolding a main part of the forgoing story. In performing this, the interviewee

employs a range of prosodic and embodied resources to develop the description as laughable. In response to this humorous telling by the narrator, the story recipient laughs, mainly to display her reaction to the laughable story. The performative prosodic/embodied design of represented talk will be more salient in the climax of this story. This interactional phenomenon will be explicated further in the following section.

Excerpt 7.4 (17:11-17:26)

52 루: [이렇게
 53 말하고 벗어주세요 (0.2) 응?=
 52 LUI: [talk like
 53 that take off your clothes (0.2) um?=
 54 윤: =HAH HAH HAH HAH HAH HAH HAH [아:: 으 어
 54 IR: =HAH HAH HAH HAH HAH HAH HAH [ah:: ee uh
 IR: (Laughter) Ah ee uh



LUI: I talked like that um?

54 윤: =HAH HAH HAH HAH HAH HAH HAH [아:: 으 어
 54 IR: =HAH HAH HAH HAH HAH HAH HAH [ah:: ee uh
 IR: (Laughter) Ah ee uh

55 루: [식당 주인이
 56 저를 이상한는 그 눈치 보면서 아 저 어디서 (.)
 57 틀린 거 같아요 다시 그 큰 소리로 반복[해야 되는
 58 것 같애

55 LUI: [restaurant
 56 owner I weird try to gauge ah I where
 57 (.) might be wrong I guess again um with
 58 louder voice need to re[peat



LUI: The restaurant owner looked at me like I am weird, and tried to gauge what I actually meant, and I was thinking I might say something wrong so I said it again with a louder voice

59 윤: [HAH HAH HAH HAH HAH=

59 IR: [HAH HAH HAH HAH HAH=



IR: (Laughter)

60 루: =벗어주세요:::=

60 LUI: =TAKE OFF YOUR CLOTHE::S=

LUI: Take off your clothes

61 윤: =HAH HAH HAH HAH [HAH 아:: \$어떻게\$ 어::

61 IR: =HAH HAH HAH HAH [HAH ah:: \$oh dear\$ uh::
 IR: ((Laughter)) Ah oh dear uh

7.2.4 LUI's story-telling: Climax (Past Event 1)

Excerpt 7.4 is the climax of the ongoing story incorporating represented talk and thought as main interactional devices to visualise the embarrassing moment in a humorous way.

By overlapping with the interviewer's comment, LUI produces a represented thought ("take off your clothes (0.2) um?") of the restaurant owner (line 53). In other words, this is a 'silent response', which could have been uttered by the interlocutor, but was not actually verbalised (Haakana, 2007). The embodiment of the interviewee is the key evidence this seems to be a represented "thought" of the other: 1) LUI tilt her face from the left to the "right" side in line 53, whereas she produces her "own" represented thought later in line 56-58, her face goes to the "left" side; 2) she frowns her face, which would seem to enact the owner who might be confused by her remark at that time. On top of the embodied actions, LUI's additional comments (line 56), "restaurant owner I weird try to gauge" (line 56-57) supports the observation that the prior line is presumably a mental reaction of the restaurant owner. In particular, "nunchi (try to gauge)"⁵ (line 56), which is a culture-specific word, is another evidence that this appears as an internal speech, rather than a spoken utterance.

The interviewee's own internal dialogue indeed emerges as well (line 56-58): "I might be wrong. I guess I should say it once again loudly". This is a thought that she had at the time, which was not uttered. Again, LUI's embodiment provides evidence of this analytic claim, as she tilts her face (to the left side) and frowns her face once again. After LUI utters "louder voice" and "re[peat]", the interviewer overlaps with the prior talk by producing laughter with the louder

4 An equivalent English word for this concept; however, "emotional intelligence" would be one of the options to delivers a similar meaning of the word.

volume (line 59). Along with the laughter, she also leans her torso forward, then puts her face on the desk as a way to express her amusement. Apparently, the story recipient treats this utterance as highly laughable. In the next turn, LUI repeats the expression as an upgraded version through animated voice (line 60). Subsequently, the interviewer laughs once again and she adds an affiliative response at the end of the turn (“\$oh dear\$”) with smiley voice (line 61).

This excerpt exemplifies how the storyteller deploys both represented talk and thought in order to input dramatising effects on the climax of the story. Interestingly, it is fuzzy to identify whether these utterances were actually verbalised, could have verbalised, or might verbalise (Hauser, 2015). Nevertheless, one thing for sure in this case, the teller treats herself as an actor performing the episode that had happened by means of linguistic and paralinguistic resources. In this sense, the teller makes use of represented talk and thought as ‘a warrant of authenticity’ as well as ‘a direct access to the scene being depicted’ (Holt, 1996, 2007; Sidnell, 2006; Berger & Pekarek-Doehler, 2015: 794). Moreover, the represented talk and thought encompass a different level of bodily conduct for this purpose, such as gaze, posture and gesture. Consequently, this climax sequence is presented as a highly interactive performance.

Excerpt 7.5 (17:27-17:46)

62 루: [hah hah hah hah 그래서
63 그 (0.3) 다음에 나중에 남편랑 아니면 다른 (.)
64 친구들이랑=
62 LUI: [hah hah hah hah so um
63 (0.3) next later husband or other (.)
64 friends=
LUI: (Laughter) So um later with my husband and friends

65 윤: =°어°=
65 IR: =°uh°=
IR: Uh huh

66 루: =얘기했을 때=
 66 LUI: =when had a chat=
 LUI: When I had a chat ((with them about this episode))

67 윤: =°네°=
 67 IR: =°yes°=
 IR: Yes

68 루: =그 친구가 저한테 (0.3) °어° °그° (0.6)
 69 고쳤습니다=
 68 LUI: =that friend to me (0.3) °uh° °um° (0.6)
 69 correct=
 LUI: A friend of mine uh um correct my mistake

70 윤: =에=
 70 IR: =eh
 IR: Yeah

71 루: =이거 발음 아니[고 받침
 72 있거든요↑
 71 LUI: =THAT PRONUNCIATION N[OT THERE IS A
 72 CONSONANT CLUSTER↑



LUI: Your pronunciation was wrong. There is a consonant cluster ((at the last syllable))

73 윤: [HAH HAH HAH HAH=
 73 IR: [HAH HAH HAH HAH=

IR: (Laughter)

74 루: =<벗어> 주세요 아니고> 버섯 [주세요

75 해야 되요

74 LUI: =<TAKE OFF YOUR CLOTHES NO> MUSHROOMS

75 [GIVE SHOULD SAY



LUI: “Take off your clothes” (Beseo Juseyo) was wrong”, you should say “Give me some mushrooms (Beoseot Juseyo)

76 윤: [주세요 네 네 HAH

77 HAH HAH [HAH HAH

76 IR: [give yes yes HAH HAH HAH

77 [HAH HAH

LUI: Give me ((laughter))

7.2.5 LUI’s story-telling: Post-Climax (Past Event 2)

Excerpt 7.5 introduces an episode when LUI talked about her experience in the restaurant with her husband/and friends. At line 62, LUI produces overlapping laughter and a conjunction, “so” to project that an additional explanation is forthcoming. Indeed, after a (0.3) inter-turn pause and a self-repair (“next later”), she reveals conversations that she shared with other Koreans in relation to the episode. Again, the interviewer returns to her reciprocity role by producing minimal responses (“°uh°”, “°yes°”) (line 65 and 67). Subsequently, LUI explains that her friend corrected her pronunciation.

Then, she animates “how” the friend pinpoints her pronunciation of mushroom (“beosu”) as incorrect, by employing a represented talk as a form of other-quote. This constructed dialogue in line 71-72, clearly demonstrates how the speaker utilises prosodic and multimodal formatting to characterise the other person’s utterance. For instance, she enacts different voice quality (i.e. louder volume) and high pitch at the end of the turn in order to produce the quote in an exaggerated manner. Additionally, LUI foregrounds a “X shape” with her arms attuning to the word “N[OT]” (line 71). Syntactically, the utterance is also formulated with the affirmative and negative form with the stress on “not” (“THAT PRONUNCIATION N[OT] THERE IS A CONSONANT CLUSTER ↑]”), which would have been a conditional sentence including a form of hedge.

By overlapping with the prior talk, the interviewer amplifies laughter (line 73) and LUI continues to utter the represented talk to show “how” the friend corrects her pronunciation mistake (line 74-75). Once again, LUI plays a strict tone of voice through several devices including louder volume, a form of slowed down speech for the phonetically incorrect part (“<TAKE OFF YOUR CLOTHES NO>”, accentuation for the keyword (“MUSHROOMS”) and the use of modal (“SHOULD”). Subsequently, the interviewer partially repeats the interviewee’s prior talk (“give”: line 76) as ‘choral co-production of a part of TCU’ (Lerner, 2002: 236). Then, she produces agreement tokens and laughter at the end of the turn (line 76-77).

In this excerpt, the represented talk is made salient by the storyteller, especially depicting other person’s previous utterances. By doing so, the story teller attempts to convey her perspectives on the dialogue occurring after the main episode, in particular, the character involved in the narrated situation (Couper-Kuhlen, 1999; Couper-Kuhlen, 2007; Berger & Pekarek-Doehler, 2015). For example, the interviewee implicitly describes that her friend’s utterance has a patronising manner by enacting dramatised prosody and embodiment. Most importantly, she also makes a certain social identity (i.e. L1/L2 speaker) relevant to describe how her friend was displaying her epistemic authority, namely, how he or she was doing being as a first language speaker of Korean. After this post-climax

sequence, the foregoing story is heading to the ending point and this will be described in the next section.

Excerpt 7.6 (17:47-18:12)

78 루: [hah hah hah 아:: 그래서
79 [네]=
80 윤: [네]
81 루: =너무 민망난 (0.2) 경우도 그
82 상[황들]이고
83 윤: [네]=
78 LUI: [hah hah hah ah:: so
79 [yes]=
80 IR: [yes]
81 LUI: =very embarrassing (0.2) occasion that
82 situ[atations] were
83 IR: [yes]=
LUI: (Laughter) Ah so yes
IR: Yes
LUI: That was a very embarrassing situation
IR: Yes

84 루: =근데 (0.4) 이런 (.) 민망한 것이 [()
84 LUI: =but (0.4) this embarrassing [thing ()
LUI: But this kind of embarrassing experiences

85 윤: [네] [그리고
86 배우잖아요=
85 IR: [yes] [and then
86 you learned
IR: Yes, and then you learned from it

87 루: =네 <뒤 (.) 돌아 가면> °그° 뒤돌아 (.) 가면
88 (0.9) 정말 sweet memory=
87 LUI: =yes <going (.) back> °um° going (.) back
88 (0.9) really sweet memory
LUI: Yes looking back um looking back it is a really sweet
memory ((Sweet memory was produced in English))

89 윤: =어 어=
89 IR: =uh uh=
IR: Uh huh uh huh

90 루: =정말 어:
90 LUI: =really uh:
LUI: Really um

91 윤: =어
91 IR: =uh
IR: =uh

92 (0.3)

93 루: 기억입니다=
93 LUI: memory=
LUI: Memory=

94 윤: =네=
94 IR: =yes=
IR: Yes

95 루: =그 이런 방식 통해 점점 (0.2) 조금씩 조금씩
96 한국어 능력=
95 LUI: =um this way through gradually (0.2) a
96 bit by bit Korean language ability=

- LUI: Um through this mistake gradually a bit by bit my fluency
In Korean
- 97 윤: =° 예 °=
97 IR: =° yeah °=
IR: Yeah
- 98 루: =그 ° 늘었: 늘었잖아요 °=
98 LUI: =um improve- improved=
LUI: Um impro, improved

7.2.6 LUI's story-telling: Reflection as Closing

Excerpt 7.6 is a closing of the first story uttered by LUI, at the same time, “being retrospective” moment when both the interviewer and interviewee attempt to give a meaning to the episodes.

After producing reciprocal laughter as a turn initial in line 78, LUI produces her first comment relating to her experiences as “very embarrassing”. Then the interviewer displays her agreement by minimally overlapping with the interviewee’s ongoing turn through “yes” (line 80). Subsequently, LUI utters the conjunction “but”, projecting a contrast meaning will be followed, and rephrases the prior talk as “this embarrassing [thing]” (line 84). At this point, the interviewer overlaps not at a TRP and utters, “and then you learned” in line 85-86. This collaborative turn construction would be interpreted as an affiliative response to endorse the interviewee’s stance. It also could be treated as a summarising remark of the whole story-telling sequence indicating what kind of meaning LUI could get out from the embarrassing experience.

At line 87, LUI emphasises the aspect of looking back to the past event, through the repetition of the phrase and the form of slowed down speech (“<going (.) back> °um° going (.) back (0.9)”). As can be seen, a lengthy (0.9) pause follows, and LUI finally produces her own reflective comment by

means of the code-switching, “sweet memory” accompanied by an emphasis, “really” (line 88). The lengthy (0.9) pause (line 88), before she produces “sweet memory” in English, may be the case of another situated thinking process (Heritage, 2005b). That is, she may be supposed to produce “sweet memory” in Korean; however, she was not able to come up with the equivalent word. Following this, LUI repeats “really” (line 90) again, then she utters “memory” in Korean (line 93). Similar to the lengthy pause in line 88, the (0.3) pause here would seem to be another situated thinking procedure and its corresponding gaze shift during the pause supports this analytic claim.

Subsequently, LUI expands her reflection as a closing of the first story, which demonstrates her orientation to the interviewer’s prior comment in line 85-86. Namely, LUI’s additional utterance appears to contextualise “learned” at line 86 to some extent. This would seem to articulate the prior comment further by saying, “Korean language ability” (line 95-96) can be “improved” (line 98) through the mistakes that she made before.

In this last sub-section shows how the interviewee closes the story-telling sequence by constructing a reflective account. As can be seen, this is rather a joint activity as the interviewer also provides her response to the unfolded story by explicitly overlapping and co-constructing the interlocutor’s ongoing turn. Additionally, this is the moment at which 1) the suspended normative turn-taking system starts being restored by the story recipient; 2) the recipient implicitly displays her awareness that the story is about to be closed. Interestingly, the interviewer’s interpretation as a response for the story serves as both a summary and empathic comment for the story. It is also worth noting that the storyteller contextualises the recipient’s responses as a part of her closing.

As has been analysed and discussed throughout section 7.2, the story-telling sequence goes through several stages: Pre-pre telling; Preface; Setting the scene and explaining the context; Pre-climax; Climax; Post-climax; Collaborative reflection as a closing. In this process, the ordinary turn-taking system is modified to allocate multi-unit turns to the storyteller, and this redesigned interactional space is readily accepted by the story recipient. Along with this, the interviewee

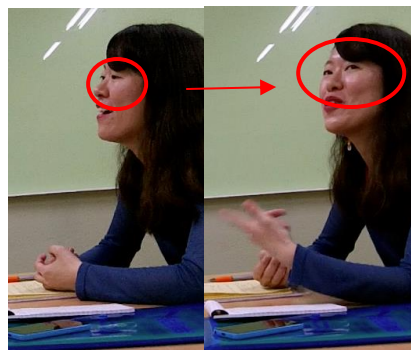
deploy various interactional resources such as represented talk and thought as a form of a self-quote/other quote; marked prosodic design including increased volume and accentuation; bodily conduct to foreground or emphasise previous actions. In response to the ongoing story, the interviewer produces either agreement tokens/continuers or laughter to show her understanding.

In the following section, we will be returning to the main analytic focus of this thesis: the interviewer's self-disclosure. That is, the analysis in the forthcoming section will focus on the interviewer's second story as a response to the interviewee's prior telling. The following story-telling sequence is also composed of multi-unit turns. Of course, the second story below is not identical with the interviewee's; however, it appears to recast the first story's topic and various interactional features discussed in this section. Most importantly, the issue of L2 identity and relevant categories are made salient by the interviewer when it comes to constructing the subsequent story. This recognisable relationship between the first story and the second story will be thoroughly examined from excerpt 7.7.

7.3 A second story unfolded by the interviewer

Excerpt 7.7 (18:13-18:15)

99 윤: =저도 그런 경험 >되게 많아요
 100 영어로:< 막=
 99 IR: =I also that experience >really a lot
 100 have in eng:lish< like=



IR: I also had that kind of experiences a lot in English, like

101 루: =\$네\$ heh heh=
 101 LUI: =\$yes\$ heh heh=
 LUI: Yes ((Laughter))

7.3.1 Pre-telling: Announcement of reminding as a story preface

The interviewer's subsequent story which is of relevance of this section begins at line 99. The interviewer initiates her story by designing it as relevant to the previous story by employing the turn initial, "I also" and emphasising the common ground between the interactants with a generic word ("that experience really a lot have") (line 99). Then, she specifies her own context as an experience of a L2 speaker of English ("in eng:lish") (line 100). As can be seen, the interviewer launches a story by projecting the shared identity as a L2 speaker as the main resource for the forthcoming account.

Interestingly, the interviewer shifts her gaze during the turn initial in line 99 ("I also that experience"): the interviewer's gaze shifts from the centre to the left up. Judging from this embodiment within the turn, it would seem that the interviewer is in the process of gathering her thoughts 'as a search for some relationship between the prior story and her own experience' to be unfolded (Sacks, 1992 cited in Liddicoat, 2011; Kasper & Prior, 2015a).

In response to the launch of the story, LUI simply aligns with the prior utterance by stating smiley voiced "\$yes\$" and laugh towards the completion point (line 101). This turn-taking moment resonates with section 7.2.1 (Pre-telling), as now the interviewee goes through the same interactional stage: LUI accepts her role as a story recipient in the second turn of the story preface, by allowing the interviewer to take the floor to unfold a story.

Much like in the previous story preface section 7.2.1, the excerpt reiterates the previous findings: storyteller opts to create an interactional space as a storyteller at the first turn of the pre-telling. In line with this attempt, the story recipient readily acknowledges the upcoming suspension of her turn (Liddicoat, 2011).

Now the interviewer takes the storyteller role, whereas the interviewee (LUI) has become the story recipient, which is opposite to section 7.2.1.

It is worth commenting the observable distinction between the two story prefaces, in terms of how the storyteller proposes the legitimacy of the story. Whereas the storyteller (LUI) attempts to promote her forthcoming telling as funny (“a gag” in line 25) in section 7.2.1, the storyteller in this section appears to mark the common ground between the interactants, as an affiliative interpretation of the prior story. Then, the interviewer pinpoints her context, which reveals her linguistic identity as a L2 speaker of English. This context will be expanded by summarising what her “that experience” (line 99) actually signifies. This will be examined in section 7.3.2.

Excerpt 7.8 (18:16-18:31)

102 윤: =>예를 들어서< (0.2) 영어 단어 중에 (.)
 103 research suite (0.5) 그 office 가 있잖아요
 104 거기를 >근데< suite 가 이거: 이건데 이걸 항상
 105 제가 (0.4) \$suit 로\$ 발음(h)을
 106 해가(h) 지=
 102 IR: =>for example< (0.2) english words amongst
 103 (.) research suite (0.5) that office is
 104 that place >but< suite is th:is this is
 105 that always I (0.4) \$suit\$
 106 pro(h) noun(h) ce=



IR: For example, there is an English word “research suite”, I mean the office ((she says office in English)), I used to

pronounce it as “suit”

107 루: =아 hah [hah hah hah hah hah hah hah hah

107 LUI: =ah hah [hah hah hah hah hah hah hah

LUI: Ah (Laughter)

108 윤: [\$research suit 맨날 이렇게

109 발음했는데 아무도 저를 안 고쳐준 거예요\$ 영국

110 친구들이나=

108 IR: [\$research suit always like this

109 pronounce nobody me not correct\$ british

110 friends=

IR: Research suit I always pronounced like that but nobody corrected me, not even my British friends.

111 루: =응=

111 LUI: =ung=

LUI: Um hm

7.3.2 IR’s story-telling: Explaining the context and summarising the upcoming story

Excerpt 7.8 is the “setting the scene” moment, which is in comparison with section 7.2.2 of the first story; however, the sequential organisation is different from the interviewee’s story-telling sequence.

After the interviewer’s turn is latched onto the LUI’s minimal response, she begins to articulate an example as background information for the ongoing story (“>for example<”) (line 102). The interviewer states again this is a case in English (“english words amongst”) whilst opening her notepad. Then, she puts forward the keyword (“research suite”) with accentuation. After a (0.5) inter-turn pause follows, the interviewer does a self-repair (“that office is/that place”) and she uses both a hand gesture (she is making a

square shape with both hands) and code-switching when uttering “office” (line 103). Speculatively, this self-repair with embodiment might be the case that she attempts to offer a relatively easy vocabulary for “the research suite”, in case the interviewee may not know the word. Apparently, the intersubjectivity issue did not emerge at this point, judging from LUI explicitly nods once after the utterance, as a sign of displaying the LUI’s understanding of the interviewer prior talk.

After the gesture of opening up the notepad (line 102), the interviewer actually writes the word on it, when producing “suite is th:is” (line 104). Subsequently, she utters “\$always I (0.4) suit pronounce\$”, which summarises what her pronunciation mistake was about. Whilst explaining this, the interviewer employs smiley voice for “suit”, and overtly inserts laughter particles for “pro(h) noun(h) ce”. Due to the voice quality, specifically ‘within-speech laugh particle’, the interviewer treats her mistake as laughable (Glenn, 1991: 142). Moreover, she appears to exhibit her willingness to share laughter for the mistake (ibid). This laughter invitation is accepted by LUI through reciprocal laughter in line 107.

Following this, the interviewer’s turn is overlapped with the prior laughter and she continues to elaborate upon her experience with smiley voice (line 108-110). For example, she reiterates the key word (“\$research suit”), then emphasises the fact that nobody corrected her mistake (“nobody me not correct\$”) whilst indexing herself with her finger. Most importantly, she makes a category, “british” (line 109) relevant to the activity of correction (see section 3.3.3). That is, the interviewer seems to display her common-sense notion that L1 speakers are legitimate to correct L2 speakers’ phonetic ‘mistakes’.

As has been shown, this excerpt has both similarities and differences with the corresponding story in section 7.2.2. For instance, the following features would be deemed as similarities: the storyteller reiterate the keyword and the story recipient takes minimal participation mainly through laughter. Nevertheless, the sequential organisation is distinctive as the storyteller did not take the stepwise transition.

Rather, she briefly explains the main point of the story as a summary of the ongoing story.

Furthermore, it is also noteworthy that the narrator invokes the category of native speaker at the beginning of the telling. By doing this, she makes the category-bound activity, “correction” recognisable, which resonates the prior talk uttered by the interviewee in line 68-77 (excerpt 7.5: As discussed in this section, LUI stated the issue of L1 speaker and correction in the post-climax). Given the aforementioned observation, the “second” story appears to be a succinct version of the recalled narrative, presumably, due to the fact that the key elements were already highlighted in the first story. The climax sequence is also rather a condensed version compared to the first story’s, and this will be presented in section 7.3.3.

Excerpt 7.9 (18:32-18:46)

112 윤: =맨날 research suit 이라고 했는데 어느날 (.)
113 영국 친구 한 명이 (.) >reseat- 제가 막 내가
114 research suit 에서< 뭘 했다 (0.4) SUIT↑
115 research su↑ite↓ hah [hah hah hah hah hah
116 hah hah
112 IR: =always research suit said one day (.)
113 british friend one person (.) >reseat- I
114 am like I research suit< at I did this
115 (0.4) SUIT↑ research su↑ite↓ hah [hah hah
116 hah hah hah hah hah
IR: I always said research suit until one day a British friend of
mine reseat- I like I sai “I did something in the research suit”
and he said like “Suit? Suite!” (Laughter)
117 루: [hah hah hah hah hah
118 hah=
117 LUI: [hah hah

118 hah hah hah hah=
LUI: (Laughter)

119 윤: =research su- suit 은 이거 이거 양복같은
120 [거잖아요 리서치를 하기 위해서 입는
121 옷도 아니고

119 IR: =research su- suit this this a suit
120 [like research for doing you wear a
121 clothes not

IR: Research suit, suit means men's suit, you wouldn't wear a
 suit for doing research

122 루: [HAH HAH HAH HAH HAH HAH HAH HAH=
122 LUI: [HAH HAH HAH HAH HAH HAH HAH HAH=
LUI: (Laughter)

7.3.3 IR's story-telling: Climax

In excerpt 7.9, the interviewer initiates the climax sequence entailing similar interactional features that the interviewee employed in the first story, mainly represented self/other talk through the use of animated voice.

After the interviewee's alignment (line 111 in the previous section), the interviewer once again stresses the fact that she used to pronounce the word in the incorrect way ("always research suit said"), then introduces a particular episode prefaced with "one day" (line 112). This would appear to project that an upcoming account is contrary to the previous cases. Following this, the interviewer makes the category, "british friend" hearable once again, and a micro pause follows. Whilst accelerating the pace of speech, a cut-off sound of research ("resea-") is put forward, then the interviewer does a self-repair by adding 'ambiguous quotative' at the end ("I am like") (line 113-114) (Romaine & Lange, 1991). This would seem to project that represented talk as a

self-quote is forthcoming. Indeed, the interviewer articulates her own utterance (“I research suit at I did this”) in the previous dialogue with her British friend.

A (0.4) pause follows as a ‘hiatus’ (Berger & Pekarek-Doehler, 2015: 807) to distinguish the self-quote from the upcoming other-quote (line 114). Additionally, the teller shifts her prosodic profile for the other quote segment through the change of the volume and intonation. For example, she produces the other quote with louder volume, accentuation and strong rise and fall pitch (“SUIT↑ research su↑ite↓). That is, the dramatic prosodic shift is deployed by the interviewer to construct the interlocutor’s previous utterance.

Based upon this enactment, she appears to input her stance toward the previous interaction with her British friend. Namely, the interviewer would subtly convey her impression of the friend’s patronising manner when it comes to correcting her phonetic mistake. By doing this, the story teller alludes to a certain type of evaluation for the character and actions, without inserting an explicit commentary (Kasper & Prior, 2015a). Again, this also resonates with the first story, in particular when LUI produces the represent talk of her Korean friend in a similar manner (see line 71-75 in excerpt 7.5), which were operationalised by epistemic authority attributed to L1 speakers.

Both the interviewer and interviewee share laughter, then the interviewer adds a punchline as a humorous interpretation of the past event. The interviewer initiates the turn in English whilst uttering the keyword with a cut-off sound, (“research su- suit”) (line 119). Subsequently, she commented that “you would not wear a suit when doing research. (“research for doing you wear a clothes not”) as a self-deprecating joke (line 120-121). Apparently, this playful explanation aims to emphasise the fact that the pronunciation signifies a completely different meaning. This also mirrors the main topic from the first story uttered by the interviewee: as discussed in the prior excerpts in section 7.2, “beosu” and “beosut” have a completely different meaning, in the same way as “suit” and “suite”. By ensuing overlapping laughter (line 122), the story recipient, LUI displays her reaction to the story. This seems

to be a strong affiliative response rather than an interruption, considering shared laughter is regarded as desirable and cooperative (Holt, 2013).

As has been discussed in this section, the climax sequence is relatively succinct, compared to the interviewee's first story. The first story's climax sequence was incrementally developed through three stages (i.e. pre-climax, climax, post-climax) in order to depict the two past events in succession. Contrary to this, the interviewer's second story's climax directly deals with the main point of the ongoing story as a summary form. In doing this, the interviewer briefly introduces the previous dialogue in her past event as represented speech. This reflects previous study's findings: a second story demonstrates that the subsequent speaker attempts to establish linkage between two stories 'not only to invoke the reciprocal relevance of two stories, but also to select a specific aspect of the first story' (Arminen, 2004: 325).

Albeit the sequential development is rather different, there is prosodic similarities between two sequences, as both speakers modulate their voice quality by utilising exaggerated tone, pitch and volume to produce the represented talk attributed to both self and other. This performative description of the past dialogue, in turn, implies the teller's standpoint of the event and character. Most importantly, it brings the issues of L1 speaker's epistemic authority again: The so-called native speakers are legitimate to correct the mistakes.

The next section will illustrate how the current climax sequence has become developed as a part of the teller's reflective process. As will be described in excerpt 7.10, the interviewer incorporates the key component of the first story as a part of this reflection, thereby pinpointing the common ground between the speakers.

Excerpt 7.10 (18:47-19:07)

- 123 윤: =근데 그런 게 있어요 진짜 발음이 (0.3) 이
124 단어를 알면서도, 발음을 따르게 해가주고 (0.3)
125 사람들이 막 웃고
- 123 IR: but there is a thing really pronunciation
124 (0.3) that word you know, pronounce in a
125 different way people like laugh
- IR: But that's the thing about pronunciation, you know the word
but if you pronounce it in a different way, people just laugh
- 126 (0.2)
- 127 루: 예=
127 LUI: yes=
LUI: Yes
- 128 윤: =그런데 \$또 안 고쳐줘 아무도 그럼 모르지\$ 근데
129 누군가가 고쳐주면 아
130 벗어주세요 버섯=
128 IR: =but \$again did not correct nobody then
129 don't know\$ but somebody correct ah
130 beoseo juseo beosut=
IR: But again if they don't correct you, then you wouldn't know.
But if somebody corrects it, "Ah Beoseo juseo Beosut"
- 131 루: =°응°=
131 LUI: =°ung°=
LUI: um hm
- 132 윤: =이렇게 알게 되는데 첫 진짜 1년을,
133 계속 이렇게 [왜 그런지 모르는데
134 계속 그렇게 발음하다가 어느 날, (.)

135 하루 제 영국 친구가
 136 \$고쳐줬어요\$
 132 IR: =like this you come to know first really
 133 one year constantly like this [why don't
 134 know constantly like that pronounce one
 135 day, (.) a day my british friend
 136 \$corrected\$
 IR: Then, you would know it ((is a mistake)). For a year I pronounced it
 like that but I don't know why. I constantly pronounced it like
 that and one day my British friend corrected me.

137 루: [°hah hah hah hah hah hah
 138 hah°=
 137 LUI: [°hah hah
 138 hah hah hah hah hah°=
 LUI: (Laughter)

7.3.4 IR's story-telling: Reflection

In excerpt 7.10, the interviewer provides a reflective account for her experience. For instance, she initiates the turn prefaced with the contrastive conjunction, “but”, and a generic expression (“there is a thing really”) (line 123). Subsequently, she repeats the issues of pronunciation (“pronunciation”) and explains it further: although you know what the word is, there is a possibility to make a mistake in pronunciation and people find it laughable (“that word you know, pronounce in a different way people like laugh”) (lines 124-125). A (0.2) pause follows (line 126), and LUI produces a continuer, “yes” in line 127.

By latching onto the alignment token, the interviewer exerts a complaining voice in line 128: if nobody corrects your pronunciation, then you would not be able to know that you are making a mistake (“\$again did not correct nobody

then don't know\$"). In producing this, she inserts smiley voice quality, as she would attempt to make light of the complaint (Jefferson, 1984). Then, the interviewer utters conjunction "but" (line 129), and actually puts forward a contrastive situation, "somebody corrects" (line 129). Following this, she repeats the previous example uttered by the interviewer in the first story ("ah beosu juseo beosut) (line 130). As can be seen, the interviewer juxtapose the two words, whilst explicitly accentuating the consonant cluster part of the Korean word. Subsequent to this, the interviewer summarises the interviewee's talk whilst re-commenting the previous reflection, "you are able to learn through mistakes" ("like this you come to know") (line 132). The interviewer also utters that she had pronounced the word incorrectly for a year, although she did not know why. Again she makes the category, "British", as well as the category-bound activity "correction" relevant at the end of the reflective process ("one day, a day (.) my british friend \$corrected\$") (line 135-136). The lower volume of the laughter is produced in overlap with the interviewer's turn, and apparently the story recipient treats this prior talk as laughable (line 137-138).

In this excerpt, we have seen how the storyteller attempts to link the first story with the second story of her own, whilst recalling the prior telling's example as a reflection point of the current account. This approach demonstrates that the subsequent story is inextricably bound up with the first story in terms of its topical attention, albeit with a different sequential organisation. Specifically, this excerpt explicates how the interviewer discursively constructs the common ground between the first story and her own subsequent story, by implying two interlocutors' shared identity as L2 speakers and similar experiences. This reflective process is closed by the narrator's own represented thought which will be presented in the next section.

Excerpt 7.11 (19:08-19:18)

- 139 윤: >°그래서°< 아 맞아 suite 그치 이거지, 왜 내가
140 왜 \$suit 라고 발음[을 했지? 그러면서 막 되게
141 (.) 웃- 스스로 되게
142 웃어- 웃겼죠\$ 음
- 139 IR: >°so°< AH RIGHT SUITE THAT'S IT why I
140 why \$suit pronounced? like that like
141 (.) really lau- by myself really
142 lau- laugh\$ um
- IR: So ah right suite right that's right why did I why ((did I))
pronounce it suit? Like really ((I was)) laughing by myself really
laughable um
- 143 루: [°hah hah hah hah hah 음°=
143 LUI: [°hah hah hah hah hah um°=
LUI: (Laughter) Um
- 144 윤: =네 되게 이런 발음 때문에 되게 재밌는 (.)
145 사연[이 많아요
- 144 IR: =yes like this pronunciation because of
145 like funny episo[de a lot
- IR: Yes like because of pronunciation there were a lot of funny
episodes
- 146 루: [네
146 LUI: [yes
LUI: Yes

7.3.5 IR's story-telling: Closing

Much like the corresponding section in the first story (section 7.6), excerpt 7.11 is another interactional moment when the narrator is “being retrospective” about the

past event. In doing this, the narrator makes use of her previous thought as a constructed internal dialogue, whilst closing the sequence.

For example, “so ah right suite right that’s it why I why \$suit pro[nounced]” is a representation of her own thought at that time (line 139-140). This is evidenced by the marked change in voice quality. That is, after “>°so°<” (line 139), the tone as well as the volume of her voice get higher than the previous utterances. In addition, the interviewer puts laughing voice from “suite” and rising intonation after “pro[nounced?]” (line 140). This would seem to display that she treats the mistake as both hilarious and questionable. Along with the prosodic salience, “lau- by myself” in line 141 is semantic evidence that this is an internal dialogue, rather than an actual utterance. Then, the teller formulates a summarised version of her story with the ‘back reference’, “pronunciation” (Liddicoat, 2011: 304). Namely, she includes the key material of the unfolding story to offer a possible conclusion as “laughable episodes” (“like funny episo[de a lot]”). Interestingly, this upshot can be relevant to not only the second story of her own, but also the interviewee’s first story, as obviously both stories included humorous and laughable elements.

7.4 Summary

The previous two chapters examine the interviewer’s self-disclosure as relatively short turns, whereas this chapter investigates self-disclosure as a story composed of extended turns/sequences. While the previous chapters present multiple excerpts under the several different themes to discuss each interactional phenomena, the current chapter illustrates a single case, which has been analysed as several sequential stages to shed light on the observable relationship between the two stories.

Based upon the deconstruction of the stories, it can be concluded that the second story as self-disclosure has several recognisable features as follows: 1) The second story displays the interviewer’s understanding and interpretation of the

first story; 2) The second story is a parallel experience having a similar aspect of the first story; however, it is rather a succinct version compared to the first story. In other words, the interviewer as a narrator is being selective by amplifying the key aspect. In this particular story, L2 speaker identity is made salient by the interviewer; 3) The second story is a part of the interviewer's reflective process as she explicitly makes use of the example from the first story; 4) The second story echoes similar interactional features (e.g. prosodic design, the use of represented talk/thought and embodiment), which provide a vivid depiction of the narrated interactions.

In summary, the interviewer's self-disclosure as a second story has a different sequential development compared to the first story, due to its selective choice for the narrative focus. As a whole, it is a part of joint meaning-making process of their experiences by highlighting the shared identity between the interviewer and interviewee. In other words, the interviewer explicitly discusses the issues surrounding L2 speaker identity, as a key part of the second story. By doing this moral work, the interviewer topicalises how L1 speakers display their epistemic authority, simultaneously, how L2 speakers readily acknowledges and, common sensically accepts the authority/legitimacy in everyday conversation.

In chapter 8, the empirical findings and analytic claims that I have made in the three analysis chapters will be revisited in order to link with the existing literature. Then, central arguments and implications of this study will be discussed.

Chapter 8 Discussion

8.1 Introduction

By employing a conversational analytic approach, this study has explored the interviewer's self-disclosure turns, specifically focusing on what type of interactional features are therein embedded, and how such self-revealing talk achieves affiliation and discursive identity work in research interviews with L2 participants. By analysing fine-grained details of the interviewer's personal tellings, it has shown that the interviewer attempts to highlight the shared experiential ground and social identities between the speakers during the interview interactions. Specifically, 1) Chapter 5 discussed the cases of self-disclosure prefaced with *I also* turn initial, which formats the interviewer's self-disclosive utterances as hearable as second to, and closely relevant to the interviewee's prior talk; 2) Chapter 6 examined how the interviewer, as an L1 speaker of Korean or a fluent speaker of L2 English, assists the interviewees' ongoing formulation through pre-empting, word-searching and specifying the unfolding utterances; 3) Chapter 7 illustrated story-telling activities, in particular the interviewer's self-revealing second story as a response to the interviewee's first story in relation to their shared L2 identity.

The examples analysed in the preceding analysis chapters provide several insights and implications, such as: 1) How presented affiliation work would be able to respecify building rapport, which has been vaguely and broadly conceptualised in qualitative research in general; 2) How the interviewer's invocation of identity works up certain interactional work in research interviews such as resolving epistemic asymmetry between the speakers; 3) How the interviewer's candidate understanding/answer serves to achieve intersubjectivity and progressivity in ongoing interview interactions.

The aforementioned points will be more thoroughly discussed by referring to the relevant literature in section 8.2. Then, section 8.3 will discuss further considerations derived from the findings and central argument (i.e. it is important

to empirically validate the previous methodological literature's prescriptions on *what to do* by employing micro-analytic and reflective practices to focus on *how you have done*), in line with some of the literature discussed in Chapter 2 and Chapter 3.

8.2 Discussion of the findings

The first section of this chapter discusses the preceding analysis chapters one by one. In doing this, the key findings of each chapter will be summarised and then linked with the relevant literature to establish central arguments.

8.2.1 Interviewer's self-disclosure explicitly stating shared experience

The analysis in Chapter 5 illustrated how the interviewer deploys the particular turn initial (i.e. *I also*) in her self-disclosure to affiliate with the interviewee's prior turns, or mark the shared ground between the speakers by claiming her epistemic access (Heritage, 2011; Stivers *et al.*, 2011; Roulston 2017) to the interviewees' experience/knowledge. For example, section 5.2 examined the sequences in which the interviewer formulates her affiliative responses with the same affect-laden or psychological description from the interviewee's preceding turns regarding their struggle with language learning. In doing the action, the interviewer made use of her linguistic identities (L1, L2 and FL) or past learner identity to support how she is able to forward independent affective access to others' first-hand experiences. Section 5.3 examined the interviewer's affiliative reformulation of the interviewee's prior stories. Again, this section explored how a specific identity, such as employees working in Korea, is discursively utilised by the interviewer to proceed with an affiliative response to the interviewees' trouble-telling. Across the examples, normalising the interviewee's difficulties/troubles was the key aspect of such discursive identity work and affiliation. As discussed specifically in excerpt 5.5, the interviewer disclosed her past experience as an employee working in a Korean company, then made the

interviewee's troubles relevant to herself as well. As such, the interviewer discursively constructed an empathic moment by emphasising that the trouble that the interviewees had gone through was not because of their identity as an immigrant. Rather, the interviewer makes the workplace troubles/stress omnirelevant to the people living in Korea regardless of their ethnicity and nationality.

Section 5.4 examined the cases in which the interviewer claimed her knowledge about the unfolding topic related to a linguistic or cultural item. The interviewer displayed her intersubjective understanding of the unfolding topic by means of activating her epistemic resources prefaced with the *I also* turn initial. Again, such resources are derived from the interviewer's relevant experience in relation to the key item of ongoing explanation, which seemingly has a culture-specific meaning. Apparently, the interviewer's identities (e.g. a L2 speaker of English who uses her second language in everyday lives/a foreigner who is living abroad) are the basis of the familiarity enabling her to understand the underlying meaning embedded in the interviewee's ongoing utterances.

Succinctly, the aforementioned findings in Chapter 5 can expand several discussion points from previous CA studies using qualitative interviews and conversation analysis, specifically: 1) the interviewer's *empathic formulation* (Prior, 2017:11) and the organisation of rapport *in situ* within the research interview settings; 2) the interviewer's use of various types of *identities as a resource* (Widdicombe, 2015) to resolve the experiential asymmetry; 3) the interviewer's prioritisation of her own affiliation work by taking the speakerhip, rather than aligning with the normative expectation such as taking a recipient role.

The similar turn designed to formulate empathic responses is briefly discussed in Kuroshima & Iwata's (2016) study analysing naturally occurring conversations between evacuees and volunteers during the 2011 earthquake/tsunami disaster in Japan. That is, Kuroshima & Iwata presented several cases in which volunteers explained their similar experiences to evacuees, with the construction of *watashi mo X* (I also X)' as a way to proffer empathic responses to the evacuees' prior trouble-telling (ibid: 102). *Watashi mo* (I also) is syntactically and semantically

the same meaning as the turn initial of my Korean dataset, *Jeo doe* (I also), with *jeo* meaning *I* and *doe* meaning *also*. The similar turn initial would appear to reflect the relatively similar syntactic structure (for example, compared to English) between Korean and Japanese. What is important regarding *I also* (both *Watashi mo* and *Jeo doe*) here is that the turn initial is formatted to make affiliative action relevant for the ongoing turn, which resonates with the examined sequences in Chapter 5. Moreover, Kuroshima & Iwata argued that such conversational practice is ‘another possible way to respond to the other’s displayed stance in the prior turns, thereby solving the dilemmas’ interwoven with affiliation and epistemic rights’, as Heritage (2011) discussed (Kuroshima & Iwata, 2016: 103). As explicated in section 2.2.2, Heritage (2011) claimed that the epistemic asymmetry between a trouble teller and her/his recipient gives rise to the moral dilemma due to the ownership/entitlement of experiential rights and emotive involvement embedded in the telling with great emotional intensity. The crux of the dilemma here is that the recipients are morally obliged to affiliate with the teller’s displayed stance; however, they have limited capacity to proffer such affiliative actions as they do not know the teller’s first-hand experience and knowledge.

In this respect, the interviewer’s various identities enable her to fill in the experiential asymmetry. This is the point at which the interactional phenomenon in Chapter 5 can be linked with Widdicombe’s (2015) findings and discussion on her cross-cultural interviewing with Syrian participants. As delineated in section 2.3, the interviewer’s national, ethnic, and gender identities were invoked by the interviewees to warrant their claims/complaints and normalise category-bound feelings such as national pride. One of the interesting claims Widdicombe put forward was that the interviewees attribute several different identities to the researcher that were different from their own (ibid: 269). They could be characterised as relevant *outgroup* identities (e.g. English/Scottish, Christian/non-Muslim, European/Western) as well as the interviewer’s presumed experiences within Syria as a ‘sojourner, frequent visitor and stranger’ (ibid). Namely, the interviewees highlighted the ingroup/outgroup dichotomy through the discursive identity work in interviews.

The findings from Chapter 5 are divergent from this, as not the interviewee, but *the interviewer*, i.e. myself, made use of identities as a resource to achieve different kinds of social action, primarily affiliative responses. Most importantly, the identities made relevant here by the interviewer are *shared* ones rather than different ones, contrary to Widdicombe's study. Although the interviewer does not have identical experience to that of the interviewee's, her similar experiences, *as a result of shared identities*, demonstrated how the recipient can understand and affiliate with the other person's affect-laden experiences of, for example, learning a (new) language. This is apparently because the interviewer also has learning experiences of her second language, English, or the interviewee's first language, Mandarin, or the interviewer's own native tongue, Korean, as a child learner. By making the linguistic identities relevant as a part of designing affiliative actions, the interviewer resolves insider-outsider issue, particularly relevant to cross-cultural/L2 research interview studies, due to the participants' different linguistic/cultural background. Therefore, this finding in this chapter is strong empirical evidence to show the interviewer's in-betweenness (see section 4.4) as a main part of the researcher's discursive identity work.

The discussions on affiliative response and identities as a resource shed light on another important issue in qualitative interviewing in terms of how rapport is built up through interview interaction. The notion of rapport has been both undertheorised and simultaneously heavily used in qualitative interview studies since it was imported from the field of psychotherapy and counselling. The concept was particularly influenced by Carl Rogers' 'client-centred therapy', emphasising humanistic and non-directive approaches to respondents. Based upon Roger's 'conversational techniques that were useful both in therapeutic contexts and research interviews' (Brinkmann, 2013: 9), a certain amount of literature on qualitative interviews in social science emphasises building rapport as a part of their explanation on how to conduct research interviews well. In this form of advice-giving, the authors highlighted interpersonal skills to establish an appropriate research relationship. For example, Seidman's (2006) explication on rapport-building put great emphasis on controlling, by arguing 'too much or too little rapport can lead to distortion of what the participant reconstructs in the

interview' (Seidman, 2006: 97). Therefore, he claimed that it is important for the researcher to maintain a 'delicate balance' (ibid); however, there is a lack of, in fact almost no detailed evidence of how to conceptualise the balanced level of rapport, along with how it can be achieved by participants in real research interview settings.

Mears' (2009) statement on rapport is another broader example of how to build rapport. That is, Mears noted that knowing background knowledge and appropriate demeanour in advance is a way to build trust and respectful rapport, which would make participants be comfortable and candid. Nevertheless, the suggestions are rather abstract as there is no specific evidence of what is actually happening during research interviews in terms of how both speakers jointly build up rapport. The following paragraph exemplifies how building rapport is abstractly described whilst omitting interactional details of interview conversations.

Regardless of whom you choose for your study sample, establishing trust and a respectful rapport is critical. From the beginning, concentrate on building the rapport that will help your narrators feel comfortable talking with you. When you get together for an interview, don't immediately pull out your recording equipment and start asking questions. Take a few moments to engage in social pleasantries before getting down to business. Remember, you are following this approach to your research because you are interested in the human side of an issue. You need to show that you are interested in what they have to say and not just wanting to get the interview over with.

(Mears, 2009:203)

In this sense, the findings from Chapter 5 provide more tangible and concrete examples to demonstrate how rapport is assembled through participants' social actions by drawing upon one of the key establishments in CA research: *(re)formulation* and *affiliation*. As Antaki (2008) noted, reformulation is one of the central components of institutional interactions, and it is mainly operated by the recipient's (e.g. therapist) 'deletion, selection and transformation' of some elements from the teller's (e.g. client) prior talk. By doing this editorialising process, it exerts 'sequential power' in terms of projecting agreement (ibid: 30-31). As discussed in section 2.2.2, affiliation is an umbrella term covering several

sub-categories, such as 1) displaying empathy; 2) matching, supporting, endorsing stances; 3) and cooperating with action preference (Steensig, 2013). All of these are deemed pro-social activities.

Prior (2017) connected CA's notion of reformulation and affiliation with his analysis of autobiographic L2 interviews with immigrants, thereby conceptualising rapport from an interactionally grounded perspective. In doing so, he put forward a subcategory of the interactional phenomenon combining reformulation with affiliation as *empathic reformulation*, which is in line with the key findings from Chapter 5 in this study. As presented through examples in that chapter, the interviewer's empathic reformulation attempts to make rapport interactionally visible and consequential, rather than assuming it as something that arises from a spontaneous display of affinity (ibid: 11).

Indeed, building rapport is not spontaneous. Rather, it is 'a product of interactional organisation' (ibid: 11) and the interviewer's self-disclosure is part of it. The systematicity discovered through the analysis provided evidence of rapport building through self-disclosure, as follows: 1) the deployment of the same turn initial, *I also*, which makes the self-disclosure turn hearable as relevant to, and second to the interviewee's prior telling; 2) the lexical reiteration as a form of reformulation, such as the cases of recycling the negative affect-laden/psychological descriptions from the interviewee's prior turn; 3) the transformation of the self-disclosure turn into 'matching stance' and 'displaying empathy' of the interviewee's prior telling.

All of the actions can be summarised as *affiliation in action* within the context of research interviews, which resonates with Ruusuvuori's (2005) discussion on empathy and sympathy in action. The findings in this chapter align with Ruusuvuori's argument that empathy is not a cognitive phenomenon or predefined commodity. Rather, it is a situated interactional resource activated by participants in interaction. Overall, this study's micro-analysis provided interactional evidence of how building rapport is actually organised through linguistic and paralinguistic features as a form of empathic formulation.

The interviewer's overlapping talk in initiating the self-disclosure turn is also worth discussing. This occurs often throughout the examples in Chapter 5 (e.g. excerpt 5.2, 5.3a, 5.3b, 5.6b, 5.7, 5.8b, 5.9) obviously against the assumed expectation for research interviews in terms of the ordinary turn taking system, (see section 3.3.4.1) as well as the institutional role attributed to the interviewer. Within the research interview settings, interviewers are readily posited as questioners, whereas the interviewees are strictly treated as answerers. Due to this constraint, the interviewer is assumed to prioritise the interviewee's talk, rather than their own talk. Interestingly, the overlapping cases above are in accordance with previous CA studies' analytic claims on overlapping talk, particularly drop-out as a resolution for the overlap (e.g. Schegloff, 2000, Jefferson, 2004, Oloff, 2013) in a *non-normative way*. That is, when overlaps occur, usually either 'the overlapping speaker can withdraw from the turn' or 'the overlapped speaker may stop talking when another speaker comes in' (Oloff, 2013: 140). The majority of the cases are when the overlapped speakers, which are the interviewees, gave up their ongoing turn. This phenomenon aligns with the studies' analytic claims on drop-out as an overlap resolution; however, it also does not align with what the interview interactions would be like: the turn-taking system would be limited to simple adjacency pairs by prioritising the interviewees' utterances, thereby complying with the institutional goal.

There has been a lack of research specifically focusing on the interviewer's overlapping turns over the course of research interview interaction. Therefore, the reoccurring overlapping talk in Chapter 5 raises an important question for the prevailing expectations for research interviews. At least the presented cases of overlapping talk in this chapter can be linked with Heritage & Clayman's (2010) argument with respect to the turn-taking system in news interviews. They asserted that 'reducing the turn-taking system to a simple question-answer rule is broadly correct but somewhat unsatisfying' (ibid: 217). Although institutional talk, such as research interviews, tend to depart from the question-answer format, there are some interactional moments in which the fixed framework is sustained due to the emergence of a 'phase of conversational talk within what is otherwise constructed as a formal interview' (ibid: 224).

Another important issue related to the *non-normative* turn-taking system is that it poses a question for the posited objectivity and neutrality in research interviews. Obviously, the ordinary turn-taking system serves to restrict the interviewer within the boundary of seeking information, thereby constructing the interviewer's neutralistic position. In this sense, the interviewer's self-disclosure through overlapping talk demonstrates that the normative question-answer rule is a rather generic structural foundation for research interviews. Indeed, the phenomenon in this chapter has emphasised the complexity embedded in the turn-taking system of interview interactions by showing the cases in which the interviewer prioritises her affiliative responses through self-disclosure, rather than the normative obligations by passing up her turn to the interviewees. Such findings can lead to a question for the qualitative researchers in terms of the elusiveness of objectivity/neutrality in research interview practices. In addition, this can also activate fruitful debates on researcher reflexivity in terms of how methodological assumptions can be revisited and reinterpreted through micro-analytic and data-led reflective processes (Mann, 2016; Mann & Walsh, 2013). This discussion point will be expanded further in section 8.3.

8.2.2 Interviewer's self-disclosure as assistance of the interviewee's formulation

Chapter 6 analysed the interviewer's assistance of the interviewee's ongoing turns in terms of formulation, and especially how the interviewer's self-disclosure turns were consequential, subsequent to such interactional business. Section 6.2 explored how the interviewer oriented to the interviewee's relatively inarticulate utterances as a response, or an inter-turn pause, by displaying her intersubjective understanding of the interviewee's prior turns. That is, the interviewer's assistance of the interviewee's formulations is constructed as an understanding check for the unexpressed elements of the interviewee's preceding answer. In achieving intersubjectivity, the interviewer's equivalent experiences and identities (e.g. a foreigner, a child learner, a person living in a capital city) are revealed by herself, similar to the examples in Chapter 5. Such discursive identity work, in turn,

appears to be a resource demonstrating how such understanding can be achieved in situ.

Section 6.4 can be compared with section 6.2, as there was not a halt of progressivity in the cases (i.e. an inter-turn pause or unintelligible utterances). The interviewer's assistance in section 6.4 is more about orienting to a particular element of the interviewee's prior turn, and specifying the element by disclosing her personal experiences and relevant epistemic knowledge. By doing so, the interviewer's self-disclosure does affiliation work, specifically it displays empathic understanding of the interviewee's prior turns.

The examples in section 6.3 analysed how the interviewer resolves the interviewees' word-search in the middle of the sequence, then how the interviewer's personal information is revealed immediately subsequent to the completion of the word-search. The word-search sequence is one of the rare cases of the interviewer's assistance for the interviewee's formulation, but it is the clearest example to show how the normatively expected 'epistemic congruence' in interview interactions can be reversed (Heritage, 2013; Roulston, 2017). The epistemic congruence here denotes that the interviewer is assumed to be the unknowing (K-) position who asks questions, whereas the interviewee is assumed to be the knowing (K+) position who makes assertions (Heritage, 2013); however, the actual interactions in section 6.3 show how the interviewer displays her K+ position, by revealing her relevant personal information and experiences. The two presented examples are rather different from each other as excerpt 6.5 is a simple word-search sequence, which the provision of the word with self-disclosure did not develop into an extended sequence. Rather, the interviewee returned to her ongoing talk after the word-search was completed by the interviewer. However, excerpt 6.6 is more dedicated to the word-search process, as the interviewer oriented to and topicalised the word that the interviewee was not able to come up with by joining the word-search process. This, in turn, developed a new sequence in which the self-disclosure is naturally brought off, subsequent to the resolution of the word-search. Again, the self-disclosure here built up an empathic moment by displaying the interviewer's understanding of the difficulty in grasping the

Korean writing system through making use of her similar experiences as an L2 speaker of English.

The findings from section 6.2 can be linked with the previous CA literature on candidate understanding. Pomerantz (1988) is one of the classic studies with respect to *candidate understanding*, illustrating how the recipient's pre-emptive actions such as candidate formulation would be useful for a context of seeking information. She particularly used *providing a model of answer* as an important type of candidate understanding, as follows:

When interactants incorporate Candidate Answers in their inquiries, they give the co-interactants *models* of the types of answers that would satisfy their purposes. In providing a model, an interactant instructs a co-interactant as to just what kind of information is being sought... The feature of providing an answer as a model to a recipient is useful in a variety of circumstances. It is useful when an interactant seeks some particular information or seeks information given in a particular way. It is useful when an interactant values efficiency in getting particular information. It is useful when an interactant anticipates or observes a co-interactant having difficulty giving a satisfactory answer without a model. In short, offering a Candidate Answer is functional whenever a speaker has a reason to guide a co-participant to respond in a particular way.

(Pomerantz, 1988: 366-367)

The most relevant aspect of 'providing an answer as a model' in the L2 research interview context seems to be the case when L2 interviewees have a 'difficulty giving a satisfactory answer without a model' (ibid: 367). In particular, in the examples from section 6.2, such difficulty was revealed through the inter-turn pause or the interviewees' relatively succinct and/or unintelligible responses. The interviewer's reactive orientation to such normatively inadequate second pair parts appears to be candidate answers. Most importantly, the interviewer's candidate understanding coupled with self-disclosure shows the ways in which the interviewer 'displays their knowledge of, and familiarity with' the interviewee's ongoing talk', albeit with the low clarity in the interviewees' formulation (ibid: 360). Put more simply, such disclosure provides a reason why the interviewer is able to put forward candidate answers as a part of an intersubjectivity check. Additionally, the disclosure turn made identity and affiliation work relevant to the

interaction, thereby creating an empathic moment through shared identities. This phenomenon somewhat resonates with the examples in Chapter 5 as it shows how the interviewer's identity is utilised as a resource to achieve both mutual understanding and affiliation.

Svennevig (2012) is another relevant study relating to the phenomenon in sections 6.2 and 6.4, as he discussed reformulated questions involving candidate answers in L2 interviews in Norwegian (interviews between L1 social worker and L2 immigrant participants), and how they are designed to promote intersubjective understanding as well as participation by the L2 interviewees (ibid: 189). His analysis can be linked with the findings in Chapter 6, as not only does it show L2 interview interactions with immigrants, but it also demonstrates how the interviewer oriented to inarticulate answers from the interviewees. He defined such cases as 'problematic reciprocity' as 'there is indeed an answer to the question, but it is treated as inadequate' by the interviewer (ibid: 195), which is similar to the excerpts in section 6.2. Most importantly, Svennevig argued that the reformulated question is a part of pursuing responses from the interviewee. Namely, the interviewees' response turn is formatted in a rather unexpected way, such as short answers in excerpt 6.4 without any additional articulation. Then, the interviewer orients to such problematic reciprocity by proffering candidate answers. Such answers are somewhat assumptive, but at the same time they signal what/how the response could be or should be produced in that specific sequential position.

Svennevig's findings can be linked with section 6.2 in terms of the analytic claim that pre-emptive action may be helpful for L2 interlocutors's formulation. That is, the reformulation with candidate answers shows that it is 'easier for L2 speakers to confirm a candidate answer presented by the interlocutor, than author and formulate an answer oneself' (ibid: 201). Such pre-emptive action, in turn, could keep the interview conversation flowing. In particular, the examples in section 6.2 demonstrate candidate answers incorporating the interviewer's self-disclosure makes the questions more explicit, specific and contextualised. Therefore, the findings from Chapter 6 not only support Svennevig's analytic claims, but also provide additional discussion points in terms of how the interviewer's disclosure

of her identities and personal experiences are embedded in such pre-emptive action.

The supplement of possible responses in the examples might be criticised as a violation of what the interviewer literature often suggests as *what to do/what not to do* (e.g. Do not use leading questions; Do not assume the interviewees' answers; and so forth). Indeed, it semantically and interactionally constrains the interviewee's actions in terms of limiting 'the thematic ranges of the question from a broad to a narrow focus' (semantic restraint) and 'reducing the projected response from an extended account to a simple confirmation (interactional restraint)' (ibid: 196). Therefore, it may highlight 'an inherent tension' between assisting interviewees in finding utterances and restraining them in their freedom of action' (ibid: 202). In this sense, providing candidate answers may emphasise the epistemic asymmetry, mostly derived from the interviewer's higher level of language proficiency in both Korean and English. Interestingly, the interviewer's self-disclosure turn subsequent to the pre-emptive formulation would seem to soften, possibly reducing the level of the potential constraints by marking the common ground between the speakers due to the interviewer's equivalent experiences. As such, the candidate answers are not merely about articulating on behalf of interviewees. Rather, the pre-emptive actions seem to have a certain interactional role in L2 interviews in terms of guiding L2 participants to grasp 'what would satisfy the purpose-for-asking' (Pomerantz, 1988: 372).

The word-search sequences in section 6.3 showed similar interactional features discussed by previous word-search studies. For example, similar to Koshik & Seo's (2012) study when a speaker of the interview interaction seeks to find a word, which seems to have slipped their mind, they proffer a candidate solution with a rising intonation contour (e.g. "e:hwa uni?" ("Ehwa University?") in line 1 in excerpt 6.5; "°postposition?°" ("Postposition?") in line 2 and "°that postposition can say?" ("It might be postposition?") in line 4-5 in excerpt 6.6). Apparently, the cases show that the producer of the candidate solution treats the recipient as a position of 'relatively more knowledgeable speaker' (ibid: 171) who can possibly either confirm it or repair it with a correct

lexical item. Again, the process of finding a correct word appear to build up an interactional space where the recipient (i.e. interviewer) could proceed with epistemic assertion. Put simply, the interviewee treats the interviewer as the one who knows better (Antaki, 2012), and indeed the interviewer was able to display her epistemic assertions by resolving the word-search. Most importantly, the interviewer's self-disclosure works up as evidence of the preceding epistemic claims.

The findings from section 6.4 raise again the issue of assumed expectations and institutional goals in research interviews. That is, the interviewees are assumed to have more epistemic access (i.e. direct knowledge of the research topic), primacy (i.e. greater authority for the research topic) and responsibility (i.e. responsibility for providing responses relating to the research topic), whereas the interviewer is posited as less knowledgeable for the unfolding topic and less responsible in terms of providing responses. However, Roulston (2017) argued that the interviewer also possesses a certain level of knowledge in relation to the research topic to formulate interview questions and make sense of the interviewee's responses (ibid: 3). Therefore, a dilemma could emerge in interview interaction, for example, when the interviewer makes an assertion about the domain of information relevant to the topic being unfolded by the interviewees, as shown examples in section 6.4. This, in turn, 'potentially threatens the epistemic congruence of the interview interaction', which has been readily envisaged as the default setting of research interviews (ibid: 4).

This is the point at which the findings of this section can be linked with the discussion points derived from Chapter 5. As discussed, the interviewer does not have any epistemic access, primacy and responsibility for the interviewee's first-hand experience, simply because the experiences are their own. Therefore, interview questions in general are explicitly allocated to them for the answers; however, within the context of open-ended qualitative research interviews, in particular, the interview interaction between the L1 researcher/national and the L2 participants/immigrants seems to make the 'dimensions of knowledge in institutional conversation' (Stivers *et al.*, 2011: 9-18) more complicated and contextual. Indeed, the knowledge is not only related to their own experience in

relation to the research topic or an interview question. As analysed in Chapter 6, linguistic and culture-specific knowledge were emerging as a part of the interviewees' account, and interestingly some aspects of them are shared by the researcher, due to either her equivalent first-hand or second-hand experience as a Korean or foreign language learner. Although the speakership is assumed to be the interviewee's, the interviewer made a knowledge claim of the interviewee's prior talk by taking the floor and disclosing her personal experience. Such a self-disclosing turn was designed as a specified version of the given explanation, thereby displaying the interviewer's understanding of the prior turn. Additionally, the epistemic assertions through self-disclosure are designed to work up as affiliation to how and why the interviewer is able to put forward empathic understanding, which is closely linked with the central argument of the thesis.

8.2.3 Interviewer's self-disclosure and second story

Chapter 7 explored the story-telling sequences of both the interviewee and interviewer in succession to discuss how the second story from the interviewer is finely attuned to the interviewee's first story in terms of its similar topical choice, interactional features and matching stance. The findings from this chapter also support the central argument of this study by demonstrating how the interviewer's shared L2 identity builds up empathic moment and rapport through her self-disclosive second story.

In discussing the topic, section 7.2 specifically examined the interviewee's story-telling, which provides important contextual grounds to understand the interviewer's forthcoming self-disclosure as a second story. This sequence of the interviewee's first story was organised as: 1) story preface: the first story is consequential for the prior sequence and the story preface projects that the forthcoming telling is something interesting; 2) setting the scene: the interviewee provides a context of the forthcoming story; 3) pre-climax: the interviewee as a first story teller elaborates upon the main character and event in detail, built upon prior background information; 4) climax: the climax of the interviewee's ongoing

story about past event 1, which entails enactment composed of marked prosody and the represented talk of self; 5) post-climax: the interviewee's ongoing story about past event 2 (which happened after past event 1), again composed of marked prosody and the represented talk of other; 6) collaborative reflection as a closing: the interviewer and the interviewee co-construct the reflective account as a closing of the first story.

Subsequently, section 7.3 examined the interviewer's extended turns of self-disclosure as a form of second-story-telling and the sequence was organised as follows: 1) story preface: the second story is occasioned as an interactive achievement as the interviewer explicitly links her forthcoming telling with the interviewee's first story; 2) explaining the context as a brief summary: the interviewer explains a context of the forthcoming story as a form of succinct summary; 3) climax: the climax of the interviewer's ongoing story, which entails enactment composed of marked prosody and the represented talk of others; 4) reflection: the interviewer provides a reflective account of her experience by linking the second story with the first story's key topical material; 5) closing: the interviewer closes her second story by making use of her previous thought as a constructed internal dialogue. In sum, the second-story-telling resonates with the characterisation of the first story's topical and prosodic components by disclosing the interviewer's parallel experience as a L2 speaker. This, in turn, serves as a reflective process, as the interviewer constantly revisited the first story and incorporated several elements from it, thereby assembling her story-telling as a joint meaning-making process.

Story launching, in particular, the story launching of a qualitative interview, is worth discussing here as it is rather different from the assumption in relation to how story-tellings are initiated by the speakers in research interviews. That is, the finding of this chapter demonstrated that story-telling can naturally emerge regardless of whether the research interview's main focus is to elicit a narrative or not (for example, the cases of narrative research using interviews explicitly aim to elicit interviewees' narratives with respect to a given topic). Indeed, the launch of a story from both the interviewer and the interviewee were not 'research-elicited accounts' using special techniques or narrative-oriented questions prompting a

story-telling (Stokoe & Edwards, 2006). Rather, the stories in Chapter 7 were contingent to the prior talk and, particularly, the story preface (pre-telling) showed that the interviewer's forthcoming story was occasioned in line with the interviewee's first story, due to its 'sequential implicativeness' (Jefferson, 1978). For example, when the interviewer launches her second-story as a self-disclosure, she puts forward the same turn initial ("I also"), as discussed in Chapter 5, projecting that a parallel experience of her own is coming up. That is, this formulation not only makes the forthcoming turn as hearable as second to the prior talk, but also highlights the shared experiential ground (i.e. "I also that experience >really a lot have in eng:lish<" ("I also had that kind of experiences a lot in English") in line 99-100, excerpt 7.7) between the speakers due to their shared L2 identity. In this sense, the story preface in Chapter 7 indeed was the putative teller's (i.e. interviewer) discovery moment of possible telling and such discovery was closely related to the reciprocal relevance/relationship between the interviewee's first story and the interviewer's subsequent one.

The findings from Chapter 7 can be linked with CA studies on therapeutic settings such as counselling interaction in terms of how second stories emerge and are organised in therapy talk, albeit the two interactions have different institutional goals. For example, Leudar *et al.*'s (2006) study on the cases of psychotherapists' self-disclosure (see section 2.4.2) discovered that when therapists reveal their personal tellings, they formulate such turns to 'match something in the client's preceding turn' (ibid: 27). In particular, the therapists' second story was one of 'position sensitive actions' for such analytic claims (ibid: 30). That is, similar to the second story in Chapter 7, the therapist's second stories were closely related to clients' preceding talk and they are specifically formulated as a lengthy analogy. By producing such analogous self-disclosure, the therapist implied 'strong directions to the client to learn from what the therapist is revealing in terms of how they better understand their own experiences' (ibid: 32). In doing this, the therapist picked out one aspect of the client's story, similar to when the interviewer selected 'L2 identity' from the interviewee's preceding narrative in Chapter 7. Moreover, the therapists tended to adopt 'the same character position'

as the first storyteller (i.e. clients), thereby normalising the first storyteller's troubles (ibid: 33). The underlying logic of such normalisation was simply to highlight 'we all have such problems' (ibid: 34). This is also similar to Chapter 7's second story, as the interviewer recontextualised the interviewee's experienced trouble as *we as L2 speakers tend to make pronunciation mistakes, and such mistakes sometimes brings embarrassing situations.*

Leudar *et al.*'s (2006) analytic points in regards to second stories are more explicitly discussed in Arminen's (2004) study on 'second stories' in open speaker-meetings held by Alcoholics Anonymous (AA) groups. Arminen explicated the therapeutic relevance of second stories in AA groups, especially how 'the sense of being in the same boat' was accomplished in second stories through the interactants' orientation to mutual solidarity and support. Although the interactional goal of such meetings is obviously different from research interviews, Arminen's analytic observation and arguments in relation to second stories are similar to the current study's findings. For example, he emphasised that second story tellers 'explicitly link her/his story back to the prior one' (ibid: 325). Most importantly, such overt linkage reveals what the second story teller particularly selects from the first story, which is again similar to the interviewer's second story in Chapter 7. Based upon the analytic observations, Arminen puts forward three methodical characters of second stories – reciprocal relationship, sharable experiences and established solidarity (ibid: 333).

These characteristics of second stories proposed by Arminen's are all embedded in the interviewer's self-disclosure, which can be summarised as L2 speaker identity and its parallel experiences. The important thing here is that the narrated experience in the second story is not identical to the first story's; however, the second story bears 'a symbolic resemblance' (i.e. L2 identity) to the first story (ibid: 339) and obviously the element was explicitly selected and amplified by the interviewer's self-disclosive talk. In this respect, second stories indeed have a reflexive/reciprocal relationship with the first story, regardless of the different context/sequential environment. As such, story-telling activities display the subsequent teller's analysis and appreciation of the first story mainly revealed through the selection of topic and corroboration of a displayed stance.

This section has revisited the three analysis chapters by summarising and discussing the key findings and relevant literature. In the following section, the overall findings of the thesis will be expanded to highlight the contributions of this study. Namely, the forthcoming discussion will consider the issues related to discursive identity work as a part of building rapport as well as interactional challenges in qualitative interviews.

8.3 Further Considerations

8.3.1 Discursive identity work: Normalising difficulties and building rapport

One of the key discussion points in section 8.2 is how the interviewer's identity is utilised as a resource to display understanding and affiliative responses to the interviewee's prior talk. Identity is one of the most widely investigated topics in research interviews; however, the majority of interviews focus on identity as a research topic, for example the ways in which *interviewees* give meaning to a particular social identity in line with an overarching theme of a research project (e.g. De Fina, 2003; Merino *et al.*, 2017). In many cases, such narratives regarding identity issues are prompted by an interview question which was already designed in advance of the interview interaction, perhaps based upon a specific research agenda. Even interview studies drawing upon discursive approaches tend to focus on how the interviewees construct their identity as a part of their tellings. The current study's approach to discursive identity work is comparatively different from the previous interview literature due to its focus on both the interviewer's and interviewee's naturally emerging identities in situ. In particular, the examined sequences in previous analysis chapters illuminate how the interviewer's identity is employed as an interactional resource to proffer different social actions.

In this respect, the findings relating to discursive identity work resonate with Antaki and Widdicombe's (1998) *identities in practice*, which distinguish *identity as a resource for participants* from *identity as a topic for researcher*. That is, conversational analytic attitudes and principles of examining identities attempt to

shed light on: 1) how people do identity as a social action, rather than having identity as a priori; 2) how such actions of doing identity are made relevant, indexical, occasioned and consequential over the course of interaction. More specifically, this study highlights how CA and MCA's notion of category can be linked with the interviewer's discursive identity work. Namely, the presented analyses show how the interviewer mobilises collections of categories, associated activities and predicates in interview interactions, thereby accomplishing a local order: *displaying understanding and affiliation* of the interviewees' prior accounts, which is a salient part of *rapport building*.

According to previous research, the interviewer's 'good listenership' is an important basis of building rapport in interview interactions. As McCarthy (2003) discussed, good listenership requires more than simple acknowledgement, as listeners are normatively assumed to 'create sociability and affective well-being in their responses' (ibid: 59). From a CA perspective, this notion can be linked to Schegloff's (1982) claim in relation to the turn-taking system and responsive action. That is, Schegloff argued that responsive turns shows listeners engagement with both the interactional/relational and transactional/propositional element of ongoing talk. As both CA analysts (i.e. Schegloff) and corpus linguist/discourse analysts (i.e. McCarthy) have shown by analysing response tokens in ordinary conversation, listeners tend to utilise different kinds of responses to display their understanding. In this respect, the interviewer's self-disclosure as a next turn is a part of active listenership, which seems to design the interviewer's next action to be heard as affiliative, thereby maximising sociability and rapport in interview interactions.

While existing research such as the above has focussed on the importance of listenership in rapport building, this is by no means the only way in which interactants can build rapport. Indeed, this study demonstrates that interviewer's insertion of her personal accounts is another way to establish rapport between the speakers. Interestingly, *normalising* is a core part of such rapport-building through the employment of the category *Korea/Korean* in her self-disclosure turns. For example, in excerpt 5.6a and 5.6b, the interviewer invokes the category *Korea* as

a part of her parallel assessment of the interviewee's prior story in relation to her previous work place. That was about how her similar problems in the past derived from the deeply ingrained hierarchical system in Korean corporations. Due to the normalising process, the pre-given category Korean by birth (i.e. the interviewer) versus naturalised Korean/immigrant (i.e. interviewees) did not strengthen insider-outsider binary distinction (see section 2.3, 4.4 and 8.2.1), although such distinction has been treated as indigenous elements of second language interviews (Ryen, 2001). Rather, the pre-given identities as a dichotomy appear to fade away over the course of interaction as the participants invoke the category *Korea/Korean* as an individual living in (or who used to live in) Korea, instead of the meaning as nationality. Indeed, both the interviewer and interviewees make relevance of the category within the context of their shared experiential/epistemic ground in the country.

Such examples and discussion points highlight three important insights, encapsulated as follows: 1) the researcher's 'reflexive sensitivity' (Mann, 2011; Mann 2016) can excavate the reflexive relationship amongst the interviewer's self-disclosure, discursive identity work and rapport building mainly constructed through normalising difficulties. Put more simply, how the interviewer's engagement with, and careful monitoring of her self-disclosive talk can demonstrate when and how self-disclosure 'might help with rapport building and establish conversational and comfortable interaction' (Mann, 2016: 158). In doing this, closer attention to subtle details of talk can be helpful to discover interactional trajectories of how rapport talk is built upon the speakers' shared identity; 2) how unstructured, open-ended and conversational interviews can open up an interactional space where the interviewer negotiate aspects of her identity in a fluid and negotiated way (ibid: 133). In this sense, this study provides empirical evidence of how the interviewer's self-representation (i.e. her multifaceted identities revealed through the self-disclosure turns) can be a crucial element of the narrative produced in interview interactions (Razon & Ross, 2012). This, in turn, demonstrates how L2/cross-cultural interviews can move beyond the presumed insider-outsider dichotomy; 3) From an MCA perspective, the finding demonstrates how categories, action formulation and predicates should not be

located in a vacuum and never combined together in a decontextualised way (Stokoe, 2012). Indeed, the current study's reflexive, context-bound analyses show that the interview participants' use of categories and invocation of identity is a multi-layered process which can be summarised as *empathic reformulation* (Prior, 2017).

Built upon the discussion points from the preceding and present sections, the following section will consider how analysis of unexpected and puzzling interview interactions can be useful to provoke self-reflexive interview practice for qualitative researchers.

8.3.2 Interactional challenges in L2 qualitative interviews: Purposeful reflections on the interviewer's own talk

Interactional challenges in research interviews (e.g. the interviewee's inarticulate utterances as a response) are one of the areas that the current study's findings can address important methodological insights for qualitative researchers using interviews. As discussed in section 2.2.3, interactional challenges are readily deemed as problems deriving from either 1) the interviewee's reluctance/lack of cooperation, or 2) the interviewer's incompetence/insufficient preparation.

Therefore, advice-giving literature has highlighted how to avoid such problems (Roulston, 2014); however, it has not specified and analysed puzzling interactions thoroughly to illustrate how the participants orient to and manage such problems in situ, along with what analysts would be able to gain from the cases in terms of methodological/professional learning.

Most importantly, the advice-giving literature did not specifically engage with puzzling sequences occurring particularly in second language interviews, except for a limited number of CA studies (e.g. Prior, 2014; 2016). Although a small number of methodological books on qualitative interviews have a sub-section on cross-cultural interviews (e.g. Guburium & Holstein, 2001 and Rubin & Rubin, 2005), they provide rather broad and assumptive suggestions for conducting a research interview with a participant whose first language/cultural background is

different from the interviewer's. In providing such advice, there are no concrete empirical examples, such as actual transcripts and analysis of the author's own or other researchers' interview segments. Additionally, there have been a lack of approaches to 'see problems and nuisances in a different light' which could possibly provoke purposeful reflection and critical engagement (Mann, 2016: 217).

In this respect, the current study's detailed analysis of unexpected moments in actual research interviews demonstrate both the interviewer and interviewees' actions to deal with such challenges or non-normative interactional moves within the context of L2 interviews. The examples from chapters 6 and 7 are particularly relevant to this discussion point. For example, section 6.2 presented how the interviewer orients to and resolves the interviewees' underdeveloped answers by proffering a candidate understanding/response, which can be criticised as subjective and assumptive interview practices in terms of breaching the researcher's expected role as a neutral/objective interviewer. The examples from section 6.3 and 6.4 were cases when the interviewer has a similar or relatively more knowing epistemic position, which is distant from the normative expectation assigned for research interviews: the interviewee is knowing (K+), whereas the interviewer is unknowing (K-), thus the interviewee is responsible for providing responses. Section 7.3 also provided the interviewer's extended turns as a story-telling entailing a range of performative elements. Again, this instance is different from the interviewer's institutional role as a questioner who is assumed to refrain from dominating the floor. Nevertheless, from a CA perspective, all of the cases can be discussed as a part of interactional trajectories in the process of achieving intersubjectivity and progressivity.

Such a central argument aligns with and supports the previous interactional studies' on challenges, problems and pitfalls in interview interactions (see Mann, 2016; Prior, 2014; Richards, 2011; Roulston, 2011a; 2011b; 2012; 2014; 2016), which put great value on making the puzzling moments more visible in analysis processes. Such a perspective is grounded in the critiques of the prevailing academic discourse on: 1) the expected norms and underlying pressure for researchers to maintain neutrality (Mann, 2016: 165); 2) the exclusion of

puzzling/challenging interactions not only in analysis process, but also in final representation (i. e. academic research publications) as a part of maintaining neutrality as a quality control; 3) such deliberate deletion has perpetuated ‘the illusion of interviewing as a relatively uncomplicated means of data collection’ (Prior, 2014: 496).

Based upon the critical engagement endorsing the importance of the researchers’ ‘sensitive interrogation of their own work’ (Richards, 2011: 107), actualised through ‘turning back to examine the conversational resources employed in the generation of research data’ (Roulston, 2016: 72). I would argue that this reflexive analysis of the interviewer’s participation should encompass the process as follows: 1) closer attention to recordings (i.e. the primary representation of the interview interactions): Using video recording of interview segments should be encouraged to use both for individual level of data analysis and group level of analysis or practical trainings; 2) production of transcripts (i.e. the secondary representation of the interview interactions): Transcribing interview data, including the researcher’s own talk, should be encouraged more, for example, than getting a third party transcriber. The production of a transcript will play out as a key resource to subject the interviewer’s talk to the same level of analysis as the interviewee’s; 3) flexibility in the choice of transcript styles and analytic lenses: Although this study highlights the power of CA transcription in the process of reflexive practice, it is also important to consider that some qualitative researchers may be baffled and overwhelmed by the Jeffersonian convention and conversational analytic approach to the dataset (Roulston, 2016). One of the salient arguments to be drawn from this study’s finding is that transcribing/analysing one’s own talk should be valued regardless of the choice of methodological tools, for example, whether you produce a verbatim transcript or a full scale CA transcript. Of course, it is possible to introduce and encourage the use of CA conventions as a means of detailed investigation of intriguing phenomena in the dataset; 4) the active dissemination of the analysis of puzzling interactions through publication: This, in turn, would catalyse active discussion on viewing unexpected interactional moments as a locus to increase the qualitative researchers’ awareness and sensitivity of their own talk. Additionally, the

dissemination would be helpful to dismantle unchallenged institutional roles and procedural norms readily assigned to the interviewer (Prior, 2014).

The next section will close this chapter by summarising the contributions of the study.

8.4 Summary

This chapter has discussed the central argument by linking the findings with the relevant literature. In doing this, the interviewer's interactional work related to self-disclosure, such as the deployment of categories, affiliative responses, candidate understanding and story-telling, were discussed in detail. Such discussions highlight that the interviewer's self-revealing talk operates two important interactional functions: *rapport-building* and *discursive identity work*, both of which are grounded in the interview participants' shared experiences. This, in turn, puts forward the first main contribution of this study: *an empirically-derived conceptualisation of rapport-building*. As discussed throughout the previous chapters, this study's micro-analytic approach to both the interviewer and interviewee's talk excavate empirical evidence of *rapport as interactionally contingent business*. Specifically, the interviewer's rapport talk composed of self-disclosure was 1) occasioned in the interviewees' preceding utterances; 2) proceeded by the empathic formulation. Therefore, it is a situated production.

The study's first contribution is closely related to its second, to the field of qualitative interview research and applied linguistics. That is, this study demonstrates the utilisation of a micro-analytic (e.g. CA) and data-led approach can accelerate the interviewer's reflexive engagement with their craft and practices. As discussed, the active use of recordings, CA transcripts and analytic techniques plays a crucial role in the reflexive process.

The following, final, chapter will discuss the aforementioned contributions further, and recommendations for further research will be outlined.

Chapter 9 Conclusion

9.1 Introduction

The final chapter of this thesis will document the contributions of this study to qualitative interview studies in the field of applied linguistics and interaction research, specifically how a micro-analytic method such as CA can provide a self-reflexive and mindful process of interviewing and its subsequent analyses. Additionally, recommendations for future research, will be addressed as the last section of the thesis.

9.2 Contributions to qualitative interview studies in applied linguistics

The contributions of this study are four-fold: 1) making rapport visible in interview interactions, thereby putting forward an empirically evident conceptualisation of rapport-building; 2) challenging taken-for-granted roles and norms associated with qualitative interview practices; 3) espousing the interviewers' self-aware and self-reflexive approach to interview data by analysing their own talk; 4) Discussing interactional challenges in cross-cultural interviews in which interviewees work in their second language.

Firstly, the study provides detailed and interactionally grounded evidence of how the interviewer attempts to build rapport in situ. By casting a critical eye on the under-theorisation and rudimentary treatment of rapport in the methodological literature (see section 8.2.1), the current study draws upon one of the key notions in CA - *formulation* - to make rapport visible in transcripts and analyses of interview interactions. That is, it is critical about the broad and inconsistent descriptions of rapport-building in the existing advice literature, such as defining rapport merely as a positive research relationship. In particular, this study applies a micro-analytic approach to the interviewer's self-revealing turns and excavates several types of formulation as well as invocation of various identities (i.e. L2 speaker, learner, foreigner and employee) within such utterances, which serves as

affiliative work (i.e. displaying empathy or a matching stance). Such findings address methodological insights into qualitative researchers using interviews in terms of reconceptualising rapport as a social action achieved by interactants rather than as an abstract, pre-determined concept.

Secondly, this study actively reveals and examines puzzling, challenging and non-normative sequences occurring in research interviews by focusing on how both the interviewer and interviewee orient to and manage such interactional moments. The cases include when the normative question-answer turn taking system as well as the expected institutional role as a questioner (i.e. interviewer) and answerer (i.e. interviewee) is suspended, as follows: 1) the interviewer explicitly reveals her personal account rather than maintaining an objective position by taking a minimal participation; 2) the interviewer formulates responses, rather than questions, to clarify/specify the interviewee's prior talk; 3) the interviewer overlaps with the interviewee's ongoing talk to put forward her affiliative response. As discussed, the speakers in interview interactions actively oriented to non-normative activities, thereby achieving progressivity and intersubjectivity. With the findings, it can be argued that prevailing assumptions (e.g. label this type of interaction as a 'failed interview') related to qualitative interview practices can be challenged and revisited by micro-analytic evidence of and reflexive engagement with actual interview interactions. This analytic argument, in turn, contributes to raising important questions for the existing methodological literature by examining pre-defined good interviewing practices (i.e. *what* to do and *what* not to do) from a different perspective (i.e. *how* you have done, more specifically, *how* you and your participants have interacted).

Thirdly, the study advocates the interviewer's analysis of her/his own talk in interview interactions as an important part of *researcher reflexivity* (e.g. Mann's (2011) parameters of sensitivity; Richards' (2011) improving analytical sensitivity). The analysis here denotes both transcription and examination of the researcher's participation in interview processes. Most importantly, it incorporates not only the interviewer's questions but also other types of interactional moves entailing both linguistic and paralinguistic elements. It can be argued that video recordings, detailed transcripts and thorough interaction analysis of the

interviewer's talk will provide qualitative researchers contextually-embedded perspectives of their practices. Such endorsement of detailed inspection would encourage researchers to look into details of their own work during their research interviews, thereby provoking self-reflection on how to improve the quality of research design, practice and analysis for further research. Fourthly, this study presents.

Fourthly, this study presents interactional challenges that L2 interviewees could have or might have, during a research interview. As presented through the cases in Chapter 6, second language interviews are relatively more vulnerable to have intersubjectivity and progressivity issues as the L2 interviewees might not be fluent enough to produce extended and detailed accounts. In other words, research interviews with L2 participants do not always have 'activity-as-assumed', for example, extended question-answer sequences (Prior, 2014) due to several issues that interviewees might hold (e.g. understanding problems, insufficient knowledge about culture-specific topics, lack of lexical items and so forth). By revealing and analysing such cases, this study contributes to discover how both the interviewer and interviewee orient to and resolve potentially challenging moments in research interviews due to L2 interviewees' linguistic capability, thereby discovering various types of 'activity-as-achieved' in L2 research interviews (ibid). Although the L2 interviewees' response could be not as articulate as L1 participants', they tend to produce locally relevant utterances whilst drawing upon various interactional/multimodal resources to formulate further actions. In this sense, the study demonstrates labelling L2 interviewee's struggles in formulation as 'failure' or assuming L2 participants as 'incompetent' speaker is problematic, as interview activities in collaboratively managed and co-constructed by both the interviewer and interviewee.

9.3 Recommendations for future study

The current study has examined the interviewer's self-disclosure by focusing on how such turns are formulated and how such actions play a certain interactional

function in interview processes. In particular, a number of long sequences in the thesis (e.g. excerpts 6. 9a, 6.9b and 6.9c) briefly touched upon how the interviewer's self-disclosure resulted in the interviewee's further accounts in relation to unfolding topics. Such analytic observations resonate with the previous studies in social psychology's claims in relation to the key function of self-disclosure: reciprocation. That is, an interlocutor's self-disclosure tends to be reciprocated by others as 'if one person is prepared to reveal personal details, this results in the listener also revealing intimate information' (Hargie & Dickson, 2004: 235). Perhaps this could be developed as a further topic for CA studies on interactional trajectories of self-disclosure. Specifically, future interactional studies could be conducted to examine whether the emergence of one's self-disclosure is actually contingent to other interlocutors' reciprocating self-disclosure. By investigating extended sequences of reciprocating self-disclosure cases further, how one's disclosive talk can trigger another's similar kind of action could be discovered and discussed, along with what types of linguistic, paralinguistic and multimodal resources are embedded in such mutual self-disclosure.

As described throughout the analysis chapters, both the interviewer and the interviewee's bodily conduct was an important part of their own action formulation as well as achieving intersubjective understanding; however, the participants' embodied actions were not fully developed as a central focus of analysis by drawing more than depiction, such as a topic for in-depth investigation. Given that there has been relatively few multimodal studies focusing on research interviews, examining the interview participants' gestures, gaze conduct and the use of artefacts can be a noteworthy topic for future multimodal studies. The majority of research interviews tend to occur whilst both the interviewer and interviewee sit opposite each other between a desk/table much like the corpus of this thesis and a video recorder tend to capture only the torso of each participant. Hence, the interviewer and interviewees' use of iconic, deitic, pantomimic and symbolic hand gestures, along with head movement and gaze shift as a part of interview interaction can be a noteworthy topic. For example, how such embodiment is intersected with interview talk and the way in which a

participant's bodily conduct responds to the other's talk/gestures would be worth examining to gain a deeper understanding of interview interaction as multimodal practices.

Rapport as an object of CA research can be expanded through further studies and this perhaps can be done with different types of interviewing. In this sense, longitudinal interviews such as life-story interviewing would be an interesting corpus to examine building rapport because multiple interviews with the same participants have been viewed as an important part of building rapport (Earthy and Cronin, 2008 cited in Mann, 2016: 189). Indeed, Cornwell (1994) observed that later interviews tend to be more private if 'rapport, trust and intimacy have been established', whereas first interviews tend to be more public accounts (Cornwell 1994 cited Mann, 2016: 189). CA analysis of multiple interviews would enable researchers to identify interactional moments of how rapport-building is established in both first and follow-up interviews by building up a collection to discover a systematicity/orderliness of the phenomenon. It would also provide detailed interactional evidence, for instance, what linguistics, paralinguistics and multimodal elements make the subsequent interviews look more private and intimate.

Appendices

Appendix A: CA Transcription Convention

(())	transcriber's description
()	inaudible sound
[two speakers' talk overlaps at this point
]	
=	no interval between turns (latching)
-	cut-off sound
?	interrogative intonation
.	falling intonation
,	slightly rising intonation
↑	upward intonation
↓	downward intonation
(1.0)	pause
(.)	micro pause
ye::s	prolonged sound
<u>what</u>	emphasis
HOW	louder sound to surrounding talk
heh heh	laughter
hah hah	
\$yeah\$	smiley voice
.hhh	in-breath
hhh.	out-breath

°um hm° softer than surrounding talk
>how much< faster than surrounding talk
<how much> slower than surrounding talk

Modified from Hepburn & Bolden (2013)

Appendix B: Consent Forms

B.1 General Consent Form

Title of research: How do marriage migrants in South Korea assign meaning to, and create accounts of, their new lives in the country?

Name and position of researcher:

Yoonjoo Cho, PhD candidate (School of Education, Communication and Language Sciences, Newcastle University)

Supervisor:

Dr Adam Brandt/ Dr Peter Sercombe (School of Education, Communication and Language Sciences, Newcastle University, UK)

The nature of the research project:

The primary aim of this project is to examine how marriage immigrants in South Korea assign meaning to, and create account of, their new lives in the country. The whole data gathering process will be based on an open-ended interview with you, which does not have a particular sequence, fixed structure and a list of pre-formulated interview questions. That is, you will not only be asked to answer but also comment or bring discussion with the researcher in order to explore your own experience.

Confidentiality and Anonymity:

I appreciate very much your help with my research. Your results will be treated in a confidential and anonymous manner. Should you have additional questions about the study and/or require information regarding the final research results, please contact the researcher, Yoonjoo Cho (y.j.cho@ncl.ac.uk).

Please answer each statement concerning the collection and use of the research data.

1. I have received the information sheet.

YES NO

2. I have been given the opportunity to ask questions about the study.

YES NO

3. I voluntarily agree to participate in the project.

YES NO

4. I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.

YES NO

5. The procedures regarding confidentiality have been clearly explained (e.g. use of names, pseudonyms, anonymisation of data, etc.) to me.

YES NO

6. If applicable, separate forms of consent for audio/video recordings have been explained and provided to me.

YES NO

7. I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data.

YES NO

I, <name of participant>, agree voluntarily to take part in the research project being conducted by Yoonjoo Cho as part of the requirements for her doctoral degree research. I have read the research participants' information document and I understand the contents thereof. Any questions which I have asked have been answered by the researcher to my satisfaction.

I understand that the information which I will provide is confidential and that it will be anonymised and will only be used in the findings of the research. I agree that the data will be used in a doctoral thesis and may also be used in papers arising from this research which may be published in peer reviewed journals.

I understand that I do not have to answer all the questions which may be put to me. The information which I provide will be held securely until the research has been completed (published) after which it will be destroyed.

The information which I provide will not be used for any other purpose.

I understand that I am entitled to ask for de-briefing session of a copy of the research at the end of the project, if I would like to have it.

I have been informed that I may withdraw from this study at any time and that any information which I have supplied will not be used and any records relating to my contribution will be destroyed. I do realise that this is only possible before my data has been anonymised.

I, the participant, agree to these conditions:

Signature of participant: _____

Date: _____

I, the principle researcher, agree to these conditions:

Signature of researcher: _____

Date: _____

B.2 Consent form for Video Recording

Recordings and Subsequent Analysis

All audio/video recordings during this interview will be treated with due care and attention, which means all materials will be confidential. Additionally, your name will be deleted in transcripts and only anonymised screenshots will be used in PhD thesis or in subsequent papers. All audio/video files will be archived, transcribed and used only for research purposes. With your official permission through this consent, interview excerpts may be presented to other researchers at seminars or conferences.

1. I agree to anonymised extracts of the video files (in accordance with conditions outlined above) being shown to other researchers (e.g. at seminars/conferences).

YES NO

2. I agree to anonymised screen shots from the video files (in accordance with conditions outlined above) being reproduced in scholarly publications.

YES NO

I hereby give permission to have my interview with the researcher recorded the purpose of facilitating the creation of a transcript of the interview for subsequent analysis.

I am assured that the recording will be erased as soon as the thesis accepted.

I, the participant, agree to these conditions:

Signature of participant: _____

Date: _____

I, the principle researcher, agree to these conditions:

Signature of researcher: _____

Date: _____

Appendix C: Example Interview

The following CA excerpt includes approximately 2 minutes and 26 seconds of the interview with my first participant. This interviewee is a Filipina who immigrated to Korea in 2011 through marriage and she has lived in Seoul since then. This research interview took place on 7th, April, 2015 in a meeting room in the Nokbun Community Centre (See section 4.2. Research setting and 4.3. Participants) and it lasted for 37 minutes. This is one of the two English interviews in my corpus.

I presented this excerpt in the MARG (Multimodal Analysis Research Group at Newcastle University) session on 28th, October, 2015, which is my first data session (see section 4.6. Data Analysis) since I had completed my data collection. Most importantly, *interviewer's self-disclosure* was firstly spotted on in this data session (as can be seen in line 64-65 and 67-70), which enables me to build up a collection and develop this specific interactional phenomenon as a main topic of the thesis. Perhaps this excerpt is one of the significant segments in my corpus, not only because the analytic focus of the thesis is originated from, but also it shows a sense of the overall atmosphere of interviews (i.e. conversational and open-ended) that I had conducted. Especially, it is a clear example to present how I, as an interviewer, formulate various kinds of actions, such as initial/following/probe questions, assessment, affiliation, self-disclosure, acknowledgement tokens and laughter.

This particular sequence was initiated with one of the most common interview questions that I asked: "Do you have any Korean friends?" Similar to other interviewees, this interviewee explained that she does not have any Korean friends except from her family member (i.e. sister-in-law as can be seen in line 11) and emphasised that "it is hard to make Korean friends" (line 16). Following this, the interviewer proffered a probe question, simply asking "why is it difficult to make Korean friends" (line 19-20). Two reasons were elaborated by the interviewee and the second one (i.e. Some Korean people tend to look down on immigrants and foreigners in line 24-28) was developed further as the next question asking

whether the interviewee have interacted with her Korean neighbours (line 37-39). As a response, the interviewee explained that she just briefly have a greeting whilst using code-switching such as “Insa” (greeting in Korean) and “Annyunhaseyo” (Hello in Korean) in line 44 and 46. Additionally, the interviewee compared her country, Philippines with Korea: people in her home country tend to have a small talk as a part of the greeting because neighbours know each other. Whereas Korean people tend to ignore her greeting and she even does not know who her neighbour is. This is the moment at which the interviewer’s first self-disclosure is produced in line 64-65, which is an affiliative response highlighting that the interviewer does not know her neighbours either. Subsequently, the interviewer discloses further by uttering, albeit she was born and grew up in Seoul, she does not know her neighbours. She also added that this is because she lives in an apartment presumably where everything tend to be anonymous. Following the interviewer’s self-disclosure, the interviewee emphasised that Korean people looked at her like she is a strange person but her husband said that “please don’t care about it because that is normal in Korea”. Then the sequence is closed.

Excerpt 1 It’s hard to make Korean friends (06:31-08:57)

01 IR: so do you↑ do you↑ have any korea:n (.) friends
02 here o::r
03 (0.4)
04 IE: korean friends↑=
05 IR: =who you (.) who (.) you regularly mee:t and
06 (0.3)
07 IE: no my only my sister-in-°law°↑=
08 IR: =ah sister-in-law↓=
09 IE: =yeah=
10 IR: =so [have you]
11 IE: [my younger] sister-in-°law°=
12 IR: =have you ever tried to meet any local like
13 korean friends o::r (0.2) is it was it difficult
14 to (0.5) meet? um::
15 (0.8)
16 IE: °ye::s° (0.6) it’s it’s too hard=
17 IR: =um=
18 IE: =to meet (0.5) korean friend=
19 IR: =why? why do you think about (.) why do you think
20 it’s um: difficult?

21 (0.8)
 22 IE: because I can I can't I can't speak korean well=
 23 IR: =uh huh=
 24 IE: =uh then (.) sometimes:: other korean↑ (0.4)
 25 when they sa::w (0.4) cu other
 26 country °pe° pe[ople=
 27 IR: [uh huh uh huh
 28 IE: =they are low they look [low yeah yeah yeah
 29 IR: [look down o:kay oh↓ (0.3)
 30 that's very ba(h)d actu(h)a[lly
 31 IE: [heh heh heh but
 32 SOMETIMES °some° THE OTHER is not=
 33 IR: =uh huh=
 34 IE: =this all()=
 35 IR: =uh huh=
 36 IE: =yeah=
 37 IR: =so: <have you eve:r> (.) meet any neighbours
 38 korean neighbours living near (.) your hou:se
 39 and=
 40 IE: =yeah only the old (0.6)old=
 41 IR: =old peo(h)ple=
 42 IE: =yeah=
 43 IR: =uh huh=
 44 IE: =then (0.2) insa= ((Greeting))
 45 IR: =heh heh [heh heh heh heh heh
 46 IE: [ANNYUNGHASEYO ((Hello))↑ yeah=
 47 IR: =how do they um: react wh[en you
 48 IE: [uh uh ANNYUNGHASEYO↑=
 49 IR: =and that's it and then=
 50 IE: =yeah (0.4) say hi hi an uh↓ (0.2) but before
 51 when I first came here↑ in kor[ea
 52 IR: [uh huh uh huh=
 53 IE: =oh↑ (0.2) all people look at me strange=
 54 IR: =o:::kay=
 55 IE: =yeah then they they are no::t like like like in
 56 philippines when you meet people
 57 HI HOW ARE [YOU↑
 58 IR: [uh huh=
 59 IE: =but here (0.3) ignore=
 60 IR: =I know=
 61 IE: =just pass pass by pass by=
 62 IR: =uh huh=
 63 IE: =even neighbours I don't know my neighbours=
 64 → IR: =yeah actually I didn't know about my
 65 neigh[bours heh heh heh
 66 IE: [heh heh heh=
 67 → IR: =even if I was born and grew up in (.) seoul but
 68 I: don't know much about my neighbour and
 69 particularly I am living in: apartment so it's
 70 quite hard to know (0.3) y::es (0.6) [so you
 71 IE: [() I said
 72 why why↑ you like here↑=

73 IR: =uh huh=
74 IE: =but in my province my in philippine=
75 IR: =uh huh
76 (0.3)
77 IE: =all I know people oh::↑ (.) she is (.) her name
78 is like this her name but [here no=
79 IR: [uh huh yeah even you
80 don't know the name=
81 IE: =yeah=
82 IR: =and their face [and who
83 IE: [but here (0.5) I don't know oh
84 the then they look likes (.) they look like I me
85 like strange [people
86 IR: [yeah yeah yeah
87 (0.4)
88 IE: =that's why my husband said uh don't mind it's
89 okay=
90 IR: =uh huh (0.2) don't care [yeah heh heh
91 IE: [yeah it's it's normal
92 here=
93 IR: =HEH HEH HEH [HEH HEH
94 IE: [heh heh heh here in ko[rea
95 IR: [heh heh heh
96 o:kay

References

- Abell, J., Locke, A., Condor, S., Gibson, S. and Stevenson, C. (2006). Trying similarity, doing difference: The role of interviewer self-disclosure in interview talk with young people. *Qualitative Research*, 6(2), pp. 221-244.
- Adler P.A. and Adler, P. (2002). 'The reluctant respondent', in Gubrium, J.F. and Holstein, J.A. (eds.). *Handbook of interview research: Context & method*. Thousand Oaks, CA: Sage Publications, pp. 515-536.
- Alvesson, M. (2003). Beyond neopositivists, romantics, and localists: A reflexive approach to interviews in organizational research. *Academy of management review*, 28(1), pp. 13-33.
- Antaki, C. (2008). 'Formulations in psychotherapy', in Peräkylä, A., Antaki, C., Vehviläinen, S. and Leudar, I. (eds.) *Conversation analysis and psychotherapy*. Cambridge: Cambridge University Press, pp.26-42.
- Antaki, C. (2012). Affiliative and disaffiliative candidate understandings. *Discourse Studies*, 14(5), pp. 531-547.
- Antaki, C., Barnes, R. and Leudar, I. (2005). Self-disclosure as a situated interactional practice. *British journal of social psychology*, 44(2), pp. 181-199.
- Antaki, C. and Widdicombe, S. (1998). *Identities in talk*. London: SAGE Publications.
- Arminen, I. (2004). Second stories: The salience of interpersonal communication for mutual help in Alcoholics Anonymous. *Journal of Pragmatics*, 36(2), pp. 319-347.
- Baker, C.D. (2002). 'Ethnomethodological Analyses of Interviews', in Gubrium, J.F. and Holstein, J.A. (eds.) *Handbook of Interview Research: Context and Method*, Thousand Oaks, CA: Sage, pp. 777-795.

Baker, C.D. (2004). 'Membership categorization and interview accounts', in Silverman, D (ed.) *Qualitative research: Theory, method and practice*. London: SAGE, pp. 162-176.

Barry, D.T. (2003). Cultural and demographic correlates of self-reported guardedness among East Asian immigrants in the US. *International Journal of Psychology*, 38, pp. 150–159.

Bauman, R. and Briggs, C.L. (1990). Poetics and performances as critical perspectives on language and social life. *Annual review of Anthropology*, 19(1), pp. 59-88.

Baxter, L. and Sahlstein, E. (2000). 'Some possible directions for future research', in Petronio, S. (ed.) *Balancing the secrets of private disclosures*. Mahwah, NJ: Lawrence Erlbaum Associates. pp. 289-300.

Beach, W.A. and Dixson, C.N. (2001). Revealing moments: Formulating understandings of adverse experiences in a health appraisal interview. *Social Science & Medicine*, 52(1), pp. 25-44.

Beaumeister, R. (1999). 'The nature and structure of the self', in Beaumeister, R. (ed.) *The self in social psychology*. Philadelphia: Psychology Press.

Berger, E. and Pekarek-Doehler, S. (2015). Direct reported speech in storytellings: Enacting and negotiating epistemic entitlements. *Text & Talk*, 35(6), pp. 789-813.

Block, D. (2007). *Second language identities*. London; New York: Continuum.

Bolden, G.B. (2009). Implementing incipient actions: The discourse marker 'so' in English conversation. *Journal of Pragmatics*, 41(5), pp. 974-998.

Briggs, C. (1986). *Learning how to ask: A sociolinguistic appraisal of the role of the interview in social science research*. Cambridge: Cambridge University Press.

Brinkmann, S. (2013). *Qualitative interviewing*. Oxford: Oxford University Press.

Bucholtz, M. (2000). The politics of transcription. *Journal of Pragmatics*, 32(10), pp. 1439-1465.

Bucholtz, M. (2007). Variation in transcription. *Discourse Studies*, 9(6), pp. 784-808.

Burr, V. (2003). *Social constructionism*. London: Routledge.

Cameron, J.J., Holmes, J.G. and Voraueer, J.D. (2009). When self-disclosure goes awry: Negative consequences of revealing personal failures for lower self-esteem individuals. *Journal of Experimental Social Psychology*, 45(1), pp. 217-222.

Childs, C. and Walsh, D. (2017). Self-disclosure and self-deprecating self-reference: Conversational practices of personalization in police interviews children reporting alleged sexual offenses. *Journal of Pragmatics*, 121, pp. 188-201.

Clift, R. (2016). *Conversation analysis*. Cambridge: Cambridge University Press.

Cornwell, J. (1994). *Hard Earned Lives*. London: Tavistock.

Couper-Kuhlen, Elizabeth. (1999). 'Coherent voicing: On prosody in conversational reported speech', in Bublitz, W., Lenk, U. and Ventola, E. (eds.) *Coherence in spoken and written discourse: How to create it and how to describe it*. Amsterdam: John Benjamins, pp. 11-32.

Couper-Kuhlen, Elizabeth. (2007). 'Assessing and accounting', in Holt, E. and Clift, R. (eds.) *Reporting talk: Reported speech in interaction*. Cambridge: Cambridge University Press. pp. 81-119.

Couper-Kuhlen, E. (2012). 'Exploring affiliation in the reception of conversational complaint stories', in Sorjonen, M.L. and Peräkylä, A. (eds.) *Emotion in Interaction*. Oxford: Oxford University Press, pp. 113-146.

De Fina, A. (2003). *Identity in narrative: A study in immigrant Discourse*. Philadelphia, PA: John Benjamins.

De Fina, A. (2013). Top-down and bottom-up strategies of identity construction in ethnic media. *Applied linguistics*, 34(5), pp. 554-573.

De Fina, A. and S. Perrino. (2011). Narratives in interviews, interviews in narrative studies. Special Issue, *Language in Society*, 40 (1).

De Fina, A., Schiffrin, D. and Bamberg, M. (2006). *Discourse and identity*. Cambridge: Cambridge University Press.

Doster, J.A. (1975). Individual differences affecting interviewee expectancies and perceptions of self-disclosure. *Journal of Counseling Psychology*, 22(3), pp. 192-198.

Drew, P. (2003). 'Comparative analysis of talk-in-interaction in different institutional settings: A Sketch', in Glenn, P.J., LeBaron, C.D. and Mandelbaum, J. (eds.) *Studies in language and social interaction: In honor of Rober Hopper*. Mahwah, NJ: Erlbaum, pp. 293-308.

Drew, P. and Heritage, J. (2006). *Conversation analysis* (Sage benchmarks in social research methods). London; Thousand Oaks, Calif.: Sage.

Drew, P. and Walker, T. (2009). Going too far: Complaining, escalating and disaffiliation. *Journal of Pragmatics*, 41(12), pp. 2400-2414.

Durati, A. (1997). *Linguistic Anthropology*. Cambridge: Cambridge University Press.

Earthy, S., and Cronin, A. (2008). 'Narrative analysis', in Gilbert, N. (ed.) *Researching Social Life*. London: Sage, pp. 420-439.

Edelman, R.I. and Snead, R. (1972). Self-disclosure in a simulated psychiatric interview. *Journal of consulting and clinical psychology*, 38(3), pp. 354-358.

Edwards, D. (1997). *Discourse and cognition*. London: Sage.

Edwards, D., (2005). 'Discursive psychology', in Fitch, K. and Sanders, R. (eds.) *Handbook of language and social interaction*. Mahwah, N.J.: Lawrence Erlbaum Associates, pp. 257-273.

Edwards, D. and Potter, J. (1992). *Discursive psychology*. London: Sage.

Edwards, D. and Potter, J. (2001). 'Discursive Social Psychology', in Robinson, W.P. and Giles, H. (eds.) *The new handbook of language and social psychology*. Chichester, England: J. Wiley, pp. 103-118.

Ensari, N. and Miller, N. (2002). The out-group must not be so bad after all: The effects of disclosure, typicality, and salience on intergroup bias. *Journal of Personality and Social Psychology*, 83, pp. 313–329.

Farber, B.A. and Sohn, A.E. (2007). Patterns of self-disclosure in psychotherapy and marriage. *Psychotherapy: Theory, Research, Practice, Training*, 44(2), pp. 226-231.

Feigenbaum, W.M. (1977). Reciprocity in self-disclosure within the psychological interview. *Psychological Reports*, 40(1), pp. 15-26.

Fitzgerald, R. and Housley, W. (2015). *Advances in membership categorisation analysis*. London: SAGE.

Ford, C.E. (2013). 'Conversation analysis and turn taking' in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-7.

Ford, C.E. and Fox, B.A. (2010). 'Multiple practices for constructing laughables. in Barth-Weingarten, D. and Selting, M. (eds.) *Prosody in interaction*. Amsterdam: John Benjamins, pp. 339-368.

Ford, C.E. and Thompson, S.A. (1996) 'Interactional units in conversation: Syntactic, intonational, and pragmatic resources for the management of turns', in Ochs, E., Schegloff, E., & Thompson, S. (eds.) *Interaction and grammar*. Cambridge: Cambridge University Press, pp. 134-184.

Fox, B.A., Benjamin, T. and Mazeland, H. (2013). 'Conversation analysis and repair organization: Overview', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-3.

Garfinkel, H. (1967). *Studies in Ethnomethodology*. Englewood Cliffs, NJ: Prentice Hall.

Garfinkel, H. (2002). *Working Out Durkheim's Aphorism: Ethnomethodology's Program*. Lanham, MD: Rowman and Littlefield.

Giannandrea, V. and Murphy, K.C. (1973). Similarity self-disclosure and return for a second interview. *Journal of Counseling Psychology*, 20(6), pp. 545-548.

Giles, D. (2000). The self in the future. *Social Psychological Review*, 2, pp. 12–21.

Glenn, P.J. (1991). Current speaker initiation of two-party shared laughter. *Research on Language and Social Interaction*, 25(1-4), pp. 139-162.

Goffman, E. (1981). *Forms of talk*. Philadelphia: University of Pennsylvania Press.

Goodwin, M.H. and Goodwin, C. (1987). 'Children's arguing', in Philips, S., Steel, S., and Tanz, C. (eds.) *Language, gender, and sex in comparative perspective*. Cambridge: Cambridge University Press, pp. 200-248.

Goodwin, C. and Heritage, J. (1990). Conversation Analysis. *Annual Review of Anthropology*, 19(1), pp. 283-307.

Gorden, R L. (1987). *Interviewing: Strategy, techniques, and tactics*. Chicago: The Dorsey Press.

Gubrium, J.F. and Holstein, J.A. (2001). *Handbook of interview research: Context & method*. Thousand Oaks, CA: Sage Publications.

- Gubrium, J.F. and Holstein, J.A. (2003). *Postmodern interviewing*. Thousand Oaks, CA: Sage Publications.
- Haakana, M. (2007). 'Reported thought in complaint stories', in Holt, E. and Clift, R. (eds.) *Reporting talk: Reported speech in interaction*. Cambridge: Cambridge University Press. pp. 150-178.
- Hargie, O. and Dickson, D. (2004). *Skilled interpersonal communication: Research, theory and practice*. London: Routledge.
- Hauser, E. (2015). Commentary: RT and the dramatization of everyday life. *Text & Talk*, 35(6), pp. 871-876.
- Hazel, S., Mortensen, C., and Haberland, H. (2012). Transcription linking software: integrating the ephemeral and the fixed in interaction research, in *Kansai University international symposium 'challenges and new directions in the micro-analysis of social interaction' Symposium proceedings*, pp. 13-17.
- Heath, C., Hindmarsh, J. and Luff, P. (2010). *Video in qualitative research: Analysing social interaction in everyday life*. London: SAGE.
- Henretty, J.R., Currier, J.M., Berman, J.S. and Levitt, H.M. (2014). The impact of counselor self-disclosure on clients: A meta-analytic review of experimental and quasi-experimental research. *Journal of Counseling Psychology*, 61(2), pp. 191-207.
- Hepburn, A. and Bolden, G.B. (2013). 'The conversation analytic approach to transcription', in Sidnell, J., and Stivers, T. (eds.) *The handbook of conversation analysis*. Oxford: Wiley-Blackwell, pp. 57-76.
- Hepburn, A. and Potter, J. (2007). Crying receipts: Time, empathy, and institutional practice. *Research on Language and Social Interaction*, 40(1), pp. 89-116.
- Heritage, J. (1984a). *Gatfinkel and ethnomethodology*. Cambridge: Polity.

Heritage, J. (1984b). 'A change-of-state token and aspects of its sequential placement', in Atkinson, J.M., and Heritage, J. (eds.) *Structures of social action*. Cambridge: Cambridge University Press, pp. 299-345.

Heritage, J. (2005a). 'Conversation analysis and institutional talk', in Fitch, K.L and Sanders, R.E. (eds.) *Handbook of Language and Social Interaction*. Mahwah, NJ: Lawrence Erlbaum, pp. 103–147.

Heritage, J. (2005b). 'Cognition in discourse', in Te Molder, H. and Potter, J. (eds.) *Conversation and cognition*. Cambridge: Cambridge University Press, pp. 184-202.

Heritage, J. (2011). 'Territories of experience, territories of knowledge: Empathic moments in interaction', in Stivers, T., Mondada, L. and Steensig, J. (eds.) *The morality of knowledge in conversation*. Cambridge: Cambridge University Press, pp. 159–183.

Heritage, J. (2013). 'Epistemics in conversation', in Sidnell, J., and Stivers, T. (eds.) *The handbook of conversation analysis*. Oxford: Wiley-Blackwell, pp. 370-394.

Heritage, J. and Atkinson, J.M. (1984). 'Introduction', in Atkinson, J.M., and Heritage, J. (eds.) *Structures of social action*. Cambridge: Cambridge University Press, pp. 1-15.

Heritage, J., & Clayman, S. (2010). *Talk in action: Interactions, identities, and institutions*. Chichester: Wiley-Blackwell.

Heritage, J. and Lindström, A., (2012). 'Knowledge, empathy, and emotion in a medical encounter', in Sorjonen, M.L., and Peräkylä, A. (eds.) *Emotion in interaction*. Oxford: Oxford University Press, pp. 256-273.

Hester, S. and Eglin, P. (1997). *Culture in action: Studies in membership categorization analysis*. Boston, MA: International Institute for Ethnomethodology and University Press of America.

Ho, D. G. E. (2013). 'Interviews', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-5.

Holahan, C.J. and Slaikeu, K.A. (1977). Effects of contrasting degrees of privacy on client self-disclosure in a counseling setting. *Journal of Counseling Psychology*, 24(1), pp. 55-59.

Holliday, A. (2013). 'Validity in qualitative research', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-7.

Holstein, J.A and Gubrium, J.F (1995). *The active interview*. Thousand Oaks, CA: Sage Publications.

Holstein, J.A., and Gubrium, J.F. (2004). 'The Active Interview', in Philips, S. and Silverman, D. (eds.) *Qualitative research: Theory, method and practice*. London: SAGE. pp. 141-161.

Holt, E. (1996). Reporting on talk: The use of direct reported speech in conversation. *Research on Language and Social Interaction*, 29, pp. 219–245.

Holt, E. (2007). "I am eyeing your chop up mind": Reporting and enacting', in Holt, E. and Clift, R. (eds.) *Reporting talk: Reported speech in interaction*. Cambridge: Cambridge University Press. pp. 47-80.

Holt, E. (2013). 'Conversation analysis and laughter', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-6.

Hook, M.K. Gerstein, L.H., Detterich, L. and Gridley, B. (2003). How close are we? Measuring intimacy and examining gender differences. *Journal of Counseling and Development*, 81, pp. 462–472.

Housley, W. and Fitzgerald, R. (2002). The reconsidered model of membership categorization analysis. *Qualitative research*, 2(1), pp.59-83.

Housley, W. and Fitzgerald, R. (2009). Membership categorization, culture and norms in action. *Discourse & Society*, 20(3), pp.345-362.

Housley, W. and Fitzgerald, R. (2015). 'Introduction to membership categorisation analysis', in Fitzgerald, R., and Housley, W (eds.) *Advances in membership categorisation analysis*. London: SAGE, pp. 1-21.

- Hutchby, I. (2005). 'Conversation analysis and the study of broadcast talk', in Fitch, K. L., and Sanders, R.E. (eds.) *Handbook of language and social interaction*. Mahwah, NJ: Erlbaum, pp. 437-460.
- Hutchby, I. and Wooffitt, R. (2006). *Conversation analysis*. Cambridge: Polity.
- Jefferson, G. (1978). 'Sequential aspects of storytelling in conversation', in Schenkein, J. (ed.) *Studies in the organization of conversational interaction*, New York: Academic Press, INC, pp. 219-248.
- Jefferson, G. (1984). Notes on the systematic deployment of the acknowledgement tokens "Yeah"; and "mm hm", *Paper in Linguistics*, 17(2), pp. 197-216.
- Jefferson, G. (1984). 'On stepwise transition from talk about a trouble to inappropriately next-positioned matters', in Atkinson, J.M., and Heritage, J. (eds.) *Structures of social action*. Cambridge: Cambridge University Press, pp. 191-222.
- Jefferson, G. (1985). 'An exercise in the transcription and analysis of laughter', in van Dijk, T. (ed.) *Handbook of discourse analysis: Discourse and dialogue* (Vol. 3). London: Academic Press, pp. 25-34.
- Jefferson, G. (1987). 'On exposed and embedded correction in conversation', in Button, G. and Lee, J.R.E. (eds.) *Talk and social organization*. Clevedon, UK: Multilingual Matters, pp. 86-100.
- Jefferson, G., (1988). On the sequential organization of troubles-talk in ordinary conversation. *Social problems*, 35(4), pp. 418-441.
- Jefferson, G. (2004). 'A sketch of some orderly aspects of overlap in natural conversation', in Lerner, G.H. (ed.) *Conversation analysis: Studies from the first generation*. Amsterdam: John Benjamins Publishing, pp. 43-59.
- Jefferson, G. and Lee, J.R. (1981). The rejection of advice: Managing the problematic convergence of a 'troubles-telling' and a 'service encounter'. *Journal of Pragmatics*, 5(5), pp. 399-422.

Jenks, C.J. (2011). *Transcribing talk and interaction: Issues in the representation of communication data*. Amsterdam: John Benjamins Publishing.

Jenks, C.J. (2013). Working with transcripts: an abridged review of issues in transcription. *Language and Linguistics Compass*, 7(4), pp. 251-261.

Jayyusi, L. (1991). 'Values and moral judgement: Communicative praxis as a moral order', in Button, G (ed.) *Ethnomethodology and the Human Sciences*, Cambridge: Cambridge University Press, pp. 227–251.

Jones, E.E. and Gordon, E.M. (1972). Timing of self-disclosure and its effects on personal attraction. *Journal of personality and social psychology*, 24(3), pp. 358-365.

Jones, G. and Shen, H.H. (2008). International marriage in East and Southeast Asia: trends and research emphases. *Citizenship studies*, 12(1), pp. 9-25.

Jourard, S.M. (1968). *Disclosing man to himself*. New York: D. Van Nostrand.

Jourard, S.M., (1971). *The transparent self*. New York: Van Nostrand Reinhold.

Kasper, G. (2013). 'Conversation analysis and interview studies', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-6.

Kasper, G. and Prior, M.T. (2015a). Analyzing storytelling in TESOL interview research. *TESOL Quarterly*, 49(2), pp. 226-255.

Kasper, G. and Prior, M. (2015b). "You said that?": Other-initiations of repair addressed to represented talk. *Text & Talk*, 35, pp. 815-844.

Keats, D.M. (2000). *Interviewing: A practical guide for students and professionals*. Buckingham: Open University Press.

- Kendrick, K.H. and Drew, P. (2016). Recruitment: Offers, requests, and the organization of assistance in interaction. *Research on Language and Social Interaction*, 49, pp. 1-19.
- Kim, M. (2013). Citizenship projects for marriage migrants in South Korea: Intersecting motherhood with ethnicity and class. *Social Politics*, 20(4), pp. 455-481.
- King, K.A. and De Fina, A. (2010). Language policy and Latina immigrants: An analysis of personal experience and identity in interview talk. *Applied linguistics*, 31(5), pp. 651-670.
- Kitzinger, C. (2000). Doing feminist conversation analysis. *Feminism and Psychology*, 10, pp. 163–193.
- Kitzinger, C. (2002). ‘Doing feminist conversation analysis’, in McIlvenny, P. (ed.) *Talking gender and sexuality*. Amsterdam: John Benjamins, pp. 49-78.
- Ko, H.C. and Kuo, F.Y. (2009). Can blogging enhance subjective well-being through self-disclosure? *CyberPsychology & Behavior*, 12(1), pp. 75-79.
- Koivunen T. (2010). Practicing power and gender in the field: Learning from interview refusals. *Journal of Contemporary Ethnography*, 39, pp. 682–708.
- Kool, T. (2003). ‘Affiliation and detachment in interviewer answer receipts’, in Van den Berg, H., and Wetherell, M. (eds.) *Analyzing race talk: Multidisciplinary perspectives on the research interview*. Cambridge: Cambridge University Press, pp. 178-199.
- 'Korean Wave' (2017) Wikipedia. Available at: https://en.wikipedia.org/wiki/Korean_Wave (Accessed: 11 September 2017).
- Koshik, I. and Seo, M.S. (2012). Word (and other) search sequences initiated by language learners. *Text & Talk*, 32(2), pp. 167-189.
- Kupetz, M. (2014). Empathy displays as interactional achievements - Multimodal and sequential aspects. *Journal of Pragmatics*, 61, pp. 4-34.

Kuroshima, S. and Iwata, N. (2016). On displaying empathy: Dilemma, category and experience. *Research on Language and Social Interaction*, 49(2), pp. 92-110.

Kushida, S. (2011). Confirming understanding and acknowledging assistance: Managing trouble responsibility in response to understanding check in Japanese talk-in-interaction. *Journal of Pragmatics*, 43(11), pp. 2716-2739.

Langman, J. (2004). (Re) constructing gender in a new voice: An introduction. *Journal of Language, Identity, and Education*, 3(4), pp.235-243.

Lareau, A. (2000). My wife can tell me who I know: Methodological and conceptual problems in studying fathers. *Qualitative sociology*, 23(4), pp. 407-433.

Lerner, G.H. (2002). 'Turn-sharing', in Ford, C., Fox, B., and Thompson, S. (eds.) *The language of turn and sequence*. Oxford: Oxford University Press, pp. 225-256.

Leudar, I., Antaki, C. and Barnes, R. (2006). When psychotherapists disclose personal information about themselves to clients. *Communication & Medicine*, 3(1), pp. 27-41.

Levesque, M. J., Steciuk, M., and Ledley, C. (2002). Self-disclosure patterns among well-acquainted individuals: Disclosers, confidants and unique relationships. *Social Behavior and Personality*, 30, pp. 579–592.

Liddicoat, A. (2011). *An introduction to conversation analysis* (2nd ed.). London: Continuum.

Lindström, A., and Sorjonen, M.L. (2013). 'Affiliation in conversation', in Sidnell, J., and Stivers, T. (eds.) *The handbook of conversation analysis*. Oxford: Wiley-Blackwell, pp. 350–369.

Mandelbaum, J. (1989). Interpersonal activities in conversational storytelling. *Western Journal of Communication*, 53(2), pp.114-126.

Mandelbaum, J. (2013). 'Storytelling in conversation', in Sidnell, J., and Stivers, T. (eds.) *The handbook of conversation analysis*. Oxford: Wiley-Blackwell. pp. 492-507.

Mann, S. (2011). A critical review of qualitative interviews in applied linguistics. *Applied linguistics*, 32(1), pp. 6-24.

Mann, S. (2016). *The research interview: Reflective practice and reflexivity in research processes*. London: Palgrave Macmillan.

Mann, B. and Murphy, K.C. (1975). Timing of self-disclosure, reciprocity of self-disclosure, and reactions to an initial interview. *Journal of Counseling Psychology*, 22(4), pp. 304-309.

Mann, S. and Walsh, S. (2013). RP or 'RIP': A critical perspective on reflective practice. *Applied Linguistics Review*, 4(2), pp.291-315.

Mears, C.L. (2009). *Interviewing for Education and Social Science Research: The Gateway Approach*. New York: Palgrave Macmillan.

Merino, M.E. and Tileagă, C. (2011). The construction of ethnic minority identity: A discursive psychological approach to ethnic self-definition in action. *Discourse & Society*, 22(1), pp. 86-101.

Merino, M.E., Becerra, S. and De Fina, A. (2017). Narrative discourse in the construction of Mapuche ethnic identity in context of displacement. *Discourse & Society*, 28(1), pp. 60-80.

Menard-Warwick, J. (2004). "I Always Had the Desire to Progress a Little": Gendered narratives of immigrant language learners. *Journal of Language, Identity, and Education*, 3(4), pp. 295-311.

Menard-Warwick, J. (2009). *Gendered identities and immigrant language learning*. Bristol: Multilingual Matters.

Mishler, E. (1991). *Research interviewing: Context and narrative*. Cambridge, Mass.: Harvard University Press.

- Miller, E.R. (2011). Indeterminacy and interview research: Co-constructing ambiguity and clarity in interviews with an adult immigrant learner of English. *Applied Linguistics*, 32(1), pp. 43-59.
- Moerman, M. (1988). *Talking culture: Ethnography and conversation analysis*. Philadelphia: University of Pennsylvania Press.
- Mondada, L. (2007). Commentary: Transcript variations and the indexicality of transcribing practices. *Discourse Studies*, 9 (6), pp. 809–821.
- Mortensen, K. and Wagner, J. (2013). ‘Conversation analysis: Overview’, in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-7.
- Murphy, K.C. and Strong, S.R. (1972). Some effects of similarity self-disclosure. *Journal of Counseling Psychology*, 19(2), pp. 121-124.
- Nairn K., Munro J. and Smith A.B., (2005). A counter-narrative of a ‘failed’ interview. *Qualitative Research*, 5, pp. 221–244.
- Neimeyer, G.J. and Banikiotes, P.G. (1981). Self-disclosure flexibility, empathy, and perceptions of adjustment and attraction. *Journal of Counseling Psychology*, 28(3), pp. 272-275.
- Nunakoosing, K. (2005). The problems with interviews. *Qualitative health research*, 15(5), pp. 698-706.
- Oakley, A. (1981). ‘Interviewing women: A contradiction in terms’, in Roberts, H. (ed.) *Doing feminist research*. London: Routledge, pp. 30-61.
- Oh, S.Y. (2010). Invoking categories through co-present person reference: The case of Korean conversation. *Journal of Pragmatics*, 42(5), pp. 1219-1242.
- Oloff, F. (2013). Embodied withdrawal after overlap resolution. *Journal of Pragmatics*, 46(1), pp. 139-156.

Owens, E. (2006). Conversational space and participant shame in interviewing. *Qualitative Inquiry*, 12(6), pp. 1160-1179.

Peräkylä, A. (2016). 'Validity in qualitative research', in Silverman, D. (ed.), *Qualitative Research*. London: Sage, pp. 413–427.

Peräkylä, A., Henttonen, P., Voutilainen, L., Kahri, M., Stevanovic, M., Sams, M. and Ravaja, N. (2015). Sharing the emotional load: recipient affiliation calms down the storyteller. *Social Psychology Quarterly*, 78(4), pp. 301-323.

Piller, I. (2011). *Intercultural communication: A critical introduction*. Edinburgh: Edinburgh University Press.

Pomerantz, A. (1984). 'Pursuing a response', in Atkinson, J.M., and Heritage, J. (eds.) *Structures of social action*. Cambridge: Cambridge University Press, pp. 152-163.

Pomerantz, A. (1988). Offering a candidate answer: An information seeking strategy. *Communications Monographs*, 55(4), pp. 360-373.

Potter, J. (1996). *Representing reality: Discourse, rhetoric and social construction*. London: Sage.

Potter, J. and Hepburn, A. (2005). Qualitative interviews in psychology: Problems and possibilities. *Qualitative Research in Psychology*, 2(4), pp. 281-307.

Potter, J. and Hepburn, A. (2012). 'Eight challenges for interview researchers', in Gubrium, J.F., Holstein, J.A., Marvasti, A.B. and McKinney. (eds.) *The SAGE handbook of interview research: The complexity of the craft* (2nd ed.). London: SAGE. pp. 555-570.

Prior, M.T. (2011). Self-presentation in L2 interview talk: Narrative versions, accountability, and emotionality. *Applied Linguistics*, 32(1), pp. 60-76.

Prior, M.T. (2014). Re-examining alignment in a "failed" L2 autobiographic research interview. *Qualitative Inquiry*, 20(4), pp. 495-508.

- Prior, M.T. (2016). *Emotion and discourse in L2 narrative research*. Bristol: Multilingual Matters.
- Prior, M.T. (2017). 'Accomplishing "rapport" in qualitative research interviews: Empathic moments in interaction'. To be published in *Applied Linguistics Review* [Preprint]. Available at: <https://www.degruyter.com/view/j/alr.ahead-of-print/applirev-2017-0029/applirev-2017-0029.xml?rskey=3z8IfX&result=1> (Accessed : 5 Oct 2017).
- Psathas, G. (1995). *Conversation analysis: The study of talk-in-interaction*. Thousand Oaks, Calif.: Sage.
- Rapley, T.J. (2001). The art(fulness) of open-ended interviewing: some considerations on analysing interviews. *Qualitative Research*, 1(3), pp. 303-323.
- Rapley, T.J. (2004). 'Interviews', In C. Seale, G. Gobo, J. Gubrium, and D. Silverman (eds.) *Qualitative research practice*. London: SAGE. pp. 15-33.
- Rapley, T.J. (2012). 'The (extra) ordinary practices of qualitative interviewing', in Gubrium, J.F., Holstein, J.A., Marvasti, A.B. and McKinney. (eds.) *The SAGE handbook of interview research: The complexity of the craft* (2nd ed.). London: SAGE. pp. 541-554.
- Raymond, G. (2003). Grammar and social organization: Yes/no interrogatives and the structure of responding. *American sociological review*, pp.939-967.
- Razon, N. and Ross, K. (2012). Negotiating fluid identities: Alliance building in qualitative interviews. *Qualitative Inquiry*, 18, 494–503.
- Reinharz, S. (1992). *Feminist methods in social science research*. Oxford: Oxford University Press.
- Riessman, C.K. (1987). When gender is not enough: Women interviewing women. *Gender & Society*, 1(2), pp. 172-207.
- Richards, K. (2011). Using micro-analysis in interviewer training: 'Continuers' and interviewer positioning. *Applied Linguistics*, 32(1), pp. 95-112.

Robinson, J.D. and Bolden, G.B. (2010). Preference organization of sequence-initiating actions: The case of explicit account solicitations. *Discourse Studies*, 12(4), pp. 501-533.

Romaine, S. and Lange, D. (1991). The use of like as a marker of reported speech and thought: A case of grammaticalization in progress. *American speech*, 66(3), pp. 227-279.

Roulston, K. (2001). Data analysis and 'theorizing as ideology.' *Qualitative Research*, 1(3), pp. 279-302.

Roulston, K. (2006). Close encounters of the 'CA' kind: A review of literature s talk in research interviews. *Qualitative Research*, 6(4), pp. 515-534.

Roulston, K. (2010a). *Reflective interviewing: A guide to theory and practice*. London: SAGE.

Roulston, K. (2010b). Considering quality in qualitative interviewing. *Qualitative Research*, 10(2), pp. 199-228.

Roulston, K. (2011a). Interview 'problems' as topics for analysis. *Applied Linguistics*, 32(1), pp. 77-94.

Roulston, K. (2011b). Working through challenges in doing interview research. *International Journal of Qualitative Methods*, 10(4), pp. 348-366.

Roulston, K. (2012). 'The pedagogy of interviewing', in Gubrium, J.F., Holstein, J.A., Marvasti, A.B. and McKinney. (eds.) *The SAGE handbook of interview research: The complexity of the craft* (2nd ed.). London: SAGE. pp. 61-75.

Roulston, K. (2013). 'Interviews in qualitative research', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-9.

Roulston, K. (2014). Interactional problems in research interviews. *Qualitative Research*, 14(3), pp. 277-293.

- Roulston, K. (2016). Issues involved in methodological analyses of research interviews. *Qualitative Research Journal*, 16(1), pp. 68-79.
- Roulston, K. (2017). Qualitative interviewing and epistemics. *Qualitative Research*. To be published in *Qualitative Research* [Preprint]. Available at: <http://journals.sagepub.com/doi/full/10.1177/1468794117721738> (Accessed: 24 August 2017).
- Roulston, K. J., Baker, C. D. and Liljestrom, A. (2001). Analyzing the researcher's work in generating data: the case of complaints. *Qualitative Inquiry*, 7(6), pp. 745-772.
- Roulston, K., DeMarrais, K. and Lewis, J.B. (2003). Learning to interview in the social sciences. *Qualitative Inquiry*, 9(4), pp. 643-668.
- Rubin, H. and Rubin, I. (2012). *Qualitative interviewing: The art of hearing data*. Thousand Oaks, Calif.: SAGE.
- Ruusuvuori, J. (2005). "Empathy" and "sympathy" in action: Attending to patients' troubles in Finnish homeopathic and general practice consultations. *Social Psychology Quarterly*, 68(3), pp. 204-222.
- Ruusuvuori, J. (2007). Managing affect: Integration of empathy and problem-solving in health care encounters. *Discourse Studies*, 9(5), pp. 597-622.
- Ruusuvuori, J. and Voutilainen, L. (2009). 'Comparing affiliating responses to troublestellings in different types of health care encounters', in Haakana, M., Laakso, M., and Lindström, A. (eds.) *Talk in interaction. Comparative dimensions*. Helsinki, Finland: Finnish Literature Society. pp. 200-230.
- Ryen, A. (2001) 'Cross-cultural interviewing', in Gubrium, J. F., and Holstein, J. A. (eds.). *Handbook of interview research: Context & method*. Thousand Oaks, CA: Sage Publications, pp. 335-354.
- Sacks, H. (1974) 'On the analyzability of stories by children', in Turner, R. (ed.) *Ethnomethodology: Selected Readings*. Harmondsworth: Penguin, pp. 216-323.

Sacks, H. (1992). *Lectures on conversation*. Cambridge: Blackwell.

Sacks, H., Schegloff, E.A. and Jefferson, G. (1974). A simplest systematics for the organization of turn-taking for conversation. *Language*, pp. 696-735.

Schegloff, E.A. (1982). 'Discourse as an interactional achievement: Some uses of 'uh huh' and other things that come between sentences', in Tannen, D. (ed.) *Analyzing discourse: Text and talk*. Washington, D.C.: Georgetown University Press, pp. 71-93.

Schegloff, E.A. (1984). 'On some questions and ambiguities in conversation', in Atkinson, J.M., and Heritage, J. (eds.) *Structures of social action*. Cambridge: Cambridge University Press, pp. 28-56.

Schegloff, E.A. (1996). 'Some practices for referring to persons in talk-in-interaction', in Fox, B. (ed.) *Studies in anaphora*. Amsterdam: Benjamins. pp. 437-485.

Schegloff, E.A. (1996). 'Turn organization: One intersection of grammar and interaction' in Ochs, E., Schegloff, E., and Thompson, S. (eds.) *Interaction and grammar*. Cambridge: Cambridge University Press, pp. 52-133.

Schegloff, E.A. (2000). Overlapping talk and the organization of turn-taking for conversation. *Language in Society*, 29 (1), pp. 1-63.

Schegloff, E.A. (2007a). *Sequence organization in interaction*. Cambridge: Cambridge University Press.

Schegloff, E.A. (2007b). A tutorial on membership categorization. *Journal of Pragmatics*, 39(3), pp.462-482.

Schegloff, E.A. and Sacks, H. (1973). Opening up closings. *Semiotica*, 8(4), pp.289-327.

Schegloff, E.A., Jefferson, G. and Sacks, H. (1977). The preference for self-correction in the organization of repair in conversation. *Language*, pp.361-382.

- Schwalbe, M.L. and Wolkomir, M., (2001). 'Interviewing men', in Gubrium, J., and Holstein, J. (eds.) *Handbook of interview research: Context & method*. Thousand Oaks, CA: Sage Publications. pp. 203-220.
- Seedhouse, P. (2004). *The interactional architecture of the language classroom: A conversation analysis perspective*. Malden, MA: Blackwell Pub.
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. New York: Teachers College Press.
- Selting, M. (2012). Complaint stories and subsequent complaint stories with affect displays. *Journal of Pragmatics*, 44(4), 387-415.
- Shaw, C. Hepburn, A. and Potter, J. (2013). 'Having the last laugh: On post-completion laughter particles', in Glenn, P. and Holt, E. (eds.) *Studies of laughter in interaction*. London: Bloomsbury, pp.91-106.
- Sidnell, J. (2006). Coordinating gesture, talk, and gaze in reenactments. *Research on Language and Social Interaction*, 39(4), pp.377-409.
- Sidnell, J. (2009). *Conversation analysis comparative perspectives*. Cambridge: Cambridge University Press.
- Simonson, N.R. and Bahr, S. (1974). Self-disclosure by the professional and paraprofessional therapist. *Journal of Consulting and Clinical Psychology*, 42(3), p.359-363.
- Sorjonen, M.L. (2001). *Responding in conversation: A study of response particles in Finnish*. Amsterdam, The Netherlands: John Benjamins.
- Steensig, J. (2013). 'Conversation analysis and affiliation and alignment', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-6.
- Steensig, J. and Drew, P. (2008). Introduction: Questioning and affiliation/disaffiliation in interaction. *Discourse Studies*, 10(1), pp. 5-15.

Stivers, T. (2008). Stance, alignment, and affiliation during storytelling: When nodding is a token of affiliation. *Research on language and social interaction*, 41(1), pp. 31-57.

Stivers, T. Mondada, L. and Steensig, J. (2011). 'Knowledge, morality and affiliation in social interaction', in Stivers, T., Mondada, L. and Steensig, J. (eds.) *The morality of knowledge in conversation*. Cambridge: Cambridge University Press, pp. 3-24.

Stokoe, E. (2009). "I've got a girlfriend": Police officers doing 'self-disclosure' in their interrogations of suspects. *Narrative Inquiry*, 19(1), pp. 154-182.

Stokoe, E. (2010). "Have you been married, or...?": Eliciting and accounting for relationship histories in speed-dating interaction. *Research on Language and Social Interaction*, 43(3), pp. 260-282.

Stokoe, E. (2012). Moving forward with membership categorization analysis: Methods for systematic analysis. *Discourse Studies*, 14(3), pp. 277-303.

Stokoe, E. and Edwards, D. (2006). Story formulations in talk-in-interaction. *Narrative Inquiry*, 16(1), pp. 56-65.

Svennevig, J. (1999). *Getting acquainted in conversation: A study of initial interactions*. Amsterdam: J. Benjamins Pub.

Svennevig, J. (2012). Reformulation of questions with candidate answers. *International Journal of Bilingualism*, 17(2), pp. 189-204.

Talmy, S. (2008). The cultural productions of the ESL student at Tradewinds High: Contingency, multidirectionality, and identity in L2 socialization. *Applied Linguistics*, 29(4), pp. 619-644.

Talmy, S. (2010). Qualitative interviews in applied linguistics: From research instrument to social practice. *Annual Review of Applied Linguistics*, 30, pp. 128-148.

- Talmy, S. (2011). The interview as collaborative achievement: Interaction, identity, and ideology in a speech event. *Applied linguistics*, 32(1), pp. 25-42.
- Talmy, S. and Richards, K. (2011). Theorizing qualitative research interviews in applied linguistics. *Applied Linguistics*, 32(1), pp. 1-5.
- Tardy, C. and Dindia, K. (1997). 'Self-disclosure', in O.Hargie (ed.) *The handbook of communication skills*. London: Routledge, pp. 229-266.
- Ten Have, P. (2007). *Doing conversation analysis*. London: SAGE Publications.
- Thase, M. and Page, R.A. (1977). Modeling of self-disclosure in laboratory and nonlaboratory interview settings. *Journal of Counseling Psychology*, 24(1), p. 35-40.
- Verkuyten, M. and De Wolf, A. (2002). Ethnic minority identity and group context: Self-descriptions, acculturation attitudes and group evaluations in an intra and intergroup situation. *European Journal of Social Psychology*, 32(6), pp. 781-800.
- Vitanova, G. (2004). Gender enactments in immigrants' discursive practices: Bringing Bakht in to the dialogue. *Journal of Language, Identity, and Education*, 3(4), pp. 261-277.
- Wagner, J. (2013). 'Conversation analysis and transcription and data', in Chapelle, C.A. (ed.) *The Encyclopedia of Applied Linguistics*, pp. 1-8.
- Warriner, D. (2004). "The days now is very hard for my family": The negotiation and construction of gendered work identities among newly arrived women refugees. *Journal of Language, Identity, and Education*, 3(4), pp. 279-294.
- Watson, D.R. (1978). Categorization, authorization and blame-negotiation in conversation. *Sociology*, 12(1), pp. 105-113.
- Weiss, R.S. (1994) *Learning from Strangers: The art and method of qualitative interview studies*. New York: The Free Press.

Widdicombe, S. (2015). 'Just like the fact that I'm Syrian like you are Scottish': Ascribing interviewer identities as a resource in cross cultural interaction. *British Journal of Social Psychology*, 54(2), pp. 255-272.

Widdicombe, S. (2017). The delicate business of identity. *Discourse Studies*, 19(4), pp. 460-478.

Wiggins, S. (2016). *Discursive psychology: theory, method and applications*. London: SAGE.

Wilkinson, S. (2004). 'Focus group research', in Silverman, D. (ed.) *Qualitative Research: Theory, Method, and Practice*. London: Sage, pp. 177-199.

Wilkinson, S. and Kitzinger, C. (2006). Surprise as an interactional achievement: Reaction tokens in conversation. *Social Psychology Quarterly*, 69(2), pp. 150-182.

Zimmerman, D. H. (1998). 'Identity, context and interaction', in C. Antaki, and S. Widdicombe, (eds.) *Identities in talk*, London: Sage, pp. 87-106.