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Politeness and paradigms of family: A perspective on the development of communicative competence in the Japanese ESL speaker

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Politeness and Paradigms of Family: A Perspective on the Development

of Communicative Competence in the Japanese ESL Speaker

A Thesis Submitted to the Faculty of Arts, Edith Cowan University,

in Fulfilment of the Requirements for the Award of PhD in Applied Linguistics
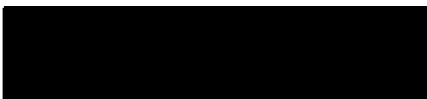
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ABSTRACT

This thesis examines the issue of linguistic politeness in English with specific reference to Japanese ESL speakers. It develops a theoretical framework that sees shared assumptions concerning the marking of social-power and social-distance differentials as crucial. Developing the notion that linguistic politeness is a function of a status-dependent and context-dependent variety of language usage, it argues that there are four fundamental types of utterances, and that speech acts conforming to any of the power and distance configurations by means of which these four utterance types are defined can be considered to be polite if - but only if - both speaker and hearer have similar conceptions of their role-relationship within a given speech event. It argues further that perceptions of role-relationships - for both native speakers of Australian English and for Japanese ESL speakers - result from culturally codified understandings of family, and that these understandings provide the primary conceptual template for social actors' manufacture and maintenance of social reality in extra-familial face-to-face interaction. As these conceptual templates are not congruent across cultures in the ways in which familial power and distance variables are codified, however, neither are the role-relationships in terms of which extra-familial social encounters are framed; and this, in turn, can lead to Japanese ESL speakers using politeness strategies in contextually inappropriate ways. From this theoretical perspective, the research uses a custom-designed interactive multimedia software package to compare choices of utterances with verified power and distance configurations made by Japanese ESL speakers with choices made by native speakers of Australian English in a variety of everyday speech situations.

I certify that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any institution of higher education; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

C J Conlan
May 1996

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Last but not least, thanks must also go to the more than one hundred volunteers - both native English speakers and Japanese ESL speakers - who participated as validators of the research instrument and as informants for the collection of the data for analysis. Research projects such as the present one are inconceivable without the cooperation of such unpaid individuals; and while such contributions often remain largely unsung, I would like to take this opportunity to

express my warmest gratitude to all who gave so freely of their time to assist me with this part of the project.

Parts of Chapter 3 of this thesis were included in a paper given at the First International Conference in Contrastive Semantics and Pragmatics held at the University of Brighton, 6 - 9 April 1995.

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PREFACE

In a talk delivered to the Royal Society of Arts in October of 1991 - the text of which was included in the Society's journal for January 1992 - the respected Japanese writer and environmentalist Hiroyuki Ishi addressed the issue of the eating of whale meat by the Japanese (Ishi 1992). While himself a staunch opponent of whaling he nonetheless defended the consumption of whale meat in Japan on cultural grounds, arguing that the different dietary patterns of Japan and European countries were a direct consequence of climatic conditions that could be traced back to the rapid warming of the Earth that occurred as the effects of the last ice age rapidly waned. Inhabitants of European countries, he argues, faced a food crisis as forests rapidly began to appear in areas that had previously only supported grass under the dry, cold, ice-age conditions. As a result of these climatic changes, the number of large grazing animals upon which these inhabitants had come to depend for food was also drastically reduced. Strategies for survival were needed, and the outcome was a series of agricultural revolutions which involved the clearing of forests to allow for the raising of cold-weather grain crops such as wheat, and the provision of large grazing areas to allow for the domestication of animals such as sheep and goats as a source of protein. The Japanese islands Ishi argues, due to their location in lower latitudes than European countries, were far less

affected by the ice age. Many forests survived, with the principal effect of the receding ice age on Japan being a vast increase in rainfall. Early farmers took advantage of these climatic conditions to cultivate rice; and forests, Ishi goes on to suggest, played an important role in this cultivation:

> The most difficult task for wheat-growers in the West was the removal of forest to create new farmland and pasture. The most difficult problem for rice-growers was the management of the vast quantities of water required for paddy fields, which needed to be flooded for planting in spring and drained for harvesting in winter. Great care was taken over the provision of water resources, and forests were carefully protected because of their role as "green dams". The protection of forests as a means of securing water resources was a major priority throughout Japanese history (Ishi 1992:111).

Moreover, Ishi points out, preservation of these forests became strongly linked to Japanese animistic beliefs, with severe penalties being imposed on anyone caught damaging trees (the loss of a finger for cutting off a twig, the loss of an arm for cutting off a branch, and death for cutting down a tree) and the consumption of mammal flesh was not only regarded as taboo but was also legislated against by successive governments from the seventeenth century onwards. Whales however, being regarded as fish rather than as mammals by the Japanese, were excluded from this taboo. While Western cultures were characterised by forest clearing, the consumption of wheat as a staple and of meat for protein, Ishi argues, the Japanese culture has been characterised by forest preservation, the consumption of rice as a staple and of seafood (including whales) as a source of protein. Moreover, Ishi argues, this cultural divergence has had many ramifications in the shaping differences in European-based and Japanese cultural identities and attitudes. He suggests, for example, that "these patterns gave birth to the European concept of nature as antagonistic" (1992:112), while "Japan may have achieved the best system of harmony with nature in the world" (1992:113).

While the kind of "harmony-with-nature" Ishi lays claim to can still easily be found in present-day industrialised Japan - one need look no further than the names given by Japanese motor vehicle manufactures to models intended for their domestic market (Sunny, Violet, Bluebird) when compared with the names of American (Thunderbird, Mustang), European (Jaguar), or Australian (Falcon) domestic models - Ishi's comments are of most interest here in respect to the stance he takes with regard to his audience. In the first place, and in spite of his own personal opposition to whaling, Ishi clearly felt it incumbent upon himself to defend - or at least justify - Japan's continued whaling activities to an audience consisting of members of a nation that was (and is) both a signatory to international anti-whaling legislation and active in the enforcement of that legislation. By taking this stance, Ishi frames the speech situation in terms of the kind of inter-group strategies now widely recognised as being characteristic of Japanese communicative activity (cf. Nakane 1984): that is, he interpreted the speech situation according to a superordinate inter-group identification "Japanese/Non-Japanese" rather than in terms of other possible criteria which would have been equally (or perhaps more) appropriate - perhaps one in which he himself would have been cast in the social role of "Japanese Anti-Whaling Lobbyist" which would have had the potential to align him more closely with the members of his audience. And secondly, the choice of this kind of macro-group identification (an example of what is often referred to as the "We Japanese" syndrome) is an index of the strong sense of the "uniqueness" of Japanese culture - a sense that it is somehow fundamentally different from other cultures - of which the Japanese are particularly conscious.

Some of the reasons for this feeling of uniqueness can no doubt be traced to the sweeping changes that have occurred in the country since 1945, and particularly to the rapid economic growth that took place in the late 1960s and early 1970s. The extent and rapidity of these changes has meant that the creation and maintenance of social

reality for Japanese social actors - the way in which "being Japanese" is defined for Japanese social actors - involves the writing of the self in terms of a specific cultural overlay, an overlay which includes accepting a codified body of traditional values even when the manifestations of these values - and perhaps even the values themselves - are progressively less evident as part of the modern social framework. While for social actors in modern Japan the ability to reconcile traditional values with a highly industrialised sociocultural environment is part-and-parcel of writing the self as Japanese, for a great many non-Japanese this duality has been dichotomised into sets of violently conflicting ideological constructs: on the one hand, for example, is the Japan of cherry-blossom viewing, of flower arranging, and of calligraphy; while on the other is the Japan of mass-produced Toyotas, businessmen who appear to put the well-being of their companies before that of their families, and of Japan as an "economic animal" impervious to the destruction of overseas native rain forests (as well as of whales) in the interests of commercial development. Perhaps part of this sense of the uniqueness of Japanese culture, at least in present-day Japan, lies in Japanese social actors' own perceptions of this ideological conflict and of there being a resulting cultural imperative to integrate two fundamentally different world views - the prewar traditional and the postwar modern. In Structuralist terms, such perceptions - as a result of the rapidity with which modernisation has taken place - could have tended to induce a stronger need to mediate the universal opposition between Nature and Culture (cf. Lévi-Strauss 1970) than perhaps has been the case in many other cultures; in addition, however, the form this mediation has taken may also be strongly coloured by an interrelated need to mediate an historically specific opposition between the Spiritual and the Material brought about as a direct consequence of Japan's wartime defeat (cf. Doi 1967).

From an historically less-specific perspective, however, the sense of difference clearly runs deeper, and in few cultures is the fundamental opposition between "us" and "not-us" as unambiguously marked linguistically as it is in Japanese. The names of

Japanese ships, for example, take the suffix *-maru* but those of foreign ships *-gou*; the names of Japanese islands *-shima* but those of foreign islands *-tou*; and while in most standard varieties of English a proper adjective or the combination of proper adjective plus noun would usually be preferred by native speakers over an unmodified noun such as "foreigner" to refer to an individual from a different cultural background (e.g., "He is Italian", "A Greek woman"), in Japanese the term *gaijin* or *gaijin san* (literally "outside person") would frequently be quite acceptable in similar contexts. In its written form also Japanese encodes this primary "us" and "not us" distinction, with the *hiragana* syllabary being used for Japanese words and inflections and the *katakana* syllabary - although phonetically identical - being used for the transliteration of non-Japanese words. *Kanji* too have both "Chinese" (*on*) and Japanese (*kun*) readings. Moeran captures the essence of this underlying Japanese sense of cultural exclusiveness well when he points out:

> Every nation has its myths, of course, and the Japanese are in this respect no exception to the rule. The myth in this case is the Japanese language, which is seen to be "unique", "special" and "distinctive" (and by extension so are its speakers - or, at least, those of them who possess a Japanese passport) (Moeran 1988:438).

Without doubt, however, the Japanese are one of the most culturally homogeneous nations on Earth, and this centrality of the Japanese language to their construction of social reality is so heavily inscribed within the culture that it has resulted in a distinctive ideological perspective even amongst many Japanese sociolinguists. Some examples of this kind of perspective by Japanese sociolinguists, as they are implicitly manifest in a particular kind of epistemic stance towards their topic, are addressed in Chapter 2 of this thesis; in this regard also, however, it is important to note that until comparatively recently there were very few non-Japanese researchers working in the area of Japanese sociolinguistics (cf. Loveday 1986) and so little

theoretical cross-fertilisation has taken place. It is nonetheless interesting to observe some of Sachiko Ide's remarks in her Introduction to a special edition of the *Journal of Pragmatics* devoted to Japanese sociolinguistics published in 1986, however. After noting that "[t]he fact that Japanese researchers have worked independently of the Western tradition has inevitably resulted in unique assumptions, orientations, or approaches when viewed from an international perspective" (1986:281) and that Japanese sociolinguistic investigation is characterised by having a "lack of theoretical orientation" and "no theoretical model" (1986:284), she goes on to add: "The Japanese way in sociolinguistics may . . . reflect the Japanese people's sensitive concern for their language in daily life" (1986:284) to support an earlier assertion that would be vigorously challenged by many Western linguists, particularly those working in such areas as speech act theory and pragmatics:

> Whereas researchers in the West investigate, for the most part, the correlation of language *and* society, the Japanese investigate language *in* society. The difference may be due to the different ways of looking at language: in the West, it is viewed as a separate object to be investigated in relation to society, while in Japan it is seen as part and parcel of human social behavior (Ide 1986:283, emphases in the original).

My own interest in the topic which forms the basis for the present research stems not from an interest in Japanese sociolinguistic perspectives *per se*, but rather from observations of a particular characteristic of cross-cultural communication that frequently occurs when Japanese speakers of English engage in face-to-face interaction with native speakers in English - that is, the Japanese speakers (particularly in institutionalised settings) are often perceived as being cold, unfriendly, ill-mannered, and sometimes even downright rude by their native-speaking interlocutors. These observations have been made during the course of a long association with Japan and Japanese people in both the professional and personal spheres - I have lived and

worked in Japan for many years, am a lecturer with a language centre at Curtin University which caters for many Japanese students, and have been married to a Japanese since 1982 - and has been fuelled by the surprising contradiction that exists between these one-to-one perceptions and the kind of cultural stereotype of the Japanese that prevails in Australia as well as in many other Western countries. The nature of this stereotype can be illustrated by this extract from a large-circulation Perth community newspaper, which deals with a speech given by the Lord Mayor of Perth at a recent civic function:

> "When it gets to manners, we can learn a lot from the Japanese," the
> LM [Lord Mayor] told his audience.
> Quite true too. The Japanese are renowned for their behaviour
> and courtesy (*News Chronicle*, 19 November 1992).

Despite this cultural stereotype of the Japanese as an intrinsically courteous race, instances of cross-cultural misunderstandings on an interpersonal level in which the Japanese appear to be not only discourteous but also, at times, extremely ill-mannered and uncivil - or worse - are not hard to find. One such example is the resentment, often suppressed but clearly felt, amongst even professionals such as international airline cabin attendants towards their Japanese passengers that I frequently witness on flights to and from Japan when offers of drinks or assistance are either curtly refused or brusquely accepted without what is considered to be adequate acknowledgement. Sakamoto and Naotsuka capture the essence of this dichotomy succinctly in the sub-title to their bilingual "how-to" book *Polite Fictions: Why Japanese and Americans Seem Rude to Each Other* (1982) and provide many other examples of similar cross-cultural misunderstandings; and while such misunderstandings may sometimes be humorously related (e.g., Conlan 1985), at another level they can also serve to fuel far more negative stereotypes of the Japanese of a kind implicit in the tone of an article which recently appeared in a mass-circulation Australian newspaper. The story deals

with the arrival in New Guinea of sixteen Japanese, accompanied by a Buddhist priest, in search of the remains of relatives who fell in the battle that marked the end of the Kokoda campaign. The leader of the group - a seventy-six-year-old ex-officer who had survived the battle - was being interviewed by a reporter from the paper:

> The silver-haired old man showed no embarrassment when he told me of his war crimes.
>
> "The Americans put me in prison for three years," he said through an interpreter. "It was because of two things. First, I ordered the men under my command to shoot some Australian soldiers on Rabaul after they had thrown down their weapons."
>
> "How many Australians?"
>
> "Oh, quite a few. About 50, I would say."
>
> "Why did you do that?"
>
> "I was ordered to. If I had disobeyed, I would have been shot myself."
>
> "And the other charge?"
>
> "The Americans were not very happy about the way I treated their dead," he said with a smile (*The West Australian*, 2 July 1994).

While the present research makes no attempt to account for the role of kinesic features such as smiling (although it is clear that in a speech situation such as that outlined above, and even allowing for both the vagaries of translation and the kind of journalistic licence stories such as this inevitably engender, the act of smiling would certainly have been a cultural index of emotional discomfort or embarrassment rather than of the smugness or lack of embarrassment the reporter infers), a similar lack of congruency between the form and function of linguistic strategies posed many difficulties in the planning stages of the research. The original working title for this thesis was, in fact, "Paradigms of family and the development of communicative strategies in the Japanese ESL speaker: a perspective from speech act theory and ethnomethodolgy"; but given the fundamentally different strategies by means of which identical communicative functions can be achieved in Japanese and in English - for example the act of thanking in Japanese is frequently achieved through the semantic

equivalent in English of apologising (cf. Coulmas 1981) - this approach quickly became a methodological impracticality. An underlying ethnomethodological orientation remains, however, which draws on and seeks to develop a particular perspective - that in advanced Western capitalist societies such as Australia the nuclear-family structure provides a template for social-role identification that informs extra-familial speech situations - first proposed elsewhere (Conlan 1992a). The present investigation takes a similar approach, but proposes that just as there is a lack of linguistic equivalence between Japanese and English (as in the performance of the act of thanking referred to above), there is a similar lack of functional equivalence between the form and identification of role functions in families in Australia and in present-day Japan. It follows, then, that if the familial template that is used in the construction, maintenance, and interpretation of social reality by Japanese social actors is used in interaction with Australian social actors - whose understandings of social reality are produced according to a different template - perceptions by Australians, gleaned from face-to-face encounters, of a Japanese (whose performance in the second language may well be grammatically adequate and semantically unambiguous) as cold, unfriendly, or ill-mannered can be traced back directly to differences in the internal structural relationships of the family structures of the two cultures.

That some such differences clearly do exist is quite clear, although the evidence for such differences is frequently only anecdotal. For example in the late 1970s, at a time when I was employed in Japan, it was widely considered a coup for one of the large Japanese television networks when it successfully managed, ahead of its rivals, to purchase the rights to broadcast the then top-rating American television series *Dallas* in Japan. The programme had already proved to be successful in many other non-Western countries and, given the overwhelming interest that Japanese from all social strata have in America and in American lifestyles, seemed certain to be a runaway success in Japan. Amid a good deal of media promotion and with a great deal of

advance publicity, the first episodes were shown in prime viewing time and attracted a huge viewing audience. Within a short time, however, the percentage of the Japanese viewing audience the show attracted had dwindled to the point that it was removed from the air. It is unlikely that the reason the show failed was due to the plot or the setting, as all of the ingredients for success - from the sweeping American background to the machinations of corporate dealing and the profligate lifestyles of the characters - were clearly there. A much more likely reason - and one of which I only became aware through discussions with Japanese friends as they began to lose interest the programme - was the focus given to the various Ewings' familial relationships. Sue-Ellen's distress at JR's numerous affairs, for example, was difficult to understand for many Japanese of both sexes, whose version of social reality tolerated the taking of a "second wife" (i.e., a *nigoo-san* or mistress) by a successful provider such as JR. Similarly, the practice of discussing business at the family dinner table - and especially of including wives in this discussion - or of the husband making decisions involving the day-to-day running of the household clashed with a perception of social reality based on a bedrock of other familial roles and role-relationships.

That differences clearly exist, then, is clear; the exact nature of these differences, however, is by no means clear, and it is an attempt to clarify them within a theoretical framework focussing on role-relationships and the ways in which such relationships are linguistically encoded and can result in cultural interference that provided the initial impetus and framework for the present research. Moreover, and in a very practical way, the present research has been hampered by the difficulty of providing empirical evidence for a particular kind of duality - referred to in this thesis as the "public" and "private" faces of the family - that is a characteristic of Japanese family life. An understanding of this duality is only really possible from the kind of first-hand experience of Japanese family life that is often not accessible to members of other cultures. For example, when a Japanese couple are entertaining visitors the wife

will frequently take virtually no part in the conversation. Her social role in the proceedings - as a function of the "public" face - will frequently be limited to responding to her husband's curt, and by Western standards often demeaning, one-word commands for more refreshments to be brought to the table, the tea to be warmed, a window to be opened, or a heater adjusted, and so on. These directives are frequently made without any eye contact whatsoever being established between the spouses and are often delivered in a dictatorial manner that would be unacceptable in a comparable Western social context. Sociolinguistic conventions such as these often lead Western visitors or short-term residents to the conclusion that Japanese women are downtrodden and completely dominated by their husbands. This impression, however, is due to the Western visitor using his or her own version of social reality and his or her own methods of practical reasoning to attempt to understand - or rather to arrive at an interpretation of - a situation in which a particular set of sociolinguistic conventions are being used in a particular context-bound speech situation to produce and maintain for the Japanese couple their own version of social reality, a version which is obviously not identical to that of the visitor. As a function of the "private" face however- such as when the couple are conversing alone at home - sociolinguistic roles are often reversed; and while it goes without saying that there can be many variations in the ways in which local cohorts of speakers use their language in the production and maintenance of this social reality, the extent of this reversal is often such that were the same Western visitor to be privy to such conversations, he or she would often come away with the impression that it is the husband who is dominated and controlled by his wife.

Given the ambit of the present investigation then, and the fact that its cross-cultural nature renders speech act theory - even when incorporated as part of an ethnomethodological approach - methodologically inadequate, what was clearly required in the present research was a perspective based in speech act theory but one

which also accommodated other aspects of face-to-face social interaction. Politeness theory - particularly as codified by Brown and Levinson and with particular reference to the criteria of social power and social distance - has proved to be ideal in this respect and has been used as the organising principle for the present research. In addition, and in terms of controlling the ever-difficult independent variable of the level of second-language proficiency of individual non-native speakers in research of this kind, the speaking and listening components of the IELTS (International English Language Testing System) have similarly proved to be an ideal selection instrument. During two years spent as Western Australian Director and Chief Examiner (W.A.) for IELTS I was actively involved in researching various aspects of the validity of these components (e.g., Conlan, Bardsley, and Martinson 1994), and as the Japanese ESL speakers used in this research have all attained a Band 5 or higher in these components of the Test or have achieved an equivalent level of proficiency, all can confidently be considered to have reached a level of proficiency in the second language that will minimise (as far as possible) data contamination due to factors other than those targeted by the research.

A note on the method of transliteration used in the thesis is probably also in order at this point. Of the various systems available for romanizing Japanese, the *Kunreishiki* ("Official System") is generally considered to be the most systematic. The Hepburn system, however, is particularly suitable for native speakers of English and is generally favoured by publishers of Japanese-English dictionaries. Except when quoting directly from a published source (where the system favoured by the original author has been retained) or in cases where a Japanese word has a well-established English spelling (e.g., *Tokyo)*, a slightly modified version of the Hepburn system has been used throughout this thesis; in the interests of uniformity, however, the use of macrons has been avoided in all cases, with long vowels being indicated by duplication. A word is also necessary here concerning the use of the term ESL as it appears in the

title and elsewhere in this thesis. While the terms ESL and EFL have, since the early 1950s, had quite distinct meanings especially in British educational usage (with the term "second language" often having the additional meaning of a language which has some official status or recognised function in a country where it is not necessarily a native language), maintaining such definitional distinctions in the context of this research would have little practical value. With this in mind, terms such as "Japanese ESL speaker(s)" have been used in this thesis solely to identify native speakers of Japanese who live, work, or study in Australia.

Approaches to politeness theory from specific cross-cultural perspectives are still comparatively few and far between, and it is my hope that the present study will make a contribution to what is proving to be a fascinating and fertile field for contrastive pragmatics and sociolinguistic research.

CHAPTER 1

INTRODUCTION

Within the realm of cultural analysis, politeness is one of the most difficult concepts to define adequately. In its broadest sense it can be a non-verbal social semiotic, as in the act of holding open a door for another person, for example, or of laughing at a joke one has heard before, or of adopting a sympathetic expression when hearing of the misfortunes of others. Knowing *when* to speak and when *not* to speak is also a component of politeness, as is the consideration of not only *what* is said but *how* it is said (a distinction which can go far beyond the traditional illocutionary-force taxonomies of speech act theory) for politeness is often principally a function of the paralinguistic features of an utterance. Moreover, politeness relies upon mutually agreed discourse conventions - as Garfinkel's (1967) famous breaching experiments have demonstrated - and as such is an important, if difficult-to-define, component of communicative competence. And from a cross-cultural perspective, it is interesting to note that politeness can never really develop transitional forms - as may occur to the grammar of a language being acquired - due to there being a distinction between content-orientation (*what* meaning is expressed) and form-orientation (*how* meaning is

expressed); for while circumlocutions can often be used to bridge gaps as far as denotative meaning is concerned, the connotative nature of politeness develops by a process of social osmosis and culture-specific conditioning.

The focus of the present research is linguistic politeness, an area which has received an increasing amount of attention in recent years. From the specific standpoint of Japanese-English contrastive pragmatics there has been a corresponding burgeoning of interest, and the present study belongs to this category as a particular perspective on Japanese ESL speakers' use of politeness strategies in English will be developed in later chapters. This perspective, however, incorporates concepts developed by theorists working in other fields; and as this is the case, it is worthwhile here briefly outlining the approach to be developed and positioning it within this broader theoretical framework.

Overview of the research perspective

Although linguistic politeness has generated, and continues to generate, considerable interest, the most systematic explication of how politeness becomes manifest - at least in English - remains that of Brown and Levinson (1978). In this work, while outlining fundamental dyadic relationships in terms of symmetric, asymmetric, horizontal, and vertical social power and social distance distribution, Brown and Levinson make a point of some importance to what is to follow when they note that:

> *predominant interactional styles*, which constitute a crucial part of
> cultural ethos, are at least in part built up of strategies for face redress
> that *are in turn anchored to predominant types of social relationship*,
> as measured in terms of vertical and hori.ontal social distance
> (1978:256, emphases added).

While it falls outside the ambit of Brown and Levinson's analytical framework to attempt a rigorous investigation of the origins of the power and distance configurations by way of which these predominant interactional styles become manifest, what will be

argued here is that the culturally determined and linguistically embedded reasoning procedures by means of which members of a culture construct the social reality that determines that culture's predominant interactional style - at least with respect to the cultures of mainstream Australia and Japan - has its genesis in the power and distance configurations in terms of which family life is codified within that culture. Broadly speaking, what will be argued is that the most influential site of "predominant types of social relationships" in these cultures is the family group, and that culturally codified understandings of familial relationships - in terms of the power and distance relationships by means of which they are structured - provide a conceptual template for the construction of extra-familial social reality and so for the cultures' predominant interactional styles. It follows from this that if the concept of "family" is codified differently in different cultures in terms of power and distance relationships yet still functions as a conceptual template for the construction and maintenance of extra-familial reality - and evidence will be provided to demonstrate that this is the case in respect to the Japanese and Australian cultures as the focus of the present investigation - then certain problems related to cross-cultural communication can be seen as evidence of a specific kind of politeness dysfunction which can in turn be traced back to a particular kind of cultural transfer.

The broad aim of the present research, then, is to examine the issue of linguistic politeness by Japanese ESL speakers in terms of a pragmatically oriented sociocultural framework, and to develop a perspective on linguistic politeness which, it is hoped, will delineate some of the specific difficulties Japanese speakers of English face in the development of communicative competence in the second language. As pointed out above, in order to do this it has been necessary to adopt an implicitly eclectic approach which draws on concepts developed by other approaches to cultural analysis; and prominent amongst these (as perhaps is already evident) are schema theory and ethnomethodology.

Although often referred to by other terms that similarly seek to account for the ways in which world knowledge is conceptually stored and activated in the process of organising lived reality - for example "frames" (Minsky 1975), "scripts" (Schank and Abelson 1977), "scenarios" (Sanford and Garrod 1981) - the central concepts of schema theory have a long history and are now well established. Writing in the early 1930s, for example, the psychologist Bartlett defined the term "schema" as follows:

> Schema refers to an active organisation of past reactions, or of past experiences which must also be supposed to be operating in any well-adapted organic response. That is, whenever there is any order or regularity of behaviour, a particular response is possible only because it is related to similar responses which have become serially organised, yet which operate, not simply as individual members coming one after the other, but as a unitary mass (Bartlett 1932:201).

While schema theory originally developed within the context of social psychology, however, the perspective it introduced has been modified and adopted by numerous linguists working in the field of cross-cultural communication and education (for example Robinson 1985 and Nunan 1991, to name just two amongst many others). In this respect, Winograd's (1977) model of the role of schemata in the production and comprehension of discourse, itself developed within a framework of cognitive psychology, is a particularly useful one with which to theoretically locate the approach that will be developed within this thesis.

Winograd argues that both speaker and listener have "stored schemas" (1977:67) which are activated when the speaker, on the one hand, organises his or her conversational utterances; and the hearer, on the other, interprets those utterances. He argues that:

> Both speaker and listener have models of the events of the conversation. In addition, each participant has a model of the other person . . .. This component captures the cooperative aspect of language that is such an important feature of communication. The

speaker's model of the listener makes it possible to tailor the conversation; whereas the listener's model of the speaker makes it possible to interpret the communication in a context-dependent way (1977:68)

Winograd goes on to posit three general classes of discourse schemas: Interpersonal Schemas, which govern the conventions for interaction between participants in a conversation; Rhetorical Schemas, which govern the conventions for the sequencing of reasoning procedures; and Narrative Schemas, which govern the conventions for connecting sequences of utterances into coherent texts (1977:81). In terms of these broad classifications, the present research can be said to focus primarily on the first - Interpersonal Schemas - but from a perspective which sees such schemata as being incubated within the family unit as the primary site of socialisation. More specifically, it suggests that both the speaker's model of the listener - and the corresponding listener's model of the speaker - have their origins in the power and distance configurations by means of which familial role-relationships are culturally codified. In this sense, conceptions of family will be seen as schema-generating in that they provide social members with a fundamental mechanism with which to organise, interpret, and maintain social reality. And moreover, from an ethnomethodological perspective it will be maintained that concepts of family are the most pervasive example of what Sacks (1974) has called the Membership Categorisation Device.

Central to Sacks' notion of the MCD are the terms "category", "device", and "collection". The first of these refers to the nature of the identity assigned to a social actor and the second to the ways these social identities are grouped. At any one time, for example, a given individual could be defined as perhaps "Australian", "lecturer", and "motorist", but the way in which he or she is in fact categorised is reflexively tied to the context in which the categorisation takes place. A "collection" then consists of a grouping of categories. (In the example given above, for instance, the category "Australian" belongs to the collection "nationality", that of "lecturer" to the collection

"occupation", and that of "motorist" to the collection "road user".) A Membership Categorisation Device, then, is "a collection plus rules of application" (Sacks 1974:219).

Sacks' approach here, however, implicitly raises two important issues in relation to how social actors select schemata in order to establish and maintain appropriate role-relationships. In the first place he points out that the social identity of a person is established for other social actors by the nature of the activity that that person is understood to be performing (the act of adjourning a meeting, for example, is an activity tied to the social identity of "chairperson", that of arresting a criminal to the social identity of "policeman", that of buying groceries at a supermarket to the social identity of "customer", and so on); and in the second place he points out that when a category from an MCD is used to identify a social actor, this social actor will be further identified in terms of the same social unit. If it is accepted, however, that culturally embedded concepts of family and their codification in terms of power and distance variables are the principal conceptual template by means of which social reality is organised - that is, they are the critical concepts that constitute the most fundamental MCD - then it follows that schemata selected in extra-familial contexts, and the role-relationships they encode, will reflect culturally codified familial power and distance relationships.

Important in this respect also is Brown and Levinson's (1978) notion of cultural ethos. This concept is broadly based on Bateson's (1958) original notion of ethos and on Benedict's (1934) of "configuration" as these terms were used to label the particular characteristics of cultures that result from the cultural standardisation of individuals' emotions. For Brown and Levinson, however, ethos is "the affective quality of interaction characteristic of members of a society" (1978:248), or "the general tone of social interaction" (1978:258) of a culture. From this perspective, cultural ethos is primarily a function of the predominant way in which social power and social distance

variables are configured within a culture, and are in turn manifested by the politeness strategies used by members of that culture. Some cultures, for example, generally have cultural norms involving low power and distance differentials in which "impositions are thought of as small, social distance is no insuperable boundary to easy-going interaction, and relative power as never very great" (1978:250). Other cultures, however, have "a subjective ideal of large values for D[istance] . . . and relative P[ower] which gives them their hierarchical, paternal ethos" (1978:252). Brown and Levinson use the terms "positive-politeness cultures" to refer to the former, and "negative-politeness cultures" to refer to the latter; and while the twin concepts of positive politeness and negative politeness will be examined in more detail in Chapter 2 of this thesis, the strategies identified by Brown and Levinson by means of which they become manifest have been collected here as Appendix 1 and organised into a decimalised format to allow for easy reference in what follows. Moreover, while Brown and Levinson frequently cite Japan as an example of a negative-politeness culture, they make no specific reference to Australia in terms of either positive or negative politeness. From the kinds of adjectives they use in categorising positive-politeness cultures however - "friendly", "easy-going" as opposed to negative-politeness cultures as "stiff", "deferential", and "formal" (1978:248-258) - it is clear that mainstream English-speaking Australian culture can be considered to be a positive-politeness culture and will be treated as such in what follows.

Against this broad theoretical background, then, an approach to linguistic politeness will be developed which has specific reference to Japanese ESL speakers' communicative competence in English. Chapter 3 elaborates fully the theoretical stance upon which the research conducted as part of this study is based; Chapter 4 sets out the research methodology and the specific hypotheses to be tested; Chapter 5 details the findings of the research; and Chapter 6 looks at some of the more important implications of these findings. As mentioned at the beginning of this chapter, however,

politeness is a very difficult concept to define; and linguistic politeness even more so -
Brown and Levinson themselves, for example, initially conflated etiquette with
linguistic politeness (1978:135; but see also Brown and Levinson 1987:11 where
reservations concerning the original methodology used are expressed). This being the
case, the concept of linguistic politeness will be examined in some detail in the chapter
immediately following.

CHAPTER 2

THE CONCEPT OF POLITENESS

Modern interest in politeness from a variety of theoretical, ideological, and philosophical perspectives and in many European languages can be traced back further than contemporary and often pragmatically oriented theories might seem to suggest. Held, for example, points out that questions relating to politeness were addressed by adherents of the German school of idealism in the early part of this century to reinforce theories concerning relationships among psychological feeling, national character, and verbal creativity, while French schools of idealism similarly used politeness as a means of examining relationships between linguistic systems and social conditioning (1992:133). Watts, too, points out that politeness in eighteenth-century England involved an alignment with a kind of social and political hegemony by means of which membership of an elitist social class was signalled and political persecution could be avoided (1992:44-50). In addition, while some languages are still quite clearly etymologically marked for the origins of the terms they use to designate politeness - for example the German *Höflichkeit* from *Hof* ("court") clearly locates a sociocultural domain of origin (Ehlich 1992:71) - others are not so clearly marked. *Beschaafdheid* in Dutch, for instance, can be translated as "that which is planed" or "that which is

worked on" (Ehlich 1992:78); and similarly in English the term "polite" is derived from the Late Medieval Latin *politus* ("accomplished" or "refined") from *polire/politum* ("to polish").

The whole issue of politeness as a theoretical concept as opposed to politeness as a lived practice, however, raises the question of what politeness "means" to the speakers of a language such as English as distinct from how politeness is understood by researchers as a phenomenon worthy of investigation at a more abstract level. Distinctions such as this - along with the important distinction between politeness and linguistic politeness - have frequently been ignored in the process of theoretical codification and rate some discussion here.

In an episode of the popular situation comedy *Cheers* series broadcast recently in Australia by the Nine network, news reaches Cheers (a fictional bar situated in the Boston area which provides the setting for the series) that a despised co-tenant of the building in which Cheers is situated, the proprietor of a restaurant called Melville's, has suffered a mild heart attack and been taken to a nearby hospital. The exchange runs like this:

> *Norm*: (re-entering the bar): Bad news everybody - no free fish-fry at
>
> Melville's. Apparently John Hill's had a heart attack.
>
> [general hubbub of surprise]
>
> *Rebecca*: *Oh* my *God* - that's *terrible*!
>
> *Norm*: Relax Rebecca - there'll be other fish-fries. Can I have another
>
> beer here?
>
> *Rebecca*: (indignantly) I was *talking* about John *Hill*.
>
> *Sam*: (to Norm) What hospital's he in?
>
> *Norm*: (starts to answer but is cut off by Rebecca)
>
> *Rebecca*: Shall we visit him at the hospital?

[silence]

Rebecca: Who wants to go?

[silence]

Rebecca: (angrily) Come *on* you guys - he's our *neigh*bour - we *know* him - we should see him in the *hos*pital.

Norm: (resentfully) Rebecca, it's not like he's exactly our best friend or anything.

Rebecca: (angrily) Well that's not the *point.* The point is you've got to pretend to be *nice* to people! *That's* what makes you a good *per*son!

(*Cheers*, Nine Network, 7 October 1993)

The humour of this last piece of dialogue lies in the fact that it essentially lays bare commonly held assumptions of what polite behaviour is: being nice - or at least appearing to be nice - to other people. A more rigorous and theoretically oriented approach to politeness, however, would accept that while visiting the patient in the hospital would be an act with the potential for demonstrating camaraderie with the patient (see the discussion on Lakoff, below) or with the potential for fulfilling the patient's needs for sympathy and understanding (Strategy 2.3.1 in Appendix 1; see the discussion on Brown and Levinson below), it is polite only insofar as it maintains (or, in the specific context above, lays the groundwork for) an atmosphere in which interpersonal friction can be minimised in subsequent interactions. In terms of linguistic politeness, however, whether or not this potential *is* actually realised would also depend on the verbal constituents of the speech situation of the specific hospital visit, and especially on the ways in which utterances which may have identical illocutionary points are linguistically encoded. Examples here might involve excuses such as "Sorry I didn't come to see you earlier but I was busy at work" compared with "I've been trying to get here all afternoon, but you know what a madhouse that place is that I work in!"

early in the visit; and perhaps offers such as "Don't suppose I can bring you anything next time I come, can I?" compared to "Is there anything at all you need? If there is, just say the word!" on leaving. Acts such as "making a complaint" or "expressing a contary opinion" on the other hand, while in themselves hardly intrinsically "polite" acts, can nevertheless be performed with various kinds of *linguistic* politeness: the former for example, in the context of, say, a hardware shop, could be accomplished by acts as diverse as "Hey you - this pump you sold me's stuffed!" and "Sorry to trouble you again, but I think there might be a problem with this pump I just bought", while the latter, in the context of a social gathering, could similarly be accompanied by utterances as diverse as "I've never heard so much rubbish!" (or simply "Rubbish!") and "Do you really think so? I must admit that I'm not altogether convinced that that's completely true, you know". In the sense in which the term is to be used in the present study, then, linguistic politeness can be seen as consisting within the speech acts by means of which other acts are accomplished.

While contemporary theoretical interest in linguistic politeness is, by the very nature of linguistic politeness itself, firmly grounded in interactive and spoken language usage rather than in the more measured forms found in written discourse, similar examples can sometimes be recognised in written texts - as they can be in these opening sentences from a letter published in a large-circulation Perth community newspaper:

> I was hoping I could use the *Post* as a vehicle for tracing a lovely family in Mosman Park. A family dropped two Myer bags of books in the schoolroom at _____ asking if they might be of use. They were wonderful books and will make a fine addition to our library. Unfortunately, the piece of paper with her name and address accompanying the parcel appears lost and I am unable to thank her personally. . . . (*Post* 14 December 1993)

Here again, while the act of "publicly thanking" or "publicly expressing appreciation" can be seen as an act of politeness, the language by means of which the act is encoded would be the focus of linguistic politeness. For example, as this letter was written in the full expectation (given the tenor of letters-to-the-editor pages in newspapers such as the one in which this appeared) of its being subsequently published, an alternative way of beginning the letter would have been to write "I am hoping" (present tense, progressive aspect) rather than "I was hoping" (past tense, progressive aspect). Similarly, as the books mentioned are clearly still in the possession of the library to which the writer refers, the clause "They are wonderful books . . ." (non past) could easily have been chosen over "They were wonderful books . . .". (simple past) to begin the third sentence. The fact that these alternative (and in many ways more straightforward) ways of encoding the identical message were not chosen from the available locutionary paradigm - and the kinds of tense manipulations inherent in the choices that were made - would be a point of focus from the point of view of linguistic politeness, as would the decision to delete the agent (e.g. "I", "We" "The administration office" etc.) from the first clause of the final sentence.

Various attempts have been made to classify current approaches to the phenomenon of linguistic politeness with differing degrees of success, perhaps the most satisfactory of which to date is that proposed by Fraser (1990) (although Haverkate's 1988 perspective on distinctions between metacommunicative and communicative politeness could also be adapted to provide a potentially more detailed classificatory framework); in terms of this present study, however, what is necessary is to provide a brief overview of the conceptual parameters within which these approaches have developed before moving on to a more focussed discussion concerning perceptions of linguistic politeness as they relate specifically to the research in hand.

The contemporary conceptual paradigm: Lakoff (1973, 1975, 1977, 1989), Leech (1977 [1980], 1983), Fraser and Nolen (1981), and Brown and Levinson (1978, 1987)

As long ago as 1962 Thomas Kuhn drew attention to the fact that there exist cohesive bodies of attitudes and knowledge - "paradigms" - which are drawn on in the process of developing conceptual and theoretical understandings of phenomena being investigated (Kuhn 1962). While there are inconsistencies in Kuhn's usage (cf. Kuhn 1970), the term as he uses it broadly refers to the picture of the world shared by investigators in a given discipline at any one time, the concepts which these investigators bring to bear in dealing with and analysing this world, and the cross-fertilisation that occurs amongst these concepts. While Kuhn was writing as a scientific historian rather than as a sociologist, his insights concerning the development of theoretical perspectives are equally relevant to fields other than those with which he was most immediately concerned (see, for example, Barnes 1982) and this kind of approach is valuable here in respect to the evolution of the contemporary paradigm within which perspectives on politeness theory have developed.

In this respect, the promulgation of the theories developed by Grice in his William James lectures at Harvard University in 1967 and the subsequent publication of the most influential of them (Grice 1975 and - although of lesser influence in the present context, Grice 1978) have proved to be something of a watershed as far as the evolution of the contemporary paradigm of politeness theory is concerned, for Grice's central ideas have effectively established a conceptual and shared starting point for the examination of linguistic politeness: Lakoff (1973, 1975, 1977, 1989), for example, tends to subsume Grice's Conversational Maxims and the notion of the Cooperative Principle within her own theoretical perspective; Leech (1977 [1980], 1983) seeks to expand them by integrating them with his own notion of the Politeness Principle; Fraser and Nolan (1981) implicitly adopt them as conceptual underpinnings for their

development of the notion of "conversational contract"; while Brown and Levinson (1978, 1987) set out systematically to uncover the ways in which politeness causes the Gricean maxims to be consistently flouted.

While Lakoff only makes passing reference to Grice's then-unpublished work in her 1975 volume *Language and Woman's Place* (1975:71-72), this is almost certainly due to both the sociocultural climate prevailing at the time the work was written and the concomitant audience at which it was directed - Firestone's *The Dialectic of Sex* and Greer's *The Female Eunuch* both first appeared in 1970, and Rossi's influential *The Feminist Papers* in 1973 amongst many similar texts and at a time when the seeds for the polarisation that would come with the publication of Wilson's *Sociobiology* in 1975 were already being sown by the appearance of best-selling texts such as Tiger's *Men in Groups* in 1969 and Morris's *Intimate Behaviour* in 1971. (A contemporary review of the book (Brown 1976) suggests, in fact, that the thrust of the work was in some ways marred by its being too technical given the non-specialist nature of the book's intended audience.) Even given that the work was intended for a wider audience more interested in feminism than in language *per se*, however, many of the principles contained in the text have nonetheless become an important part of the contemporary canon of politeness theory.[1]

In this work, Lakoff offers three preliminary rules for a "minimal definition of politeness" (1975:68): Rule 1 - Formality: keep aloof (achieved by the use of such distancing devices as passives, jargon, impersonal pronouns and so on); Rule 2 - Deference: give options (achieved by the use of hedges, question intonations, question

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[1] As the work of the theorists to be discussed in this section is now firmly established in politeness theory - and additionally, as the purpose of this discussion is to provide a brief overview of the formative influences on contemporary politeness theory rather than to attempt to provide a detailed critique of individual works - it would be redundant here to continually cite the individual texts in which specific ideas first appeared. This being the case, references will only be cited in what follows when close paraphrase is made or when direct quotations are used.

tags, euphemisms and the like); and Rule 3 - Camaraderie: show sympathy (achieved by the use of colloquial forms, nicknames or first names and similar strategies). In both earlier and later texts intended for more specialised audiences, however, Lakoff pays far more attention to Grice's work and seeks to incorporate his ideas as an element of a larger theory of politeness. In an earlier paper (1973), for example, she suggests that in addition to the three Rules of Politeness, outlined above, there are also two Rules of Pragmatic Competence - Rule (1): Be Clear; Rule (2): Be Polite - with which they must interact if discourse is to be socially acceptable. Referring to the Gricean perspective - then in unpublished manuscript form - variously as "rules of conversation" and "rules of clarity", she goes on to make her point that "the rules of conversation [are] one kind of rule of politeness, specifically a R[ule] 1 type" (1973:303) and so that "there are rules of politeness and rules of clarity (conversation), the latter a subcase of the former: rules of conversation are a subtype of R[ule]1" (1973:304). This perspective is echoed in a paper delivered in 1977 in which Lakoff argues along similar lines when she points out that not only are Grice's maxims consistently and intentionally violated in order to conform with rules of politeness (1977:86, 88) but also that these violations are tied to a "metarule" involving a particular kind of conversational implicature (1977:99) and that:

> implicature is closely tied to politeness. When a speaker is afraid that what he has to communicate will involve nonfree goods of some kind, he is apt to resort to circumlocution, that is, the use of implicature. In fact, conversational implicature is a special case of *Politeness Rule 2*; at least conventionally, it gives the addressee leeway in interpreting what is said to him. He need not automatically realize that he has been told THAT, whatever undesirable thing THAT may be. But strict adherence to the rules of conversation themselves is, if related to politeness at all, *Rule 1* related. Staying strictly to communicating real-world information - devoid of your judgements as to whether it is indelicate or otherwise troublesome - is a type of *Rule 1* behavior. It distances speaker and addressee from the content of the utterance, and thereby from each other (1977:100).

Again, a similar perspective on Grice's work is in evidence in a paper published much later (Lakoff 1989). Here, while distinguishing among politeness, non-politeness, and rudeness, she initially points out that there is a distinction between "interactive and informative needs" (the former characteristic of what she refers to as "ordinary conversation" and the latter of institutionalised discourse such as that occurring in university lecture theatres) as well as between confrontational and non-confrontational discourse, and suggests that -

> politeness wins over clarity (non-politeness) in OC [ordinary conversation], even to the distortion of information; and in lectures, clarity wins over politeness, even if the lecturer thus tends to become remote or unconcerned with his audience (1989:103)

- before arguing as part of her conclusion that:

> our understanding of politeness and its relation to Gricean clarity must be revised to accommodate a more complex systemics: it is necessary to assign discourse types to either informative (clarity) or interactive (politeness) genres; and to further subdivide the former into confrontational and nonconfrontational modes (1989:126).

As suggested earlier, then, while Lakoff sees Grice's work as being useful primarily in that it can provide a fundamental conceptual category within a more extensive theory of politeness, Leech takes Grice's framework as being of far more substantial value, if in need of some augmentation, to account for the phenomenon of politeness. In developing his notion of the "tact maxim" in his earlier work, for example, he points out that:

> an indirect utterance like *Can you pass the salt?* is highly uncooperative in terms of Grice's maxims. It can only be made to appear cooperative if we add to Grice's Maxims an equally or perhaps more powerful maxim

enjoining the overriding need for politeness in certain circumstances. I shall call this maxim the Tact Maxim . . .. We may think of the Tact Maxim as augmenting Grice's Cooperative Principle to include not only the general canons of purposive rational behaviour as they apply to cooperative conversation, but also the general principle of maintaining a social equilibrium whereby such cooperative relations are facilitated in circumstances where they might otherwise fail (1977:9).

The Tact Maxim (stated as:"Assume that you are the authoritee and that your interlocutor is the authoritor") and a Meta-Maxim ("Don't put your interlocutor in a position where either you or he have/has to break the Tact Maxim") (1977:20-21) - along with concepts such as the cost-benefit and optionality scales and the hinting principle - are all introduced here, but within the framework of speech acts with the directive illocutionary point. In his later work however, Leech (1983) broadens his discussion to include declaratives, commissives, expressives, assertives, and interrogatives (as well as directives with the grammatical form of imperatives); and again Grice's concepts provide the paradigmatic epicentre for the discussion.

In this work Leech fully develops his notion of the Politeness Principle (PP) and its relationship to Grice's Conversational Maxims and Cooperative Principle. He argues, for example, that -

the CP is in a weak position if apparent exceptions to it cannot be satisfactorily explained. It is for this reason that the PP can be seen not just as another principle to be added to the CP, but as a necessary complement, which rescues the CP from serious trouble (1983:80)

- and goes on to suggest that while the CP allows communication to occur according to mutually held assumptions of cooperativeness, the PP must interact with it to maintain the kind of social equilibrium that enables such assumptions to persevere (1983:82). Leech sees the PP as being composed of six primary maxims which can be glossed as:

(1) The *tact maxim*: (a) Minimise the expression of beliefs which express or imply cost to other; (b) Maximise the expression of beliefs which express or imply benefit to other

(2) The *generosity maxim*: (a) Minimise the expression of beliefs which express or imply benefit to self; (b) Maximise the expression of beliefs which express or imply cost to self

(3) The *approbation maxim*: (a) Minimise the expression of beliefs which express or imply dispraise of other; (b) Maximise the expression of beliefs which express or imply praise of other

(4) The *modesty maxim*: (a) Minimise the expression of beliefs which express or imply praise of self; (b) Maximise the expression of beliefs which express or imply dispraise of self

(5) The *agreement maxim*: (a) Minimise the expression of beliefs which express or imply disagreement between self and other; (b) Maximise the expression of beliefs which express or imply agreement between self and other

(6) The *sympathy maxim*: (a) Minimise the expression of beliefs which express or imply antipathy between self and other; (b) Maximise the expression of beliefs which express or imply sympathy between self and other.

Leech also, but more peripherally, introduces the notions of an Irony Principle as "a second-order principle" which "may . . . be regarded as a highly institutionalized strategy whereby speakers square their language behaviour with more basic principles such as the CP and the PP" (1983:102); an Interest Principle as "[that] by which conversation which is interesting, in the sense of having unpredictability or news value,

```
┌─────────────────────────────────┐
│   superordinate rules of        │
│   politeness and pragmatic      │
│   competence                    │
│                                 │
│      ┌───────────────────┐      │
│      │ maxims of quantity,│     │
│      │ quantity, relevance,│    │
│      │ and manner        │      │
│      └───────────────────┘      │
└─────────────────────────────────┘
```

Figure 1

```
                                        ┌────────────────────┐
                                        │ phatic maxim       │
    CP  <───────────────>  PP  <────────│ irony principle    │
     ↑                      ↑           │ interest principle │
                                        └────────────────────┘
┌──────────────────┐   ┌─────────────────────────────┐
│ maxims of quantity,│  │ maxims of tact, generosity, │
│ quality, relevance,│  │ approbation, modesty, agreement,│
│ and manner        │   │ and sympathy                │
└──────────────────┘   └─────────────────────────────┘
```
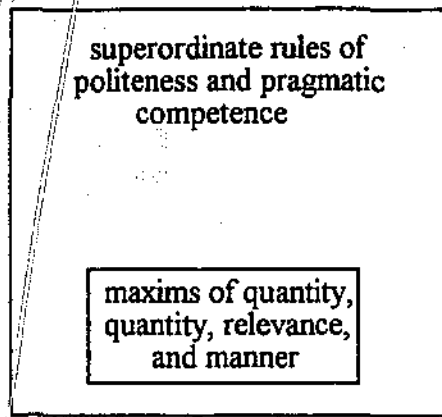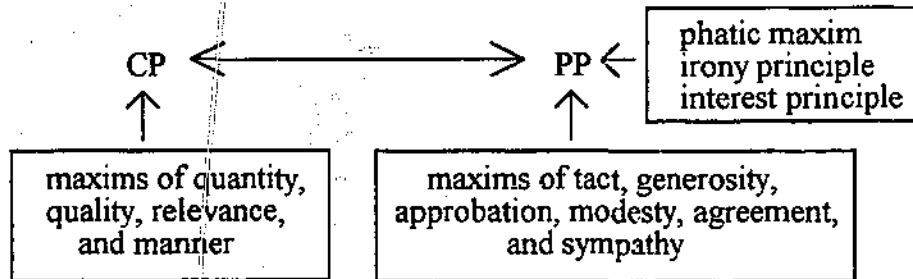
Figure 2

is preferred to conversation which is boring" (1983:146); and a "metalinguistic 'Phatic Maxim' which may be provisionally formulated either in its negative form 'Avoid silence' or in its positive form 'Keep talking'" (1983:141). While Lakoff, then, adopts the Gricean perspective as a hyponym of a superordinate domain of politeness - a perspective that can be schematically represented as in Figure 1 (above) - the relationship between Grice's framework and Leech's perspective on politeness can better be visualised as in Figure 2.

There are also clear Gricean underpinnings supporting Fraser and Nolan's (1981) establishment of the notion of the Conversational Contract - suggestions that

part of the "general terms" of such a contract is that participants "should speak clearly, and seriously" (1981:94) obviously owe much to Grice's conversational maxims. But of interest here also, in terms of the prevailing politeness-theory paradigm, is the terminology chosen to identify and articulate the theory. The mercantile overtones of a term such as "contract" - and of other terminology borrowed from the same semantic field (e.g. "negotiation", "renegotiation of the contract", "rights and obligations" etc.) - suggest another kind of received theoretical predisposition, as similar metaphorical adaptations drawn from the domain of commerce frequently appear within politeness theory. As mentioned briefly earlier in this chapter, for example, Leech adopts the term "cost-benefit scale" to account for specific features of his approach to politeness; and Brown and Levinson also - as part of an approach which in many ways provides the point of departure for the research conducted as part of the present study - similarly co-opt terms such as "payoff", "profits", "debts", "goods", "services" and "loss" and "benefit" (1978:76-79 and *passim*) for the task of outlining their theoretical position.

In Brown and Levinson's model once again, however, Grice's concepts are of central importance. In the opening paragraph of the original publication of their work for example, while indicating that one of their claims will be that the linguistic strategies they will identify in English have an "extraordinary parallelism in the linguistic minutiae of the utterances with which persons choose to express themselves in quite unrelated languages and cultures" (1978:60), they argue that:

> The convergence is remarkable because, on the face of it, the usages are irrational: the convergence is in the particular *divergences* from some highly rational maximally efficient mode of communication (as, for example, outlined by Grice 1967 [i.e., the unpublished manuscripts of his William James Lectures referred to above], 1975). We isolate a motive - politeness . . . (1978:60).

And later in the same work, after discussing Grice's Maxims, suggest that:

These maxims define for us the basic set of assumptions underlying every talk exchange. But this does not imply that utterances in general, or even reasonably frequently, must meet these conditions . . .. Indeed, the majority of natural conversations do not proceed in such a brusque fashion at all. The whole thrust of this paper is that one powerful and pervasive motive for *not* talking Maxim-wise is the desire to give some attention to face. . . . Politeness is then a major source of deviation from such rational efficiency, and is communicated precisely by that deviation. But even in such departures from the Maxims, they remain in operation at a deeper level. It is only because they are assumed to be in operation that addressees are forced to do the inferential work that establishes the underlying intended message and the (polite or other) source of the departure - in short, to find an implicature, i.e. an inference generated by precisely this assumption. Otherwise the polite strategies catalogued in the succeeding sections would simply be heard as mumbo-jumbo (1978:100).

As mentioned in Chapter 1, these strategies have been coded for ease of reference and are collected here as Appendix 1; before discussing them in further detail and examining them in terms of the Gricean framework, however, it is necessary to examine briefly some of the other concepts introduced by Brown and Levinson here, particularly the notion of face and related notion of face-threatening acts.

Brown and Levinson's approach hinges on a concept of face which derives directly from Goffman (1955, [1967]) but ultimately originated with Durkheim's (1915) distinction between sacred and the profane domains (see, for example, Goffman 1955:225) and the enforcing social mechanisms of negative (prohibiting) and positive (enjoining) cults. Goffman submits that each person has:

two points of view - a defensive orientation toward saving his own face and a protective orientation toward saving the others' face. Some practices will be primarily defensive and others primarily protective . . .. In trying to save the face of others, the person must choose a tack that will not lead to loss of his own; in trying to save his own face, he must consider the loss of face that his action may entail for others (1955:217).

Brown and Levinson develop these twin notions of face and extrapolate from them to the core theoretical constructs of *positive politeness* and *negative politeness*. They characterise positive face as a social actor's self-image of social membership and consequent desire to be recognised as a rational social being with a "perennial desire that his wants (or the actions/acquisitions/values resulting from them) should be thought of as desirable" (1978:106); and negative face as that member's concomitant self-image of individuality and "his want to have his freedom of action unhindered and his attention unimpeded" (1978:134). Positive politeness, then, works in such a way as to satisfy the hearer's need for approval and belonging and thus satisfies that hearer's positive-face wants by communicating solidarity with that aspect of the hearer's self image. Negative politeness, on the other hand, serves to satisfy the hearer's negative face by the avoidance or minimisation of imposition and is communicated by speaker self-effacement, formality, restraint, and the use of conventionalised indirectness. Brown and Levinson argue that:

> certain kinds of acts intrinsically threaten face, namely those acts that by their nature run contrary to the face wants of the addressee and/or of the speaker. By "act" we have in mind what is intended to be done by a verbal or non-verbal communication, just as one or more "speech acts" can be assigned to an utterance (1978:70).

More than Lakoff, Fraser and Nolan, or even Leech, Brown and Levinson draw on the theoretical concepts introduced by Austin (1962a, 1962b) that subsequently became known as speech act theory and were further developed in the work of a number of other linguistic philosophers, the most important of which in terms of influence on Brown and Levinson's model was clearly Searle (1969, 1972, 1975). (Leech, in fact, while taking Searle's speech act categories as his starting point, is careful to make the observation initially that such a categorisation results in an "artificial compartmentalisation of pragmatic force" before conceding that "the

semantic analysis of speech-act verbs, although it establishes artificial boundaries . . . is the best guide we have to the factors which enter into the pragmatic evaluation of utterances" (1977:13).) By adopting this perspective, then, Brown and Levinson are broadly able to distinguish face-threatening acts (FTAs) according to a four-way schema: (i) Acts that primarily threaten the addressee's negative face (including acts of ordering, requesting, suggesting, advising, reminding, warning, daring etc.); (ii) Acts that primarily threaten the addressee's positive face (including acts of criticising, ridiculing, complaining, reprimanding, accusing, insulting, contradicting, disagreeing, etc.); (iii) Acts that primarily threaten the speaker's negative face (including acts of thanking, excusing, accepting thanks, accepting apologies, accepting offers etc.); and (iv) Acts that directly damage the speaker's positive face (including apologising, self-contradicting, confessing, admitting guilt, admitting responsibility, failing to control physical manifestations of inappropriate emotions etc.) (1978:70-73).

Brown and Levinson argue, then, that given the mutual vulnerability of face, both speakers (S) and hearers (H) will employ strategies aimed at mitigating the effect of FTAs; and, as noted in the paragraph cited earlier, that such strategies can involve the systematic violation of Grice's Maxims on one level while "they remain in operation at a deeper level" (Brown and Levinson 1978:100). In terms of the four major "super-strategies" posited by Brown and Levinson as being available for doing FTAs (see Appendix 1; a discussion of the fifth - "Don't do the FTA" - is obviously irrelevant given the ambit of the present discussion), only the strategies identified under the rubric Bald On Record (super-strategy 1) can be seen to conform with Grice's Maxims on both the surface (i.e. linguistic) level and at the "deeper level" referred to by Brown and Levinson. All of the other strategies flout Grice's maxims at the surface level in one way or another while still conforming to the Cooperative Principle at this "deeper level". Thus while Leech sees Grice's Cooperative Principle and Conversational Maxims as being important for an understanding of politeness as an adjunct to his own

Politeness Principle and Lakoff in seeking to incorporate Gricean perspective into her own argues that "conversational implicature is a special case of *Rule 2*" (1977:100), Brown and Levinson adopt the position that conversational implicature is of primary importance for an understanding of all forms of politeness with the sole exception, as pointed out above, of bald on-record usages. The defining relationship between their model and the Gricean framework, then, can be represented as in Figure 3 (below).

CP

Grice's Maxims encoded in the surface (linguistic) structure; communicative intent linguistically manifested

← Bald On Record Strategies

Grice's Maxims not encoded in the surface (linguistic) structure; communicative intent conversationally implicated

← Positive Politeness Strategies
Negative Politeness Strategies
Off Record Strategies
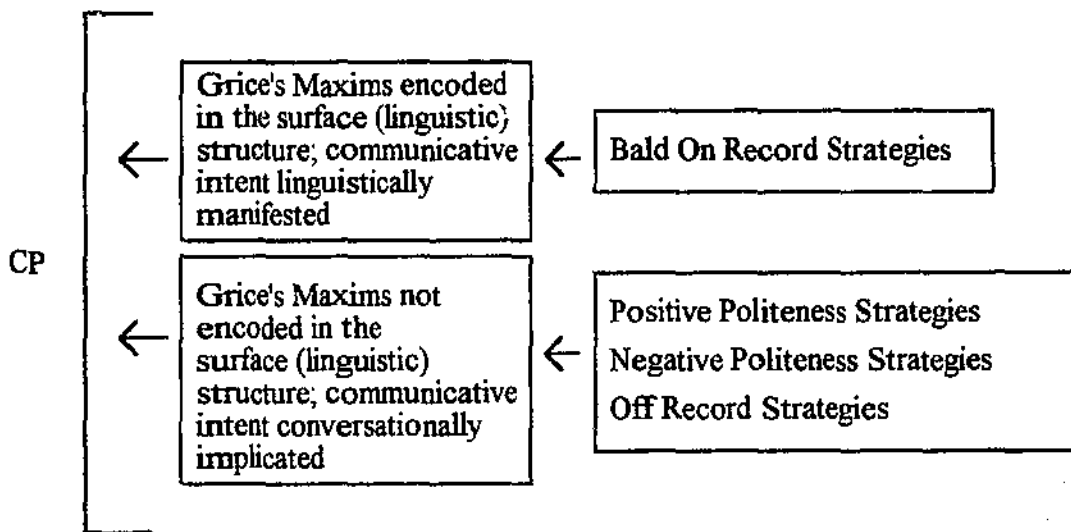
Figure 3

Of particular relevance both to the perspective on politeness to be developed later in this thesis as well as to the design of the research instrument are the concepts of social power (P) and social distance (D) variables. As these concepts are central to the research to follow - if somewhat less-central to Brown and Levinson's initial work - they will not be discussed here but instead will be treated in some detail in Chapters 3 and 4 of this thesis. As many of the other concepts outlined immediately above are also intrinsic to this research however, and in light of the fact that fifty percent of the informants used in the research to be conducted here will be native speakers of

Japanese, it is worthwhile now examining Brown and Levinson's approach more closely and from a predominantly Japanese perspective.

An evaluation of Brown and Levinson's face-saving model from a Japanese-language perspective

While Brown and Levinson's model has proved to be the most influential and widely accepted model with which to account for the phenomenon of linguistic politeness, it has not been immune to criticism. In their lengthy Introduction to the reissued text (Brown and Levinson 1987), published nine years after it originally appeared (Brown and Levinson 1978), they address some of the specific criticisms levelled at the model. These include claims concerning the difficulties inherent in accurately and objectively assessing and analysing the P, D, and R variables (this last being a measure of the degree to which an FTA is rated as an imposition in a given culture) (1987:15-17); observations on the apparent rigidity of the hierarchy of politeness strategies suggested by the model (1987:17-21) and the resultant difficulties the hierarchy poses in terms of the quantification and operationalisation of data for testing the hypotheses Brown and Levinson propose (1987:21-22); and wider charges of ethnocentrism and cultural bias (1987:9 and *passim*). By-and-large criticisms such as these are adequately dealt with by Brown and Levinson either by their clarifying their perspectival intent (they point out, for example, that the model was "never intended as an exhaustive taxonomy of utterance styles, but rather as an open-ended set of procedures for message construction" (1987:21)); by their acknowledging some of eccentricities in the model that resulted from its pioneering nature (for example, "ours was an unholy amalgam of naturally occurring, elicited, and intuitive data . . . . The state of the art in discourse analysis would hardly let us get away with this today" (1987:11)); or by their cautiously recognising of the validity of the work of subsequent researchers in the field

(for example, "we do concede that the possibility that the off-record strategy is independent of, and co-occurent with, the other two super-strategies is something which definitely requires close investigation" (1987:21)). Against the wider charges of there being a Western cultural bias inherent in a model claiming pan-cultural applicability, however, Brown and Levinson stand firm. They argue that their initial claim for the universal relevance of their model (1978:62-64) is in no way undermined by counter arguments grounded in subsequent and more detailed ethnographic and sociolinguistic evidence (1987:9-10), and go on to argue that it is "rich cultural elaborations" (1987:13) which are responsible for underlying structural similarities being mistaken for fundamental and culturally-specific differences in acceptable behaviour;[2] that "[s]uch cross-cultural conflicts grounded in different views of what constitutes 'good' behaviour in interaction is precisely what our model was designed to accommodate" (1987:14); and that "for the purposes of cross-cultural comparison . . . we consider that our framework provides a primary descriptive format within which, or in contrast to which, such differences can be described" (1987:15).

While the strategies identified by Brown and Levinson - and the grammatical structures by means of which these strategies are realised - are now generally recognised as being valid for the accomplishment of politeness in English (see amongst many others, for example, Snow *et al.* 1990; also Allwinn 1991 on the formulation of questions in English, and Wood and Kroger 1991 on the use of address forms), it is claims such as these for the universal referentiality of the model which are of particular relevance to the present study and which have been the primary focus of the criticism

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[2] This notion of there being a variety of surface structures by means of which identical deep structures can be realised is clearly predicated on prevailing generative transformational theories, a fact which Brown and Levinson readily acknowledge (1987:10). Their approach, however, also has much in common with concepts which developed in the French Structuralism of the 1960s, particularly those of the kind pioneered by Lévi-Strauss (e.g. Lévi-Strauss 1967).

of other researchers - notably Japanese researchers - writing since or immediately prior to the reissue of Brown and Levinson's work.

Ide (1989), for example, argues that not only do Brown and Levinson exhibit "an ethnocentric bias toward Western languages and *the* Western perspective", but also that the fundamental linguistic devices by means of which politeness in Japanese is realised fall outside of any of the major frameworks which "appear to be the product of *the* Western academic tradition" (1989:224, emphasis added). Ide herself initially seems to be falling prey here to a kind of ethnocentric bias herself - as Moeran has pointed out, the Japanese frequently assume an attitude of linguistic chauvinism in which the language is seen as a marker of cultural identity that specifically sets them apart from all other cultural and linguistic groups (Moeran 1988:428; see also Coulmas 1992:300-302) - by suggesting the kind of "us" and "them" relationship that has long been identified as a Japanese sociocultural trait (see, for example, Lebra 1976; also her succinct analysis of the opposition between *soto* and *uchi* - the importance of which to the present investigation is discussed in more detail in Chapter 3 - as a fundamental organising principle of Japanese society in Lebra 1992; also Nakane 1984 and her development of the important notion of *ba* or "situational frame" as a concept basic for Japanese culture; also Wetzel 1985, Ide 1982:374, Loveday 1986, Moeran 1988, Martin 1964:411, and Hamabata 1990:46-51 for discussions concerning the lexical encoding of in-group and out-group relationships in Japanese). However, similar difficulties with Brown and Levinson's model have also been identified elsewhere in respect to languages other than Japanese. Gu (1990), for example, finds the model inappropriate for dealing with politeness phenomena in Mandarin, not only in that the way in which the concept of negative face is defined by Brown and Levinson is unsuitable for application to Chinese culture, but also in that there is a failure to recognise a distinction between "instrumental" and "normative" politeness functions endemic to the culture and which, he suggests, is probably due to Brown and

Levinson's "model persons" being cast in a Western-egalitarian mould rather than in a non-Western, group-oriented mould. Blum-Kulka (1992) also, in an examination of the interpenetration of language and culture in the Japanese and Israeli cultures, finds that "it is . . . at the deep level of the nature of face-need that cultures differ: the constituents of face wants are not necessarily universal" and cites research to demonstrate that Israelis' "emphasis on sincerity and truthfulness in interpersonal relations [which] overrides the importance of avoiding infringement on the other" stands in sharp contrast with the kinds of face-derived politeness strategies practised by Japanese speakers (Blum-Kulka 1992:270-271) And Nwoye (1992) also takes issue with the concept of universal face characteristics even amongst members of cultures widely recognised as being egalitarian. In an examination of the Igbo culture of Southeast Nigeria, for example, he suggests that "[t]he difference between this type of society and Western society is that while the latter can be said to be individual-oriented, the former is group oriented" and goes on to argue that "[t]he notion of face, while useful as a heuristic device, should be further classified into 'individual face' and 'group face'" (1992:313). While Nwoye's arguments regarding the ramifications of this distinction in terms of the nature of FTAs in Igbo are less convincing - his suggestion that "[t]he Igbo disposition to care more for the collective image of the group than for that of the individual accounts for why acts normally regarded as impositions in other cultures are not so regarded by the Igbo" seems virtually to ignore Brown and Levinson's provision of the R variable to allow for the ranking of impositions within a given culture - the thrust of his and others' arguments do highlight some of the reservations felt about the claims for cross-cultural validity made by Brown and Levinson for their model.

To return to a distinctly Japanese perspective on the universality of Brown and Levinson's model and Ide's (1989) arguments concerning its ethnocentrism, her suggestion is that a primary weakness of the model is its failure to account for the kind

of institutionalised politeness characteristic of Japanese discourse. Adopting a similar theoretical stance to that of Gu discussed above, who argued for the necessity of recognising a distinction between "normative" and "instrumental" politeness in Mandarin, Ide similarly argues that an understanding of politeness strategies in Japanese requires that a distinction be made between "discernment" and "volitional" aspects of linguistic politeness. The discernment aspect of politeness, she argues, is highly conventionalised amongst speakers of honorific languages and involves the speaker in linguistically demonstrating knowledge of his or her social role and social relationship with others within a specific context; and, as such, is both socio-pragmatically and grammatically obligatory. While discernment politeness (or "convention" in Blum-Kulka's (1992:274) terms) is socioculturally programmed into the language and is realised mainly through "formal linguistic forms" such as honorifics, volitional politeness, by contrast, is realised mainly through verbal strategies which allow the speaker a greater latitude depending on his or her illocutionary intent. While Ide is careful to note that discernment and volition are not necessarily mutually exclusive in actual Japanese language usage insofar as utterances can contain elements of both (1989:232) and that both discernment and volition are "integral to the universals of linguistic politeness, working potentially in all languages" (1989:245), she nonetheless maintains that:

> For a speaker of an honorific language, linguistic politeness is above all
> a matter of showing discernment in choosing specific linguistic forms,
> while for the speaker of a non-honorific language, it is mainly a matter
> of the volitional use of verbal strategies to maintain the faces of
> participants (1989:245)

to support her earlier claim that "It is the latter - volition realised through verbal strategies - that Brown and Levinson treat, and the former - discernment realised through formality of linguistic forms - that they neglect" (1989:232).

Ide further supports her claims concerning the ethnocentrism of Brown and Levinson's model by referring to cross-cultural research involving Japanese and American university students which, she argues, demonstrates "the low degree of relevance of the discernment aspect of linguistic politeness for American-English speakers" (1989:238). This research, in which Ide participated and in which the terms discernment and volition were first introduced (Hill *et al.* 1986), examined (in a self-report survey format) the sociolinguistic rules of politeness deemed acceptable by informants from each of the language groups in order to successfully accomplish the act of borrowing a pen from interlocutors of a variety of social rankings. The perspective here is quite different to that adopted by Ide in her later paper: while in that paper the thesis was that "the universality of the principles [of Brown and Levinson's model] is questionable for languages with honorifics, particularly Japanese" (Ide 1989:223), Hill *et al.* instead examine a quite different hypothesis:

> Our hypothesis is that all human speakers use language according to politeness, which we believe is fundamentally determined by Discernment. Discernment, in turn, is determined by various factors, of which the major ones are the types of addressee and the situation (1986:351).

From this perspective then - a perspective that utilises the concept of PD (i.e. Perceived Distance) as "a device to measure Brown and Levinson's D(istance), P(ower), and R(ank) on a unified scale" (1986:351-352) rather than one that concentrates on an honorific/non-honorific distinction - Hill *et al.* are able to claim not only that the pattern of their findings "supports our claim that Discernment - a recognition of certain fundamental characteristics of addressee and situation - is a factor in the polite use of both languages" (1986:361), but also that "[t]he results of the study further offer empirical support for the theories of Brown and Levinson" (1986:347). While the two approaches taken towards the same data certainly do not

contradict each other quantitatively (Hill *et al.*, for example, also recognise that the discernment aspects of linguistic politeness predominate in their Japanese data while volitional aspects predominate in the American), there can be little argument that they do qualitatively when one interpretation of the data is taken as supporting the principles embodied in Brown and Levinson's model while another interpretation of the identical data is used as evidence to support the argument that that same model "makes its authors appear to be looking at supposed universal phenomena with only one eye - that is, a Western eye biased by individualism and the Western academic tradition of emphasizing rationality" (Ide 1989:243).

Clearly the inconsistency of these two perspectives results from the different weightings given by each to the kinds of sociolinguistic mechanisms by means of which politeness can be registered by speakers of honorific languages such as Japanese. And while Ide is certainly not alone in foregrounding these kinds of criticisms of Brown and Levinson's model, claims such as that advanced by Matsumoto - that the very notion of face which is central to Brown and Levinson's theory is one that "seems alien to Japanese" (1988:404) in a culture in which the governing principle of social interaction is the acknowledgement and maintenance of relative social positions rather than the preservation of individual territory (1988:405) - must be treated cautiously in light of counter-claims such as that made by Ohta when she argues that:

> Brown and Levinson (1978) ably demonstrate that face is an important universal factor in the language of politeness. However, the Japanese are *particularly* concerned about face; they make efforts to avoid not just face-threatening acts for others but face-losing situations for themselves (1987:24, emphasis added).

Matsumoto, however, goes on to argue that honorifics are actually "relation-acknowledging devices" (1988:414-419) used to show a recognition of and to preserve social rankings and not, as maintained by Brown and Levinson, components to be

drawn on in the performance of negative politeness. And elswhere, Matsumoto strongly echoes the sentiments expressed by Ide's central thesis (Ide 1989:223) discussed earlier when she argues that:

> Principles of conversation as postulated by Grice [in Grice 1975], and the politeness theory proposed by Brown and Levinson (1978, 1987) are both presented as universal. Observations of politeness phenomena in Japanese, especially in the use of honorifics, cast such doubt on the explanatory power of these two theories for non-Western languages that it is not clear how, short of major revision, they can be considered as giving an adequate account of conversation and linguistic politeness. In Japanese, for example, social context plays a much larger role than is assumed in their theories (1989:207).

Taking as an example the declarative sentence "Today is Saturday", she suggests that "English speakers can say this sentence in this form to anybody: to their professor as easily as to their friends, to a large audience as easily as to their dog", and goes on to note that in Japanese a speaker must make a choice among at least three forms of the verb - the plain, the polite, and the exalted - to perform the corresponding speech act (1989:208-209). Granting that this is true with regard to English in this isolated example, from a sociopragmatic point of view it is highly unlikely that an English speaker would ever need or want to address this kind of speech act to a dog; and moreover, the fact that it *could* be addressed to a professor, a friend, or a large audience without giving offence, it could also be legitimately argued, is due to the fact that by and large English speakers belong to precisely the kind of cultures that Brown and Levinson have recognised and identified within their model as operating within the kind of ethos (1978:248-258; see also the discussion of cultural ethos in Chapter 1, above) that are characterised by positive politeness strategies. To take another example, that of inviting another to eat, choices must also be made in English: one could hardly, for example, invite one's professor to eat with the invitation "Din dins" (although this could be used with a child or to a dog) and it's doubtful that "Go and get

stuck into the grub" would be appropriate (although to a friend at a barbecue or other informal setting it could well be); and while "Well, perhaps you'd like to eat now, if that's all right" might be appropriate in this social context, it would almost certainly be too formal for use amongst friends at a barbecue, would be unlikely to be appropriate when dealing with a small child, and would never be used to the family dog (except, perhaps, for comic effect). In addition, Ferguson (1976) has coined the now widely used term "politeness formulas" to refer to recurring closed sets of interpersonal verbal routines, and in this respect Davies' (1987) caution that frequently no clear distinction can be made between formulaic and non-formulaic usage is largely irrelevant in a Japanese context, for drawing such distinctions provides few problems in this language. Moreover, the large number of politeness formulae in Japanese - and the frequency, consistency, and rigidity with which they are used by all Japanese speakers - means that an English speaker is in fact regularly called upon to produce utterances which reflect the social context in situations in which there is no corresponding necessity for the Japanese speaker to make any sociolinguistic choice whatsoever: it would be difficult to conceive of a situation in Japanese, for example, when the formula *itadakimasu* ("I receive") would be inappropriate at the beginning of a meal for any other choice would simply sound unnatural; in English, on the other hand, many responses are possible and the actual choice made is guided by the social realities of the individual speech situation. Matsumoto's point elsewhere however, that *mesiagarimasu*, an honorific verb for "eat", is used in the third person in place of *tabemasu* when the subject of the verb stands in a particular relationship with the speaker and probably the addressee, is well taken:

> I want to stress that the word *mesiagarimasu* . . . is not chosen simply
> to make the speaker's manner more refined . . .. *Mesiagarimasu* is
> chosen . . . rather, according to the position that the person referred to
> by the noun phrase in the subject position holds in relation to the
> speaker and to the addressee, and indicates that the referent is higher in
> some manner than the speaker and the addressee (1988:417-418).

Similarly her point that "*mesiagarimasu,* which shows respect towards the subject, functions very differently from the ('polite') English word *to dine*" (1988:428) is also well taken, although perhaps for reasons different to those Matsumoto has in mind; for while "dine" is certainly more *formal* than "eat" - and here Ide also tends to conflate politeness with formality when she suggests that "[i]n languages without honorifics such as English . . . the high-level form *dine* as opposed to *eat* is used as a formal device for politeness" (1982:384) - it may or may not be functionally more polite. In the scenario briefly sketched out above, for example, while "Perhaps you would like to dine now" may well be both polite and appropriate in inviting one's professor to eat, it would certainly not be appropriate for use with a friend at a barbecue (except, once again, perhaps for comic effect) and may well be impolite in that the nature of its formality violates Brown and Levinson's positive-politeness "claim in-group membership with H" strategy (Strategy 2.1.2: see Appendix 1). The relationship between politeness and formality in English is taken up later in this thesis; but it is clear that while Matsumoto's expectations that -

> the instances of the honorific system given . . . have provided some evidence for my claim that, in any utterance in Japanese, one is forced to make morphological or lexical choices that depend on the interpersonal relationship between the conversational participants (1988:418)

- have been met, the implication (present in her perspective as well as in the perspectives of many other Japanese researchers) that similar such sociopragmatic choices are neither available nor necessary to English speakers is questionable. As mentioned earlier, Ide acknowledges that the aspects of linguistic politeness that she recognises as discernment and volition are not mutually exclusive but occupy different points on a continuum (1989:232), so it is difficult to see, in terms of Brown and

Levinson's model, how these concepts can be seen to not apply to English - as Seward points out:"I can be just as exact in speaking Japanese as in speaking English, and I can be just as vague in English, if I choose, as most Japanese are in their own language" (Seward 1977:72). It is fair to argue, for example, that an English speaker's use of "Could you give me a lift home tonight" (with the elided but conversationally implicated "if I were to ask you") rather than "Can you give me a lift home tonight" (Strategy 3.3.1.1: see Appendix 1) is made by tacitly acknowledging "one's relative position in the communicative context" (Matsumoto 1988:415); and while not obligatory, this kind of acknowledgement is clearly a manifestation of aspects of linguistic politeness much closer on the politeness continuum to discernment than to volition (cf. Levinson 1983:42-44 and especially his brief discussion on one of the ways that degrees of respect are linguistically encoded in English). Moreover, as Makino points out with regard to her morphophonemically represented sample utterances "Tanaka-wa hon-o tomodati-to issyo-ni yom-ru" and "Tanaka-*san*-wa *go*-hon-o *o*-tomodati-to *go*-issyo-ni *o*-yom-i-*ni*-*nar*-ru" (1970:164) ("Tanaka reads a book with his friend"; the politeness-marking morphemes are italicised), while the second "is a polite version" of the first (1970:164):

> the grammaticality of each sentence remains intact; both . . . convey
> basically the same meaning. The only thing that differentiates the two
> sentences must come from {± polite}. . . . In other words, we are now
> dealing with the stylistic component of our grammar (1970:168).

And as Makino goes on to argue, either of these two utterances "may be stylistically acceptable or unacceptable depending on the interpersonal relationship in which the speaker happens to find himself" (1970:186). Similarly then, but while obviously occupying positions on the continuum closer to volition rather than to discernment, potential utterances such as "Chuck us the salt", "May I have the salt please", and "I need some salt please" all also assume different interpersonal relationships between the

speaker and hearer that are context dependent (the last mentioned, for example, would probably be appropriate for use with a waiter in a restaurant but would probably be less appropriate for use with a friend dining in the addressor's home);[3] and in terms of linguistic politeness, the appropriateness of a specific formulation again depends upon the addressor's discernment of and sensitivity to the interpersonal and contextual characteristics of the speech event.

While it would be denying a linguistic reality to attempt to suggest that one of the principal functions of honorifics in Japanese discourse is not to communicate social distance, there is nevertheless a potential for overvaluing their sociolinguistic and pragmalinguistic significance that is clearly relevant to any discussion concerning the applicability of Brown and Levinson's model to Japanese. Coulmas for example, while acknowledging that honorifics are an essential part of linguistic behaviour and are far more than a "dispensible stylistic refinement" (1992:320), points out that honorifics are also frequently used to fulfil referential rather than stylistic functions and goes on to suggest that it is a "rather meaningless supposition" (1992:321) to infer that simply because almost every Japanese utterance contains what are linguistically designated as honorifics, Japanese speakers themselves are necessarily intrinsically polite (1992:320-321). In this respect too Neustupný makes a useful point by distinguishing between form and function in terms of "covert" and "overt" honorific usage in Japanese. Overt usage, he argues, serves to either establish or maintain social relationships but can lose its overt properties over time, so that a corresponding covert usage develops which, while identical in form, "does not involve any consideration of the level of politeness"

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[3]It is clear that such an utterance, given suitable prosodics of delivery, could well be used appropriately in the addressor's home and between identical interlocuters depending on the context of the speech situation - perhaps, for example, in a speech situation where the friend is assisting the speaker in the speaker's kitchen with the preparation of food for a party. Some of the ramifications of the relationship between context and prosodics to the present research will be discussed in more detail in Chapters 3 and 4, to follow.

and is "completely automatic and within the situation will carry no honorific meaning whatsoever. It will be the only neutral expression for the occasion" (1986:61). He suggests, then, that "Most honorifics used within a family, among friends, and among colleagues seem to be normally covert in the sense used here and do not, therefore, contribute to the creation or maintenance of social relationships, unless overtized" (1986:61) before going on to argue that:

> The extent in which Japanese honorifics contribute to the creation, maintenance or alteration of social relation in Japanese society is thus in direct proportion to the extent in which honorific forms used in speech carry overt honorific meanings. To suggest, as has often been the case in the past, that each honorific form in each of its applications affects social relations is obviously incorrect. Only overt forms possess the capacity to create social reality. Forms which are rarely, if ever, overt cannot be claimed to exert influence on social relationships (1986:64).

Other honorific formulae in Japanese are also virtually indispensable and their usage is generally equally automatic. For example, while the honorific meaning of the *o* in *o-cha* is, except amongst speakers of certain sociolects, completely absent (Neustupný 1986:61), this honorific particle can also serve as what Coulmas aptly describes as a "deictic device". He points out, for example, that to translate *o-jama itashimashita* as "honourable disturbance have done" is misleading in that the honorific marker *o-* is functioning in this formula to indicate that the act is directed to the interlocutor (1981:91). And in a similar way, the honorific *o-* marker can be used to distinguish referents, as in -

   (i)   O-kutsu wa doko
           HON. PREF. shoes TOP. where

   (ii)   Kutsu wa doko
           shoes TOP. where

- when even though the two sentences are rendered informal by the elision of copulas and interrogative markers, the use of the honorific prefix in (i) indicates that it is the addressee's shoes that are being referred to, while its absence in (ii) indicates that the referent is the speaker's shoes.

Recognising that distinctions can exist between the linguistic forms of honorifics and the discourse-specific communicative functions that certain honorifics may actually fulfil, then, is a prime consideration that clearly must be kept in mind when questioning the relevance of Brown and Levinson's model for languages such as Japanese. But even if reservations remain concerning specific aspects of honorific usage - and some certainly do - there is nontheless evidence to support many of Brown and Levinson's central tenets. McGloin, for example, argues convincingly that while the intricacies of honorifics in Japanese have been widely studied and documented,[4] they in fact constitute "only a small segment of the broader politeness phenomenon" (1983:127). And although making no direct reference to Brown and Levinson's work as she does so, she is clearly identifying one of their strategies (Strategy 2.1.3.3.3.4; see Appendix 1) when, in discussing the appearance of *no desu* in her data, she points out that the information to which it is appended:

> is known only to the speaker. The speaker could just as well have given this information in plain form without using *no desu*. Why, then, does he use *no desu* here? I think the reason is a pragmatic one. What's happening in a case like [this] is that the speaker, by using *no desu* - i.e., by presenting the information *as if* it were shared also by the hearer, tries to create a sense of rapport with the hearer, thereby involving the hearer in the conversation or his point of view (1983:133).

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[4]Although perhaps most frequently from an intracultural rather than a cross-cultural perspective. Of interest in this respect, but of less relevance to the present discussion, see Hori (1986), Ide et al. (1986), Ogino (1986), and Ohta (1987).

She goes on to argue that this characteristic of Japanese discourse is not limited to the use of *no desu*, and identifies other sentence-final forms such as *ne* and *desyoo* (see also Neustupný 1986:65-66 for a discussion of *desyoo*, and Szabó 1990 for a discussion of sex-specific variants of these forms), amongst others, as having similar communicative functions. Ikuta also, in developing the useful notions of "form-politeness" and "function-politeness" and the related concepts of "request-implicature" and "command-implicature" to account for strategies of requesting in Japanese, points out that there are marked correspondences between the model she is proposing and the strategies proposed by Brown and Levinson (1988:45-47).

Even given this kind of evidence, however, it is still possible that there could be a lack of fit if Brown and Levinson's model were to be used in its present form to investigate linguistic politeness in Japanese. Ohta for example, in her discussion of epistemic stance and her research into the various markers with which Japanese speakers index their utterances, found in her data a significant number of epistemic markers - including the sentence-final particles discussed by McGloin - being used by speakers to reduce their responsibility for their utterances. She offers as one feasible explanation for this the possibility that: "in Japanese, face-threatening interactions are not only those proposed by Brown and Levinson [1978]. Perhaps many more kinds of interaction in Japanese are potential FTAs" (1991:233). And other latent difficulties may well also exist: the grammatical marking of an item as a subject (with *ga*) rather than as a topic (with *wa*), for example, could well have ramifications for Japanese linguistic politeness that may not be wholly accounted for by the model as it stands; and while an investigation of issues such as these may well provide a valuable and interesting avenue for future linguistic research, the potential problems they pose do not have any serious bearing on the present research concerned, as it is, with the accomplishment of linguistic politeness in English by Japanese ESL speakers (rather than with Japanese linguistic politeness *per se*). From this perspective, then, there are

few problems in using Brown and Levinson's model as a template, for as mentioned earlier it is generally recognised as being the most comprehensively worked out model with which to account for the phenomena of linguistic politeness in English. What does have a bearing on the present study, however, is the way in which linguistic politeness as it is manifest in English is conceptualised, and it is this issue which is taken up in the following section.

Perceptions of linguistic politeness

The aim of this section is to examine some of the perspectives on linguistic politeness that have developed as a result of cross-cultural research; and, given the ambit of the present study, particularly - but not exclusively - those that have developed as a result of Japanese-English cross-cultural research. In this respect, Fraser's comments on the seminal approaches to politeness which have been outlined in the second section of this chapter - namely that "[r]emarkably, many of the writers do not even explicitly define what they take politeness to be, and their understanding of the concept must be inferred from statements referencing the term" (1990:219) - is equally applicable to the work of other researchers in the field. Loveday for example, in his perceptive examination of the relative pitch patterns used by male and female Japanese and English speakers during polite conversation, is content to define politeness in a footnote by saying "The term 'politeness' is intended here to cover a whole range of notions such as sincerity, demonstration of interest, warmth, deference, social recognition etc." (1981:71); and Knapp-Potthoff, in her innovative research into the complications that arise with regard to the functional realisation of politeness strategies in mediated discourse between English and German speakers, demonstrates that Brown and Levinson's politeness strategies are not all equally accessible to mediation by working from the conceptual yardstick that "Politeness is generally conceived of as taking place between two or - with a recent extension of perspective (cf. Brown and

Levinson 1987) - more people engaged in a communicative encounter" (1992:203).
Politeness, however, consists in such a multi-faceted group of linguistic strategies that
it *can* never really adequately be defined except in the broadest of terms, and as Nwoye
points out in the paper discussed earlier "[a]lthough no consensus definition of
linguistic politeness has emerged, there is a general agreement that it involves verbal
strategies for keeping social interaction friction free" (1992:309). While a working
"definition" - for want of a better word - of linguistic politeness will be offered later in
this chapter, it must be recognised that no such definition can ever hope to capture
completely all that is embodied by such a complex aspect of linguistic behaviour; but
having said this, it is still possible to state unequivocally that any such definition must
incorporate concepts that embrace the notion of contextual appropriacy, for it would
be drawing a very long theoretical bow indeed to suggest that any utterance which is
not contextually appropriate could be considered to be polite.

That there is such a breach in much current thinking about politeness becomes
especially evident when linguistic politeness in English is specifically compared to and
contrasted with linguistic politeness in honorific languages, particularly Japanese. Ide,
for instance, argues that:

> Since there is no neutral form, the speaker of an honorific language [i.e.
> Japanese] has to be sensitive to levels of formality in verbalizing actions
> or things, just as a native speaker of English, for example, must be
> sensitive to the countable and non-countable property of things because
> of a grammatical distinction of property of the singular and plural in
> English (1989:231).

In English too, however, a speaker must also be sensitive to levels of formality -
although for sociopragmatic rather than grammatical reasons; and while no definition
of politeness can ever be all-encompassing, it is none the less argued that such a
definition - if it could ever be formulated - must include a phrase such as "appropriate
kind of formality", for it is on contextual appropriateness that politeness hinges. As

was pointed out with reference to the examples above, for example, there are different classes of appropriateness inherent in "Din dins", "Go and get stuck into the grub", and "Well, perhaps you'd like to eat now, if that's all right" all of which are ultimately determined by the linguistic encoding of power and distance configurations which do not necessarily result in "formality" as the term is generally understood. Similarly the possible utterances "Chuck us the salt", "May I have the salt please", and "I need some salt please" all also assume different social relationships between the speaker and hearer that are context-dependent; and again in terms of linguistic politeness, the appropriateness of any of these utterances depends upon the characteristics of the speech event, as the politeness of any speech act is a function of its contextual appropriateness rather than simply its level of "formality" as the term has traditionally been defined.

While it is, then, an indispensable component of a native English speaker's communicative competence to be aware that one of the most effective ways of being impolite in English is to use speech acts encoding an inappropriate kind of formality - to be contextually inappropriately formal, for example, is to be unfriendly and "standoffish" while being contextually too informal is to be insolent or disrespectful - such a distinction between formality and politeness is also recognised by researchers working in a Japanese context, albeit the actual concept of "politeness" that is used can be different in regard to the relationship between formality and politeness being developed in this thesis. Hill *et al.* (1986) for example, in their research into the sociolinguistic rules of politeness employed by Japanese and English speakers in making requests of various addressees in their native languages, in assessing their English-language data refer to "the eight most 'careful' forms which we interpret as the most polite" (1986:359) so that "May I borrow . . ." and "Would you mind if I borrowed . . ." are taken to be more polite than "Could you lend me . . ." and "Would you lend me . . ." which are in turn considered more polite than "Lend me . . ." and

"Can I steal . . .". Ide (1982), in her explication of the social rules of politeness with regard to the use of honorific forms in Japanese, also seems to be proceeding from some assumptions that suggest an underlying attitude towards politeness that is not entirely in concord with that of politeness in English being developed here. In this paper, after offering an initial classification of honorific types in Japanese, Ide proposes three Ground Rules by means of which politeness is accomplished in Japanese - "Be polite to a person of higher social position", "Be polite to a person with power", and "Be polite to an older person" - which interact and are either elevated or subordinated according to context-specific criteria. Ide goes on to argue that there is also an Overriding Rule during the description of which she expands on the relationship between formality and politeness by pointing out that in Japanese:

> Formality is expressed by the distance maintained between participants while politeness is expressed by the speaker's deferential attitude toward the other participants. However, their occurrences are partially overlapping, as formality is partly expressed by politeness and vice versa (1982:371).

Whether or not this is a truism for English - expressions such as "May I borrow . . ." as interpreted by Hill *et al.* (above) would certainly both establish and/or maintain a social distance and express a deferential attitude suitable for a formal context in a way that other formulae may not - depends on exactly what is meant by the term "politeness". While Ide points out that in Japanese both polite forms and informal forms can co-exist so that "politeness and informality are expressed simultaneously" (1982:374) - as they can also be of course in English - her use of the term elsewhere suggests that "politeness" in the sense that she is using the term stands in a kind of oblique relationship to the concept of politeness in English that is being developed here. She argues at various times in her paper, for example, that:

(i) As familiarity increases with the duration of acquaintance, formality decreases, and politeness will likewise decline (1982:373);

(ii) Very impolite behaviour can be observed among total strangers in crowded areas such as in public transport and on the street (1982:373);

and that, with specific reference to honorifics:

(iii) Formal forms function as polite forms in the following way. When formal forms are used, they create a formal atmosphere where participants are kept away from each other, avoiding imposition. Non-imposition is the essence of polite behavior. Thus, to create a formal atmosphere by the use of formal forms is to be polite (1982:382).

Perspectives on politeness such as this will be challenged in the concluding section of this chapter below; but while it is only proper to note that these last few paragraphs have tended to focus unfairly on the work of Hill *et al.* and (perhaps even more unfairly) on a small sample of Ide's work, it is also necessary to point out that the kinds of relationships between formality and politeness that have been highlighted are simply being used here as a kind of synecdoche for much more widespread and language-specific understandings of politeness - see for example Holtgraves and Yang's (1990) comparison of politeness strategies in English and Korean (another honorific language that has been compared with Japanese; see Martin 1964), and in particular their ranking of "I want you to", "I'd like you to", "Would you", "Could you" and "Would you mind" as being in ascending order of politeness (1990:721) as well as their use of terms such as "more impolite" (1990:725) to refer to the earlier of such terms. In fact in later research in which Hill and Ide were both involved (Ide *et al.* 1992) it was recognised that previous research had assumed a pan-cultural equivalence of politeness concepts and that the very concept of politeness itself needed to be investigated in culturally specific terms; and the findings of this research are directly relevant to the approach to politeness being adopted in this thesis.

This research adopted a bilingual approach using a survey in which the English concept of "polite", as understood by American speakers of English, was compared with the corresponding and semantically equivalent Japanese concept of *teineina* as understood by native speakers of Japanese. Using a multivariate form of analysis to allow for visual correlation, these twin central concepts were then plotted against a variety of other semantically equivalent concepts in each language - from "rude", "conceited" and "offensive" through to "friendly", "considerate", and "respectful" in English; and from *bureina, umuborete iru, kanzyo o kizutukeru* through to *sitasigena, omoiyari no aru*, and *keii no aru* in Japanese - in a number of interactional situations varied so as to balance the questionnaire cross-culturally. The most significant finding of this research was the "outstanding difference" (Ide *et al.* 1992:291) it revealed about the relationship between the concepts of "polite" and "friendly" for the English speakers when compared to the corresponding relationship between *teineina* and *sitasigena* for the Japanese speakers. For the English-language speakers, the concepts of "polite" and "friendly" tended to be conflated to the point where they were "perceived as more-or-less similar concepts" (1992:291); for the Japanese speakers, on the other hand, their semantic equivalents *teineina* and *sitasigena* were found to be quite distinct notions that occupied very different conceptual spaces. Ide *et al.*, however, make an even more relevant point to the discussion of the relationship between formality and politeness in English that follows when they stress that:

> the discrete relation between *teineina* and *sitasigena* might lead us to conclude that these two concepts never co-occur. However, the fact is that they do co-occur, because they are not in contradictory relation, as are "polite" and "impolite", but simply in different dimensions (1992: 291-292).

In a similar way, formality and politeness are not in a contradictory relation in English and can also co-occur. It is more accurate, however, to view formality as embodying

one kind of politeness rather than to see it as occupying an altogether different dimension, for, as will be argued below, formality can be both (although not simultaneously) synonymous with politeness or an antonym of it (depending on the social context), or can stand as a metaphor for impoliteness or unfriendliness. Given the extent to which the notion of formality has so frequently been conceptually aligned with the phenomenon of linguistic politeness in the above discussion (e.g., by Lakoff 1975, Ide 1982, 1989, Matsumoto 1988, Hill *et al.* 1986 etc.) - and given also the kind of the theoretical perspective to be developed in the present study - it is worth spending some time here examining the nature of the relationship that holds between formality and linguistic politeness in English.

Linguistic politeness in English re-examined

To shift theoretical perspective for a moment, linguistic politeness in English can be understood as an extremely intricate and highly evolved semiotic system that operates on at least three levels of signification. On the first level - denotation - it accommodates the locutionary force of the utterance; on the second - connotation - it indexes social-power and social-distance differentials; and on the third - myth - it draws on the predominant cultural ethos of positive politeness that is characteristic of English-speaking cultures such as Australia (or at times registers the conventional usages of negative politeness) to mark the illocutionary force of the utterance.[5] These distinctions can be illustrated in terms of the examples offered earlier - "Chuck us the

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[5]See for example Barthes 1973, 1977. Barthes distinguishes two "orders of signification". The first order is that of denotation, where the term is used essentially in the Saussurian sense (Saussure 1974). The second order - in which the denotative order becomes embedded in a cultural value system - subsumes the concepts of (i) connotation (in which denotative meanings move towards the subjective and the intersubjective); (ii) myth (by means of which a culture conceptualises and understands itself and interprets denotative realities); and (iii) the less systematically developed notion of symbol (in which an element from the first order assumes a range of conventionalised associative meanings). These concepts are referred to as levels of signification here.

salt", "May I have the salt please", and "I need some salt please" - with the addition of an utterance such as "Give me the salt!" (or simply "Salt!") that corresponds with Brown and Levinson's "Bald on record" classification. All three signify identically at the denotative level - that is, the illocutionary point of each utterance is to enlist the addressee's assistance in obtaining salt. The first, however, is marked for familiarity by Strategies 2.1.2.1.3 / 2.2.2.3 (see Appendix 1) and so at the level of connotation signifies a very small (or even non-existent) social-distance and social-power differential between the speaker and the addressee. By using such strategies it draws on the Australian positive-politeness ethos in a way that indicates that the utterance is to be heard as a request between social equals rather than as an order or command, each of which would normally be accomplished by an identical imperative grammatical structure. Such an utterance, in English, would be quite appropriate for a speaker to use (particularly, in this case, a male speaker)[6] to an addressee of even markedly higher social standing (perhaps the president of the company at which the speaker is employed) in an informal social context such as that of an Australian barbecue. In fact if the barbecue were very informal, this or a very similar utterance might well almost be mandatory if the speaker is to avoid appearing unfriendly and "standoffish". The second example on the other hand - "May I have the salt please", and depending upon the intonation contour with which it is realised - is marked for a particular kind of formality; and so while still drawing primarily on a positive politeness strategy which offers the preferred reading of the utterance as a request rather than as an instruction or order (Strategy 2.1.3.3.3.1), the incorporation of elements of negative politeness

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[6]This statement, of course, makes many assumptions about sex-specific language usage, particularly those related to prestige forms (cf. Labov 1966:288 and 1972; and from a British perspective, Trudghill 1974:84-102, 1984a, and 1984b) amongst others. (See also Hori 1986, Ide 1982, 1992, Ide *et al.* 1986, and Loveday 1981).While the present study is not designed specifically to highlight intra-cultural differences of this nature, the findings of the research have nonetheless been arranged for some comparisons to be made between male and female patterns of usage to be made in this respect (see the discussion on the design of the research instrument in Chapter 4, to follow).

strategies (Strategies 3.3.1.1 to 3.3.1.3), while perhaps signifying a slightly greater degree of social distance between the speaker and the addressee at the level of connotation, also connotes a power differential of one kind or another. From this semiotic perspective, formality can be seen as being connoted by a particular configuration of social-power and social-distance variables: clearly a power differential of some kind must be assumed (or presumed) or a need for formality would not be felt; in addition, however, a kind of social recognition must also be linguistically marked or the speech act will appear simply brusque or curt rather than formal. In this sense, then, formal utterances can be seen as encoding what might be called "mitigated social distance". The third utterace - "I need s me salt please", although again subject to the prosodics of its delivery - is neither marked for power nor for distance in the sense that the politeness-marking qualities that "please" would carry if it were attached to a clause of a different kind are here neutralised by its function as a request marker when it is appended to a clause expressing a speaker's need. A the final utterances - "Give me the salt!" or just "Salt!" - while marked for both so istance and for a social-power differential in the speaker's favour in a way which would nullify their politeness potential under most circumstances, would nonetheless e polite if such utterances occurred under the kind of circumstances outlined by Brown and Levinson for "Bald on record" utterances. Interestingly however, and of some significance to what follows, is the fact that such utterances could often also be appropriate - and so be polite - in social contexts where utterances which are *unmarked* for both power and social distance (e.g., "Chuck us the salt") would also be appropriate.

What is important to the perspective on linguistic politeness in English being developed here, then, is this second level of signification, for it is at the level of connotation that formality coefficients are first encoded which index the illocutionary force of the speech act that is responsible for its sociocultural relevance on the third level. To illustrate with the examples used above, if "Chuck us the salt" were to be

used at a formal or semi-formal gathering or in a situation in which it is customary to acknowledge that power differentials of one kind or another exist - perhaps during a small function with a guest speaker at a university seminar - its familiarity would render it impolite, and perhaps "May I have the salt please" would be contextually more appropriate (and so more polite). On the other hand, if "May I have the salt please" were to be used among two of a group of close friends sitting close together in a very informal setting and boisterously celebrating victory in a sporting event of some kind, the implication that a power differential exists between them that the formality connotes would probably render it contextually less appropriate (and so correspondingly less polite) than the denotatively equivalent "Chuck us the salt" or "Give me the salt!". And while it is doubtful that "I need some salt please" could be considered appropriate (i.e. polite) in either of the contexts as described above, it is equally doubtful that a lexical and syntactical equivalent of the kinds of "neutral" expressions Matsumoto insists are available to speakers of English in her discussion of "Today is Saturday" (1989:208) would be as linguistically polite in either of the contexts described above as their suggested denotative equivalents: "Please pass me the salt" for example, if delivered in a "neutral"[7] tone, would almost certainly be inappropriate (and so not polite) in the atmosphere of the sporting celebration as its speaker would be seen as being indifferent or apathetic, while at the university seminar it could be equally inappropriate due to its absence of conventionalised politeness markers (such as those that would occur with Strategy 2.2.2.2 for Positive Politeness, or with Strategy 3.3.1.2 for Negative Politeness) and the speaker as a result would be seen as being (depending on the extent of his or her social power in the context) either overbearing or presumptuous.

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[7]Problems in describing extra- and paralinguistic features of utterances are once again apparent in a statement such as this. As mentioned earlier, such communicative features as they relate specifically to the research in hand will be taken up in more detail later in this thesis.

While it would be tempting to develop this semiotic perspective, such pragmatic dysfunctions could obviously be examined from a variety of other perspectives. Distinctions such as those drawn by Lakoff (1989) among polite behaviour (where politeness rules are maintained), non-polite behaviour (essentially where the application of politeness rules is suspended by mutual agreement), and rude behaviour (where contextually accepted norms of polite behaviour are violated) could also be useful in this respect; also Kasper's (1990) development of Lakoff's concept of rude behaviour into the categories of unmotivated rudeness and motivated rudeness with its three sub-categories could be equally be valuable. In terms of the approach to politeness being developed in this thesis, however, a rather different perspective may be more useful, and will be developed here.

What is needed to explain the kind of politeness phenomenon outlined above is an alternate system of classification of politenesses to complement that developed by Brown and Levinson. Leaving aside their final alternative ("Don't do the FTA") as being irrelevant to the present discussion, Brown and Levinson propose four broad categories of politeness strategies (see Appendix 1). From the perspective being developed here however - that is of linguistic politeness as being a function of a status-dependent and context-dependent variety of language - politeness strategies can also be organised in terms of the styles they employ for their realisation. This requires postulating a broad four-way distinction based on the extent to which power and distance variables mark the speech acts by means of which politeness is to be accomplished; for just as formality is signified by a particular configuration of linguistically encoded power and distance variables, other styles of politeness are similarly signified by different configurations of these variables, although whether or not they are *functionally* polite depends on their appropriateness in a given speech event in a given speech situation. The first of these broad categories, in which the speech act is marked for a minimal power differential and in which a kind of social

equality is also marked can be called *Familiar Politeness*; the second, in which the speech act is similarly unmarked in terms of the power differential but in which no social closeness is marked, *Neutral Politeness*; the third, in which the speech act marks a power differential but a form of social recognition is also marked, *Formal Politeness*; and the fourth, in which the speech act is marked both for distance and power, *Null Politeness*. While these terms will be more rigorously defined in Chapter 3, they can be initially categorised here in the following way:

Familiar Politeness:	(i)	Invokes covert prestige and/or encodes markers of social solidarity in terms of social distance; and is
	(ii)	Unmarked by conventional politeness formulae which suggests the presumption of a contextually zero (or near-zero) social-power differential
Neutral Politeness:	(i)	Invokes neither covert prestige nor overt prestige in terms of social distance; and is
	(ii)	Marked by minimal conventional politeness formulae in a manner which suggests a contextually zero (or near-zero) social-power differential
Formal Politeness:	(i)	Invokes overt prestige and/or encodes markers of status differentiation in terms of social distance; and is
	(ii)	Marked by conventional politeness formulae in a manner which suggests the presumption of a contextual social-power differential in favour of either the speaker or the hearer
Null Politeness:	(i)	Invokes neither covert prestige nor overt prestige in terms of social distance; and is

(ii)   Unmarked by conventional politeness formulae which
        suggests a contextual social-power differential in favour
        of the speaker

There are obviously clear theoretical and practical difficulties in attempting to separate such closely intertwined concepts as social power and social distance, and some of these issues will be addressed in subsequent chapters. As pointed out above, however, while the ways in which speech acts are pragmatically marked in the process of producing discourse is a function of both the social context and of perceptions of the appropriate power and distance differentials that need to be maintained within that context and so can never be rigidly classified, some speech acts are clearly *closer* to having inherent politeness characteristics of the kinds being outlined here than others. And moreover, "Neutral Politeness" and "Null Politeness", it must be emphasised, do *not* mean the same as "not polite", for just as Formal-Politeness speech acts are polite (i.e. contextually appropriate) in some situations and Familiar-Politeness speech acts in others, Neutral-Politeness and Null-Politeness speech acts are also polite if they are contextually appropriate. When buying tickets at the box office of a cinema from an assistant of the opposite sex, for example, "Two adult tickets please" (a Neutral-Politeness strategy) is usually more polite than "Give us a couple of adults' tickets, luv" (a Familiar-Politeness strategy) or "May I have two adults' tickets please Sir (Madam)" (a Formal-Politeness strategy); and a Null-Politeness strategy ("Two adults'") could also be appropriate if the theatre is very busy and the box-office attendant clearly pressed for time. And while it was pointed out above that Null-Politeness strategies could, in certain contexts, be used in place of Familiar-Politeness strategies (i.e., "Give me the salt!" as opposed to "Chuck us the salt"), in a context such as this a Null-Politeness strategy may well be able to substitute for a Neutral-Politeness strategy.

These kinds of relationships in terms of power and distance differentials will be discussed in more detail in the next chapter; however, from this theoretical standpoint,

it is now possible to challenge some of the conceptions on politeness from the Japanese perspective cited earlier and reproduced below:

> (i) As familiarity increases with the duration of acquaintance, formality decreases, and politeness will likewise decline;

> (ii) Very impolite behaviour can be observed among total strangers in crowded areas such as in public transport and on the street;

and that, with specific reference to honorifics:

> (iii) Formal forms function as polite forms in the following way. When formal forms are used, they create a formal atmosphere where participants are kept away from each other, avoiding imposition. Non-imposition is the essence of polite behavior. Thus, to create a formal atmosphere by the use of formal forms is to be polite.

In terms of the approach to politeness in English being developed here, it would be argued in respect to (i), for example, that in such situations formality certainly does decline, but politeness does *not* decline but rather evolves to reflect the intimacy of relationships by moving along the continuum away from strategies involving Formal Politeness and towards strategies involving Familiar Politeness. Similarly, with reference to (ii) that as long as such behaviour is socioculturally appropriate to these kinds of situations, it is also polite. And with reference to (iii) and the notion that "to create a formal atmosphere by the use of formal forms is to be polite", that non-imposition is only one aspect of polite behaviour - and moreover is one that is especially characteristic of negative-politeness cultures - and that to create a formal atmosphere (that is, to use Formal-Politeness strategies) can be extremely *im*polite if an informal atmosphere (one created by the use of Familiar-Politeness strategies) is socioculturally codified as being more appropriate for the speech event. That an informal atmosphere socially constructed by means of Familiar-Politeness strategies is

often the cultural norm in positive-politeness cultures such as Australia - and that socially constructing a formal atmosphere by means of Formal-Politeness strategies in such a culture (while perhaps ultimately effective in terms of achieving an illocutionary point) is considered socially unacceptable - is well demonstrated by this short piece which appeared recently in the pages of a large-circulation Perth suburban newspaper:

> A *Post* reader who ventured into Claremont to shop recently - for the second time in years - may not return in a hurry.
>   The shops and staff were all very friendly, but a fellow shopper in the Coles' carpark was not.
>   As the reader was looking for her car keys, she popped her handbag - made of soft fabric - on the bonnet of the car next to her.
>   "Would you mind removing you handbag from my car please?" the car owner rudely blurted. *(Post* 17 January 1995).

A part of the perspective being outlined here then, which will be further developed in the following chapter, is that Japanese social actors (as members of a negative-politeness culture) and Australian social actors (as members of a positive-politeness culture) use speech acts with different politeness potentials in the process of creating and maintaining different versions of social reality. And while it will also be argued in the next chapter that one of the major problems for Japanese speakers to overcome in their development of communicative competence in English is that of recognising when to use the different styles of language which will result in the manifestation of these different kinds of politeness in the second language sociocultural environment,[8] the notions of Neutral and Null politeness can also be useful in examining some of the functions of honorific markers in their native language. While Matsumoto's example of "Today is Saturday" discussed earlier may be a good example

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[8]And of course vice versa. Matsumoto, for example, reports on the embarrassment felt by an American overseas student in Japan at the reaction of a Japanese classmate to the greeting *Genki ka* ("How are you?"). She points out that:

of a Neutral-Politeness or Null-Politeness speech act in English (although how polite it may be and what kind of politeness it actually encodes as part of a given context-bound speech event is quite another question; other formulations with the identical illocutionary point - "Ah well, it *is* Saturday today" may well be more contextually appropriate), comparable examples can be found in Japanese speech acts in which honorifics perform functions that are essentially non-honorific in character. Sentences in which the subject of the clause is subsumed by the verb when an honorific marker is affixed so that the verb fulfils a referential function (as in the distinction between *o-kutsu* and *kutsu* discussed earlier) might be one possible example of a Neutral-Politeness strategy. Others may well be found in the use of the routine formulae which are an inseparable part of Japanese linguistic behaviour: in the indispensable gratitude formula *go-chisou-sama* (or *go-chisou-sama* plus a form of the copula) routinely uttered after receiving any meal, for example, while the *sama* may possibly be dropped in very intimate settings, it is only *chisou* which means "delicious food" with the other two elements being simply morphologically unalterable honorific affixes which function to establish the illocutionary force of the utterance as an expression of thanks rather than to formalise it in terms of politeness. Observations such as these are of interest in the wider context of this thesis for they suggest that pragmatic realisations of politeness may well be different in the two languages and that interference from the culture of socialisation (a point that will be developed from a different perspective in

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the (zero verb) predicate form chosen, which would be appropriate among intimates, is almost insulting in the absence of such a relationship. Even though [it] is a perfectly grammatical sentence in Japanese and the strategy of Camaraderie a good one in American culture, the sentence is unsuccessful in a Japanese environment (1988:422)

In terms of the politeness classifications suggested above, the American student, almost certainly as a result of cultural transfer, can be seen to have used a Familiar-Politeness strategy (appropriate to a corresponding social context in a positive-politeness culture) when a Formal-Politeness strategy (appropriate in the negative-politeness culture) was the contextually appropriate (and so polite) form the greeting should have taken.

Part II of Chapter 3) may well influence the way Japanese speakers manifest linguistic politeness in English.

Broadly speaking, what has been suggested here is two-fold. In the first place, it has been argued that linguistic politeness in English is not a context-free absolute, but that individual speech events are framed by interlocutors in terms of fundamentally different, although not totally discrete, kinds of politeness. And in the second, that these kinds of politeness become manifest by the linguistic encoding of different configurations of power and distance variables. Politeness from this perspective can be visualised in terms of the equation:

Linguistic Politeness = (Power ↔ Distance)

- where the symbol ↔ signifies the relationship between the two variables, the ultimate value of this relationship being a function of the manner in which each is encoded and integrated with the other. The essential point that the above discussion has attempted to demonstrate, however, is that if communication in any speech event in English is to proceed smoothly, perceptions of what are contextually appropriate values for each of these variables must be shared between (or amongst) the participants. If different values are assigned to either of these variables for any length of time, politeness dysfunctions of one kind or another are sure to occur.

While some of the ramifications of this perspective for cross-cultural research into such dysfunctions by non-native speakers of English are clear, its specific application to Japanese ESL speakers, within the wider theoretical framework sketched in Chapter 1, will now be examined in greater detail.

CHAPTER 3

THEORETICAL ORIENTATION OF THE RESEARCH

It is now well established that specific difficulties can occur in cross-cultural speech situations which may have little or nothing to do with the semantic content of the talk - Janney and Arndt, for instance, use the term "emotive communication" (1992:31) to refer to the empathic dimension of interpersonal communication. They point out that misunderstandings due to different communicative styles can occur in any inter-ethnic speech event, but that while conversational breakdowns related to the propositional content of an utterance are comparatively easily repaired and are unlikely to lead to hostile feelings being aroused, breakdowns at this emotive level are much more difficult to repair and are much more liable to cause permanent damage. These researchers like many others, however, argue this without making reference to the specific causes of such breakdowns, suggesting instead that such breakdowns are due to "situational assumptions [being] indirectly related to, and derived from, cultural assumptions" (1992:32). While this is undoubtedly true, in monolingual cross-cultural communication in English which has as its aim the accomplishment of what will be called in the discussion to follow "primary face threatening acts", such breakdowns can be attributed more specifically to the effects of differing assumptions concerning the

relative values of P and D variables and the ways in which perceptions of these values are subsequently linguistically and extra-linguistically encoded.

The primary focus of this research, then, is the crucial relationship between the ᴐ and D variables, but in respect to the effects that context-specific understandings of power and distance may have on the adoption of a situationally appropriate communicative styles. In addition, however, what is also being suggested is that misinterpretations of the values of these variables during face-to-face communication can cause quite distinct difficulties for Japanese speakers of English participating in English-language speech events, and that these misinterpretations can be traced back to differences in the kinds of linguistic conditioning that occur within the primary socialising agent of the family. As a result of the bilateral nature of this approach, the present chapter has been divided into two principal parts. Part I examines the issue of power and distance variables as they relate specifically to the present research and introduces the notion of Primary Face-Threatening Acts and their function in the construction of discourse, while Part II attempts to locate this overall perspective within the specific framework of Japanese-Australian cross-cultural communication and the role of familial structures in the production and maintenance of cultural and social reality. A short conclusion follows as Part III in which the various theoretical threads are drawn together, the overall research perspective is summarised, and the specific hypotheses to be tested set out.

Part I

Power and distance variables

The importance of specific effects of differing perceptions of the values of P and D variables and the ways in which these values are linguistically and extra-linguistically encoded in English has received relatively scant analytical attention in the literature

(although see Scollon and Scollon 1983:166-184; also Field 1991, who proposes that the D variable be replaced by three separate variables), and this lack of attention has been reflected in the perspectives adopted and methods used by researchers concerned with cross-cultural investigations of politeness. In the research cited earlier, for example, Hill *et al.* group the notions of social distance and social power under the single conceptual banner PD in order to represent them "on a unified scale" (1986:351-352), while Holtgraves and Yang cite methodological difficulties to account for the fact that "the effects of power and distance were assessed simultaneously" in the first two of the three experiments they conducted (1990:721). And while there certainly are many methodological difficulties associated with attempting to separate these two closely intertwined variables (some of which are identified and discussed in the next chapter), what is being maintained here is that as clear a theoretical distinction as possible needs to be drawn between them in order to account for a particular barrier to Japanese ESL speakers' communicative competence as the two variables are not, as will be demonstrated below, mutually dependent for their values in English.

In order to demonstrate why this is so and to make and maintain this theoretical distinction in the research to follow, however, it has been necessary in the interests of clarity to modify somewhat the terminology proposed by Brown and Levinson. In the scheme being proposed here, then, the symbol "P+" will be used to indicate when an utterance is marked - linguistically and extra-linguistically (see the discussion concerning the design of the research instrument in Chapter 4) - in a way that indexes an asymmetrical power differential, and the symbol "P-" to indicate that an utterance is not marked in a way that indexes an asymmetrical power differential. Thus in the utterances (a) "Close the door Smith" (unmitigated imperative + LN) and (b) "Please close the door" (imperative mitigated by a politeness marker) - always given that these speech acts are performed with appropriate prosodic features (again, see the discussion

concerning the design of the research instrument in the following chapter) - the first would be labelled P+ and the second (although only provisionally at this stage) P-:

    (a)   Close the door Smith (P+)

    (b)   Please close the door (P-)

In terms of the encoding of social distance, however, while the use of the label "D+" would then logically index an utterance as being marked for social distance, the label "D-" would suggest that an utterance is unmarked for social distance, and a third symbol of some kind would be required to indicate when an utterance is marked to suggest what has conditionally been termed here "social equality" or "social recognition" or which attempts to induce a feeling of social "solidarity" of one kind or another. This being the case, the symbol "I" - for "Social Identification" - has been adopted here so that the label "I+" can be used to index utterances that are (in ways to be discussed below) marked for social identification or recognition while "I-" is used to index utterances that are not so marked. Problems of nomenclature remain, however, and are due to the extent to which social-power differentials and social-distance differentials interact. It was argued in the previous chapter, for example, that politeness in English is a function of the relationship between power and distance as it is considered to be contextually appropriate by interlocutors in terms of a given speech situation (that is, Linguistic Politeness = (Power $\leftrightarrow$ Distance)) and it is reiterated here that it is the *interactive effect* of these two variables - rather than either of them considered in isolation - that accounts for the politeness potential of any context-bound speech act. While the term "social identification" in isolation, then, is misleading insofar as it suggests an absolute value of some kind (that is, that the linguistic form of an utterance *either* socially aligns the speaker with the hearer *or* does not socially align

the speaker with the hearer), the way in which the term is being used here, due to this interactive effect, is more complex.

In the previous chapter it was argued that Familiar Politeness frequently invokes covert prestige, while Formal Politeness may invoke overt prestige. Leaving aside for a moment utterances (a) and (b) above (which will be discussed in more detail below) and examining instead two other utterances with the identical illocutionary point of getting H to close the door - "Were you born in a tent Smithy" and "Would you mind closing the door please Mister Smith" - this distinction can be seen, for in the first of these (an example of a Familiar-Politeness strategy) the speaker could clearly be socially aligning himself or herself, in an appropriately informal context, much more closely with the addressee than he or she would be likely to be in the second (an example of a Formal-Politeness strategy). The first then, in the terminology being used here, can be considered to be marked P-I+: that is, and again given an informal context, there is no power differential suggested or implied and the speaker is socially aligning himself or herself with the hearer on a personal level. In the second, however, while a power differential is clearly being assumed, a correspondingly large social distance is not marked due to the mitigating influence of the conventionalised politeness formulae "Would you mind" and "please" and the use of TLN as opposed to LN alone. The social identification that is being marked here, however, is clearly quite different from the social identification that was marked by Familiar Politeness. What is important, however, is that this difference is not so much one of *degree* as of *kind*: while the social identification that occurs as part of Familiar Politeness is always one of *personal* social alignment, the social identification that occurs as part of Formal Politeness may *either* be one of personal social alignment *or* one of a *positional* social alignment (cf. Bernstein 1986, who uses these terms in developing his concepts of restricted and elaborated codes). The term "mitigated social distance" can legitimately be used to describe this phenomenon, which is realised by way of strategies such as

lexical choice, conversational implicature, the prosodics of delivery and so on; and while impossible to define - given that all such strategies are contextual relatives rather than linguistic and extra-linguistic absolutes - can most easily be recognised by means of comparison. (Compare, for example, the differences in P and I configurations amongst "Close the door Smith", "Please close the door", "Would you mind closing the door please Mr Smith", and "Were you born in a tent Smithy"). Moreover, and of fundamental importance to the perspective being developed here, decisions concerning the kind of politeness to employ in any immediate social context - whether, for example, to invoke Formal Politeness of a positional nature (which invokes a status-dependent social identification) or of a personal nature (which invokes an interpersonal social identification, and both of which recognise the existence of a power differential); or whether, instead, to employ Familiar Politeness (which invokes interpersonal identification and assumes *no* power differential) - determine the tenor of the discourse (cf. Halliday 1978, Halliday and Hasan 1985) and so the kind of role-relationships in terms of which the speech situation is ultimately framed.

The distinction between Familiar Politeness and Formal Politeness - particularly Formal Politeness which invokes an interpersonal social identification - is a fine one, but is nonetheless important in terms of the theory being proposed here, and as such probably requires further clarification at this point.

Formal Politeness with a positional or status orientation can encompass the kind of "received formality" inherent in utterances such as "I do beg your pardon" (as opposed to, say, "Sorry" in contexts where the Rx value is identical and the intended illocutionary force of each is that of an apology). Formal Politeness with an interpersonal orientation, however, is distinguished from Familiar Politeness by the implicit recognition of the existence of a power differential of one kind or another. Once again, this kind of distinction can most easily be demonstrated by comparison

rather than by definition. Take, for example, this transcript of an extract from a popular radio talk show between the host of the programme, Phillip Adams, and one his guests:

Adams: And to discuss some of these ideas [i.e. concepts of nationalism] with us, we've got John _____. John's from Griffiths University in Brisbane. His new book is called _____, but for some reason he's not in Brisbane he's in London - why're you in London John?

Guest :   [via a studio-to-studio link] I'm on study leave - er I'm - I'm - I'm here on six months' study leave, just finishing. Just finishing -

Adams: [interrupting and with mock disgust] Another bloody sabbatical! God you academics have a good time -

Guest: Er - yes - er studying nationalism . . .

Adams: [jocularly] So that's where he is . . .

(*Late Night Live*, Radio National, 26 January 1995).

By the initial use of strategies which encode Familiar Politeness rather than those which encode Formal Politeness - and either would potentially be appropriate for a speech situation such as this - the social role identified and subsequently assumed by Adams' guest is defined for him in personal terms (I+) rather than being defined in terms of his relative authority in a particular area, and the subsequent discourse was similarly constructed to reflect this social alignment. Importantly, however, no power differential is posited (i.e., it is marked P-). Had Adams' initial utterances invoked Formal Politeness with a positional orientation however (for example "Thank you for taking the time to join us Doctor _____. You're an acknowledged expert in the field of _____, and so I wonder if I could just ask you . . .") or of an interpersonal

orientation ("John - good to have you along. Look, you're one of the top men in this field, so maybe you can tell us . . ."), social roles (in both instances) would have been defined in terms of the guest's context-bound social power as "expert-on-the-topic" and the subsequent discourse similarly constructed to reflect this kind of social alignment. While the social identification marked in Formal Politeness may be identical to or quite different from that marked in Familiar Politeness, both (in the sense in which the term is being used here) are forms of social identification, and both would be marked for P+I+ Formal Politeness rather than for the P-I+ Familiar Politeness in terms of which the interview actually proceeded.

Compare this, however, with the sentiments underlying the following article, from a daily newspaper gossip column much given to polemics, commenting on an interview by ABC radio announcer Richard Utting with the then Australian Prime Minster Paul Keating:

> Utting's Paul-this and Paul-that interview started something. Even Aunty's [i.e., ABC Radio's] talk-back listeners were addressing their questions to "Paul".
> To our mind, this takes Australia's famous informality too far. Apart from the issue of respect, an independent media should keep its distance from politicians. And be seen and heard to be doing it.
> Perhaps in WA, it flows from Perth radio announcers' familiarity with Premier Court, inevitably called Richard - although formality was never a hallmark of the Labor years.
> The staion manager at 720, Gail Phillips, agreed with us yesterday. She said ABC radio tried to be as formal as possible with politicians.
> "Guests should be treated with respect but it also depends on the tenor of the interview. There can be a certain amount of familiarity," she said. (*The West Australian*, "Inside Cover", 16 May 1995).

The objection here seems to be based on Utting and his listeners using Formal Politeness with a personal orientation rather than Formal Politeness with a positonal or status orientation. In fact, the listeners' utterances - quite irrespective of the FN

vocative - were frequently marked by what has been referred to earlier as received politeness; but even when such was not so obviously the case, comments such as "But Paul, don't you think the Current Account Deficit should be your government's first priority" clearly recognise the PM's power differential relative to the speaker (c.f., "your government" rather than "our government" and the use of a speech act with the assertive illocutionary force of a suggestion rather than the directive illocutionary force of a command) while simultaneously marking the discourse in interpersonal terms.

In fact this kind of speaker-hearer alignment is very common in political interviews - as well as in other contexts - throughout Australiasia as well as in many other Western countries, a fact that is implicitly recognised by the same writer in the following day's column:

> But where does this place the interviewer when the interviewee says "Call me Carmen", as Dr Lawrence sometimes tells radio hosts?
> One reader said Mr Court, whom he'd never met, told him in a phone call to call him Richard.
> "But I said we've never met. It's a subtle psychological device they're using and I don't think we should fall for it," he said.
> Yesterday on the airwaves it was Police Commissioner Falconer - "Bob's" - turn (*The West Australian*, "Inside Cover", 17 May 1995).

Far from being a "subtle psychological device" however (if this apocryphal reader means by this phrase an attempt to register a spurious P-I+ Familiar-Politeness relationship), it is, rather, a well-established social norm, and any politician would have very little chance of gaining or remaining in office in Australia if he or she insisted on using, and being addressed by way of, Formal-Politeness strategies which lacked interpersonal social identification. This kind of distinction between Familiar Politeness and Formal Politeness with positional and personal orientations can similarly be examined in terms of English-speaking cultures other than that of mainstream Australia, and also within the domain of politics. In a North American context, for

example, Familiar-Politeness strategies would almost certainly be used reciprocally by the current American President Bill Clinton and close personal friends in appropriate social contexts. Behind the closed doors of the White House and with political advisors, however, Formal Politeness (due to the mutual recognition of the P differential the Presidential office entails) but with a personal orientation ("Bill") would almost certainly be the norm, whereas in a public forum Formal Politeness with a positional orientation ("Mr President") would be used by these same advisors. And from a quasi-political perspective and from a different cultural perspective, much of the humour in the BBC television series *Yes Minister* and *Yes Prime Minister* derives from senior civil servants' consistent use of Formal Politeness with a positional orientation marking a P differential in their addressee's favour ("Yes Minister", "Yes Prime Minister", "I'll attend to it immediately Prime Minister") while the point of virtually every episode is that the Minister/Prime Minister is quite powerless in the face of the civil service.

Distinctions between Familiar Politeness and Formal Politeness - and the practical ramifications they can have from a cross-cultural perspective - are well illustrated by the results of the Eleventh Annual Airline Food and Wine Survey conducted by the prestigious monthly *Business Traveller*. The survey took place at Farnsworth in England in a hypobarbic chamber used to exactly duplicate pressurised flying conditions. The chamber was fitted out with seats and facilities to replicate precisely conditions in Business Class and a panel of five British judges was asked to judge the food, wine, and service of the eight participating major airlines: Lufthansa, Air New Zealand, British Airways, American Airlines, Thai Airways International, Virgin Atlantic, Emirates, and United Airlines. While Thai Airways International and Emirates (the only two non-Western airlines included in the survey) rated well in the other categories (e.g., variety of food served, standard of cooking, type of wine available etc.), these two scored lowest by a significant margin in terms of service. The

cabin crew of Thai Airways International for example, who scored by far the lowest of all eight airlines on the the criteria of service, were paradoxically found by the judges to be "very anxious to please" (*Business Traveller* 1995:24). This would seem to indicate that the politeness strategies they employed (politeness strategies which clearly must have posited a power differential in favour of the judges characteristic of Formal Politeness and not of Null Politeness, where the power differential would have been in their own favour) were found to be situationally (and contextually) inappropriate by the judges. And of the Emirates cabin crew - who rated second-lowest in terms of service - the judges' comment was "Emirates' service was more formal than, say Air New Zealand or American" (1995:23-24), who rated first and third respectively in this survey in terms of service. Of the former, the judges' comment was "Air New Zealand impressed the judges with . . . the service, which seemed genuinely friendly as opposed to merely solicitous" (1995:21) - which is to say it invoked Familiar Politeness rather than Formal Politeness - and in summarising their findings made the comment that:

> Perhaps the most interesting part of the tasting was watching each airline's approach; given the fact that they only had 30 minutes each, they had to decide what aspects of themselves they were most eager to put forward. Some, such as Air New Zealand, American and Virgin, concentrated on giving friendly, open service. Other airlines, such as Thai and Emirates, had a more formal approach to service (1995:19/21).

While Familiar Politeness and Formal Politeness are perhaps fairly easily distinguishable from Neutral Politeness and Null Politeness, difficulties with regard to the labelling of social identification surfaces with regard to utterances such as (b) ("Please close the door") mentioned earlier, and also (although to a lesser degree) with utterance (a) ("Close the door Smith"). In terms of the taxonomy being used here, it would be difficult to label the "Bald on record" utterance (a) - "Close the door Smith" - as anything other than P+I- in that it assumes a social power differential in the

speaker's favour while simultaneously making no personal or positional social-identification concessions to H and as a result is a typical example of what is being called here Null Politeness (although, as pointed out in the previous chapter, under certain circumstances such an utterance could function as a Familiar-Politeness strategy). Utterance (b) however ("Please close the door"), although similarly invoking neither covert nor overt prestige, nonetheless encodes the conventional politeness marker "please" in a way similar to which it could be encoded as part of Formal Politeness. As was suggested in the previous chapter, however, such a marker when used in an utterance such as this has its function as a marker of politeness neutralised by its function as a request marker. In addition, however, it is once again the nature of the social identification that is being marked that separates such an utterance from Formal Politeness. In Formal Politeness, such markers function in *conjunction* with a power differential to imply that while a power differential is being recognised or assumed, social recognition is also being granted; in Neutral Politeness, on the other hand, such markers function to *neutralise* linguistically any extant power differentials and simultaneously imply that while no social identification is being granted, neither is the power differential being marked. Compare, for example, the difference between "Please close the door" and "Close the door" in this example if it were to be spoken by an interviewer to a candidate for a menial office job (for an executive position the Formal-Politeness strategy would probably be more appropriate); or between "I need some salt please" and "I need some salt" or between "Two adult tickets please" and "Two adults'" in the examples given in the previous chapter. Neutral Politeness, then, is frequently employed in Positive-Politeness cultures in situations where a social-power differential clearly exists in favour of the speaker (as would exist, for example, between the interviewer and the candidate here, or between a diner and a waiter in a restaurant and between a picture-goer and a box-office attendant in a theatre in the examples from the previous chapter) but where a social "closeness" is contextually

inappropriate. Neutral Politeness, then, is marked for P-I-, although once again with the caveat that just as Null Politeness strategies can, under certain circumstances, function as strategies closer to other politeness types, Neutral Politeness strategies must similarly be defined in terms of the social contexts in which they are ultimately manifest and not as an absolute type. And once again it needs to be stressed here (as it was in Chapter 2) that, extra-linguistic connotations of "neutral" and "null" aside, Neutral Politeness and Null Politeness, as the terms are being used here, do not mean "less polite" or "not polite": on the contrary - when Neutral Politeness and Null Politeness are the most appropriate forms of politeness to use, they are also the most polite.

In terms of these four broad politeness types, then, it can now be seen that each becomes manifest in terms of a particular configuration of P and I variables:

(1)   Familiar Politeness: P- I+ (unmarked for social power asymmetry and marked for social identification);

(2)   Neutral Politeness: P- I- (unmarked for social power asymmetry and unmarked for social identification).

(3)   Null Politeness: P+ I- (marked for social power asymmetry but unmarked for social identification so that the power relationship - by default - also marks a social distance);

(4)   Formal Politeness: P+ I+ (marked for social power asymmetry but markers of social identification mitigate the social distance holding within the power framework).

These P and I configurations can be represented in the form of a grid, as in Figure 4, below:

Familiar
Politeness
(P-I+)

Null
Politeness
(P+I+)

Neutral
Politeness
(P-I-)

Formal
Politeness
(P+I+)
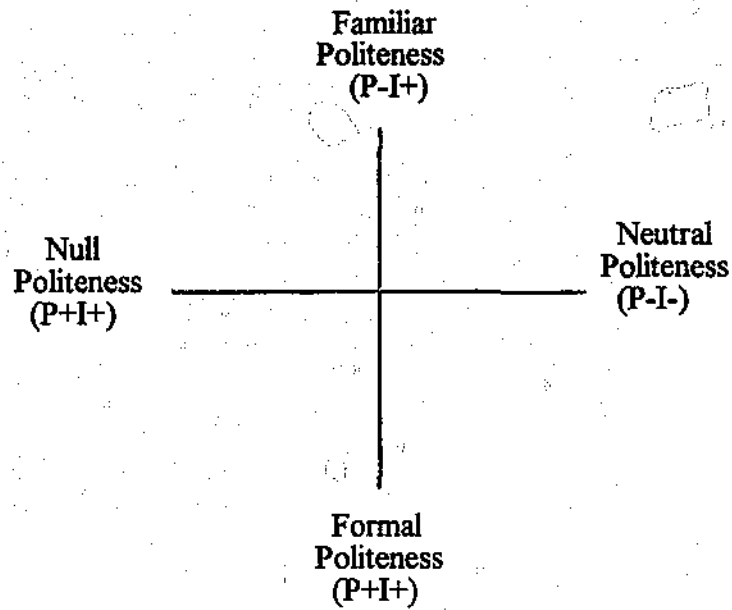
Figure 4

The vertical axis here can be seen to be linking politenesses in which social identification is marked (by the prosodics of the delivery, conversational implicature, lexical choice and so on) while the horizontal axis links politenesses in which social identification is not marked. In terms of the sample utterances offered earlier then, and always assuming an appropriate prosodic marking (e.g., the first item here would need to be delivered in a bantering tone, the second with a flat intonation contour, and so on), the Null, Formal, Familiar, and Neutral grid areas would be seen to be occupied respectively by:

(i) Were you born in a tent, Smithy (P- I+)

(i.e., Familiar Politeness)

(ii) Please close the door (P-I-)

(i.e., Neutral Politeness)

(iii) Would you mind closing the door please Mister Smith (P+ I+)

(i.e., Formal Politeness)

    (iv)   Close the door Smith (P+ I-)

            (i.e., Null Politeness)

While obviously existing on what might be called a pragmatic continuum rather than being as discrete as their representation in Figure 4 would seem to imply, for ease of reference, these four broad types of utterances can nonetheless be glossed respectively as *Type 1* (or *T1*) *utterances, Type 2* (or *T2*) *utterances, Type 3* (or *T3*) *utterances,* and *Type 4* (or *T4*) *utterances* and what is being argued is that for any of these four broad utterance types to be polite in face-to-face interaction, the following conditions must obtain:

(1) For T1 (i.e., Familiar Politeness-oriented) utterances to be polite, a negligible or non-existent social-power differential must exist (or mutually be understood to exist) within the given context and the interactive parameters of this context must entail an expectation (or mutually be understood to require) that social identification be marked;

(2) For T2 (i.e., Neutral Politeness-oriented) utterances to be polite, a social-power differential must exist (or mutually be understood to exist) within the given context but the interactive parameters of this context must entail an expectation (or mutually be understood to require) that social identification not be marked;

(3) For T4 (i.e., Formal Politeness-oriented) utterances to be polite, a social-power differential must exist (or mutually be understood to exist) within the given context and the interactive parameters of this context

must entail an expectation (or mutually be understood to require) that social identification be marked;

(4) For T3 (i.e., Null Politeness-oriented) utterances to be polite, a social-power differential must exist (or mutually be understood to exist) within the given context but the interactive parameters of this context must entail an expectation (or mutually be understood to require) that social identification not be marked.

If these conditions do *not* obtain - that is to say, if contextual perceptions of social-power and social-distance relationships are not mutually understood by the interlocutors - then the kind of communicative and pragmatic dysfunctions referred to earlier by researchers such as Janney and Arndt (1992) are sure to occur, for all utterances - due to the very nature of interpersonal communication - encode P and I variables in one way or another.

What is also being suggested here, then, is that the characteristics of individual speech events - and of the speech situations in which these speech events are culturally embedded - require different kinds of politeness, and that these different kinds of politeness stand in a reflexive relationship - to adopt Garfinkel's (1967) terminology - with the speech events in which they occur. In other words, the kind of politeness and the characteristics of the speech event of which they are simultaneously a producer and a product are mutually constitutive in the sense that the kind of politeness employed encodes the kind of P and I relationship between the interlocutors in terms of which the speech event will proceed. Moreover, as a corollary of this and of central importance given the particular orientation of the present study, what is also being suggested is that misreadings of speech events and speech situations in terms of power and distance variables could well be responsible for many of the specific

communicative difficulties encountered by Japanese ESL speakers. For example, if a speech event is implicitly recognised by native speakers as being framed in terms of a P+I+ configuration (and as a result is one requiring T3 discourse strategies oriented to Formal Politeness) but is understood by a Japanese ESL co-participant in terms of a P+I- frame (and so requiring T4 discourse strategies oriented towards Null Politeness), it is reasonable to expect that that speaker (should he or she proceed in terms of that frame) will be seen by native speakers as being cold and unfriendly (and so "impolite") by appearing blunt, forceful, and overbearing. Similarly, if another speech event is implicitly recognised by native speakers as being amenable to Familiar Politeness (T1) discourse strategies aligned to a P-I+ configuration but is understood by the Japanese ESL speaker to be one requiring Formal Politeness (T3) discourse strategies aligned to a P+I+ configuration, that speaker might also well be seen as being cold and unfriendly (and so "impolite") but this time by appearing to be standoffish and unapproachable (or possibly irritatingly subservient or docile, depending on the nature of the speech event and the assumptions that have been made concerning whom the power differential is favouring).

Misunderstandings of this kind are obviously not conducive to smooth cross-cultural communication - nor to wider cross cultural understandings and tolerance - and it is hoped that in the process of testing the hypothesis set out later in this chapter, some of the cultural differences in respect to contextually specific understandings of power and distance variables will be mapped.

Face-threatening acts, primary face-threatening acts, and the structure of discourse

Matsumoto (1988) has suggested that:

> To the extent that a Japanese speaker must always convey an attitude
> towards the social relationship, and to the extent that, in consequence,

> each utterance can potentially cause embarrassment and loss of face, we could say that all utterances in Japanese can be considered face-threatening. To some extent, the same might be said of any culture . . ..
> In Japanese, however, this is very much amplified, since social contexts are directly encoded in morphological and lexical items (1988:419).

As has been argued in Chapter 2 and above, however, social contexts in English are also produced and maintained through linguistic (and extra-linguistic) encodings, and to this extent the very act of engaging in English-language discourse is what can also legitimately be called a "face-threatening activity" as all discourse is made up of speech acts which, to a greater or lesser degree, are face threatening in that performing any speech act simultaneously involves S in framing the context in terms of P and I values appropriate to his or her immediate relationship with H. It is necessary for the perspective being developed here, then, to draw a distinction between primary face-threatening speech acts (i.e., the speech acts by means of which the pragmatic goal is ultimately realised) and speech acts that are part of the face-threatening activity of discourse-construction and so have the illocutionary intention of mitigating the force of the primary FTA.

Holtgraves and Yang (1990) have suggested that a possible failing of Brown and Levinson's model is that it focuses on the threat to face caused by the performance of FTAs while ignoring the face-management processes that occur as part of subsequent acts, such as the hearer's response to the FTA (1990:727). What is being suggested here, however, is that the FTAs upon which Brown and Levinson focus should more properly be called Primary FTAs (PFTAs), for with the possible exception of some bald-on-record acts, FTAs of this sort are frequently preceded by other speech acts, all of which are FTAs (but not PFTAs) by virtue of their being part of the face-threatening activity of discourse construction and by means of which P and I values are mutually established or re-established. Even many bald-on-record utterances (e.g. "Don't close the door") could pose less of a face threat than an off-record utterance

with the identical illocutionary point (e.g. Brown and Levinson's own example "If that door is shut completely, it sticks"(1978:231)) if the former were to be prosodically marked in certain ways and preceded by a series of appropriate speech acts and the latter were not; for just as an individual speech act has an illocutionary point, a number of linked speech acts - a passage of coherent discourse - also has what might be called a "pragmatic" point: that is, the accomplishment of the PFTA.

During the production of any discourse that has a PFTA as its goal, then, a speaker is always aware that he or she is approaching the performance of a PFTA and so takes particular care in structuring the discourse which precedes it; and while perhaps not immediately aware that a PFTA is forthcoming, the hearer's cultural competence will allow him or her to become increasingly so as the time for the performance of the PFTA approaches. Perhaps most importantly, though, if a PFTA is made by S without an appropriate preamble in a context in which such a preamble is expected by H - that is, if H is not given the opportunity to subliminally ask "What's all this leading up to?" or "I wonder what s/he wants" - H's face, and as a result the quality of the kind of "emotive communication" referred to by Janney and Arndt, will also suffer.

This potential for face-saving discourse management prior to the performance of a FTA (or PFTA from the perspective that has been developed here) has been recognised by other researchers, notably by Blum-Kulka *et al.* within the framework of their Cross-Cultural Speech Act Realisation Project (Blum-Kulka *et al.* 1989). The scope of that project, however, is both qualitatively and quantitatively very different from the research to be conducted here (see Chapter 4, to follow), and focuses squarely on the performance of requests and apologies. As a result, the linguistic face-saving devices and strategies identified by Blum-Kulka *et al* have been classified by them under these respective headings in their CCSARP Coding Manual (Blum-Kulka *et al.* 1987:273-294). While the identification and codification of such strategies was

clearly necessary for research of the kind conducted by Blum-Kulka *et al.*, however, a wider focus is equally clearly needed for the kind of research being conducted here, in which less-clearly definable PFTAs - for example, that of intervening in a speaker's ongoing discourse in order to place an opposing view on record or to table a new topic, or that of expressing an unfavourable opinion (see Chapter 4) - are the subject of investigation. The model that has been developed here then, in order to examine some of the ways in which PFTAs are embedded in interactive discourse, is essentially based on the prototype originally developed by Sinclair and Coulthard (1975) but draws heavily on subsequent developments in discourse analysis, particularly the expansion of Sinclair and Coulthard's original concept of discourse moves (e.g. Burton 1980), the elaboration of the notion of transactional and interactional discourse functions (e.g. Brown and Yule 1983) but especially on the identification of structural pre-sequences by Levinson (1983). In addition, the approach reflects and adapts many of the seminal ideas and techniques that have appeared elsewhere, particularly in Coulthard and Montgomery (1981), Stubbs (1983), and Coulthard (1985).

Although undue emphasis has been placed in politeness theory on apologies and particularly on requests and similar PFTAs having the identical illocutionary point (an issue which will be discussed in greater detail in the next chapter with regard to the design of the research instrument) such speech acts - by virtue of the very transparency of their illocutionary intent - provide a useful way of illustrating the conceptual model being proposed here. Take, for example, this transcript of a recording of an exchange that took place recently in a language department of a university adjoining a building that has been undergoing some rather noisy renovations. C is a forty-two-year-old tenured male lecturer that has been with the department for nine years, J is one of two female departmental secretaries (the other is on leave) in her middle twenties and about midway through a one-year contract, it is eleven o'clock on a Tuesday morning, and C's first tutorial for the day is scheduled to begin at one o'clock:

[1]   C: [walks into the office with briefcase and some

                  handwritten notes in hand; jovially and in mock

                  surprise] J_____!

        J: [smiles and mimics the surprised tone] C_____!

[5]   J: [glances at her watch; with exaggerated amazement]

                  Gee, you're in early today!

        C: [gestures expansively towards the window; with comic

                  gloom] It's such a lovely day out there, I almost didn't

                  come in at all.

[10]   J: [laughs]

        C: [in a normal tone] Have they finished that bloody drilling

                  yet?

        J: [in a normal tone] Not yet. I think they've just stopped

                  for a tea break.

[15]   C: [ruefully] Lucky them

        J: [smiles and returns to a document she's reading]

        C: [somewhat apologetically] J_____, are you really tied up

                  at the moment?

        J: [looks up and smiles] Not really. Is it something urgent?

[20]   C: [gratefully] Well it's just - you know - this meeting

                  tomorrow morning. I just wanted you to knock these

                  things out on the computer if you can. I need to -

                  I want to - to get them to some people a bit before - you

[25]   know . . . [fades out]

According to the model being proposed here, the moves that occur in interactions such as this one - which has as its pragmatic goal the accomplishment of a PFTA by C

which has the illocutionary point of getting some typing done as soon as possible - can be grouped in a way that reveals the manner in which the discourse is structured so that the way is prepared in a contextually acceptable fashion for the performance of the PFTA that ultimately occurs in lines 20 to 25. These groups will be labelled *opening acts, establishing acts, signalling acts,* and acts of *PFTA realisation;* and, in terms of the way they are to be used in the analysis of this kind of discourse, are defined in the following way:

> *Opening Acts:* Acts which initiate a stretch of discourse which has as its pragmatic goal the accomplishment of the PFTA
>
> *Establishing Acts:* Acts by means of which the relative P and D values of the interaction are established (or re-established) and maintained
>
> *Signalling acts:* (i) Acts by means of which S indicates to H that a PFTA is about to be performed; and (ii) Acts by means of which H acknowledges that a PFTA is about to be performed
>
> *PFTA Realisation:* Acts by means of which either the pragmatic goal of the discourse is realised or by means of which the attempt is made to realise it

The moves that make up the discourse in the interaction above can be represented schematically as in Figure 5 (below); and using this stretch of discourse as an illustration, it is now possible to make some specific comments on this kind of discourse - that is, discourse which has as its pragmatic goal the successful performance of a PFTA - in terms of the perspective that has been developed here.

Probably the first thing that needs to be said is that the pragmatic point of the discourse was successfully accomplished by way of the performance of the PFTA that

Pre-PFTA Opening Acts	C: J_____! J: C_____!
Pre-PFTA Establishing Acts	J: Gee, you're in early today! C: It's such a lovely day out there, I almost didn't come in at all. J: [laughs] C: Have they finished that bloody drilling yet? J: Not yet. I think they've just stopped for a tea break C: Lucky them. J: [smiles and returns to a document she's reading]
Pre-PFTA Signalling Acts	C: J_____, are you really tied up at the moment? J: Not really. Is it something urgent?
PFTA Realisation	C: Well it's just - you know - this meeting tomorrow morning. I just wanted you to knock these things out on the computer if you can. I need to - I want to - to get them to some people a bit before - you know . . .

Figure 5

occurred in lines 20 to 25 - that is to say, the notes under discussion were typed and delivered to C's desk within one hour of the conversation taking place. The way in which the PFTA was performed here is an example of T1-oriented utterances (P-I+) utilising Familiar-Politeness strategies - that is, while social identification is marked (here principally by C redressing J's negative face and invoking covert prestige), the power differential in C's favour is not. Nontheless, little imagination is required to

visualise some of the alternative ways in which the PFTA could have been attempted by using other types of utterances - for example, by using a T4-oriented (P+I-) utterance and Null Politeness ("Type these notes up as soon as possible") in which no social identification is marked but the power differential extant in C's social role relative to and J's is; or a T3-oriented (P+I+) utterance and Formal Politeness with either an interpersonal orientation ("J____, I'd like you to type these notes up as soon as possible, if you don't mind") or with a positional orientation ("Ms____, please type these notes up as soon as possible") both of which, while marking different kinds of social identification, also mark the P differential in C's favour . Any of these of these would have been quite possible; none, however, would have been as contextually appropriate - and so would not have been as polite - as the T1 utterances that were actually used. The reason for this is that while C clearly has the advantage of a power differential over J, both C and J mutually recognised that this differential should not be marked in the context in which the speech event was occurring, and in addition recognised that the situation called for social identification to be registered. If a misreading of the way in which these P and I variables needed to be configured by either of the parties had occurred, conflicting politeness strategies would have resulted and the interaction could not have proceeded as smoothly as it did.

In the second place, while the very act of participating in the production of discourse is, as pointed out earlier, a face threatening activity - and each of the speech acts by means of which discourse is constructed is a face-threatening act - the intensity with which individual speech acts pose a face threat depends upon the degree to which interlocutors share perceptions of the extent to which P and D variables should be marked in any given speech event. This is demonstrated in the opening lines of the transcript:

[1] C: [walks into the office with briefcase and some handwritten notes in hand; jovially and in mock surprise] J_____!

J: [smiles and mimics the surprised tone] C_____!

[5] J: [glances at her watch; with exaggerated amazement] Gee, you're in early today!

C: [gestures expansively towards the window; with comic gloom] It's such a lovely day out there, I almost didn't come in at all.

While the act culminating in the utterance in line 3 probably poses a face threat of low intensity due to the institutional power differential holding between C and J, J's completion of the adjacency pair in line 4 is far more face threatening. This rejoiner assumes a P-I+ relationship with C, and if this perception of the P and I variables is not shared by C (given his opening to the greeting pair it is doubtful that he is assuming an I- relationship but could well be assuming a P+I+ relationship in his own favour) face damage would occur that would need to be repaired before the interaction could continue. Similarly, J's follow-up in lines 5 and 6 - with its conversationally implicated "You're not very enthusiastic about your work" - is a face-threatening act of potentially great intensity until the P-I+ ethos is consummated as part of the establishing sequence by C's utterance in line 9 and the extra-linguistic features by means of which he accompanies it. Once again, if either C or J assume a different set of interactional co-ordinates for any of these, pragmatic dysfunction would occur.

The third point to be made here, but a point of equal importance to this perspective and to the research to follow, is that given the various non-linguistic factors by which the speech event is framed (C and J are meeting for the first time that day, J____'s co-worker is on leave, typing tasks are generally carried out in the order

in which they are received and so on) it is doubtful that the performance of even this PFTA - irrespective of the ultimate effectiveness of the Familiar-Politeness strategies (e.g. strategies 2.1.3.3.3.4 / 2.1.2.1.3) it embodies - would have been as well received in isolation as it ultimately was as part of the discourse in which it was a part. This is to say that just as the pragmatic goal that is encapsulated by the performance of the PFTA could have been attempted by means of an utterance of a different type (for example, an utterance that assumed a P+I- relationship etc.), so this performance of the PFTA could also, with only minor structural modifications, have been attempted by deleting all of the pre-PFTA acts:

[1]   C: [walks into the office with briefcase and some
               handwritten notes in hand]

                              ↓

[20]   C: [apologetically] J____, this meeting tomorrow morning.
               I just wanted you to knock these things out on the
               computer if you can. I need to - I want to - to get them
               to some people a bit before - you know . . . [fades out]

Another possible variant would have been to retain the opening and signalling acts and delete the establishing acts; or to retain the opening and the establishing acts and increase the number of signalling acts, as in:

        C: [somewhat apologetically] J____, are you really tied up
               at the moment?

        J: [looks up and smiles] Not really. Is it something urgent?

[20]   C: [gratefully] Are you sure you're not too busy?

        J: No - what is it?

      C: [apologetically] Are you really sure?

      J: Yes - I'm not too busy.

[25]   C: [pauses] Sure?

- at which point, J would almost certainly (and justifiably) lose her temper. Just as the first of these examples - in which opening, establishing, and overt signalling acts were omitted - would have been too abrupt for the speech situation in which it occurred in that it attempts to accomplish the PFTA far too quickly, this second would be inappropriate in that the performance of the PFTA is unreasonably delayed. (This, of course, would also be the situation if the number of opening or establishing acts were to be similarly increased.)

     The point that these two hypothetical examples illustrate is that discourse of this kind requires a certain structure made up of pre-PFTAs which allows contextually appropriate P and I values to be registered, and that if the discourse omits any of the pre-PFTAs necessary for these values to be established (or re-established, as the case may be), the performance of the PFTA will be pragmatically dysfunctional; similarly, if any of these pre-PFTAs continue beyond the point where these values have been satisfactorily established for the parties concerned - or if pre-PFTA acts that are not required are included as part of the discourse - pragmatic dysfunction, although of a different kind, will also occur. As both the nature and number of the pre-PFTAs that are necessary for any discourse of this kind are always context specific, it is clearly impossible to establish rigid definitional guidelines concerning them. The pragmatic recognition of them, however, is an integral and inseparable part of any native speaker's communicative competence; and while the naturally occurring discourse transcribed above and used here for illustrative purposes occurred in the context of a university department, the fundamental paradigm holds for all discourse which has as its pragmatic goal the successful performance of a PFTA.

A final point that needs to be made here also relates to the nature of the examples presented in this chapter. While the discussion above may seem to suggest that the model being proposed here assumes that PFTA-oriented discourse can only occur during the initial stages of interaction - a possible interpretation that is no doubt reinforced by the use of the term "opening acts" - this is demonstrably not the case as PFTA-oriented discourse is often attached to the ongoing discourse, although it is frequently set off from the preceding discourse by transaction boundaries. The sense in which the term "opening acts" is being used here, then, has much in common with Burton's (1981) notion of "opening moves" - that is, utterances which have:

> no anaphoric reference to the immediately preceding utterance. This preceding utterance can then be seen as the concluding utterance of a transaction. Opening moves, then, are essentially topic-carrying items which are recognisably "new" in terms of the immediately preceding talk. Where they are not transaction initial, they follow directly after frame and/or focus, where these have been used to attract the attention of the co-participant(s) to announce that a new topic will be coming (1981:69-70).

The main difference between opening moves as defined by Burton and opening acts as the term is being used here is that opening acts can be understood to be "function-carrying" rather than "topic-carrying" in the sense that they are employed to orient the talk in a direction that will ultimately allow for the performance of the PFTA. Transaction boundaries can be marked in many ways - for example by utterances that deny the possibility for any expansion of the previous transaction by effectively closing it off as far as further conversational development is concerned (see for example Stubbs 1981:115-116) or by the use of pitch and intonation (see for example Brazil 1985 and Coulthard 1985:124). But irrespective of how such boundaries are pragmatically marked, they can serve to allow for the PFTA-oriented discourse to be

```
                              ┐  D: It was a silly thing for him to say,
                              |     though. Under the circumstances . . .
         Ongoing              |     I mean . . .
         Transaction          |
                              |  C: It was, wasn't it?
                              |
                              |  D: Yeah . . .
                              |
                              |  C: Yeah . . .
            - - - - - - - - - - - - - - - [transaction boundary] - - - - - - -

                              ┐  D: Jeez it's been busy in here this
         Pre-PFTA             |     morning . . .
         Opening              |
         Acts                 |  C: Yeah . . .

                              ┐  D: I'm still waiting for that call from W___.
                              |
         Pre-PFTA             |  D: Hey,  you're not going up to the canteen
         Signalling           |     by any chance, are you?  To get some
         Acts                 |     lunch . . . ?
                              |  C: Yeah . . . 'bout five minutes . . .

                              ┐  D: You couldn't just pick me up a roll or
         PFTA                 |     something, could you? I don't want
         Realisation          |     to . . . if this call comes . . .
```

Figure 6

initiated as part of (and as embedded transactions within) the ongoing discourse as in Figure 6 (above), once again transcribed from a recording made in a university setting.

In this example C and D are colleagues and 'o share a roughly equal P status, it is about 12.30 in the afternoon, and the discussion has been about a meeting attended by both C and D earlier that day. The illocutionary point of D's PFTA here (that of getting C to bring him some lunch) is accomplished by an identical discourse structure, with the sole exception that Pre-PFTA Establishing Acts - due to the structural embedding of this transaction within the more extended discourse - are contextually redundant.

From a research point of view there are obvious difficulties in attempting to deal with longer passages of discourse, and this is particularly the case when the focus of the research is one particular kind of discourse as is the case in the present study where the focus is on PFTA-oriented discourse. Specific methodological difficulties and constraints such as these will be discussed in more detail as part of the next chapter in terms of the design of the instrument to be used in this research; in what immediately follows, however, the sociocultural perspective in terms of which this research is to be framed will be outlined.

Part II

Social roles and social behaviour

The use of the term "role" or "social role" immediately brings to mind structural-functional sociological perspectives such as those developed by Murdock (1949) and particularly by Parsons (1951), although functionalism as a sociological concept developed directly from the work of Durkheim (1915) which itself developed notions implicit in the work of Comte and of Spencer in the nineteenth century and provided the theoretical basis for the Goffmanian concept of face ultimately adopted by Brown and Levinson. The term is also closely identified with cultural anthropology and the names of Malinowski and particularly that of Radcliffe-Brown, whose most famous work *The Andaman Islanders* (Radcliffe-Brown 1964) evolved directly from

Durkheim's theories concerning the function of ritual in society. Murdock's work however, based as it is on cross-cultural data drawn from some two hundred and fifty societies, has as its focus the family as a unit rather than the family as part of a larger sociocultural network and is generally considered most important within sociology for suggesting specific functions that "the immense social utility of the nuclear family" (Murdock 1949:10) makes possible:

> In the nuclear family . . . we . . . see assembled four functions fundamental to human social life - the sexual, the economic, the reproductive, and the educational. Without provision for the first and third, society would become extinct; for the second, life itself would cease, and for the fourth, culture would come to an end (Murdock 1949:10).

Parsons - whose work was so influential during the nineteen fifties and beyond that it established the paradigm, in the sense Kuhn (1970) uses the term, of modern sociology - does not adopt a cross-cultural perspective but concentrates instead on the contemporary American nuclear family and examines this family in terms of its functions within the broader social system. He argues that if the social system is to operate and maintain itself there are four functional prerequisites that must be met: adaptation to the environment; goal attainment; pattern maintenance and tension management; and integration. He argued that these functional imperatives are addressed by the four basic structural sub-systems of economy (with institutions such as banks), polity (political parties), kinship (families) and cultural and community organisations (schools etc.) and that each of these sub-systems is in turn made up of socially sanctioned institutions which are defined in terms of norm-specific role behaviour (for example, that of "mother" or "father" within the kinship sub-system, or "priest", teacher" and "student" within the community and cultural organisations sub-system) which have their roots in a shared set of societal values. Parsons went on to

argue that the contemporary nuclear-family structure developed in response to developments in other parts of the social structure - particularly those brought about by the coming of industrialisation - with the result that as specialised welfare, political, and educational organisations increasingly took over many of the functions for which the family unit was previously responsible, the nuclear family came to specialise in the function of socialising children.

Functional perspectives such as these were developed by later sociologists such as Merton (1957, 1967) and Goode (1964) and a great number of others to the extent that in many ways they have entered the wider cultural consciousness (cf. Conlan 1992b:130-136) and still provide the conceptual framework for much cultural analysis today: Wearne's claim, for example, that Parsons "is maintaining his influence in sociology and throughout the social sciences" and that he "is still being taken seriously by circles of scholars in the social sciences and related disciplines throughout the world" (1989:188) is impressively supported by his seven-page appendix concerning details of recently published works dealing with Parsonian theory (1989:188-194), while Alexander has pointed out that in a contemporary sense the functionalism of Parsons has become "less a theory than a broad intellectual tendency" (1985:11) and that functionalism as a result is now "nothing so precise as a set of concepts, a method, a model, or an ideology. It indicates, rather, a tradition" (Alexander 1985:9).

There is, however, a quite different tradition to which the terms "role" and "social role" also belong. This approach, which pre-dates the kind of structural-functional perspectives outlined above, sees social roles as an essential facet of the effort to comprehend social reality and grew out of the work of philosophers writing during the last decades of the nineteenth century and the early part of the twentieth, such as Bergson (1960, first published 1889; 1968, first published 1907; 1920) and James (1950, first published 1890), who coined the term "stream of consciousness" to refer to the unending and undisciplined flow of mental activity that characterises an

individual's interaction with external stimuli. The kind of ideas pioneered by writers such as these led to the development of the symbolic interactionism of Mead (e.g. 1934) and so ultimately to the schools of thought followed by later researchers and theorists such as Blumer (e.g. 1962, 1969), Goffman (1963, 1967, 1971, 1972) Berger and Luckmann (1984), Argyle (1969, 1972), and many others.

While each of these two broad approaches seeks to account for the phenomenon of social organisation in terms of social interaction, they do so from quite different - if complementary - perspectives, as Rose first pointed out many years' ago:

> There are two major strains in interactionist theory, separable although highly interrelated. One is through the study of the socialization of the child, and may be considered socio-psychological in focus. This is sometimes called "symbolic interaction theory," and we shall use this appellation to distinguish the first strain from the second. The second strain is through the study of social organizations and social processes and may be considered primarily sociological in focus. The distinction between social psychology and sociology is neither clear nor always legitimate. . . . Nevertheless, it is heuristically convenient to distinguish the behavior of the socialized individual from the social structure, social psychology from sociology (Rose 1962a:viii-ix).

As with the above observation, Rose's further comment that there is "no need to posit a 'tendency' for society to have a functional integration as some sociologists and anthropologists of the functionalist school have done" (Rose 1962b:10; cf. the approaches of Malinowski, Radcliffe-Brown, Murdock, Parsons etc. mentioned earlier) is also still relevant today due to the continuing influence of functionalism within contemporary sociology and cultural anthropology; but equally importantly, distinctions between structural-functional and symbolic-interactionist perspectives in social organisation are mirrored in contemporary conceptions of role:

> Seen from the side of a priori structure, roles refer to sets of demands, rights, and obligations associated with positions in social organizations. Seen from the side of interactional situations, roles refer to actors'

expectations present in and shaping their attitudes toward the social act (Weigert, Teige, and Teige 1986:52).

And:

> The structural approach emphasizes the performance of a set of behaviors that are prescribed for any individual who might assume a particular status, while the Meadian approach emphasizes the interaction among roles and consequent modifications of behavior (Lauer and Handel 1983:121).

Mead, then, can be seen to have established the paradigm for the kind of social-psychological interactionism in which the self is seen as being not only realised in terms of social roles but also as being defined by the sum of the roles it assumes - in which the self, as Natanson puts it "arises out of the process of taking roles" (Natanson 1974:195). A role in a contemporary Meadian sense "constitutes one unified, predictable way in which a person's actions can be defined in a situation" (Lauer and Handel 1983:289) and is "interpersonal, that is, oriented to the conduct and expectations of others" (Gerth and Mills 1972:198). A role is seen as "a typified response to a typified expectation" (Berger 1966:112) or as "a typical relation in which typical action is expected" (Emmet 1966:170). Roles are seen as consisting of "a cluster of related meanings and values that guide and direct an individual's behavior in a given social setting" (Rose 1962b:10) which in turn inform "*expectations* that have been initiated by validated identities" (Weigert, Teitge, and Teitge 1986:41; emphasis in the original).

While the term symbolic interaction will occasionally be used here to refer to this kind of Meadian approach to the notion of social role (and has, in fact, influenced the terminology used elsewhere in this thesis - the "I+" of Familiar Politeness discussed above, for example, clearly has much in common with the notion of "identification" as used in symbolic interaction theory where "[t]o 'identify' with an other is to appropriate

for oneself certain attitudes of the other, thus becoming more like the other than before the appropriation" (Lauer and Handel 1983:107)) - it will be used in its broadest sense for it is in terms of these twin paradigms - the social-psychological and the sociological - that the research perspective here has been cast. It is, in fact, a pragmatic impossibility to e with a much sminguish between them: the social roles of "used-car buyer" and "used-car salesman", for example, are constructed not only in terms of the orientation of the two social actors towards each other, but also in terms of the orientation of each to the larger legal and economic structural sub-systems identified by structural-functional theories that bind exchanges of this sort. Indeed, what is being suggested here is that there exists a very close relationship between these two paradigms. Specifically, it will be argued in what follows that there exists a relationship between the nuclear family (from the kinship sub-system but considered here as the single most important element in the overall organisation of the social system) and the larger social system of which it is a part that can be legitimately termed, following Garfinkel (1967), "reflexive". The two, that is to say, are mutually constitutive, with the social roles internalised during socialisation within the family being reproduced in the larger social system of which that family is a part; and the social roles assumed by social actors in the extra-familial social contexts of which the social system is made up reproducing the roles internalised in the process of socialisation within the family.

Paradigms of family, social roles, and culturally specific social realities

The concept of social actors adopting a variety of roles which are socially defined is not a new one, then, and the ability to recognise, assume, and respond to socially appropriate roles is equally well established as a fundamental sense-making mechanism by means of which social reality is simultaneously apprehended, produced, and maintained by social actors. But as Berger and Luckmann argue, while the ability of

individuals to make appropriate selections among interchangeable social roles is at the very heart of any kind of institutional order (1984:89-96), these roles develop in response to "socially available typifications" (1984:91) which allow the individual to participate in the social world and in terms of which that same social world becomes internalised and subjectively real. With regard to these socially available typifications, Berger and Luckmann note the importance of primary socialisation:

> The child identifies with the significant others in a variety of emotional ways. Whatever they may be, internalization occurs only as identification occurs. The child takes on the significant others' roles and attitudes, that is, internalizes them and makes them his own. And by this identification with significant others the child becomes capable of identifying himself, of acquiring a subjectively coherent and plausible identity (1984:151-152).

The social roles which characterise any culture's predominant familial structure then - whatever the nature of that structure and however "family" may be defined - will clearly play a significant part in not only establishing the nature of the larger social reality which members of that culture will mutually produce and inhabit but also in defining for social actors what is and what is not appropriate role behaviour. In developing his notion of Discourses (and using an upper-case initial letter to distinguish it from other uses of the term), Gee succinctly identifies socially appropriate roles as being -

> a combination of saying the right sort of things in the right way, while engaging in the right sort of actions and interactions, and appearing to think and feel the right way and have the right sort of values (1990:xv)

- and similarly acknowledges the centrality of the family unit in incubating these actions, feelings, and values:

> All humans, barring serious disorders, become members of one Discourse free, so to speak. This is our socioculturally determined ways of thinking, feeling, valuing, and using our native language in face-to-face communication with intimates which we achieve in our initial socialization within the "family" as this is defined within a given culture (1990:150).

In terms of the perspective being adopted here, however, it is the *persistence* of these thoughts, feelings, values, and the communicative styles by means of which social roles are initially embodied that is of primary interest; for what is being suggested is that so fundamental and so deeply rooted are the role relationships internalised during primary socialisation within the dominant family unit that familial relationships form a conceptual template in terms of which non- or extra-familial social practices are consistently structured and interpreted by social actors.

In a Western context, this phenomenon has been recognised by researchers and theorists from a number of different perspectives. Freud for example, in observing that in most religions the creator of the universe is "always only a single being, even when there are believed to be many gods" and that "the creator is usually a man" (1964:162), goes on to point out that:

> this god-creator is undisguisedly called "father". Psycho-analysis infers that he really is the father, with all the magnificence in which he once appeared to the small child. A religious man pictures the creation of the universe just as he pictures his own origin (1964:163).

This, he suggests:

> touches on a great psychological truth. The same father (or parental agency) which gave the child life and guarded him against its perils, taught him as well what he might do and what he must leave undone, instructed him that he must adapt himself to certain restrictions on his instinctual wishes, and made him understand what regard he was expected to have for his brothers and sisters if he wanted to become a welcome and tolerated member of the family circle and later on of

larger associations. The child is brought up to a knowledge of his social duties by a system of loving rewards and punishments, he is taught that his security in life depends on his parents (and afterwards other people) loving him and on their being able to believe that he loves them. All these relations are afterwaards introduced by men unaltered into their religion. Their parents' prohibitions and demands persist with them as a moral conscience (1964:164).

It is not difficult to recognise other manifestations of the kind of familial structure to which Freud is referring here in many Western religious organisations, a structure which is inscribed in both their formal nomenclature - Mother Superior, Father, Brother, Sister - and in the form of the vocatives ("my son", "my daughter") employed by holders of religious office. In a secular context familial terminology such as "brother" and "sister" is also used by members of other social groupings - for example, by members of guilds, sororities, fraternities, trade unions and other left-wing political organisations as part of the process of demonstrating social equality and/or of underpinning egalitarian ideologies - and subsequent psychoanalytically oriented social research has long recognised the extent to which socialisation within the family and the resulting development of familial role-relationships serve as models for the organisation of larger social structures (e.g. LeVine 1960). Nimkoff, for example, correlates the multiplicity of French political parties and the dominance of a two-party political system in America (and, it can be added, in Australia) with the kinds of familial socialisation and familial role-relationships that characterise each of these two cultures (Nimkoff 1965:70; with regard to the social construction of the Japanese and Australian political domains in this respect, but from a slightly different perspective, see the brief discussion to follow). Also in a secular context, but from a perspective which stresses the relative power differentials inherent in the assumption and acceptance of such socially prescribed role relationships, Perinbanayagam cites the communicative role played by the Fool in *King Lear* and goes on to point out that:

> In the everyday life of those of us who are not kings, it is not possible to have a permanent jester around. This problem is solved by a member of a group who on occasion takes the jester's role. In a patriarchal family, the role may be taken by one of the children or sometimes by the mother, but never by the father, although even in a patriarchial society the father may be reduced to being a fool (1991:95).

In an approach which examines the ways in which speech acts with the directive illocutionary point are used to locate and maintain role-relationships in television texts, similar terminology has been used to identify four fundamental social roles - those of a father/leader/decision-maker, a mother/supporter/collaborator, a child-jester/enfant-terrible and a child-craftsperson/child-prodigy - which are central to social actors' production of and participation in the social reality characteristic of advanced Western capitalist societies such as Australia (Conlan 1992a). These roles are defined exclusively in terms of function and so are neither age-specific nor sex-specific - a female can adopt the role of the father/leader/decision-maker as easily as a male that of the mother/supporter/collaborator with the subordinate roles of child-jester/enfant-terrible and child-craftsperson/child-prodigy being taken by members of either sex or of any age - and are abstractions of the roles and role-relationships that are politically, socioculturally, and economically codified to construct a symbolic idealised family that is central to social organisation within such cultures. This symbolic/idealised family structure consistently occurs and recurs at all levels of social organisation and provides a fundamental structural paradigm for the organisation of social reality. It can be recognised in the organisation of as diverse sociocultural groupings as national governments (with a "father" as Head of State or Prime Minister, a "mother" as Deputy Leader or Deputy Prime Minister who is also usually responsible for the internal allocation of resources as Treasurer or Chancellor of the Exchequer, with "houses" of other politicians as offspring who have subsidiary areas of responsibility analogous to washing the car or cutting the lawn); schools (with

headmasters, headmistresses, and groups of prefects or their equivalents) and the "duplicative" (Sacks 1974) organisation of hospitals (with doctors-in-charge, matrons, and nurses and interns operating within a still larger overall familial structure); as well as in the organisation of sundry social groupings of all kinds, such as those of sporting clubs (captains, vice-captains, and players) and social clubs (president, secretary, committee members). The idealised family structure is also consistently employed to establish perceptions of a group solidarity of a particular kind in the marketing and presentation of such diverse technological and cultural phenomena as space missions, sporting teams, and popular entertainment. In the promotion of the pre-*Sergeant Pepper* Beatles, for example, the categories of "father" and "mother" were occupied respectively by John and Paul, with the role of the talented-but-undemonstrative child taken by George and that of the child-clown by Ringo (Key 1974:63). In the original series of *Star Trek* similar roles were taken respectively by Captain Kirk, his confidant and telepathic First Officer Spock, and Scotty and McCoy/Sulu; and in the *Star Trek* of the 1990s - *Star Trek: The Next Generation* - by Captain Picard, Counsellor Troi, and the fifteen-year-old Wesley Crusher and Pinnochio-like android Data (cf. Conlan 1992a:7-10).

Other such manifestations of this kind of symbolic/idealised familial structure are not difficult to identify within popular culture - for example in the format of news and current affairs television programming which feature co-anchorpersons (frequently one male and one female), with the other roles being taken by subordinate presenters of weather and sports segments. Structural analyses have also revealed that this symbolic/idealised familial unit is also linguistically embedded in the texts of television quiz shows (e.g. *Sale of the Century*), talk shows (e.g., *The World Tonight*) as well as in variety programmes viewed by demographically quite distinct sections of the community (e.g., the early-evening *Hey Hey It's Saturday* and the late-night *Tonight Live*) (Conlan 1992a). Simple examples such as these are clear evidence of the extent

to which what the Marxist-feminist critics Barrett and MacIntosh have aptly termed an "ideology of familism" (1982:26 and *passim*) dominates advanced Western capitalist countries such as Australia. And just as concrete manifestations of this kind of familial orientation towards the construction and interpretation of social reality by social actors in such cultures can be identified, the means of its cultural codification can also be identified, for not only is familism institutionalised in political terms (by family-law legislation, for example, and in the culturally entrenched concept of the "family wage") and targeted in economic terms (by such practices as "family-sized" packaging and advertisements that feature an idealised family unit of a mother and a father with a young son and daughter), but is it also celebrated in more general terms - "He's a family man" in conversation or "Mrs X, a mother of two . . " in a newspaper report, for example, are used to connote "He's/She's stable and dependable". Moreover, this familial ideology is often harnessed in a variety of other ways. At the simple domestic level, for instance, the nomenclature of familism is invoked by parents to allay the fears of small children by introducing strangers to them as "uncles" and "aunts" when no such blood relationships actually exist, while at a global level it can also be invoked as an appeal to rationality, as it was by the then-U.S. President Bush when, as part of his television broadcast to Iraq during the Persian Gulf conflict of the early 1990s, he argued that it was time for the people of that nation to "re-join the world-wide family of peace-loving nations". And at the level of sociopolitical communal organisation, manifestations of this ideology are particularly prevalent: the sentiments underlying this extract from a letter to a mass-circulation Australian newspaper for example - from a group opposing the introduction of Sunday retail trading which carries with it not only the implicit assumption of family life as a cultural ideal but also the underlying assumption that all members of the community are concurrently members of families - recur time and again in relation to topics as diverse as juvenile delinquency, the care of the aged and infirm, the provision of public transport, and so on:

> We see a trade-free day on Sunday as supportive of the most important
> institution we have - the family. A day without commercialisation and
> bargaining, a day of reflection and family activities for all. . . . In this
> way we will develop as a society in the areas that count rather than
> changing our lifestyle for a few tourist dollars (*The West Australian* 5
> December 1994).

The family as it exists within Western cultures such as Australia, then, is as much a way of thinking as a social and physical reality. But while it is demonstrably true that at any one time an overwhelming majority of the population does not physically exist as part of such an idealised familial grouping - that is, a mother and father living in isolation with, providing for, and exercising control over their immature offspring (such a social unit can, after all, only exist for a comparatively short time as children grow and assume different responsibilities while their parents simultaneously age and relinquish various areas of control and domains of authority) - such a familial model nonetheless provides a culturally inscribed point of reference for the self and for the self's social orientation towards others and so provides a social blueprint for interactive behaviour with others. The concept of social role that is being developed here then, as pointed out earlier, sees the concept of family within advanced Western capitalist societies such as Australia from two interlocking perspectives: in the first place it recognises the family as a cultural unit that has socialisation as one of its primary functions; but in the second it also recognises it as a cultural unit which acts as an implicit model for extra-familial role-taking behaviour and as a central sense-making device in terms of which social actors continually produce and re-produce the social roles internalised as part of this smaller cultural unit in the face-to-face interactions which structure their production, maintenance, and ultimately their understanding of the wider social reality they inhabit.

As such, then, this idealised/symbolic-family structure can accurately be termed a Membership Categorisation Device (Sacks 1974; see Chapter 1) consisting of the

fundamental social identities in terms of which social reality is organised and understood by members of advanced Western capitalist societies such as Australia. Most importantly in the present context, though, this symbolic unit legitimates both a power structure (i.e., it encodes certain social power differentials) and a social hierarchy (i.e., it encodes certain social distance differentials) that are continually being culturally ratified. While these social roles can be identified in terms of this idealised familial paradigm then, such roles, as pointed out above, are defined by *function* not by age or sex - a female Prime Minister (such as a Margaret Thatcher) or a female Senior Minister (such as a Carmen Lawrence or a Bronwyn Bishop) can as easily assume the mantle of father/leader/decision-maker with regard to their respective deputies and assistants (or, as in the case of Prime Ministers, entire cabinets) as can a female diner in regard to a male waiter. Such a Prime Minister or Senior Minister, for example, may legitimately (and publicly) mark the prevailing power differential by "ordering", "demanding" or "instructing" male (or female, and either younger or older) Ministers (or Cabinet Members) to take particular courses of action; but should such a subordinate Minister similarly attempt publicly to "order", "demand" or attempt to "instruct" a Senior Minister or Prime Minister (rather than "suggesting", "advising" or "proposing" a particular course of action) the established social reality of the interactants involved (and via media coverage that of the wider cultural body of social actors) will be thrown into chaos to the extent that such acts will be interpreted as a leadership challenge by being seen as an attempt to disrupt the equilibrium of the social order as defined by the familial paradigm. While the notion of public behaviour as distinct from private behaviour in this respect will be taken up in more detail in the following section of this chapter, it needs to be recognised here that a female (or male) diner in a restaurant may similarly mark the power differential contextually inherent in such a speech situation by "ordering" or "demanding" a particular dish or service from a waiter (rather than by "requesting" or "asking for" that particular dish or service in a

way that either negates the power differential or modifies it by manipulation of the I variable) and by doing so that diner similarly marks the interaction in a particular way by the manner in which the dominant social role is assumed. Moreover, such social roles - while a function of received notions centring on the symbolic/idealised-family structure - are in no way fixed but are both relative and context-specific and can be assumed and discarded as part of the process of presenting the self to others in both the private and the public spheres. Recently deposed Australian Prime Minister Paul Keating, for example, frequently discarded the father/leader/decision-maker role in favour of the child-jester/enfant-terrible role during public appearances by code-switching to a language variety associated with this latter social identity (involving the use of terms such as "dogs' vomit", "scumbag" etc.) as a way of establishing a political persona. For incoming Prime Minster John Howard, on the other hand, a priority will be reconciling the sobriquet "little Johnny" with the role of national leader. Similarly, it could well be argued that the reduced electoral majority suffered by the Clinton administration in the U.S. during the mid-1994 congressional elections in that country resulted partly from a perceived lack of role-definition on the part of electors resulting from Clinton's publicly affirming the dominant role of national leader with respect to the social role of President while frequently simultaneously (and publicly) subordinating that role in his social role as husband to Hillary. What is being argued here, however, is that the primary way in which these roles are achieved, maintained, and discarded in day-to-day face-to-face social interaction is through the manipulation of the P and I variables; and in this respect some of Wiemann's (1985) work on the concept of control in interpersonal communication is especially relevant.

Wienmann points out that the term "control" subsumes a number of fundamentally similar concepts such as power and relative status and points out that control along with affiliation/empathy (or "social identification" in the terminology being used here) are central to establishment and maintenance interpersonal

relationships. "Conversational structures", he points out, "provide strategic opportunities for interactants to work through relational issues without allowing those issues to become a major concern" (1985:98), and as a result issues of control - or power - are negotiated metacommunicatively rather than themselves forming part of the propositional content of utterances. While Wiemann's work in this paper focuses primarily on the issue of conversational turn-taking, he makes several points of relevance to the perspective being developed here. He points out, for example, that:

> just because relational-control issues are infrequently on the conversation agenda does not mean that they are not attended to nor that they are unimportant. It is precisely their importance that keeps control issues off the agenda during crises. The lack of explicit attention to control issues necessitates that relational partners monitor and mutually "fine tune" their understanding of the allocation of control, and thus mutual influence (1985:87).

And makes the further point that:

> the communicative context in which "content" messages are exchanged has a bearing on how the conversants subsequently interpret their relationship. Specifically, the manner in which *a* conversation is structured potentially has a bearing on the definition of the relationship. Any *one* conversation will not necessarily result in the redefinition of a relationship (although *any* one could). Consequently, conversation can usefully be seen as a microcosm of relationships and, if enough conversation between relational partners is studied, an accurate description of the relationship can be drawn.
>
> More importantly, in new or transitional relationships, variations in structurally mandated enactments (e.g. the necessity of alternating turns) is one method available to interactants to negotiate the distribution of control without overtly challenging each other (to the possible detriment of the relationship). In ongoing relationships, dyad-to-dyad variation in the implementation of these structural imperatives serves to reaffirm previous, albeit tacitly, agreed-upon control allocation.
>
> This is possible because conversation is a rule-guided activity, which is rendered predictable, in part, by the mapping of the rules onto a stable structure (1985:87; emphasis in the original).

From the perspective being developed here, Wiemann's first point concerning the ongoing processes of "fine tuning" and "monitoring" can be seen in terms of the P and I variables - that is in terms of the use of, and recognition of what is implied by the use of, T1-oriented (P-I+) Familiar Politeness, T2-oriented (P-I-) Neutral Politeness, T3-oriented (P+I+) Formal Politeness, and T4-oriented (P+I-) Null Politeness utterances in various social contexts - as can his later point concerning ways in which new or ongoing relationships are defined or redefined by such encodings. From this perspective also, Wiemann's further argument that conversational rules are to some extent predictable due to the existence of an underlying "stable structure" which provides tacit guidelines for communicative interaction is of particular interest, for what is being argued in this thesis is that this stable structure consists in underlying and tacitly held understandings of familial role relationships.

In a cross-cultural context there are obvious ramifications in this respect for politeness theory, for if - as is being proposed here - the appropriateness of the type of utterances used (i.e., T1, T2, T3, or T4 utterances) are based upon culturally specific familial role-relationships, then cross-cultural politeness dysfunction has less to do with linguistic interference than with cultural transfer: that is to say that social actors from non-Western, non-English speaking capitalist cultures are unlikely to adopt social roles that are identical with those of other social actors whose role behaviour has been conditioned in terms of this culturally specific model of familial relationships. These social roles may be quite similar (due to the effects of a shared capitalist ideology) or may be radically different (depending upon the extent of the effects of an overlay of other social and cultural influences) but are unlikely to be wholly congruent. This kind of perspective is important to what follows, for although the discussion so far has tended to focus on the organisation of social reality in Western societies such as Australia, what is being suggested here is that understandings of roles and role-relationships that are based on familial paradigms are, by their very nature, culturally

specific. It follows from this that should such corresponding understandings of roles and role-relationships - and crucially of the power and distance differentials such relationships must encode - be similarly used by members of other cultures to structure and define their particular versions of social reality, there is a very real potential for cross-cultural misunderstandings when a member from a non-Western culture interacts in English with a native English speaker from a culture such as Australia. Such cross-cultural difficulties, which could legitimately be called "Discourse transfer" or "Discourse interference" (Gee 1990:152), would lead to the kind of breakdowns in "emotive communication" (Janney and Arndt 1992:31) referred to at the beginning of this chapter. Such communicative breakdowns, however, would be due to the power and distance differentials which condition the non-native speaker's perceptions of social reality - and which ultimately derive from the dominant familial paradigm of his or her culture - being not wholly congruent with those of the native-speaker's and need not necessarily be due to linguistic difficulties as such: the non-native speaker, in short, would be seen by the native speaker to be assuming power and distance values inappropriate to the speech situation.

With reference to the present investigation from this perspective, there is corresponding and and ample evidence that a powerful familial societal orientation - although of kind not identical with that found in Australia - also informs Japanese social actors' construction and maintenance of social reality: as one observer puts it, "the family system" is "the linchpin of the whole society" (Hane 1986:262). From a psychoanalytical perspective, for example, the Japanese psychiatrist Takeo Doi's theory that the concept of *amae* - a term which refers to the feelings of the child towards its mother in the earliest months of its existence - is one that permeates Japanese society is widely recognised (e.g., Reischauer 1978, Woronoff 1981; see also the discussion concerning the public and private faces of the family, to follow). The noun *amae* (along with its corresponding verb forms as in utterances such as *kono ko wa amari*

amaemasen deshita) is in daily use in Japan, Doi points out, but can only accurately be rendered into English in psychoanalytical terminology as "passive object love" (Doi 1973:20). Adopting a broadly Whorfian approach, Doi goes on to argue that while the concept represented by the term *amae* in Japanese is of little significance for social actors in English-speaking cultures whose ideological perspective centres on ideas of individualism, for Japanese social actors "the *amae* mentality dominates social life" (1973:39). Doi argues further that:

> the Japanese social structure is formed in such a way as to permit expression of that [*amae*] psychology. This implies in turn that *amae* is a key concept for the understanding not only of the psychological makeup of the individual Japanese but of the structure of Japanese society as a whole (Doi 1973:28).

And goes on to suggest that:

> *amae* was traditionally the Japanese ideology - not in its original sense of "the study of ideas" but in its modern sense of a set of ideas, or leading concept, that forms the actual or potential basis for a whole social system - and still is to a considerable extent today (1973:57).

From the perspective being developed here - that is, of familial orientation informing extra-familial social organisation - the concept of family in respect to Doi's work is best understood within the kind of sociobiological framework adopted by many anthropologists and social psychologists: Tiger and Fox (1974), for example, argue that the mother-child dyad is the central human familial unit; and MacDonald (1988) that cross-cultural differences in social organisation must be seen within the context of child-bearing and child-rearing practices (see also Draper and Harpending 1988; Blain and Barkow 1988; and Conlan 1992b:83-121). Clancy too has found that not only is *amae* dependency actively encouraged and fostered by Japanese mothers (1986:238 and *passim*), but also acknowledges that *amae* "serves as a model for many

other social relationships in Japan, such as the paternalism of employers towards employees" (1986:217). And from this perspective Doi's observations concerning the origins of *amae* - that "the psychological prototype of *amae* lies in the psychology of the infant in its relationship to its mother" (1973:74) - are less important than his observations concerning the ramifications of this psychological template for later social interaction: "Even after adulthood," he argues, "in the forming of new human relationships, *amae* is invariably at work at least at the very outset" (1973:75).

Doi's approach is open to legitimate criticisms in terms of its methodology (cf. Mouer and Sugimoto 1986:143-155, who take issue with other functionalist approaches on identical methodological grounds; a further criticism would be that Doi's approach is predicated on the primacy of lexicalisation as an indice of cultural relevance). His central thesis, however, is well supported by analyses such as those concerning the division of Japanese social life into fundamental "inner" and "outer" sectors in terms of the need or otherwise for *amae* (1973:40-44) and the Japanese predilection for group-oriented behaviour in terms of these sectors (1973:53-54). In this respect, too, Doi also draws specific attention to the centrality of the Japanese concept of family in the framing of extra-familial social interaction when he points out that:

> It is surely significant . . . that the Japanese term *uchi* (inside) as used in words such as *miuchi* (family circle) or *nakamauchi* (circle of friends or colleagues) refers mainly to the group to which the individual belongs and not, as with English terms such as "private", to the individual himself (1973:42).

The issue of the private and public as it pertains specifically to domains of family life will be dealt with in the next section of this thesis; and although the importance of the culturally specific concept of the *uchi* and its relationship to the larger ideological construct of *ie* is now widely recognised, these concepts play so crucial a part in

Japanese social actors' interpretations and understandings of social reality that it is worthwhile examining them in some detail here.

The relationship between the *uchi* and the *ie* can be seen in terms of a kind of spatial-temporal embedding, with the *ie* as a broad ideological framework within which a given *uchi* exists at a particular place and at a particular time. Within the ideological framework of the *ie*, the inhabitants of an *uchi* are positioned as custodians or caretakers of all that the *ie* historically represents and will represent in the future. Bachnik uses a very effective simile to explain this relationship:

> The household is like a strip of movie film in which each generation sees itself as part of the whole strip in space/time. *Ie* concerns the entire space/time trajectory of the household; *uchi* focuses on the present occupants of the household in close-up. The previous and future generations of the household are assumed in *uchi* as well, but they are not its focus, which is rather the present "frame" of the ongoing movie of the household in time/space. The relation of the individual to the group defines both the obligation to succeed the group, or to sustain the household "line" without ceasing (Bachnik 1978:90).

There are obvious differences in terms of this kind of orientation towards the concept of family and Western orientations to the concept of family, where the notion of "handing down" property and cultural capital to one's descendants is well established, but - with the notable exception of members of the aristocracy - the importance of an unbroken lineage (and of being responsible for maintaining that lineage) is far less of a cultural imperative. The notion of the *ie* as a fundamental mechanism for Japanese social organisation, however, is widely recognised. Nakane, for example, refers to "the traditional and ubiquitous concept of *ie*" as "a concept which penetrates every nook and cranny of Japanese society" (1984.4); and Hamabata points out not only that "the *ie* has served and continues to serve as a template for institutions other than the family in Japanese society" (1990:41), but also that it provides the:

normative frame of reference, to which Japanese turn when they try to determine appropriate behavior. As a normative concept, the *ie* shapes the answer to the question: "What should I do and say?" And by acting on the answers to that question, men and women recreate and reproduce the *ie*, as a social organization, in perpetuity.

The *ie*, as a normative concept, works even more decisively to shape behavior between member and nonmember, insider and outsider, between groups. This can be seen in the transposition of the word *ie* itself: *uchi* (our household), *ie* (the household), and *otaku* (your household). The expression *uchi* is used in everyday speech to signify the school, company, household, or group to which one belongs. *Otaku* is an honorific form of address that signifies a person's group affiliation; it is an honorific form of "you". These transpositions of the concept of *ie* define membership, thereby serving as starting points for determining appropriate behavior between individuals and members of groups (1990:46-47, emphasis in the original).

This conflation of the self and the positioning of the other in terms of household and familial orientation are such a familiar part of the fabric of Japanese day-to-day social interaction that their full import, in terms of the perspective being developed here, could be easily overlooked. On the relationship between the *ie* and the *uchi* in this respect - and in way which complements Doi's observations concerning "inner" and "outer" social sectors and significantly from a markedly different theoretical perspective - Hamabata herself offers this observation:

> The concept of *ie* creates a boundary defining membership, such that within the *uchi* informal involvement reigns, and outside the uchi, at *otaku*, a polite distance takes hold (1990:47).

She goes on to point out that the *uchi* itself also:

> forms an extremely flexible yet absolutely precise boundary. For example, when two people are speaking with each other, they are *uchi* and *otaku*, but should a third person enter the conversation, the original two would have to decide consciously whether the third is the *otaku* in opposition to the original two, who might decide to form an *uchi*. This happens constantly in business situations, where two people of the same corporation but of different divisions are conversing. One treats the

other as *uchi* toward *otaku*, but should a third person from *another* corporation enter the conversation, the original *uchi* and *otaku* unite as *uchi* and treat the newcomer as *otaku* (1990:48).

While the *uchi* can be seen as the locus of the self, then, the *ie* can be more accurately compared to a corporate body, as it frequently is (e.g.. Vogel 1971:171; Kondo 1990:121-128 and *passim*; Hamabata 1990:33-51 and *passim*) which is structurally organised in terms of positions which can, if deemed necessary, be filled through the active recruitment of members who are selected on grounds other than those of existing biological or social ties (cf. Kitaoji 1971). As Kondo puts it:

> *ie* continuity takes precedence over considerations of blood relationship, for it is conceivable that blood-related kin can be passed over for an unrelated person who demonstrates competence at the family trade - perhaps a trusted apprentice . . .. The important issue is the *perpetuation* of the *ie* itself. The *way* it is done is a secondary matter (1990:125).

This perspective is both echoed and amplified by Hamabata when she points out that:

> it is the socioeconomic reality of the *ie*, rather than its biogenetic morphology, that makes it available as *a template for realms of social life other than the familial* (1990:34, emphasis added).

Observations such as those concerning the linguistic marking of extra-familial social relationships in terms of the fundamental familial orientation encoded in the *uchi-otaku* dichotomy have long been recognised (e.g. Befu and Norbeck 1958:74). Similarly, the social ramifications that these and similar linguistic markings have in terms of the organisation of the wider social reality and the nature of the interactive patterns they produce have also been very well documented for some time, both in the mass media as well as in specialist journals. An article in the *Nippon Times* which appeared more than forty-five years ago, for example, carries a story describing the

rigid hierarchical organisation of Japanese criminal organisations along strict *oyabun* (parent-role) and *kobun* (child-role) lines in which:

> the latter [*kobun*] owned [*sic*] the former [*oyabun*] implicitly unbreakable obedience and loyalty. Among the "kobun" there also was established a system of seniority called "kyodaibun" (fraternal relationship). The "anibun" (older brother) ranked above the "ototobun" (younger brother), and strictly enforced with the authority of the higher member [*sic*] (*Nippon Times* 16 April 1948).

This organisational principle still exists to the present day within the Japanese underworld (*cf.* Reischauer 1978:131); and to take just one more contemporaneous example, Ishino (1953) cites the following observation in relation to his thesis concerning the importance of the *oyabun-kobun* relationship in the organisation of Japanese labour groups:

> The important point is not that Japan is one large family, but rather that definitions, names, and other aspects of roles found in the family are capable of use as models for many other types of positions and relationships. As models, they do not necessarily mean that attitudes of love, devotion, hate, etc., associated with the family must likewise carry over to non-familial relationships (1953:706).

As will be argued in more detail in the next section of this thesis, such familial positions and relationships can best be examined in terms of relative P and I configurations. Of more importance at the present juncture, however, is the extent to which this cultural ideology has prevailed in more recent times; and in fact examples of an identical indexical relationship in modern Japan between the concept of family and the structure of larger social organisations - and of the self and the other being similarly socially located through linguistic marking - are so numerous that for practical reasons it is possible to cite only a few of the more obvious ones here.

The centrality of this *oyabun-kobun* parent-child relationship to the organisation of social reality in present-day Japan, for example, is widely recognised. Woronoff calls it "[t]he key relationship" (1981:31); and Nakane points out that:

> an organizational principle in terms of parent-child relationships
> constitutes the basic scheme of Japanese organization. The principle is
> to be found in almost every kind of institution in Japan (1984:100).

In the corporate domain, she points out, "A company is conceived of as an *ie*, all its employees qualifying as members of the household with the employer at its head" (Nakane 1984:8). And moreover, within such companies are the kind of *uchi* (or work-group) relationships mentioned earlier. Kondo, for instance, cites the frequent practice of workshop foremen addressing middle-aged female employees as *obachan* (auntie) (1990:147) and similar family-oriented vocatives are an everyday feature of the wider Japanese social interaction that occurs outside the domain of the workplace. *Obaasan* (grandmother) or *ojiisan* (grandfather), for example, are perfectly respectful Japanese terms of address even to total strangers as well as to acquaintances and in contexts in which their English-language equivalents would be very offensive in Western countries such as Australia; and in Japanese also *oneesan* (older sister) is used when talking to children to refer to girls or young women who are not related (and who may not even be Japanese) as is the term *ojisan* (uncle) to refer to older males. In other social domains the hallmarks of this familial ideology are also apparent. While in no way exclusive to it, in academic life for example the *koohai* (younger/junior) *sempai* (older/senior) relationship is particularly strong and frequently develops into a relationship indistinguishable from a *oyabun-kobun* relationship. For Japanese academics, the bonds of a *koohai-sempai* relationship make it extremely difficult for a scholar or researcher holding the position of *koohai* - no matter how experienced that scholar or researcher may be - to disagree with his or her *sempai*. In the political

domain also - and for identical reasons - *koohai-sempai* relationships are frequently the cause the large number of stalemates and the extent of procedural confusion that often characterises the Japanese Diet, where the constitutional authority invested in the chair may not correspond to the social authority invested by *koohai-sempai/oyabun-kobun* relationships (cf. Nakane 1984:37-38). In the domain of science also *koohai-sempai* relationships underpin both institutional organisation and interpersonal relationships; and in the contemporary practice of traditional Japanese arts, the simulated family pattern of *iemoto-sei* (literally "origin of the household system") remains a template for the organisation of *kabuki* (classical theatre), *ikebana* (flower arranging), *naguata* (traditional singing), *odori* (traditional dancing), and of tea ceremony groups. And moreover, as Nakane points out, the *iemoto* system is still evident today in the non-traditional fields of modern fine art and music (1984:122).

Other evidence for a deep-seated familial orientation on the part of Japanese social actors often emerges in quite unlikely quarters. Hinds (1975) for example - after acknowledging the lack of semantic and pragmatic equivalence of English and Japanese personal pronouns and the differences in distribution this occasions - used a number of cartoon strips containing male and female characters in research designed to elicit the degree to which his Japanese informants would use third-person singular pronouns in unmonitored situations. The cartoon strips were without dialogue, and the informants were asked to describe what was happening in each frame. Not surprisingly, Hinds found that his informants overwhelmingly avoided the use of third-person pronouns; what is interesting, however, is the social orientation these informants used in avoiding them. Hinds reports that "there wasappening in eachy to refer to the female character as *okusan* 'wife' and to the male character as *goshujin* 'householder'" while only "a small number of subjects assigned names to the characters, for instance *sumisu* 'Smith', *X-san* 'Mr. X', and so on" (1975:146). Less empirically but equally interesting in this respect are views such as those expressed by Picone (1986), who examines the

phenomenon of the continuing and widespread demand for religious self-help books in Japan's urban centres. These books, she points out, generally link current misfortunes and unhappiness to the spirits of ancestors of whom the reader may never have been aware, and suggests that their popularity can be traced back to a need to recreate and affirm the *ie*. Crump, too, argues that the concept of *uchi* can be found in the Japanese manner of wet-rice farming, where "fixed *bounded* elements, which in social terms are related to the *ie* as a *corporate* group" physically distinguish "the concept *uchi*, connoting 'inside'", from "that of *soto*, connoting 'outside'" (1986:93, emphases in the original). Semiotic analyses of the Japanese organisation of space in urban settings can be found elsewhere (e.g. Barthes 1983:30-37); and in both rural and urban settings - even in the smallest of Japanese high-rise apartments - this separation of the *uchi* (the private) from the *soto* (the public) is similarly both symbolically and physically marked by the fixed boundaries of the *genkan*.

This distinction between the private sphere and the public sphere is central to what follows, for it will be argued that there are marked differences in the ways P and I values are configured to socially construct these spheres in Australia and in Japan. These differences are culturally entrenched in terms of differing familial social orientations that are manifest in quite different patterns of public behaviour. Such differences, for example, make socially acceptable (at least in terms of role behaviour) the public role of Japanese bar hostesses as pourers-of-men's-drinks and lighters-of-men's-cigarettes when in Australia it would be equally - or perhaps (even today) more - acceptable for a male to top-up glasses and light a female companion's cigarettes. And just as roles organised around a particular familial model are evident in Australian television texts as discusssed above, roles organised around a different model are evident in Japanese television texts - for example the public role of female Japanese television co-hosts, which frequently consists of little more than punctuating male discourse with a series of respectful *hais*, sympathetic *soo desu nes* and admiring *aa*

soo desu kas. More importantly in terms of the present study, however, it will be argued that this private/public dichotomy can be responsible for Japanese ESL speakers' politeness dysfunctions in face-to-face interactions in English with native-speaking interlocutors.

The public and private faces of the family

The concept of face developed by Goffman has proved to be of fundamental importance as far as Japanese-English cross-cultural theories of politeness are concerned (see the discussion in Chapter 2). However another broad theme which underlies much of Goffman's work - that is, the distinction between the private and the public (e.g. Goffman 1963, 1971, 1972) - is also relevant in examining linguistic politeness from the perspective being developed here. This is to say that while linguistic politeness (which is first and foremost a function of the appropriateness with which P and I variables are configured) is conceptualised in terms of a familial template, families (whethere Japanese or Australian) operate within two broad social spheres: the sphere of the public, the "outside" world where the family adopts a public face; and the sphere of the private, the "inside" world where the family assumes its "private" face. Given that *both* of these faces contribute to understandings of interpersonal social orientation in terms of P and I configurations (as will be argued below), if these faces are socially constructed and culturally codified differently in each of the cultures it follows that there will also be systemic and quite specific differences in the kinds of politeness strategies that will be brought to bear depending upon whether a social encounter is framed in terms of the private (from a Japanese perspective, the *uchi*) or the public (the not-*uchi* or *soto*) face.

The terms autonomic and syncratic were first introduced by Herbst (1952) to examine the distribution of conjugal power in families that are neither overwhelmingly wife-dominated nor overwhelmingly husband-dominated. Herbst pointed out that in

such families conjugal power could be seen to be distributed in two ways: in syncratic relationships each spouse exercises approximately equal control in all social domains; while in autonomic relationships areas of authority are subject to demarcation with one of the spouses being wholly responsible for decisions in his or her domains but without influence in the others. While Herbst's work has been modified and developed by subsequent researchers (see Raven *et al.* 1975:218, Rogers 1973:125-129 for a brief outline of the more important of these) it is this fundamental distinction that is of interest here. Even in a most elementary form, however, there would be obvious difficulties in attempting to gather reliable empirical evidence of this kind of division with regard to specific cases; and in the present context - where cultural tendencies rather than specific cases will be the issue - such difficulties would be compounded. It is possible, however, to make generalisations of a broad kind - in much the same way that Brown and Levinson were able legitimately to generalise with regard to positive-politeness and negative-politeness cultures - as long as it is borne in mind that such generalisations *are* generalisations which, while both legitimate and necessary for establishing theoretical frameworks, need not necessarily hold in specific cases. Such generalisations are not invalidated by the cases that do not conform, but rather are validated by the cases that do. The propositional content of a statement such as "The Swiss tend to be good at winter sports", for example, is no less valid for it being able to be demonstrated that some individual Swiss are not good at winter sports. That there is a marked tendency for Swiss citizens to be, overall, better at winter sports than is the case with the citizens of a majority of other countries ratifies the proposition; and moreover, the propositional content of such a generalisation would further be validated by the observations - if not by the empirical data - of informed researchers who are thoroughly familiar with Switzerland and the Swiss way of life.

While it would be redundant here to attempt too-exhaustively to provide substantiation for what are in many ways self-evident facets of Japanese lived social

reality for those familiar with Japanese life - and even more so to attempt comprehensively to draw comparisons with Western constructions of social reality in this regard - it is nonetheless necessary, given the thrust of the argument to be developed here, to provide at least some evidence to support the perspective being adopted. Moreover, given the ages of the informants whose data will provide the grist for the primary research to be conducted as part of the present study, it has been necessary to draw on the observations of researchers of Japanese social life whose work spans the period during which the informants in this study were in their formative years and undergoing primary and secondary socialisation; that much later (and also earlier) work by these and many other researchers is strikingly similar simply suggests that their observations are in no way aberrant or confined to a single generation but are rather a constant in terms of sociocultural orientation. (Needless to say, the views expressed by these authorities would not be held by all researchers and field workers; in the main, however, they can be taken as accurately reflecting the views of an overwhelming majority of sociologists and social anthropologists whose work focuses on Japan and Japanese social organisation.)

Having said this then - and with the above caveats in mind - it has long been recognised that the Japanese family has been, historically and in terms of the private/public dichotomy to be drawn here, more autonomic than comparable Western families in the sense that the wife's authority-domain is firmly anchored within the household while the husband's is located outside the household. Vogel, for example, points out that even in earlier times when the Confucian ideology of male supremacy was in full flower, a wife:

> had a great deal of power in the home. There was a sharp division of labor between men and women and since men did not participate at all in household work, women had considerable independence in managing their affairs. In addition, women generally managed the household

finances, a practice which gave them far more authority than the official
Confucian ideology of obedience implied (1965:290).

Kondo, too, cites a conversation with a long-widowed grandmother born towards the

end of the Meiji period (1868-1912) in which that grandmother expresses her outrage

at her husband's insistence on seeing the household accounts. Such behaviour, Kondo

points out, was "a real encroachment on a wife's sphere of influence" (1990:133). And

in much earlier times also - at least until the beginning of the Tokugawa period (1600-

1868) - women were known to occupy the imperial throne, the mythical ancestor of

the Japanese imperial line being held to be a sun goddess (Hane 1986:35; see also

Reischauer 1976:13-16, 21-23; Seward 1977: 114-117). Hall too makes an interesting

point when, in examining the broad notion of Japanese "national character" (1970:9),

he argues that:

> A syndrome of related attitudes and practices associated with primitive
> religious beliefs and social organisation of the Japanese people has
> remained most persistent in this respect. . . . the Sun Goddess and the
> imperial line, have remained central to the Japanese orientation towards
> government and community despite the influence of Confucianism and
> Buddhism (1970:10).

Reischauer (1978) also recognises this persistence, but in addition draws a strong link

between such persistence and the organisation of the contemporary Japanese family:

> Japan may have originally had a matriarchal society, and elements of
> this matriarchy seem to have persisted all the way through, despite the
> heavy overlay of male supremacy resulting from feudalism and
> Confucianism. There is a hint of this in the expectation in medieval
> times that women would have every bit as much strength of will and
> bravery as men. In modern times, it is generally accepted that women
> have more will power and psychological strength than men, and there
> can be no doubt that the modern Japanese family centers around and is
> dominated by the mother, not the father. In fact, the father, though the
> financial support, is otherwise likely to be pretty much a cypher in
> family affairs. Family finances are run almost exclusively by the mother,

> with the father often on a sort of allowance provided by her. He is likely
> to be away from home almost all of the waking hours of his smaller
> children. Their life is basically with their mother. . . (1978:209).

Indeed, as many social commentators have noted, while even in bygone days the wife controlled the home, in more recent times, and as a consequence of various postwar political and economically driven changes in the Japanese lifestyle, this control has increased. Vogel, for example, points out that "the power of the Japanese woman within the family has unquestionably increased with the growth of democratic ideology and women's political rights" (1971:195); and Woronoff that "The weakening of the father's status [due to his long absences from home] has been accompanied by an enhancement of the mother's position" (1981:66).

In terms of the autonomic/syncratic distinction made earlier, then, observations such as Condon's that "What makes Japan unique, at least among advanced industrial nations, is the clear differentiation in roles that characterize the Japanese husband and wife" (1991:13) and comments by her Japanese informants such as "My husband and I live on different islands" (1991:14) can be understood in terms of the wife's *traditional* (and in practice generally unchallenged) autonomy in matters pertaining to household activities, the organisation of household finances, and the rearing of children when compared with the husband's focus on activities outside the home (cf. Mouer and Sugimoto 1986:225-226; Vogel 1971:181, 195; Reischauer 1978:212). The term "traditional" was emphasised above for, as Condon has also pointed out, the social status of women in Japan is not a function not of law but of "deeply ingrained cultural patterns" (1991:6); and that these cultural patterns persist in the face of such constitutional changes as the 1947 Equal Rights Amendment (cf. Hendry 1981:9) and the 1985 Anti-Discrimination Act (cf. Condon 1991:5-6) is evident in polls such as the one reported by the *Japan Times* in 1983 in which seventy-one percent of the Japanese women polled said that they believed in separate roles for men and women; and eighty-

nine percent that housework is the responsibility of the woman (*Japan Times*, 5 April 1983). Had males been polled, these figures would almost certainly have been higher; and irrespective of the true feelings of those women who were polled (and of the heuristic reality that the results of any poll are a product of the manner in which opinions are elicited), that such large percentages felt it necessary to publicly affirm such traditional values suggests that these traditional values - irrespective of individuals' privately held views - are fundamental to their organisation of social reality.

In terms of this social reality, the distinction between the private and the public - between the *uchi* and the not-*uchi* - is similarly strongly marked in terms of differing role-behaviour patterns. As pointed out above, a wife's traditional domain of authority centres on the household, and the extent of her control in this domain has been widely acknowledged for some time and extends beyond simply controlling the family finances (see, for example, Dore 1963:173; Vogel 1965:296, 298; Vogel 1971:195; Hendry 1981:89, 95, 108; Woronoff 1981:89; Mouer and Sugimoto 1986:225-226; Condon 1991:13). Vogel, for example, cites a popular pun on a traditional Japanese proverb - "the husband calls out and the wife jumps" - in which "wife" and "husband" are transposed so that the proverb becomes "the wife calls out and the husband jumps" (1971:194); and Condon argues that "The home is the woman's castle - so much so that she is sometimes jokingly referred to as 'the innkeeper,' while her husband is known as 'the boarder'" (1991:16). What this means in terms of the private/public dichotomy being drawn here is that there is a quite distinct private face to the Japanese family (in which the wife traditionally dominates) along with the widely recognised public face in which the husband traditionally dominates, and that the linguistic behaviour in each, in terms of the allocation (and acceptance) of power and distance variables, is quite different. With regard to the familial societal template being suggested here in terms of these variables - and also in terms of the differences in Japanese and Western manifestations of these variables in the construction of the

private and public spheres - Nakane makes a significant point when she addresses the issue of differences in the social construction of leadership in Japan and in the West. In the framework being developed here, demonstrating leadership can be seen as overtly invoking power and distance variables; and Nakane initially points out that -

> A leader in Japan tends to display his leadership in any and every circumstance, even when leadership is in no way called for. American behaviour is quite different in this particular . . . it is often very difficult to discover even who is the leader of a group (or who has the higher or lower status) except in circumstances which require that the leadership makes itself known (1984:34-35).

- before later drawing a parallel with contemporary Japanese family life:

> However more influential and capable than his leader a subordinate may be, he must never treat his leader in terms other than that of great deference in the presence of a third party. In private dealings between the two the subordinate may behave as he likes, and the leader may show considerable weakness in the face of his capable subordinate; in fact, the nature of the relationship and behaviour is not dissimilar to that often shown between Japanese husband and wife. . . . However, this state of "home affairs" should not be exposed to outsiders (1984:71-72).

In terms of the social construction of the public face of the Japanese family, the kind of social relationship assumed by husband and wife is easy to observe. As Woronoff puts it, "it is expected by society that a husband should behave in a *teishu-kanpaku* manner" (1981:78) - i.e., as a "master" by unequivocably registering large power and distance differentials - while the wife assumes a complementary role that is frequently compared to that of a servant (e.g. by Vogel 1971:198; Seward 1977:198). As Reischauer has pointed out, however, such surface appearances can be misleading, and "the curtness and derogation" which may be shown by the husband towards his wife in public a matter of social convention (1978:208). Hendry, too, offers the observation that

"[h]owever a husband and wife may treat each other in private, it is not uncommon for a man to order his wife around in public" and also offers a fairly typical instance of this kind of public behaviour by citing the example of a husband wanting an item that was beyond his reach and calling his wife from the other end of the house to hand it to him (1981:94); Vogel, on the other hand, reports on how a group of Japanese women "went into gales of laughter when talking about an American wife calling her husband's name from across the room and the husband calmly responding to her call" (1971:198).

This kind of distinction between the public face of the Japanese family (in which the husband traditionally assumes the authoritative role) and the private face (in which such authority falls to the wife) has frequently been remarked on elsewhere (e.g. Vogel 1971:194-195; Woronoff 1981:80); and Condon, in terms of social practices, sums up the distinction well when she says:

> In public a Japanese wife would never shame her husband by scolding or disagreeing with anything he says. But behind closed doors in her own bailiwick (although never so loud that the neighbors might hear), he might get an earful (1991:16).

And Woronoff equally well when, addressing some of the difficulties of socialising male children, he points out that:

> it is not uncommon for the young son to see his father spoken down to or scolded by his mother. Yet, on the other hand, he will be told by his mother or by any number of people that he must act like a man. He may also witness a different situation in his friend's family where the "father is superior" . . .(1981:75).

Such differences can also be accounted for in terms of the private-*uchi*/public-not-*uchi* distinction: in the one situation the child is *uchi* and so privy to the private face, while in the other he is not and so is exposed to the public face.

What is being suggested here, then, is that such attitudes towards the separation of the public and the private are born of tradition and social conditioning rather than being in any way a network of consciously held doctrines. They are, however, culturally transmitted and as such are important pillars in the construction of social reality for Japanese social actors; and, moreover, manifest themselves quite differently in both degree and manner from the ways which the public and private spheres are culturally distinguished in Western countries such as Australia.

It has been necessary so far to rely largely on anecdotal rather than on empirical evidence in distinguishing between the public and the private spheres due to the operation of the observers' paradox which immediately transforms the private into the public in the presence of a non-*uchi* researcher or ethnographer. In terms of the differences between Japanese and Western constructions of the private and the public spheres however - and specifically in terms of the ways these differences are socioculturally established and transmitted - there is more empirically oriented evidence available. Clancy's (1986) research mentioned earlier, for example, has demonstrated not only that an *amae*-dependency is actively encouraged and fostered by Japanese mothers, but also that one of the fundamental ways in which it is cultivated is by drawing a sharp dividing line between the household (the *uchi*) where the child will be understood and catered to, and an outside world (the *soto*) in which the child will be subjected to ridicule by the "other people" (e.g., 1986:236, 240 and *passim*). This child-rearing technique and its consequences for the development of behavioural patterns have long been recognised: Reischauer, for example, refers to the effectiveness of Japanese mothers' "admonitions that 'people will laugh at you'" for their offsprings' subsequent social orientation (1978:141); and Vogel to that of "creating fear of the outside and vague threats of the withdrawal of love" to the forging of the powerful Japanese mother-child bond (1965:299). Comparable research into children's acquisition of English at a similar age, however, suggests that the

situation is quite different, with parents "paying homage to the child's independence", as Blum-Kulka puts it, by assuming a communicative style which "is directed towards allowing each member his or her *individual personal space*" and is "governed by a principle of symmetrical solidarity" (1990:285, emphasis in the original). As Vogel comments once again, "A Japanese mother can tolerate and in fact encourages much more dependence on the part of her children than an American mother does" (1965:299), a point of view echoed by Reischauer when he points out that "the Japanese child is babied rather than treated as a small, incipient adult", and "[t]he result, not surprisingly, is a degree of dependence, especially on the mother, that would be unusual in the West" (1978:140-141). Kondo, too, provides compelling evidence not only of the early age at which the *uchi*/not-*uchi* distinction encoded by such child-rearing techniques is internalised by Japanese children, but also the extent to which it shapes their understanding of social reality. She cites an occasion of herself cooing to the two-year-old visiting granddaughter of the household in which she lived in the same way (i.e., by the first name alone) as the grandmother, and immediately being roundly chastised by the child's five-year-old brother: "You shouldn't say that. That's rude. You should say 'Kaori-chan'. You're not one of us". As she reflects:

> I was embarrassed by my gaffe, and stunned by his vehemence. Most of all, I realized that in-group/out-group distinctions must be of enormous cultural importance, for here was a child who had already mastered the process of drawing linguistic distinctions between *uchi* and *yoso* [i.e., another household] (1991:143).

These public and private faces are also consistently culturally codified by popular culture. Condon, for example, cites the huge popularity of evening soap operas on Japanese television which feature henpecked husbands and suggests that their appeal is due to audience-members' recognition of the similarities to their own domestic lives (1991:16); and the popularity, despite the unfamiliar social settings, of

imported cartoons and movies featuring downtrodden husbands is also frequently remarked on (e.g. Reischauer 1978:28). In particular, the *kyoiku-mama* ("education mama") and the *mama-gon* ("mother monster") are popular stereotypes and are frequent characters in newspaper comic strips (e.g., *Asahi Shimbun's "Tonari no Yamada Kun"*). And in this respect also, many cultural anthropologists have drawn attention to the fact that conjugal role-relationships in Japanese households frequently mirror those of mother and male-child (e.g., Condon 1991:15, 24; Reischauer 1978:209) - as Nakane puts it "most Japanese wives adopt the rôle of mother rather than wife to their husbands" (1984:132) - with the wife/mother not only controlling the day-to-day running of the household, but also providing the same kind of *mi no mawari* ("around-the-body care") for the husband that she lavishes on her sons and encourages her daughters to similarly provide (cf. Hendry 1981:94). In terms of the familal social template being proposed here, there are many other manifestations of this kind of social orientation. To take just the two examples mentioned earlier, for instance, Japanese cultural phenomena such as the behaviour of bar hostesses towards male customers and the subordinate role assumed by female television co-hosts towards male presenters can also be analysed in terms of this private/public dichotomy. Bar hostesses for example - with their strategies of teasing (cf. Clancy 1986:238) and constant attention to male customers' *mi no mawari* as pourers-of-drinks and lighters-of-cigarettes and so on - are implicitly assuming the mother-wife role of the private face in the surrogate home of the bar; on the other hand, the role-taking behaviour of male and female television co-hosts in the more-constrained public domain of television talk shows is framed in terms of the public face of the family, with the male dominating and the female assuming a role often consisting of little more than providing what Hendry accurately describes as "a constant supply of exclamations and asides" (1981:28). In discourse between male Japanese sporting commentators also - for example in commentaries of baseball games or golf tournaments - a similar

discourse structure and turn-taking pattern is also frequently evident, with commentators alternately adopting complementary public-wife and public-husband roles. Commentator A, for example, may make a number of self-evident statements during a sporting event (e.g., "Aoki needs this next putt to birdie", "He hasn't been putting well today" "It might be difficult for him") to which commentator B will repond in the same manner as a female talk-show co-host (i.e. by punctuating Commentator A's turns with interjections contextually equivalent to the English "Is that right?", "Really?", or "That's true, isn't it") a pattern of interaction structurally very different to the variations on the predominant Australian-English topic/call-for-comment ("Watson needs this putt to birdie - what are his chances do you think?"), or topic-comment/call-for-comment discourse structure (e.g. "Watson needs this putt to birdie - he hasn't been putting well today has he - what are his chances do you think?") framed in terms of a quite different model of the familial public face.

Such familial models - in Australia as well as in Japan - are continually being drawn on in the process of manufacturing, maintaining, and organising extra-familial social reality, and that these models are quite different in terms of the ways in which P and I variables are configured and linguistically encoded. The nature of these configurations will be examined in greater detail below; but that such differences do exist in the framing of extra-familial reality - and that cross-culturally these differences can lead to the kind of breakdowns in "emotive communication" (Janney and Arndt 1992) referred to at the beginning of this chapter - is not difficult to demonstrate, albeit once again in anecdotal rather than empirical terms. A case in point is illustrated by an article carried in a recent number of the nationally distributed Australian weekly *The Bulletin* entitled "Not Such A Happy Event" by a female native English-speaking journalist working in Tokyo. The article, which carries a prominent sidebar reading "Harriet Sergeant finds the best way to become a second-class citizen in Japan is to be pregnant" deals with the experiences this journalist underwent during the later stages

of a pregnancy; and while the tone of the piece is generally caustic and roundly condemns many aspects of the Japanese health-care system, most of the author's vitriol, as the sidebar suggests, is aimed directly at Japanese doctors' attitudes to their patients. She says of her first meeting with her obstetrician, for example:

> The nurse . . . explained that the doctor would spend five minutes talking to me . "He spends five minutes with all his patients, so please do not ask questions." She frowned at me. "You foreigners always want to question doctor. That is not the Japanese way."
>
> Nevertheless, I asked the doctor a question. "What about pain relief?" This seemed not the Japanese way either. Epidural injections, routine in the West, are known about but not given in Japan. "I tell my mothers to get on and bear it," said the doctor (*The Bulletin* 30 March 1993).

After a protest by the patient, the doctor responds:

> He sighed, shook his head, and advised me to improve my attitude "for the baby's sake".
>
> "We Japanese believe an angry mother makes for a difficult delivery," he added (*The Bulletin* 30 March 1993).

While the language in which this interaction occurred is not explicitly stated, it is clear from other evidence in the text that it took place in English; and with all its inadequacies as a completely accurate and unbiased record of events, it also becomes clear as the article progresses that the chief cause of the communicative difficulties occurring between this patient and her doctor is not linguistic in origin - that is, each is perfectly able to understand the propositional content and so on of the other's utterances - but rather result from a shared inability to construct a mutually acceptable version of social reality in terms of role-relationships. In other words, the nature of the social role being adopted in this speech situation by each of these two social actors is considered to be inappropriate for the speech situation by the other, and these social

roles are in turn constructed and maintained by the ways in which each is using the common language - by the patient's insistence on questioning the doctor, for example, and by the doctor's apparent aloofness and seeming reluctance to answer these questions. What is being suggested here, then, is that the patient's frustration and the doctor's resentment are due directly to each bringing to the speech situation different culturally defined expectations concerning what their appropriate role-relationship should be in such a speech situation, a speech situation that is part of the public sphere rather than the private sphere (in the sense that it is defined in professional rather than personal terms) and so needs to be framed in terms of P and I variables appropriate to the construction of the public self. In terms of the familial paradigms by means of which social reality is being constructed, then, this requires each to construct a role-relationship based in received notions concerning the P and I configuration appropriate to the presentation of the public familial face; and - given that Japanese and Western constructions of this face are quite different - it is not surprising that the interaction should have proceeded in the uncomfortable and mutually unsatisfactory way that it did. For example, while arguments that questions are always directive speech acts in the sense that they are attempts to influence the future behaviour of the hearer by directing that hearer to perform a reciprocal speech act (e.g., Searle 1975:356, Searle and Vanderveken 1985:199) are debatable, there can be little doubt that different kinds of questions - both in terms of their propositional content and the manner in which this content is linguistically realised - assume different power and distance variables. In this respect and in terms of a speech situation defined for both parties in terms of the public familial template, the patient's behaviour towards the doctor - her asking of questions and the manner in which the propositional content of these questions is linguistically realised - is socially constructed in terms of her received notions of the public face, a face which clearly assumes a roughly P- differential to be appropriate; and moreover, if this definition of the appropriate power differential had been accepted by the doctor, it

is likely that an I+ social relationship would also have been invoked by the patient. From the Japanese doctor's perspective, however, the public face requires a P+ differential in his favour, along with the kind of I- markings characteristic of the kind of extra-familial role relationships discussed above. And similarly, the doctor's linguistic marking of his own utterances as P+ (e.g. "I tell . . .") coupled with the kind of social-distancing I- and P+ relationship implicit in utterances such as "my mothers" (cf. the possible alternative usage of first-person plural pronouns in that sentence - e.g. "Well, we'll just have to do our best with what we've got, won't we" - which embrace both the speaker and the listener rather than their use to exclude the patient as in the "We Japanese believe" clause that follows) is based on his own culturally defined understandings of public behaviour in terms of the public face of the Japanese family.

What is being suggested here, then, is that not only are understandings of family used as a template for extra-familial social organisation, but also that the public and private faces of Japanese and Australian families are quite different in terms of the ways in which P and I relationships are both understood and linguistically encoded. And in this respect, it is once again necessary to draw attention to the caveats mentioned earlier - that is, that large-scale observations such as those to be made here can only ever indicate cultural tendencies rather than inflexible and invariable absolutes - for in what follows it is not being claimed that the properties being ascribed to the public and private faces of both Australian and Japanese families are either uniformly true or are cultural imperatives, but rather that they are the ideological constructions in terms of which cultural norms are have been established; and, as such, can legitimately be used as the basis for an analytical theoretical framework.

With this injunction in mind, it is possible to argue that there is a far greater distinction in terms of the linguistic encoding of P and I variables between the public face and the private face of the modern Japanese family than there is between the public face and the private face of the contemporary Australian family; and

moreover, that the corresponding social constructions of these two spheres in Japanese and Australian families are also qualitatively different. In each case, however, both the public and the private are determined by and constructed in terms of role relationships which are functions of relative P and I variables. While distinctions between these faces might be implicitly accepted as an inherent part of Japanese and Australian constructions of social reality and of everday lived social practices, from a theoretical point of view there are obvious dangers in attempting to too-rigidly codify them. It is possible, however, to delineate some broad characteristics of each of these four faces - the public and private faces of the Japanese family and the public and private faces of the Australian family - in terms of P and I configurations for the purpose of comparisons; and in comparative terms also, some statements can safely be made.

In the first place, it can be said that with regard to the Australian family that the P variable tends to remain fairly consistent between the two spheres of the privately lived and the publicly presented faces of the family and can be considered to be - due to cultural *mores* associated with individualism and egalitarianism as well as to the more syncratic organisation of the household - a P- conjugal relationship. If a P+ relationship *does* exists in the private sphere - whether in favour of a husband (who dominates his wife) or in favour of a wife (who dominates her husband) - such a relationship *may* tend to persist as part of the public face, although in comparative terms always to a lesser degree than is the case in a comparable Japanese household. This is to say that, generally speaking, the ideologically appropriate public face for a contemporary Australian family inclines towards the egalitarian and so will tend to be marked as P-, while the power structure of the private face will, again in comparative terms and for the reasons outlined above, also tend to be P-. If it in fact *is* marked as P+ in the public face in a way that reflects the lived reality of the private sphere, it will be with a much smaller power differential than is the case in the private sphere. The D variable - with its concomitant I linguistic markings - also tends to persist in the same

way, although perhaps not to the same extent. Nonetheless, a couple who enjoy a close relationship in private will retain overt signs of the nature of that relationship as part of the construction of the public face; and similarly, if there is not a close relationship - i.e., if there is a substantial D differential structuring their private relationship - this will be *minimised* in the presentation of the public face in the interests of "keeping up appearances" of marital harmony. (Evidence for this kind of maintenance of the I+ variable in the public sphere can be found in the frequent surprise of even very close friends of couples who separate who are often completely unaware that the private face of their friends' marriage did not mirror the public.) Broadly speaking, then, the cultural norm in terms of the P variable for the public face of the Australian family falls (to a greater or lesser degree, depending on the lived reality of the private sphere) closer to the P- pole of an imaginary continuum registering social power than to the P+ pole (see Figure 7); the I variable (to a greater or lesser degree, depending on the lived reality of the private sphere) closer to the I+ pole than to the I- pole of a continuum registering social solidarity and egalitarianism (see Figure 8); and these reflect (once again, to a greater or lesser degree) the Western ideology of individualism and more syncratic power distribution and individual-oriented ethos in terms of which the private face is socially constructed (see Figures 9 and 10).

P+ _____ xxxxxxxxxxxxxxxxxxxxxx P-

Figure 7
The P variable in the public face of the Australian family

I+ __xxxxxxxxxxxxxxxxxxx_____ I-

Figure 8
The I variable in the public face of the Australian family

P+_____xxxxxxxxxxxxxxxxxxxx P-
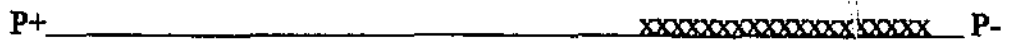
Figure 9
The P variable in the private face of the Australian family

I+_xxxxxxxxxxxxxxxxxxxxxxxx_____ I-

Figure 10
The I variable in the private face of the Australian family

On the other hand, in a Japanese social context there is a far greater disparity between the P variable as manifest in the private sphere and the P variable as manifest in the public sphere. In the private sphere, as pointed out above, there is a marked power differential in favour of the wife while the ideologically appropriate public face for the Japanese family consistently inclines towards male dominance; and so while there will frequently be a P+ differential in favour of the wife as a part of the lived social reality in the private sphere, the public face is consistently marked as P+ in the husband's favour. The D variable - but here quite irrespective of the emotional bonds that exist as part of the lived reality of the private sphere of the couple - is marked as I- as part of the presentation of the public face: that is to say, the apparent social distance between husband and wife is maximised in the presentation of the public face. Broadly speaking once more, then, the cultural norm in terms of the P variable for the public face of the Japanese nuclear family falls (irrespective of the lived reality of the private sphere) much closer to the P+ pole (and in the husband's favour) of an imaginary continuum registering social power than to the P- pole (see Figure 11); the I variable (irrespective of the lived reality of the private sphere) much closer to the I- pole than to the I+ pole on a continuum registering social solidarity and egalitarianism (see Figure 12); the P variable for the private face (irrespective of the lived reality of the

public sphere and as a function of the more autonomic organisation of Japanese social reality) much closer to the P+ pole (and in the wife's favour) than the P- pole of a continuum registering social power (see Figure 13); with the I variable for the private face being constructed independently of the I variable in terms of which the public face is constructed (see Figure 14).

(in husband's favour)
P+ _xxxxxx_____ P-
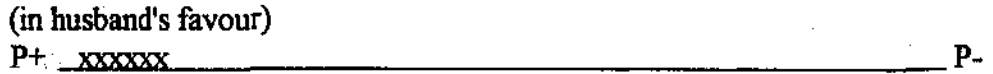
Figure 11
The P variable in the public face of the Japanese family

I+ _____xxxxx_ I-

Figure 12
The I variable in the public face of the Japanese family

(in wife's favour)
P+___xxxxxxxxxxxxx_____ P-

Figure 13
The P variable in the private face of the Japanese family

I+____xxxxxxxxxxxxxxx_____ I-

Figure 14
The I variable in the private face of the Japanese family

As pointed out earlier, large-scale cultural generalisations such as these are by their very nature less than one hundred per cent consistent across entire cultural blocs.

Such culturally codified and socially ratified norms, however, do provide a conceptual yardstick by means of which social actors gauge behavioural appropriacy, and there would be little doubt amongst Westerners familiar with day-to-day Japanese life that there is a generally a far greater difference in terms of role behaviour between the public and the private spheres of the Japanese family than is the case with comparable Western families. Kondo, for example, points out that:

> In symbolic terms, *soto* means the public world, while *uchi* is the world of informality, casual behavior, and relaxation. *Soto* is where one must be attentive to social relationships, cultivating one's *tatemae* [i.e., "social surface"], whereas in the *uchi* one is free to express one's *honne* [i.e., "true colours" or "real feelings"] (1991:141).

And while this kind of distinction clearly also holds for Australian constructions of the private and public spheres, the distinction between the private *uchi* and the public *soto* is far more important to Japanese social actors' constructions of social reality than it is for Australian social actors' constructions of theirs.

In terms of the politeness theory outlined in the previous chapter and the notion of the familial template that has been developed in this chapter - what this means is that the way in which an extra-familial social context is framed will determine the kind of language strategies that will be favoured by informants and via which different types of politeness (whether appropriate in cross-cultural communication or otherwise) will inevitably become manifest by way of the various P and I values all utterances encode; and, moreover, that such encodings in extra-familial contexts will be framed in terms of the public face of the family. Differences in the ideological construction and cultural codification of the public faces of Japanese and Australian families in terms of the politeness strategies by means of which they become manifest can be visualised in terms of the grid developed in Part I of this chapter (see Figure 15, below) and form the starting point for the framing of the hypotheses to be tested in this research.

Familiar Politeness
(strategies encoding P- I+ social relations)

Public Face of the
Australian Family

Null Politeness   Neutral Politeness

(strategies encoding   (strategies encoding

P+ I- social relations)   Public Face of the   P- I- social relations)
                       Japanese Family

Formal Politeness
(strategies encoding P+ I+ social relations)
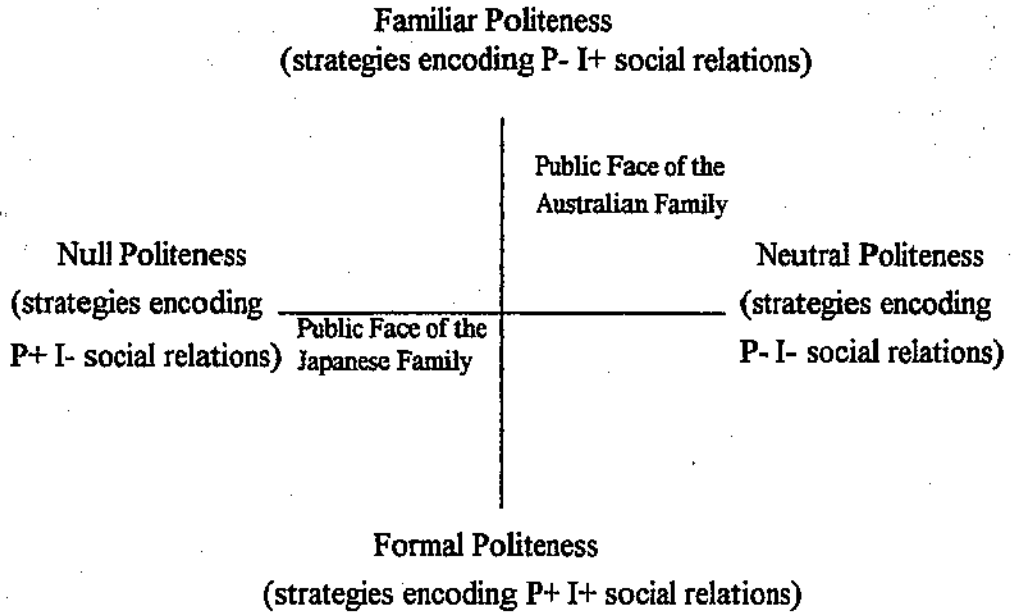
Figure 15

Part III

Summary of research perspective and statement of hypotheses

What has been argued in this chapter, then, is that there is a reflexive and binding relationship between culturally codified concepts of family and culturally codified politeness practices. Even accepting that actual lived practices, in any given individual instance, may not always mirror exactly culturally defined and ideologically ratified familial models, it has been argued that such models nonetheless act as the fundamental conceptual template for the construction and maintenance of social reality for social actors; and moreover, that what Brown and Levinson refer to as cultural ethos (see Chapter 1) is inextricably tied to what has been called "familial ethos" here, and this relationship can be represented schematically as in Figure 16 (below).

```
┌─────────────────┐
│  Familial Ethos │
└─────────────────┘
         │
         ▼
┌─────────────────┐
│  Cultural Ethos │
└─────────────────┘
```
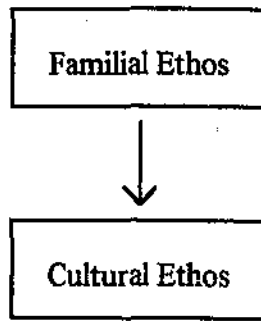
Fig 16

Moreover, it has also been argued in this thesis that linguistic politeness is primarily a function of contextual appropriateness and is linguistically manifested by the ways in which social power and social identification variables are configured in any speech event; and further, that as all utterances encode P and I values and configurations of one kind or another, all speech acts are also face-threatening acts. Given this, the emotional terrain for Primary Face-Threatening Acts (that is, the speech acts by means of which the illocutionary point is to be attempted) needs to be established by way of contextually appropriate Opening, Establishing, and Signalling Acts (which are themselves Face-Threatening Acts) if the PFTA itself is to be successfully performed.

The specific hypotheses to be tested in this research then - which are set out in detail below - derive from the proposition that if the roles and role-relationships characteristic of the codified dominant family systems of two cultures such as Japan and Australia differ, then the social power and social identification configurations seen to be appropriate in extra-familial speech events will also differ; and that this, in turn, will be manifest in different perceptions of politeness in a way that, from a cross-cultural perspective, can lead to politeness dysfunction in the non-native speaker due to a specific kind of cultural transfer.

Adopting this theoretical perspective, and given the four types of linguistic politeness outlined earlier in this thesis, a number of assumptions follow. In the first place, it can be hypothesized that, in identical contexts, a significantly greater

percentage of Familar-Politeness utterances will be used by Australian Native English Speakers (ANES) than by Japanese ESL speakers (JESL) using the second language, both for the construction of discourse as well as for the performance of the PFTA and irrespective of the sex of the speakers, as familial templates are structural, not biological, mechanisms for the organisation of social reality. In the second place, it can be hypothesized that a significantly greater percentage of Null-Politeness utterances will be used by JESL speakers than by ANES speakers, once again in identical contexts and both overall and for the performance of the PFTA, and again regardless of the sex of the speakers. It is possible to go further in this respect, however, for while P+I- is the dominant configuration of the codified public face of the Japanese family, Neutral Politeness - in which the P+ variable is modified along the continuum represented by the horizontal axis in Figure 15 (above) - is far more likely to be used by JESL speakers than by ANES speakers given, in relative terms, the positive-politeness orientation of mainstream Australian culture when compared to the negative-politeness orientation of Japanese culture (cf. Brown and Levinson 1978:250). And in the third place, it can be hypothesized that there will be a significant difference in the percentage of Formal-Politeness utterances used by ANES and JESL speakers in identical contexts, again both overall and for the performance of the PFTA. This is to say that while both JESL and ANES informants will use Formal-Politeness strategies, they will not do so to any significant extent as part of an identical speech event, as the familial template used to frame role-relationships by JESL speakers is not congruent with the familial template used to frame role-relationships for ANES speakers. JESL informants, it can be hypothesized, will tend to select Formal-Politeness strategies if the context is conceptually framed in positional terms (i.e., they will use Formal-Politeness strategies when utterances are judged to have a positional, rather than personal, orientation), while ANES informants will tend to select Formal-Politeness strategies when the context is framed in interpersonal terms (i.e., they will use Formal-

Politeness strategies when utterances are judged to have a personal, rather than positional, orientation).

These assumptions form the basis of the three hypotheses - set out below - which are to be tested using a modular format (see Chapter 4) in the present research.

Hypothesis 1

In broad terms, Hypothesis 1 states that *a significantly greater number of Familiar-Politeness utterances will be chosen by the ANES sample than by the JESL sample*. With regard to verification of this hypothesis, the following criteria will be used:

(i)   If sixty percent or more of the combined total of the number of Familiar-Politeness utterances selected by the ANES and the JESL informants are selected by the ANES informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - *and* if the higher percentage of the remaining category is *also* selected by the ANES informants, this will be considered to constitute *marginal support* for the hypothesis.

(ii)   If sixty percent or more of the combined total of the number of Familiar-Politeness utterances selected by the ANES and the JESL informants are selected by the ANES informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - but if the higher percentage of the remaining category is *not* selected by the ANES informants, these findings will be considered to be *inconclusive*.

(iii)   If sixty percent or more of the combined total of the number of Familiar-Politeness utterances selected by ANES and JESL informants are selected by the ANES informants - *both* overall *and* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - this will be considered to constitute *support* for the hypothesis.

(iv)   Generally speaking, with respect to (i) and (iii) above, the *greater* the difference in the number of Familiar-Politeness utterances chosen, the *stronger* the support will considered to be for the hypothesis. But:

(v)   If seventy-five percent or more of the combined total of the Familiar-Politeness utterances selected by the ANES and the JESL samples are selected by the ANES informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 1) - with the ratio of the remaining category being *no less* than 3 utterances to 2, this will be considered to constitute *strong support* for the hypothesis.

(vi)   If *none* of the above are found in the data, the hypothesis will be considered to have been *invalidated* by the data.

Hypothesis 2

Hypothesis 2 broadly states that *a significantly greater number of Neutral-Politeness and Null-Politeness utterances will be chosen by the ANES sample than by the JESL sample*. With regard to verification of this hypothesis, the following criteria will be used:

(i)   If sixty percent or more of the combined total of the number of Neutral-Politeness and Null-Politeness utterances selected by the ANES and the JESL informants are selected by the JESL informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - *and* if the higher percentage of the remaining category is *also* selected by the JESL informants, this will be considered to constitute *marginal support* for the hypothesis.

(ii)   If sixty percent or more of the combined total of the number of Neutral-Politeness and Null-Politeness utterances selected by the ANES and the JESL informants are selected by the JESL informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - *but* if the higher percentage of the remaining category is *not* selected by the JESL informants, these findings will be considered to be *inconclusive*.

(iii)   If sixty percent or more of the combined total of the number of Neutral-Politeness and Null-Politeness utterances selected by the ANES and the JESL

informants are selected by the JESL informants - *both* overall *and* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - this will be considered to constitute *support* for the hypothesis.

(iv)   Generally speaking, with respect to (i) and (iii) above, the *greater* the difference in the total number of Neutral-Politeness and Null-Politeness utterances chosen, particularly if Null-Politeness strategies predominate, the *stronger* the support will considered to be for the hypothesis. But:

(v)   If seventy-five percent or more of the combined total of the Neutral-Politeness and Null-Politeness utterances selected by the ANES and the JESL samples are selected by the JESL informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 1) - with the ratio of the *remaining* category being *no less* than 3 utterances to 2 this will be considered to constitute *strong support* for the hypothesis.

(vi)   If *none* of the above are found in the data, the hypothesis will be considered to have been *invalidated* by the data.

Hypothesis 3

In broad terms, Hypothesis 3 states that *a significantly greater number of Formal-Politeness utterances will be chosen either by the ANES sample or by the JESL sample in individual Modules*. With regard to verification of this hypothesis, the following criteria will be used:

(i)   If sixty percent or more of the combined total of the number of Formal-Politeness utterances selected by ANES and the JESL informants are selected by *either* the ANES informants *or* the JESL informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - *and* if the higher percentage of the remaining category is selected by the *same* informant sample, this will be considered to constitute *marginal support* for the hypothesis.

(ii)   If sixty percent or more of the combined total of the number of Formal-Politeness utterances selected by ANES and the JESL informants are selected by *either* the ANES informants *or* the JESL informants - *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - *but* if the higher percentage of the remaining category is *not* selected by the *same* informant sample, these findings will be considered to be *inconclusive*.

(iii)   If sixty percent or more of the combined total of the number of Formal-Politeness utterances selected by ANES and JESL informants are selected by *either* the ANES informants *or* the JESL informants - *both* overall *and* for the accomplishment of the PFTA (a ratio of 3 utterances to 2) - *and* if the higher percentage of the remaining category is selected by the *same* informant sample, this will be considered to constitute *support* for the hypothesis.

(iv)   Generally speaking, with respect to (i) and (iii) above, the *greater* the difference in the percentages of Formal-Politeness utterances chosen, the *stronger* the support will considered to be for the hypothesis. But:

(v)   If seventy-five percent or more of the combined total of the Formal-Politeness utterances selected by the ANES and the JESL samples are selected by *either* the ANES informants *or* the JESL informants- *either* overall *or* for the accomplishment of the PFTA (a ratio of 3 utterances to 1) - with the ratio of the *remaining* category being *no less* than 3 utterances to 2, this will be considered to constitute *strong support* for the hypothesis.

(vi)   If *none* of the above are found in the data, the hypothesis will be considered to have been *invalidated* by the data.

The research instrument specifically designed to test these hypotheses is described in the following chapter.

CHAPTER 4

OUTLINE OF THE RESEARCH

Leaving aside for a moment the notion of the familial conceptual template developed in Part II of Chapter 3, what has been suggested so far is that with the exception of self-addressed utterances that occur when the speaker is not overheard and is aware that he or she is not overheard (during problem-solving activities, for example, or as part of the process of establishing or testing a chain of reasoning), all utterances take place as part of interactive social contexts and reflect speakers' conceptions of social reality by means of the role-relationships they assume. An individual utterance is an integral and inseparable part of the ongoing construction of the discourse which reflexively shapes the speech event of which it is a part; and as a result all utterances encode P and I variables, albeit in various ways and in various combinations. As was also pointed out in Chapter 3 while initially developing the notion of T1 (P-I+), T2 (P-I-), T3 (P+I+), and T4 (P+I-) utterances, these relative values determine the kind of politeness that is encoded - that is to say that T1 utterances encode Familiar Politeness, T2 utterances encode Neutral Politeness, T3 utterances encode Formal Politeness, and T4 utterances encode Null Politeness. Politeness as such, then, is a function of contextual appropriateness; and as was mentioned while developing this theoretical model, issues

related to the prosodics of delivery are of fundamental importance in establishing and maintaining appropriate P and I values, and it follows that prosodic features - such as prominence, intonation contour, pitch, juncture, volume, and so on - are of fundamental importance in encoding different varieties of politeness.

Such integral and intrinsic features of spontaneous discourse have long provided many difficulties for linguistic researchers (some of which will be discussed shortly) and these difficulties become even more pronounced in research which has a pragmatic orientation. In this respect the present research has been extremely fortunate in being able to take advantage of a recent technological advance - the development of multimedia technology - in a way that is able to take account of such paralinguistic discourse features reasonably comprehensively.

The research instrument: an overview

The instrument used in the present research consists in a computer software package comprising 25 independent modules, each of which has 2 discrete configurations: a male configuration (in which a male is the principal - or only - speaker) and a female configuration (in which a female is the principal - or only - speaker). This package, entitled Language In Context, was designed specifically for the research being undertaken here and required a great deal of modification and trialling over the two years of its development. The creation of Language In Context presented many challenges, both of a technical nature and in terms of the selection and organisation of the linguistic items to be used; and while details of the latter process are set out later in this chapter, it is timely here to present an outline of the hardware and software used in the production of the Language In Context programme as well as a summary of its overall organisation.

The Language In Context programme required audiodigitalising approximately 2,500 individually recorded sound files for use on an Amiga 3000 computer platform

with 6 Mb of RAM and 105 Mb of disc drive. This large number of individual files was necessary in order to allow each individual utterance to be configured as part of the two components of Language In Context - the validation programme and the data-collection programme - each of which is discussed in more detail below. A Gsoft sampler, sampling 8-bit at 20 kHz (stereo), was used in conjunction with Audio Engineer software to ensure the premium quality of reproduction necessary for research of the present kind, where paralinguistic performance factors are of primary importance. The package was written using CanDo (a package similar to IBM Visual Basic) and occupied approximately 80 Mb of disc space, virtually all of which is consumed by the sound files themselves. An Amiga platform was chosen for this research for two main reasons: in the first place, at the time this project was begun Amiga tools proved to be far more suitable for the requirements of Language In Context than anything else then existing; and in the second, access was readily available to a sufficiently large number of Amigas to allow for adequate safety-backup procedures to be carried out during the evolution of Language In Context.

Language In Context, then, consists of two programmes: a validation programme and a data-collection programme. Each of these programmes is discussed in more detail elsewhere in this chapter. It needs to be emphasised here, however, that each programme uses the identical utterance samples, and that these utterances are simply configured differently in each programme to achieve different ends - the validation programme being used initially to verify, through native-speaker consensus, the construct-validity of the items being used in terms of the four varieties of politeness set out in Chapter 3; and the data-collection programme to allow the performances of Japanese ESL speakers' performances in the construction of passages of discourse to be compared with those of a native-speaking control group in terms of this theory of politeness.

As mentioned above, while details of the validation and data-collecting procedures used in this research will be set out later, with regard to the design of the instrument overall a concrete example here will serve to illustrate both the purpose and function of each of these programmes in terms of the research project as a whole.

As part of the validation programme - that is, in order to test contextually the construct validity of the individual utterances being used - individual sound files were edited in such a way as to provide four cohesive and coherent stretches of discourse, each designed to reflect the P and I configurations characteristic of Familiar Politeness, Neutral Politeness, Formal Politeness, and Null Politeness. To take as an example Module 10.1 (the rationale behind this numbering system will also be outlined shortly), these four discrete dialogues would sound as follows:

Sorry - look, sorry about this. I should have said - I don't really want a window seat, if it's at all possible. I'm not too keen on flying so I'd prefer to be as far away from the windows as possible. I don't suppose you could manage to change this to an aisle seat, could you?

Excuse me - this is a window seat. As I said - I just asked you - I don't want to sit near a window. Could you change it please.

This is a window seat, isn't it? Sorry, but I thought that I'd said that I really can't sit by a window. If you could just change it for an aisle seat I'd really appreciate it.

Hey - I don't want this seat. I just told you - I won't sit by a window. Please change it to an aisle seat.

Native speakers were then asked to make judgements about each discourse sequence according to rubrics describing the kinds of P and I configurations characteristic of Familiar Politeness, Neutral Politeness, Formal Politeness, and Null Politeness. (This kind of approach in fact, although developed here independently, was subsequently found to have much in common with the segmented dialogue technique pioneered by Bourhis, Giles, and Lambert 1975 and developed elsewhere by Genesee and Bourhis 1982 and by Bourhis 1985).

With regard to the data-collection programme, however, the utterances contained on each of the sound files were presented individually (although, and particularly with respect to the longer modules, sometimes partially sequentially) and the informants asked to construct a pattern of discourse from the items available to them that they would consider to be most appropriate in a given social context. Taking Module 10.1 as an example once again, the individual utterances were presented as follows:

This is a window seat, isn't it?

Sorry, but I thought that I'd already said . . .

I really can't sit by a window.

If you could just change it to an aisle seat I'd really appreciate it.

Hey . . .

I don't want this seat.

I just told you.

I won't sit by a window.

Please change it to an aisle seat.

Sorry . . .

Look, sorry about this . . .

I should've said . . .

I don't really want a window seat, if it's at all possible . . .

I'm not too keen on flying, so I'd prefer to be as far away from the windows as possible.

I don't suppose you could manage to change this to an aisle seat for me, could you?

Excuse me . . .

As I said . . .

I just asked you . . .

I don't want to sit near a window.

Could you change it please.

While for the validation programme no on-screen written text was provided for the utterances as all validators were, of necessity, native speakers of Australian English, for the data-collection programme it was decided - once again in the interests of construct validity - to provide a written text on the monitor screen so that the Japanese ESL informants would not be disadvantaged through difficulties in aural comprehension, a factor of their overall communicative competence that it was not the aim of this research to measure (see Aims, Methodological Considerations, and Limitations of the Research, to follow). Moreover while accessing a given module resulted, as an important part of the programme, in all of the utterances being spoken, the on-screen text provided a quick and convenient method by means of which the informants could identify individual utterances in order to re-hear them in the process of constructing the discourse. With regard to the data-collection programme for Module 10.1, then, all of the sound files from "This is a window seat, isn't it?" through to "Could you change it please" would initially be played automatically simply by accessing the module; but by clicking on the written text indexing any single utterance (perhaps, for instance, on "Sorry . . ." during the process of making a decision amongst

"Sorry . . .", "Excuse me . . " and "Hey"), that utterance could be heard in isolation as many times as necessary by the informants and either selected or rejected by an informant for a place within the discourse sequence he or she was constructing. On-screen text was also used in order to provide a quick and convenient method for the discourse sequences to be actually constructed by the informants: when an individual utterance was selected by an informant for inclusion in the discourse he or she was constructing, the text representing this utterance would simply be moved - using the mouse - to the top of the screen, and other items similarly positioned to construct the discourse. The discourse as a whole would then be physically framed by similarly positioning a marker at the end of the sequence. Using Module 10.1 as an example once again, an informant could quickly and easily compose the following discourse -

Hey . . .

This is a window seat, isn't it?

I don't want to sit near a window.

If you could just change it to an aisle seat I'd really app ~iate it.

- which would appear on the monitor screen as:

Hey . . .

This is a window seat, isn't it?

I don't want to sit near a window.

If you could just change it to an aisle seat I'd really appreciate it.
-------------------------------END-------------------------------

Sorry, but I thought that I'd already said . . .

I really can't sit by a window.

I don't want this seat.

I just told you.

I won't sit by a window.

Please change it to an aisle seat.

Sorry . . .

Look, sorry about this . . .

I should've said . . .

I don't really want a window seat, if it's at all possible . . .

I'm not too keen on flying, so I'd prefer to be as far away from the windows as possible.

I don't suppose you could manage to change this to an aisle seat for me, could you?

Excuse me . . .

As I said . . .

I just asked you . . .

Could you change it please.

At this stage, the informant would click on a button identified by the rubric "Speak Conversation", and listen to the entire sequence - from "Hey" to "If you could just change it to an aisle seat I'd really appreciate it". At this stage the informant might decide to modify the discourse, which he or she would do by listening to any (or all) of the other items and inserting or deleting utterances as considered appropriate. The sequence finally decided on may then be -

Excuse me . . .

Sorry . . .

This is a window seat, isn't it?

If you could just change it to an aisle seat I'd really appreciate it.

- which would appear on the monitor as:

Excuse me . . .

Sorry . . .

This is a window seat, isn't it?

If you could just change it to an aisle seat I'd really appreciate it.

--------------------------------END--------------------------------

I don't want to sit near a window.

Hey . . .

Sorry, but I thought that I'd already said . . .

I really can't sit by a window.

I don't want this seat.

I just told you.

I won't sit by a window.

Please change it to an aisle seat.

Look, sorry about this . . .

I should've said . . .

I don't really want a window seat, if it's at all possible . . .

I'm not too keen on flying, so I'd prefer to be as far away from the windows as possible.

I don't suppose you could manage to change this to an aisle seat for me, could you?

As I said . . .

I just asked you . . .

Could you change it please.

Once again the informant would select "Speak Conversation", listen to the discourse sequence, and continue to modify the discourse until he or she was satisfied with the final result.

The initial organisation of the content of the research instrument - to be subjected to later native-speaker validation, where it was anticipated (correctly, as it turned out; see "Research Methodology and the Development and Design of the Research Instrument", to follow) that much material would be lost - was conceived and organised around three theoretical axes: those of prescribed discourse functions, context-specific independent variables, and fixed independent variables. As the way in which these considerations have been incorporated in the present research is reflected in the numbering system of the modules, they clearly require some explanation here.

With regard to the first of these three organisational criteria, Brown and Yule (1983), while pointing out that it is rare that an utterance can be used to fulfil only one function, nevertheless acknowledge that they are echoing the work of researchers such Bühler, Jakobson, Halliday, and Lyons when they make the important distinction between the "interactional" function of language in discourse - "that function involved in expressing social relations and personal attitudes" (1983:1) - and the "transactional" function of language - "[t]hat function which the language serves in the expression of 'content'" (1983:1) found in "*primarily transactional language*" (1983:2, emphasis in the original). The modules used in the present research, however, were developed within a tripartite framework and in terms of prescribed discourse functions - although also in terms of the primary focus of the discourse - which can be grouped as shown below:

Group A: Primary Focus: Transactional
(8 Modules)

Group B: Primary Focus: Interactional
(11 Modules)

Group C: Supplementary: Interventions (Transactional/Interactional)
(6 Modules)

For reasons that will be discussed shortly, Group C here is taken to embody in almost equal proportions both transactional and interactional factors (i.e., they are considered to be neither primarily interactional nor transactional in focus); however, it should be pointed out here that the discourse functions for each module are prescribed not only by the instructions given to the informants (for example, with reference to Module 10.1, the speaker has already been issued with a boarding pass and needs to use language with an interactional focus to have the seat details amended rather than language with a transactional focus to specify an aisle seat) but also by the range of choices that are available to the informants in the construction of the discourse (e.g., the opportunity to use strategies such as Positive Politeness strategy 2.2.2.4 *Give reasons*, as in "I'm not too keen on flying, so I'd prefer to be as far away from the windows as possible"; or Negative Politeness strategy 3.3.1.3 *Use remote-possibility markers*, as in "I don't suppose you could manage to change this to an aisle seat for me, could you?").

In terms of the independent variables, the modules have been designed to embody combinations of four context-specific independent variables and four independent variables which can be set out here as follows:

Context-specific independent variables:

    (a)   H is known to S

    (b)   H is not known to S

    (c)   Pragmalinguistic time constraints obtain

    (d)   Pragmalinguistic time constraints do not obtain

Fixed independent variables:

    (a)   S is male / H is male

    (b)   S is male / H is female

    (c)   S is female / H is female

    (d)   S is female / H is male

The overall organisation of the twenty-five modules then - and with each module having both a male and a female configuration - can be represented as:

Group A: Primary focus: Transactional

    1.0   Intended Discourse Function: To modify H's personal behaviour:

        1.1   when H is known to S and pragmalinguistic time constraints do not obtain

        1.2   when H is not known to S and pragmalinguistic time constraints obtain

        1.3   when H is known to S and pragmalinguistic time constraints obtain

    2.0   Intended Discourse Function: To obtain something from H:

        2.1   when H is not known to S and pragmalinguistic time constraints do not obtain

        2.2   when H is known to S and pragmalinguistic time constraints do not obtain

    2.3   when H is not known to S and pragmalinguistic time constraints obtain

3.0   Intended Discourse Function: To gain recompense:

    3.1   when H is not known to S and pragmalinguistic time constraints obtain

    3.2   when H is not known to S and pragmalinguistic time constraints do not obtain

Group B: Primary focus: Interactional

4.0   Intended Discourse Function: To introduce H1 to H2:

    4.1   when both H1 and H2 are known to S and pragmalinguistic time constraints do not obtain

5.0   Intended Discourse Function: To respond to an introduction:

    5.1   when only H1 is known to S and pragmalinguistic time constraints do not obtain

6.0   Intended Discourse Function: To establish informal social interaction

    6.1 when H is not known to S and pragmalinguistic time constraints do not obtain

7.0   Intended Discourse Function: To express an unfavourable opinion:

    7.1   when H is known to S and pragmalinguistic time constraints do not obtain

8.0   Intended Discourse Function: To offer a gift:

    8.1   when H is known to S and pragmalinguistic time constraints do not obtain

9.0   Intended Discourse Function: To ask for a free good

9.1 when H is not known to S and pragmalinguistic time constraints obtain

9.2 when H is not known to S and pragmalinguistic time constraints do not obtain

9.3 when H is known to S and pragmalinguistic time constraints do not obtain

10.0 Intended Discourse Function: To rectify a misunderstanding

10.1 when H is not known to S and pragmalinguistic time constraints obtain

10.2 when H is known to S and pragmalinguistic time constraints do not obtain

11.0 Intended Discourse Function: To offer thanks and exit a social encounter

11.1 when H is known to S and pragmalinguistic time constraints do not obtain

Group C: Supplementary - Interventions (transactional/interactional)

12.0 Intended Discourse Function: To intervene and reorient the talk:

12.1 when H is not known to S and pragmalinguistic time constraints do not obtain

12.2 when H is known to S and pragmalinguistic time constraints do not obtain

13.0 Intended Discourse Function: To intervene and table a new topic:

13.1 when H is not known to S and pragmalinguistic time constraints do not obtain

13.2 when H is known to S and pragmalinguistic time constraints do not obtain

14.0   Intended Discourse Function: To intervene and place an

opposing viewpoint on record:

14.1   when H is not known to S and pragmalinguistic time

constraints do not obtain

14.2   when H is known to S and pragmalinguistic time

constraints obtain

As can be seen from this schema, the numbering system used does not reflect the sex of the interlocutors. This is due to a practical consideration that became apparent during the early stages of the preparation of the sound files: there simply was not enough space on the computer disc to "double-up" the utterances and record an extra male speaker and the extra female speaker in a way that would allow their utterances to be validated by native speakers (see Aims, Methodological Considerations, and Limitations of the Research, to follow). With regard to modules featuring only a single speaker, however, this provided no difficulties, as a male configuration of a module could be used with both male and female informants, and a female configuration similarly with both male and female informants; and in addition, in many of the modules that were successfully validated, the contributions of the second speaker (H) were minimal (see Research Methodology and the Development and Design of the Research Instrument, to follow). Of more importance, at this point, is the notion of Interventions as contained in Group C of these modules.

The phenomenon of turn-taking in conversation has received a good deal of attention from a number of theoretical perspectives over the years (e.g. Jaffe and Feldstein 1970; Duncan 1972; Duncan and Fiske 1977; Sacks, Schegloff, and Jefferson 1974, Capella 1979, 1980). It has increasingly been recognised, however, that intervening in another's talk (as opposed to taking a conversational turn in the more conventional sense of the term) is not by any means always an aberrant act, and

attempts have been made to classify various types of interventions (e.g., Ferguson 1977; Oreström 1983). Watts, for example, draws a distinction between interruptions and interventions - seeing the former as a potentially face-threatening sub-class of the latter (1991:4) - and postulates five broad types of interventions which are achieved by means of a variety of strategies (1991:109-143). From the point of view of the present research, however, where and how a speaker's ongoing discourse is arrested is a primary way in which P and I variables are configured; and, moreover, has equally an interactional discourse function (that of "expressing social relations and personal attitudes" referred to by Brown and Yule above) and a transactional discourse function ("[t]hat function which the language serves in the expression of 'content'"). In Module 12.2 of the present research, for example, four explicit strategies for intervention are offered to the informants - "Sorry Peter" (or "Peta"); "I think we must have misunderstood each other"; "You made a mistake"; and, accompanied by laughter "One of us has made a mistake" - which initially encode "social relations and personal attitudes" in terms of the theory of politeness that has been advanced here, while the transactional function of the discourse - the "content" in Brown and Yule's terms - is similarly embodied within the other utterances. And moreover, exactly *where* the intervention is begun relative to the ongoing speaker's discourse - for example, whether it commences at a TRP or not, and whether it can be considered to be pre-emptive or not (cf. Watts 1991:116-121) - is also an important factor in the configuring of the P and I variables (see Research Methodology and the Development and Design of the Research Instrument, to follow).

It should also be pointed out here that, with regard to interventions, the discourse structure of Opening Acts, Establishing Acts, Signalling Acts, and acts by means of which the PFTA is realised does not hold in quite the same way as is the case with the kind of discourse discussed in Chapter 3. That is to say that the act by means of which an ongoing speaker's discourse is arrested is always, by virtue of its pragmatic

function, an Intervening Act; and it is clear that any act, in tandem with having this pragmatic function of intervention, can also have auxiliary functions of a transactional nature. For instance with regard to Module 12.1, while four explicit Intervention strategies have been made available to the informants ("Sorry.", "Sorry, but . . .", "Yes . . . "No"), all of which have the primary pragmatic function of intervening and are interactional in the sense that they express "social relations and personal attitudes" of different kinds, Establishing/Signalling acts (such as "I'm not interested in that flight") and particularly acts of PFTA realisation ("Tell me about the fully priced direct flights you have") could also be used as Intervening Acts and would, in addition, have a transactional discourse function directly related (to a greater or lesser degree) to the performance of the PFTA (in this case, that of asking for specific information). To various degrees, then, Intervening Acts function to mitigate the illocutionary force of the PFTA that is to follow. Some mitigate strongly (for example, "Sorry, but . . . " as in Module 12.1); others less strongly (cf. the on-record strategy "Sorry to interrupt, but . . .", or the implied epistemic stance of "Oh, I don't know . . ." as in Module 14.2); while others - and particularly acts which simultaneously perform the PFTA - can be considered to be interventional equivalents of Brown and Levinson's Bald On-Record utterances.

While considerations such as these clearly make interventions a particularly difficult area to investigate, the overall organisation of such discourse has a clear potential for three parts: the Intervening Act (always interactional, sometimes also transactional, and by means of which the ongoing speaker's turn is brought to a close); Signalling/Establishing Acts (by means of which I values are established or maintained and/or the forthcoming PFTA is foreshadowed and which can also function as Intervening Acts); and the act of PFTA Realisation itself (which, if simultaneously functioning as an Intervening Act, will encode very different P and I values than if it is to be preceded by Signalling/Establishing Acts). But while such taxonomic difficulties

have always been (and perhaps always will be) endemic to pragmatic research, the present research has, by drawing on advanced computer technology, at least been able to ameliorate many of the other difficulties faced by earlier researchers. Given this, it is worthwhile here to examine the role this technology plays in the present study.

Interactive multimedia technology and linguistic research

The way in which interactive multimedia technology has been used in the present research - along with an examination of some of the specific discourse features that appear within the instrument itself - will be discussed in more detail below. It is worthwhile here, however, to illustrate briefly how technology of this sort can go at least part of the way towards ameliorating some of the difficulties posed for linguistic researchers when such technology is integrated with the kind of overall approach that has been developed here.

To take just one example, the Japanese sociolinguist Hideo Oka suggests that when *please* is used at the end of an English request clause such as *open the window* it "is probably felt to be more colloquial" than when it appears in a sentence-initial position (Oka 1981:101). Oka really has no option but to reach this conclusion on the basis of his data, which were gathered in England as part of an investigation into the role of modal auxiliaries in linguistic politeness. These data, however, were gathered using a self-report questionnaire format which focussed on lexical and syntactic aspects of discourse at the expense of the pragmatic forces inherent in the prosodic features of spoken discourse. Oka is clearly aware of the limitations of his approach - he points out that "It must be admitted here that formality and politeness are also affected by phonological properties - e.g. intonation, tone of voice etc." (1987:87); the end result, however, is that while findings such as Oka's can be accepted as being accurate as far as they go, it can be legitimately argued that do not go far enough. *Please open the window* or *Open the window please* are, by the very nature of the illocutionary point,

far more likely to occur in spoken discourse than in written, and by being unable to take into account prosodic dimensions of communicative interaction, the value of the research is diminished. Moreover, from the perspective of the present research it would be argued that syntactic considerations such as this one are of far less pragmatic significance than other features of these and similar utterances.

It was argued in the previous chapter, for instance, that an utterance such as *Please close the door* - with the important caveats concerning the prosodics of its delivery - provides a good example of what has been labelled here a T2 (P-I-) Neutral-Politeness utterance. *Would you mind closing the door please* would also - again if delivered with appropriate prosodic marking - be a T2 utterance, and as such would align the utterance with Neutral-Politeness strategies. Markers such as *please* however (and many other such markers, for example *would you mind* as above) do not - quite irrespective of their syntactic positioning but as a function of the prosodics of their delivery - mark an undifferentiated and absolute "politeness", but rather to mark the key (Hymes 1974) of the utterance: that is, the manner or spirit in which a speech act is performed which itself depends on the perceived relationship of speakers towards each other within a given social context. Politeness then, as the term is being used here, depends on shared assumptions concerning speakers' relationships within given social contexts; and while Stubbs is on firm ground when he argues that *please* cannot adequately be examined in syntactic terms but needs to be examined in terms of the functional categories of speech acts (1983:71), his ground is less firm when he goes on to suggest that "it is a functional item, in that its only function is as a marker of politeness or mitigation" (1983:71-72). It is part of any native English speaker's communicative competence, for example, to recognise that markers such as *please* can also be used to index speaker-attitudes such as boredom or disbelief (when delivered with such features as excessive aspiration); frustration or exasperation (as in the use of the "emphatic *please*", where it is both given prominence and accompanied by an

exaggerated pitch movement); and ironic or comic subservience (when delivered in a higher pitch than the rest of the clause to which it is attached and with exaggerated vowel lengths or vowel qualities) as well as to index the kinds of "formality and politeness" referred to by Oka. Moreover, as each of these realisations of *please* can contextually index different P and I values (the first and second perhaps a social-power relationship favouring the speaker and unmarked for social identification, and the third a relationship unmarked for a power differential but marked for social identification), the more pragmatically important question is not is *Please open the window* more colloquial than *Open the window please*, but rather: Are the P and I values that are being established by the prosodics of the delivery appropriate in terms of the speech event of which they are part? Both *Open the window please* and *Please open the window* could clearly be realised variously as T1, T2, T3, or T4 utterances, but whether or not they would manifest themselves as polite - given that politeness is a variable that is dependent on contextual appropriateness - is another matter altogether.

While it is unlikely that many researchers would argue with sociopragmatic distinctions such as these, until the comparatively recent development of the kind of technology to be used in the present research such aspects of linguistic marking have been extremely difficult to operationalise. As pointed out in Chapter 3, for example, pragmatic distinctions between social-power and social-distance variables have received relatively little attention in research conducted to date; and one of the reasons for this is almost certainly the kinds of difficulties inherent in dealing with them separately as independent variables. Thus, as part of their justification for using a self-report questionnaire to gather their primary data (where the category PD was introduced to account for Brown and Levinson's power and distance variables simultaneously), Hill *et al.* argued that "the practical methodological advantages" such a research strategy afforded was necessary in order to collect a sufficiently large sample (1986:353). Holtgraves and Yang also, who used written vignettes as stimulus

material for the gathering of their data, cite "the nature of the design" of the instrument to account for the fact that "the effects of power and distance were assessed simultaneously" in two of the three experiments they conducted (1990:721). And in the research discussed earlier in this chapter, Oka is forced to rely on a relatively simplistic model even when making one of the distinctions that is of fundamental importance within politeness theory:

> in actual language use . . . there are a diversity of indirect requests.
> Indirect relationship between surface structure and underlying speech
> act is shown by the following expressions:
>   a. Have you got some wine?
>   b. How nice it would be if we had some wine!
> These sentences derive from an unmarked basic form of "Give me some
> wine" (1981:82).

What the kind of technology to be employed here allows for, then, is an empirical validation of the pragmatic reality that while an utterance such as *Give me some wine* may well be "unmarked" - in the sense that it can be a T2 utterance and so can contextually encode Neutral Politeness - it can just as easily be marked for the kind of social power and social identification relationships characteristic of Null Politeness (i.e., as a T4 utterance), of Formal Politeness (i.e., as a T3 utterance), and of Familiar Politeness (i.e., as a T1 utterance). From this perspective, then, social power and social distance must be recognised as being distinct independent variables in terms of politeness theory; and, given that all speech acts which occur in an interactive environment encode P and I values in one way or another - and that the technology is now available to quantify and manipulate them as independent variables in an experimentally valid way - from the perspective of pragmatics, the notion of "unmarked" forms becomes a very moot point.

Interactive multimedia technology also has clear benefits for the examination of other variables bearing on linguistic politeness that have been equally difficult to

operationalise and to experimentally verify. For instance, while issues such as the use of various pronominal forms and the social implications implicit in the use of TLN versus FN have been investigated for some time (perhaps initially most influentially by Brown and Gilman (1960) and Ervin-Tripp (1969) respectively), interactive-multimedia technology now allows for informants' perceptions of rules of co-occurrence and alternation relevant to address systems to be both tested uniformly across large samples and accurately mapped within an experimental format that can be rigorously controlled to exclude extraneous variables and so maximise construct validity (see, for example, Module 5.1 in this research and the discussion in Research Methodology and the Development and Design of the Research Instrument, below). In this respect also, interactive-multimedia technology can allow for a more rigorous examination of the kinds of non-standard spoken forms of address that can be unique within specific English-speaking cultures. In Australian English, for instance, Wierzbicka has identified an FN category of optional vocatives which she calls "affectionate abbreviations" (1992:377). Items in this class, which are quite distinctive markers of colloquial Australian English, frequently terminate with a fricative (e.g. *Baz* [bæz] for Barry or Basil, or *Mars* [maːz] for Mary) and have distinctly different social functions to those carried by pan-English FN abbreviations (e.g. Bob, Sue) even when these abbreviations are marked as diminutives (e.g. Bobby, Suzie). It is clear that interactive-multimedia technology would also be of great value in examining such alternative forms of address and their social functions within an Australian politeness paradigm; but while such forms were not generated by informants during the preliminary sessions with informants that were used to elicit the forms that have been used in this research (and so could not be included as part of the research instrument; see the discussion on the development of the instrument below), other issues related to FN usage as it pertains to the research in hand will be addressed under the heading Aims, Methodological Considerations, and Limitations of the Research, to follow.

Interactive multimedia, then, is a technological innovation by means of which the user of a computer programme is able to interact directly with that programme and so influence the path the programme ultimately takes. In terms of research which focuses on speech acts and discourse, what this technology means is that from paradigms of potential speech acts it is possible for informants to construct, as syntagms, dialogues that they feel would be most appropriate for specific speech situations and to then review these dialogues and make any alterations they feel to be necessary.

While data-gathering procedures based on similar approaches are hardly new in the sociolinguistic analyses of discourse patterns, the most important feature of interactive-multimedia technology for linguistic research lies in the potential it offers for combining a number of pragmatically relevant discourse features within a single research project. For example, in the process of constructing a stretch of discourse which has a specified illocutionary point - perhaps, as in Oka's research cited above, that of getting a window opened - an interactive-multimedia programme could allow an informant to make an initial choice of an utterance in terms of its syntactic or grammatical structure alone by offering (probably amongst other choices) alternatives such as *Please open the window, Open the window please*, and perhaps simply *Open the window* as written texts (analogous to the pencil-and-paper questionnaires and self-report formats mentioned earlier) displayed on the computer monitor. An interactive-multimedia programme, however, then also allows the informant to actually hear the selected utterance spoken so that he or she can assess aspects of the spoken performance that would simply not be recoverable from the written text alone. As pointed out above, for example, both *Open the window please* and *Please open the window* - as well as *Open the window* - could clearly encode quite different power and distance variables as well as have quite different illocutionary forces that could range from "pleading" through "requesting" to "ordering". Interactive-multimedia

technology, then, allows informants to make decisions based not only on *what* is said, but also *how* it is said. Equally importantly, an interactive multimedia programme can if necessary support detailed graphics to provide indexical information about the speech event (the social setting, the number of people present, etc.) and of a conversational partner or partners (age, sex, apparent emotional disposition etc.), a consideration particularly important in cross-cultural linguistic research where it is often important that such information be provided in as linguistically neutral a form as possible.

Clearly, all of these features of speech acts could be researched individually using more traditional research methods. Informants' perspectives on speech acts in syntactic and grammatical terms could be investigated by using hardcopy printed texts incorporating graphics of one kind or another; and graphics could similarly be used in conjunction with audiotapes to research different attitudes towards speech act performance. In terms of discourse, however, this is clearly not the case, for conventional audio equipment - even if used in conjunction with written texts and graphics and with the assistance of an audio engineer - simply does not allow for the kind of instantaneous replay and instant editing that is essential for researching discourse in a similar way. Interactive-multimedia technology, on the other hand, allows informants to continually review - instantaneously, visually, aurally, and without the intervention of a third party - the individual speech acts they select for the discourse patterns they are constructing and allows them complete freedom in editing the discourse they are producing: at any time an informant can scroll backwards or forwards through the discourse, listen to all or selected parts of it, and add, remove, or replace individual speech acts as they feel is appropriate.

There are clear advantages of using technology like this in terms of the kinds of limitations faced by previous researchers. For example, the problems referred to earlier in this chapter with regard to Oka's (1987) research and the use of questionnaires for data gathering are obviated by the integrative properties now available through

interactive-multimedia technology. Similarly, the kinds of instrument-design difficulties mentioned by Holtgraves and Yang (1986) in their research - difficulties which resulted in two of the variables they were attempting to measure being conflated in part of their data - can now also be more comprehensively tackled by taking advantage of these integrative properties. And again, the twin obstacles faced by Hill *et al.* (1986) in obtaining sufficient data for a large-scale study from informants in widely separated geographical locations - which they addressed by taking advantage of the "practical methodological advantages" afforded by self-report questionnaires - can now be overcome by utilising other properties of interactive-multimedia technology: in the first place, an interactive-multimedia research package is highly portable and can be used with any compatible computer system anywhere in the world; and in the second, the fact that informants interface directly with the programme without the intercession of a third party in the form of a researcher means that many possible sources of data contamination are eliminated. Interviewers' personal styles - their spontaneous actions and reactions - can never be entirely held as an experimental constant, and the contaminative effects of this variable compound in direct proportion to both the size of the study and the number of cultural variables (when, for instance, data compiled by an Australian - or Japanese - researcher working with Japanese informants in Japan is correlated with data compiled by an Australian researcher working with Australian informants in Australia).

While it is true that a self-report questionnaire format (or similar) also requires no mediation by a flesh-and-blood researcher and so has correspondingly high empirical validity, it cannot produce data of the depth and quality of that which would be compiled by a live researcher in similar circumstances if external reliability could be similarly maintained. A research instrument that utilises interactive-multimedia technology, however, is able not only to produce richer data than that which could be

generated by a questionnaire-type approach but also to do so without researcher mediation.

The specific way in which interactive-multimedia technology has been used as a research instrument in this study, and the steps by means of which the items it incorporates were generated, is outlined in the following section of this chapter.

Research methodology and the development and design of the research instrument

It has been increasingly recognised within the behavioural sciences that no rigid definitional barrier can legitimately be maintained to separate the two broad approaches to data gathering and analysis associated with the terms qualitative and quantitative. Phillips for example, writing almost thirty years ago, referred to the "uneasy compromise" that existed between "those who conceive of research as a highly structured, objective, quantitative and rigorous affair and those who are more qualitatively oriented and less concerned with rigorous proof" (1966:83). Phillips went on to point out that "The debate between proponents of more and of less structured methods is a species of the more general one between advocates of quantitative and of qualitative research" (1966:85), arguing that in sociologically oriented research "the scientist's best method . . . is to utilize objective techniques *at some point*" (1966:85, italics in the original). Later researchers have increasingly argued for the necessity of seeing qualitative and quantitative research methods as existing on a continuum rather than as being discrete and mutually exclusive approaches. Seliger and Shohamy, for example, demonstrate how the dichotomy suggested by terminology such as qualitative and quantitative oversimplifies the nature of the various principles and philosophies underlying each (1989:114). Jacob (1987) similarly points out that a term such as qualitative serves to mask the wide variety of alternative approaches that are subsumed

by that rubric; and Eisner takes a similar tack but addresses the issue from a different perspective when he points out that:

> [t]he major distinction . . . is *not* between qualitative and non-qualitative forms of research since *all* empirical research must of necessity pay attention to qualities . . .. There can be no empirical research, that form of research that addresses problems in a material universe, that does not aim to describe, interpret, predict, or control qualities (1981:5).

As Strauss points out, then, there are no logical grounds on which to diametrically oppose methods which are essentially qualitative in nature with those which are essentially quantitative (1987:2), and the extent to which qualitative or quantitative methods predominate in research - ideological objections ossified in the kinds of received concepts identified by Kuhn (1970) as they inform notions of "legitimate" scientific procedure aside - must be a function of the nature of the research itself. While it is true that what Miles and Huberman have called "hard-bitten dichotomizers" (1984:21) probably still exist, approaches which incorporate research strategies drawn from both of these fundamental perspectives have been established for some time now (see, for example, Louise 1982; Walker 1985:22). This contemporary perspective is reflected in papers such as "The Use of Ethnographic Interviewing to Inform Questionnaire Construction" (Bauman and Adair 1992), "Researching the Professional Practice of Elementary Principals: Combining Quantitative Method and Case Study" (Bifano 1989), "Quantitative and Qualitative Assessments of the Impact of Linguistic Theory on Information Technology" (Warner 1991), and "Combining Qualitative and Quantitative Methodologies to Study the Effects of an Academic Boycott on Academics in South Africa" (Haricombe 1993), all of which, in one way or another, either combine or use in tandem methodologies drawn from various points along the qualitative-quantitative continuum.

One of the most fruitful ways in which elements of these two broad approaches can be combined within a single study in order to take maximum advantage of the potential benefits of each - a procedure that has been adopted here - is to design the study so that an essentially qualitative dimension predominates in the early stages of the research and more quantitatively oriented methods predominate in the later stages. In such a design, the earlier stages of the project are of a more-open and less-structured nature than subsequent stages and so have what Seliger and Shohamy call a "low degree of explicitness" (1989:156ff.) and function to generate the specific items to be used in operationalising the concepts underlying the hypotheses being advanced, while the later stages are more explicit and experimental and thus test those hypotheses. The traditional distinctions between hypothesis-generating and hypothesis-testing approaches then - many of which have frequently been challenged (e.g., Reichardt and Cook 1979; LeCompte and Goetz 1982) - are essentially redundant in a design of this sort. In addition, while the final stage of the present research can legitimately called experimental in that it tests the hypotheses being advanced, the steps taken in developing the research instrument required abandoning many of the precepts central to other non-quantitative methodologies. Glaser and Strauss' (1967) grounded-theory style of research for example, while requiring the researcher to draw on his or her "experiential data" (Strauss 1987:10 and *passim*), also requires the researcher to set aside firm preconceptions concerning the social world and *a priori* categorisations of it and allow these categories to be generated inductively from the data. Similarly, central to phenomenologically oriented research is the strategy of "bracketing" - that is, of the researcher making explicit his or her assumptions, preconceptions, beliefs and so on, and consciously setting them aside during the conduct of the research. While from an ethnomethodological perspective there are obviously problems in this regard - the grounded-theory researcher, for example, cannot simply "discover" categories that are "there" in the data without taking an idiosyncratic perspective as he or she makes sense

of the data any more than a researcher working within a phenomenological tradition can make a purely objective choice as to which assumptions, preconceptions, and beliefs should be bracketed - in designing ᵥ d developing a research project such as the one being used in the present study, *a priori* knowledge can be a distinct advantage.

Speaking specifically from a phenomenological perspective, although the observation is obviously relevant to other non-quantitative approaches such as grounded theory, van Manen makes the point that "[t]he problem . . . is not always that we know too little about the phenomenon we wish to investigate, but that we know too much" (1990:46). This is certainly true for a researcher investigating issues directly related to others' perceptions of that researcher's native language; and, as will be outlined below, native-speaker intuition has been of fundamental importance in both the development of the research instrument to be used here and central to its validation. Far from being in any way a handicap, then, such intuition must, in terms of pragmatically oriented linguistic research, be considered a legitimate resource upon which the researcher can draw, for as Searle has pointed out:

> everything I have ever read in the philosophy of language, even work by the most behavioristic and empirical of authors, relies . . . on the intuitions of the speaker. Indeed, it is hard to see how it could be otherwise since a serious demand that I justify my intuitions . . . [involves] falling back on other intuitions (1969:15).

And:

> The "justification" I have for my linguistic intuitions . . . is simply that I am a native speaker of a certain dialect of English and consequently have mastered the rules of that dialect. . . . or if pushed by the insistent how-do-you-know question . . . to say "I speak English" (1969:13)

By using native-speaker intuition as a legitimate guide to determining content then, and by combining this intuition with an adaptation of the technique of funnelling (that is, of

gradually moving from the general to the specific, cf. Hedges 1985:78, Jacob 1987:20) as a means of developmentally organising this content, the creation of the instrument used in this research involved seven distinct procedural phases, which will be outlined in more detail below. These phases, however, can in turn be grouped in terms of the broader theoretical stages they represent and can be visualised as existing on the kind of developmental continuum represented in Figure 17 (below).

| STAGE 1 gathering of preliminary data | STAGE 2 assimilation and operationalisation of preliminary data | STAGE 3 testing of hypotheses |

| phase 1 | phase 2 | phase 3 | phase 4 | phase 5 | phase 6 | phase 7 |

Heuristic ⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⟶ Experimental
Minimum Control ⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⟶ Maximum Control
Minimum Manipulation ⎯⎯⎯⎯⎯⎯⎯⎯⎯⟶ Maximum Manipulation
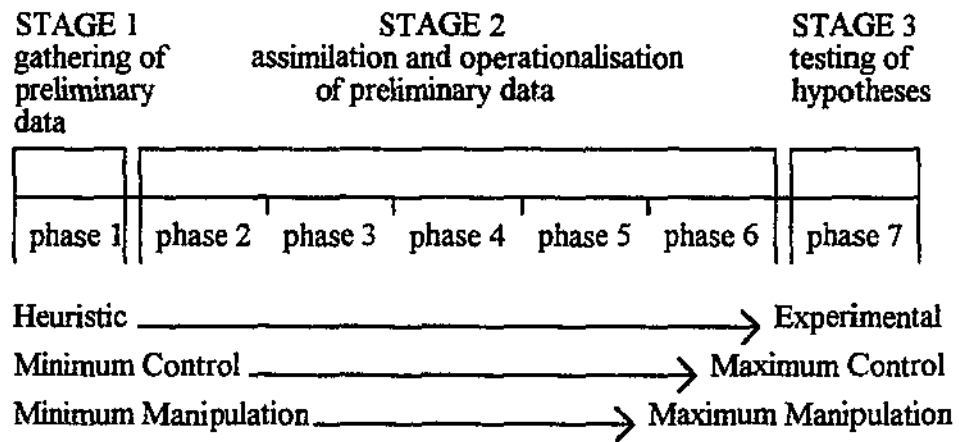
Figure 17

The overall development of the Language in Context research instrument, then, was structured in terms of a progressive movement away from an initial qualitative/heuristic orientation and towards a quantitative/experimental orientation. Stage 1 of this development, as a result, was essentially heuristic in the sense that it was concerned mainly with generating a body of preliminary data which could be progressively operationalised during the next stage and consequently was organised around the kind of "open interviews" (Seliger and Shohamy 1989) and "steered conversations" (Hedges 1985) characteristic of traditional qualitative research methodologies. (Extracts from some of these conversations are transcribed below as part of the discussion of the techniques used in Stage 1.) The object of Stage 2, on the other hand, was that of progressively operationalising these preliminary findings, and

to this end the kind of "artistic licence" argued for by Eisner (1981) was invoked by drawing on native-speaker intuition in order to extrapolate from these findings and "amplify or interpret these observations at a higher level of inference" (Miles and Huberman 1984:21). This was done through semi-open interviews (Seliger and Shohamy 1989) using language transcripts based on the data gleaned from Stage 1 as stimulus material and adopted an approach based on the Repertory Grid Technique initially developed by Kelly (1955) and subsequently augmented and refined by other researchers, notably Bannister and Fransella (e.g. Bannister and Franscella 1980, Franscella and Bannister 1977). Examples of some of the items used in at this stage of the research are given in the discussion of Phase 2 and Phase 3 to follow, and their use in the characteristic triadic format allowed for variations on the procedures of theoretical sampling and constant comparison familiar from the grounded-theory method of research (Glaser and Strauss 1967; see the discussion to follow). The final stage of this research - the generation of the primary data to be used in the research - consists in Stage 3 and is fully experimental in that a high degree of control is exercised over both the informants and the data they are to manipulate; and that the data produced by the informants will be specifically analysed in terms of the hypotheses set out above. Given the importance of the nature of the instrument to the research that follows, however, it is worthwhile here taking the time to outline in more detail each of the seven developmental phases which culminated in the Language in Context software package.

Phase 1

Phase 1 in the development of this instrument consisted of numerous relatively unstructured discussions conducted in English with Japanese ESL speakers either living or living and studying in Perth. Approximately thirty-five such speakers, ranging in ages from about eighteen to twenty-five, were involved in this phase of the research,

and the discussions took place either on a one-to-one basis or in small groups of no more than three. The technique of funnelling was employed by using open-ended questions to identify specific social contexts and related aspects of language usage that could be targeted for investigation in this research and progressively operationalised during Stage 2. In all, 25 such contexts were identified in these discussions. With the consent of the speakers involved these conversations were audiotaped, and extracts from three of them - which contributed to the development of Module 3.1, Module 3.2, and Module 11.1 respectively - are transcribed below. As no completely accurate system exists (or is ever likely to exist) for transcribing natural language or for representing the myriad paralinguistic features which are part-and-parcel of any speech situation, however, any transcript is usually prepared with the particular purpose it is to serve in mind. Since transcripts such as those included here were used purely as mnemonics in the initial stage of the present research and are included here only to provide a broad outline of this stage, no attempt has been made to augment them other than by including comments in brackets where necessary (e.g., "[with a rising intonation contour]") and using italics to indicate when a word was either particularly heavily stressed or stressed in a contextually unusual way (e.g. "i think it's your *fault*"). A short dotted line has also been inserted in the transcripts to indicate where irrelevant or extraneous material has been omitted (for example, during the third conversation transcribed here, an interruption occurred when a fourth party entered the room). In these particular extracts, the conversation involved two Japanese males in their early twenties - Mitsuyoshi (M) Katsuji (K) - both of whom achieved a Band 6 in the Speaking Component of the IELTS examination the following month and subsequently were accepted into undergraduate Architecture and Accounting programmes respectively by Australian tertiary institutions. These conversations took place on 10 August 1992, and the initial R is used to identify talk by the researcher.

The first of these extracts developed in response to a comment by Mitsuyoshi with regard to the different ways in which change is given to customers in department stores and supermarkets in Australia and in Japan. In Japan the custom is to spread out the change on a small plastic tray so that it is easily visible to the customer. The tray is then presented to the customer who takes the change before either handing the tray back to the cashier or placing it on the counter. The customer has the full attention of the shop assistant or cashier until he or she relinquishes the tray, it is accepted, and the customer is thanked. In Japan, it is this act of thanking which marks the transaction boundary. In Australia, on the other hand, change is generally handed directly to the customer accompanied by the simultaneous act of thanking so that the acceptance of the change by the customer and the performance of the act of thanking by the cashier together constitute a single move which signals the transaction boundary. Mitsuyoshi confessed that he still sometimes found himself feeling "a little rushed" at this point of the proceedings, and Katsuji commented that he found it much harder to check that change was correct when it was given to him in the Australian way as it had already been accepted before he had time to check it himself. In light of these comments, the obvious question that suggested itself here was this: given the different time constraints that occur at this point of the interaction in the two cultures, if incorrect change were to be given to a Japanese ESL speaker in Australia in his or her contextually prescribed role of customer, how would that speaker go about seeking redress? Mitsuyoshi and Katsuji were asked to imagine that they were in a busy supermarket and had paid for some small purchases with a twenty-dollar note but had received change only for ten dollars:

R: - well - they - she - just made a mistake - you gave her twenty bucks - it's very busy - just put it in the till - four dollars sixty - she gives you change for ten dollars - and she's turning to the next customer -

K: - and she should give me - [filled pause]- [filled pause]

R: - an extra ten dollars -

K: - ten dollars -

R: - it was four dollars something and she gave you - five dollars something change - it should be -an extra ten dollars -

K: - yeah -

M: - yeah -

R: - so you sorta gotta be quick but you've gotta be polite - what would you -

K: - i would say of course - [loudly] hey it's not enough -

R: - [questioningly] yeah -

M: - [inaudible] -

R: - so she's just served you - she's just given you the money - and she's just turning away - and you'd say -

M: - i - i'd call her -

R: - how would you call her

M: - [sharply] excuse me -

R: - [echoing intonation etc] excuse me -

M: - yes - yes yes - it's not enough change -

R: - okay - [echoing intonation etc] it's not enough change -

M: - yeah yeah -

R: - and what would she say -

M: - [filled pause]

K: - oh - sorry-

R: - yeah - but maybe she disagrees - maybe she's *sure* it was twenty dollars - i mean ten dollars - maybe she's really sure it was ten dollars - not twenty - and she thinks -

K: - now - i would say - [sharply] hey - hey - it's *your* mistake you know -
        if you don't think so - ask them -ask them in the queue- ask the people
        in the queue -

R: - [uncertainly] oh - right -

M: - [angrily] ask the people in the queue - maybe some of them saw the
        situation -

R: - oh - right right right -

In this next extract, Mitsuyoshi and Katsuji were again being asked to consider how
they might seek redress, but in this case the kind of time constraints inherent in the
above context - the busyness of the supermarket and the relative speed with which
such interactions are customarily concluded in English - were deliberately excluded.
Here, Mitsuyoshi and Katsuji were being asked to imagine themselves in the position
of returning a favourite jacket that had been damaged during dry cleaning to the shop
from which they had collected it an hour or two earlier. The person from whom they
had collected the jacket originally was no longer there, so they were required to deal
with a third person who may or may not have seen them in the shop earlier. After
establishing that they as customer would speak first, part of the conversation
proceeded as follows:

R: - okay - she's the only one there -

M: - yes -

R: - and you walk in and open the door -

K: - so the other man - the man - i spoke to the man - he's gone -

R: - yeah - he's gone - gone somewhere -

M: - okay - so - i would say - i would say that - [filled pause] -
        excuse me - when i went back to my home i found - i found that

- the button's missing - so i think - [filled pause] - i think it's your *fault* - yeah -

R: - you'd say that - so you'd say - look - you know - you'd speak first -

M: - yeah - i would - yeah -

R: - and you'd say - i looked at this jacket -

M: - yeah -

R: - and the button's missing - i think it's your fault -

M: - yeah - yeah -

. . . .

R: - then - would she - what would she do -

M: - i think she would say - that - [with a rising intonation contour] are you sure -

R: - ah - yeah - yeah - are you sure - yeah - she probably would -

M: - yeah - [with a falling intonation contour] are you sure - yeah -

R: - [inaudible] -

M: - [inaudible] -

R: - she'd say - [echoes falling intonation contour] are you sure -

M: - yeah -

R: she'd - how would she say it - [with a rising intonation contour] are you sure - [with a falling intonation contour] are you sure -

M: - [filled pause] -

R: - is it a question [with a rising intonation contour] are you sure - or is it -

M: - yeah -[with a rising intonation contour] are you sure - yeah -

R: - so it'd actually be a question - [with a rising intonation contour] are you sure -

M: - yeah - yeah -

R: - [inaudible] -

M: - [inaudible] -

R: - yeah - yeah yeah - are you sure it's missing -

M: - yeah - i mean -

R: - yeah - okay -so you've -

M: - or -

R: - sorry - sorry -go ahead - sorry -

M: - or - [filled pause] - so - before you gave me your jacket - did
       you check your buttons -

R: - oh - right - so she'd ask you a question -

M: - yeah -

R: - did you check - did you check the buttons - obviously - and
       what would you say -

M: - [filled pause] - of course i would say - i would say - [sharply]
       of course - of course of course - this is one of my favourite
       jackets - i always check it -

R: - yeah - yeah yeah -

M: - so i think - no way - it's your *fault* -

This final extract focuses on the kind of discourse associated with the ritual of leave-taking. In Japanese such discourse can often accomplished in a far more direct way than in English and need not necessarily call for the kinds of strategies (e.g. 2.1.3.2.3; 3.4.1.3) which are frequently a feature corresponding of English-language discourse:

R: - so it's a kind of party - you've had drinks - you're sitting down - you
       just -

K: - so i don't know the other guests -

R: - not very well - you've met them that night - and -

K: - just one or two times -

R: - well - you've met the guests for the first time -

M: - and i'm japanese and i'm speaking english -

R: - yeah - and if - maybe you're at my place because we know each other but not *that* well because we've only just met -

K: - [back-channel cue signalling understanding] -

R: - and i say - look i'm having a party -

K: - [back-channel cue signalling understanding] -

R: - and you know me and i introduce you and say like these guys are from japan and they're studying and it goes like this and you meet them and - oh which part of japan are you from - and everybody talks for a while - now it's time to go - you think maybe it's time to go -

M: - [back-channel cue signalling understanding] -

R: - and maybe somebody else has left - maybe - one or two -

M: - you mean - you mean i feel quite bored -

R: - no - you just think - you just think it's time - you've been there a couple of hours - somebody else went maybe fifteen minutes ago - twenty minutes ago -

M: - oh i see -

R: - and you think well it's half-past ten - you know - maybe it's time -

M: - yeah -

R: - that you -

M: - that i should go -

. . . .

R: - yeah - so how would you go about it - what do you reckon -

M: - [filled pause] - yeah i think - just - [filled pause] -

K: - just tell - i have plans at home - so i must go -

R: - is that - is that - you would -

M: - he would lie [laughs] -

R: - would you - would you -apologise for going - or would you just say look i've got plans - tomorrow i must go -

K: - maybe they would ask - why - why do you leave at this time - too early - it's too early -

R: - yeah - probably they would -

M: - [doubtfully] yeah -

R: - but would they be serious - when they said that -

K: - [back-channel cue signalling understanding] -

M: - i mean - i mean - i don't know about [inaudible] - but in japan [filled pause] - personally i would say - i would leave - just very normally - just say -

R: - so you'd get up first - stand up first -

M: - yeah - and just say - i gotta go sorry - yeah - i gotta go - so see you later - goodbye -

Phase 2

Phase 2 in the development of Language in Context consisted of the creation of three or four preliminary transcripts for each of the 25 situations identified in Phase 1. These transcripts, to be used as stimulus material with both Japanese ESL and native-English speakers in the next phase, drew heavily on the kinds of lexical items and grammatical structures elicited in Phase 1, although native-speaker intuition of the kind referred to earlier was used both to temper some of the more extreme items elicited and to extrapolate from them. This was necessary for reasons of construct validity, for

it is unlikely that non-native speakers in a relatively small sample such as this - irrespective of their overall competency in the second language - would generate some of the responses that would more immediately occur to a native speaker and by means of which that native speaker would intuitively encode similar P and I variables. For example, while an utterance such as Mitsuyoshi's "[sharply] hey - hey - it's your mistake you know - if you don't think so - ask them - ask them in the queue - ask the people in the queue" linguistically encodes a P+I- relationship, it would be less likely to be chosen by a native-English speaker (who may feel it equally appropriate to assume a P+I- relationship) than a more mitigated utterance such as "hey - you've made a mistake - you've got to give me another ten dollars" which encodes a similar relationship. Native-speaker intuition then, to be subjected to modification in the next phase, was necessary here to fill such lacunae.

Phase 3

In Phase 3, these transcripts were presented in groups of three to both native- and non-native speakers, along with a broad verbal outline of the relevant speech events identified in Phase 1. The discussions in this phase were based in the Repertory Grid Technique, mentioned earlier, which was devised by Kelly to uncover individuals' personal constructions of social reality; and, as a function of this technique, the discussions focussed on two fundamental questions. These questions, which were asked informally and in ways dictated by the evolving discussions, can be glossed as: "Which two of these three conversations do you think are the most similar, and why?"; and "Which conversation do you think would be most appropriate in the context we are discussing, and do you think it could be made more realistic?". These transcripts were continuously modified with blue pencil as an ongoing part of the discussion to allow for variations on the techniques of constant comparison and theoretical sampling (Glaser and Strauss 1967, Strauss 1987) to be carried out. For example, a suggestion

for revising a transcript from an informant might initially be pencilled in on that transcript and discussed with that informant. An item that had emerged from discussions with previous informants might then be pencilled in next to it for comparison and discussion. Or similarly, if an informant felt that a particular transcript was entirely contextually appropriate, a discussion concerning why one of the other transcripts was considered less satisfactory might be initiated, and items either volunteered by other informants or improvised by the researcher might be pencilled in to provide an impetus for discussion. Initially these conversations were audiotaped, but this precaution soon proved to be impractical as the transcripts were in so constant a state of flux that such recordings proved to be obsolete almost as soon as they were made. For similar reasons it would be both misleading and redundant to attempt to reproduce here specific examples of the kinds of items that were generated in this phase of the research, for not only would such individual items be unrepresentative when divorced from the context of the ebb and flow of the particular discussions that produced them, but also the ways in which they have been incorporated as part of the final instrument is set out later in this thesis.

Phase 4

In Phase 4, the details of the speech events identified in Phase 1 and verbally sketched in increasing detail as part of Phase 2 and Phase 3 were given a more concrete form. This was accomplished by using tightly focussed written vignettes. Twenty-five such vignettes were prepared - one for each of the speech events identified in Phase 1 - and have been collected here as Appendix 2. In addition to incorporating the kind of time constraints referred to above, these vignettes were also configured to allow for the possibility of differences occurring in the choice of discourse strategies which could result from the sex of the interactants - that is, a male Japanese ESL speaker might react differently if his supposed interlocutor were to be a

native-English-speaking female rather than a native-English-speaking male, a female Japanese ESL speaker differently if her interlocutor were to be native-English-speaking female rather than a native-English-speaking male, and so on. As a result, each vignette was prepared in both male and female versions, with the texts identical apart from the names and pronouns used (see Appendix 2). While these two variables are discussed below in relation to the final design of the instrument, the three vignettes that developed from initial conversations such as those with Mitsuyoshi and Katsuji transcribed above are reproduced here. The first reads as:

> You are at a supermarket on a busy Thursday afternoon. You have bought a jar of coffee ($4.40) and a bag of rice ($5.40). The checkout operator has rung them through the cash register and they come to $9.80. You give her [him] a $20 note - and receive only 20c change. You're quite sure it was a $20 note - not a $10 note - because it was the only note you had. So you *should* have received $10.20 change. You need to explain the mistake to the checkout operator - and you need to do so quickly before she [he] begins to serve the next customer.

The second as:

> You have just paid for and collected a jacket that you have had dry cleaned from a shop in a shopping centre. (It's hanging on a coat-hanger and is covered with one of those big, clear-plastic bags dry-cleaning shops use.) You have never been into that particular shop before. After you have left the shop you go to your bus stop; but while you are waiting for your bus you notice that there is a button missing from the jacket. When you left the jacket at the shop it was in perfect condition,

and it is quite an expensive jacket with the kind of matching buttons that will be difficult to replace. You go back into the shop planning to explain matters to the man [woman] from whom you collected the jacket a few minutes earlier. When you get there, though, the man [woman] isn't there. There is a woman [man] behind the counter instead. Although she [he] didn't serve you before - and you've never actually spoken to her [him] - you recognise her [him] because she [he] was taking some clothes out of the dry-cleaning machine in the shop when you picked up your jacket. She [He] is obviously very busy with some paperwork on the counter - she [he] is using a calculator to add up lists of numbers and seems to be concentrating quite intently - and so doesn't hear you when you come into the shop. You wait in silence for a couple of seconds but nothing happens, so you have to start the conversation.

And the third, which is part of a triptych involving arriving as a guest (see Module 8.1) and making a time-constrained request (see Module 1.3), as:

Well, you've phoned for the taxi, and it will meet you outside Marty's [Margie's] place in about 10 minutes. You are the first to leave. You haven't really had a very good time and will be happy to get home - actually, there's a movie on television a bit later that you'd really like to see. If the dinner party had been more interesting you would have stayed and missed the movie, but as it is you'd rather see the movie.

Marty [Margie] has walked with you to the door and said: "Thanks for coming - I hope you enjoyed yourself". It's now your turn to speak.

Vignettes such as these - along with the evolving versions of the developing language transcripts - were once again given to various small groups of Japanese ESL speakers and used as stimulus material for further informal discussions.

Briefly to recap, then, by this stage of the development of the research instrument twenty five commonly occurring interactive contexts relevant to the research to be conducted here had been identified and lightly sketched, along with a number of Japanese ESL and native speakers' perceptions of the kind of language - roughly organised in the form of working transcripts - that they would expect to underpin the discourse.

Phase 5

Phase 5 in the development of the instrument consisted of 2 parts. The first involved preparing cohesive and coherent discourse scripts embodying these perceptions (and intuitively framed in terms of the kinds of strategies identified by Brown and Levinson) to be used in the remaining phases of the research; and the second involved the recording of these scripts as the Language in Context sound files.

Organising these preliminary findings into acceptable transcripts and in ways that would reflect Familiar, Neutral, Formal, and Null Politeness while at the same time integrating findings from Phase 3 necessarily required drawing on native-speaker intuition a good deal. Because of this, the research instrument as a whole would (for reasons of construct validity) need to be subjected to a validation programme - in Phase 6 of its development, see below - and a balance needed to be struck here between what could be considered to be a "natural" flow of discourse for each of the individual dialogues as part of the validation programme, and the necessity of allowing the informants participating in Phase 7 as much freedom as possible in constructing their individual discourse paths. To illustrate some of the difficulties in this respect

with just a couple of examples, a recurring problem was that of anaphoric reference. As each utterance needed to be recorded on a separate sound file so that the identical utterance could be edited to be used in both the validation programme and in Phase 7 and in order to allow for maximum flexibility in this final phase, it was often necessary to repeat a noun or noun phrase in an individual utterance so that this utterance could be used independently of its antecedent. A good example of this is the constant reference to "the jacket" in Module 3.2 (see the transcripts in Appendix 3 and Appendix 5) when perhaps the indefinite pronoun "it" would perhaps be more likely to occur in spontaneous dialogue. Similarly with respect to Module 2.3 - which deals with a study-file left in a library (see Appendix 3), due to a problem with the editing it would have been necessary for all of the informants to draw on the P+I+ paradigm to establish the antecedent of "it" as the file in question, and as a result, this module had to be withdrawn. (For a discussion of related difficulties in this respect, see Aims, Methodological Considerations, and Limitations of the Research, to follow)

The transcripts that were ultimately prepared were organised to allow for two discourse formats. Format 1 was designed to focus on conventional conversational turn-taking in the mutual construction of discourse and was sub-divided into short-to-medium discourse sequences and discourse sequences which would allow for the construction of longer discourse; Format 2, on the other hand, was designed to focus on strategies of intervention in ongoing discourse and the subsequent construction of shorter discourse sequences (see Collection of the Data and Mode of Analysis, to follow).

The individual utterances in these transcripts were then recorded on individual sound files using actors experienced with voice-over work. The process of recording these utterances took three days, the sound files being recorded in a "mirror" fashion with both male and female voices being recorded for each of the utterances in order to allow for different male/female configurations of each speech situation to be available

for validation. With respect to the speech event occurring at the supermarket checkout sketched above, for example, where incorrect change had been given, this procedure allowed for the social roles of "customer" and "checkout operator" to be configured so that the customer could be male and the checkout operator female, or vice versa. (As pointed out earlier, limitations on disc space would not allow for male-to-male and female-to-female configurations in this respect). While this subsequently entailed many months of painstaking editing, it was considered necessary on the grounds that, due to interpretations of the prosodics of individual utterances being tempered by the discourse sequences of which they form a part, the key of the reconstructed discourse would be unlikely to be identical in both cases.

In this respect too it is necessary here to draw attention to some of the discrepancies between the transcripts reproduced in Appendix 3, dealing with the validation of the instrument, and in Appendix 5, setting out the findings of the research. The dialogues given in the Appendix 3 are the original scripts with which the voice-over actors worked. Slight impromptu differences occurred, however, during the recording of the utterances as the actors assumed the different social relations and social roles for each of the politeness paradigms - for example the spontaneous use of "thanks" rather than "please" in utterance 3.2 of the female configuration of Module 9.1 (in the male configuration, the scripted "please" occurred); or the unintentional omission of FN in utterances 1.1 / 1.10 / 2.6 / 3.3 of the male configuration of Module 2.2 (which were retained in the female configuration); or the inversion of "I've got a friend arriving from overseas tomorrow" to "I've got a friend from overseas arriving tomorrow" in utterance 3.4 of the male configuration of Module 2.2. While these differences were always very minor, they may ultimately have contributed to one configuration being successfully validated while the other was unsuccessful and so have been reflected in the texts given here in Appendix 5.

Phase 6

Phase 6 of the development of the Language in Context research instrument consisted of the validation of the modules recorded as part of Phase 5. This validation process, for obvious reasons of construct validity, was crucial to the present research and involved the participation of native speakers of Australian English in making judgements concerning each of the modules of the Language in Context programme. While the validation programme will be discussed in detail below under a separate heading (see Validation of the Instrument, to follow), one or two points concerning some of the theoretical issues raised and practical problems faced during this phase of the instrument's development merit a brief discussion here.

Concepts of social power and social distance are notions not easily grasped by most native speakers of a language; who, as part-and-parcel of their overall cultural competence, rarely have need overtly to analyse either their own social behaviour or the social behaviour of others by using such specialised terminology. It was realised during the planning stages of this research that unless validators were selected who had backgrounds in sociolinguistics, sociology, or in an allied field, there would be difficulties at this stage of the research due to problems in communicating to non-specialist participants ah that is implied by these terms. While it clearly was an option to recruit validators from such fields, such a move would equally clearly have undermined the purpose of this research, as it is mainstream perceptions of appropriate linguistic behaviour that is the object here not specialist interpretations of such behaviour (see Aims, Methodological Considerations, and Limitations of the Research, to follow). Nonetheless, initial trialling of the validation programme was conducted using descriptive rubrics containing terms such as social power, social distance, and social identification. As had been expected, however, validators' assessments proved to be inconsistent, both in terms of inter-rater reliability (i.e., there was little or no agreement among individual validators for their assessment of the same module) and in

terms of intra-rater reliability (individual validators assessed the same modules quite differently when asked to revalidate them seven days' later). As also had been expected, it was clear from talking with these validators that the problem lay in their interpretations of the descriptive rubrics in both cases. This being the case, discussions were held with friends and colleagues whose backgrounds assured their familiarity with the concepts of power and distance; and, in tandem with their listening to the Language in Context validation programme, the non-specialist terminology ultimately used with the validators was decided on as accurately representing the power and identification configurations represented by Familiar Politeness ("Relaxed/Friendly"), Neutral Politeness ("Restrained/Distant"), Formal Politeness ("Courteous/Polite", with "polite" here invoking its non-specialist interpretation of socially identifying in terms of a power differential), and Null Politeness ("Blunt/To The Point"). After another short trialling period showed a marked increase in the consistency of validators' assessments, these rubrics were adopted.

Included as part of Appendix 3 is an example of the assessment sheets used by the validators. As can be seen from this sheet, in addition to containing the descriptive rubrics the sheet also contains a Description of Context passage describing the speech situation of each of the modules. (As the format of each of these sheets is identical, only one has been included in Appendix 3. The Description of Context, however, has been included for each module, and the rationale behind the wording and the setting out of these context descriptions will be discussed below with respect to the organisation of the contextual information used in Phase 7). Appendix 3 also includes a copy of the Instructions sheet given to all validators. The wording here was deliberately intended to not actively encourage participants to ask questions during the Practice Module (see Validation of the Instrument, to follow) while still allowing for some interaction to occur, if necessary, in order to clarify any important points.

Phase 7

The purpose of this final phase was the collection of data for analyses. Again, this phase of the research will be discussed in more detail shortly (in Collection of the Data and Mode of Analysis, to follow) but one or two preliminary points concerning the additional information supplied to the informants rates some discussion here.

As can be seen from Appendix 3, the information outlining the contexts for each of the Language in Context modules was supplied to the validators in prose form and cast in the third-person. This was for two reasons. In the first place, all of the validators were, of necessity, native speakers of Australian English and so could safely be considered to possess the level of literal, inferential, and evaluative reading-comprehension skills that short texts such as these would require. And in the second, the role of the validators was essentially judgemental in that they were being asked to rate existing passages of discourse according to a prescribed set of values. With regard to the data to be collected in this phase of the research, however, such is clearly not the case. While the validators were native speakers and their task what might be called "passive" - in the sense that their role was essentially that of bystanders or eavesdroppers - the informants in this part of the research consist of equal numbers of native speakers and Japanese ESL speakers who are being asked actively to construct discourse from a prescribed and limited number of alternatives.

Given both the different task-orientations of Phase 6 and Phase 7 and the different first-language backgrounds of the two samples of informants to be used in Phase 7, some changes were made to the way in which the contextual information to be supplied to the informants was to be presented. In the first place, it was obviously preferable to cast the information in the second person (e.g., "You have just paid for some groceries at a busy supermarket") rather than in the third-person as for the validators. In addition however, as the focus of this research is not reading skills, it was necessary to present the identical information to both the native English speakers

and the Japanese ESL speakers in a way that would minimise any possible effects due to the Japanese ESL informants' reading skills in the second language. For this main reason, a point-form format was decided on as being the most immediately accessible for the Japanese ESL informants while being equally suitable for the native speakers; but in addition, as such a format is more denotative and so less rich in connotative meaning, it offers more scope for informants from both of the samples to superimpose their cultural constructs of role-relationships onto the speech events (see the discussion under Aims, Methodological Considerations, and Limitations of the Research, to follow).

The point-form formats for all the modules used in this phase of the research are collected as Appendix 4; the three corresponding to the vignettes discussed in Phase 4 (above), however, are reproduced here to allow for easy comparison.

1   You have just paid for some groceries at a busy supermarket checkout

2   The checkout operator is a young female [male] of about 18 years of age

3   You paid her [him] with a $20 note

4   You should have received $10.20c change

5   You actually received only 20c change

6   Quickly explain the mistake to the checkout operator before she [he] begins serving the next customer

1   You have paid for and collected your jacket from a dry-cleaning shop

2   It is an expensive jacket and it was in perfect condition when you left it at the shop to be cleaned

3   When you get to your bus stop, you notice that one of the
     buttons is now missing

4   You go back to the shop, but the man [woman] who served you
     isn't behind the counter now

5   Now there is a woman [man] there about 45 years old

6   She [He] is busy with some paperwork and doesn't seem to
     know that you're there

7   Attract her [his] attention and explain about the jacket

1   You've finished phoning for the taxi and it will meet you in front
     of Margie's [Marty's] place in 10 minutes

2   You haven't really had a very good time - you are the first to
     leave the party and will be happy to get home

3   Margie [Marty] has walked with you to the door to see you out
     - she [he] says: "Thanks for coming - I really hope you enjoyed
     yourself"

4   Reply to Margie [Marty]

For identical reasons to those discussed earlier, it was also decided to dispense with a written instruction sheet for this phase of the research, as the necessity of including operating instructions for the computer - in addition to instructions concerning Format 1 and Format 2 - would have made such a sheet extremely detailed and complex and would almost certainly have resulted in different levels of understanding and different interpretations being made by informants in each of the samples. Instead of this, two Practice Modules were used with each of the informants to allow for demonstration, discussion, and an adequate familiarisation of the task-in-hand.

In the following two sections of this chapter, other matters central to both Phase 6 (the validation of the instrument) and Phase 7 (the collection and analysis of data) respectively will be dealt with.

Validation of the instrument

The sessions with the validators began with the Practice Module and involved native speakers of Australian English of both sexes in assessing the four discourse sequences for each module according to the descriptive rubrics discussed above in relation to Phase 6 in the development of the instrument. (The assessment sheet used with this module, as pointed out above, has been included here as part of Appendix 3). These sessions were conducted either individually or with small groups of two to four validators. At all times following the familiarisation session with the Practice Module, after each module was cued the validators were left completely in charge of the operation of the computer, the monitor simply displaying four computer-randomised numbered icons which the validators were free to click on as frequently as they liked to hear each of the individual discourse sequences. As was also pointed out in the discussion of Phase 6, the wording of the Instructions for Validators sheet was designed to not actively encourage participants to ask questions during the Practice Module sessions while still allowing them the opportunity to clarify any points about which they were not clear. In practice, the procedure proved to be very straightforward and questions were rare, dealing almost exclusively with practical issues concerning the use of the computer and the recording of assessments. The results of the assessment procedure for the male and female configurations of all of the twenty-five modules have been collected as Appendix 3 but require some clarification here.

These results have been set out in tabular form. Each of the tables has been organised to show:

(i) the configuration of each module being validated (*male/female*);

(ii) the total number of validators assessing each configuration of each module (*N*);

(iii) the validators' classifications of each of the four Discourse Sequences (D1, D2, D3, D4) making up each configuration of each module expressed as a percentage, truncated at the first decimal place, of *N*;

(iv) a profile of the validators' categorisations using the raw data for each of the validators setting out the four Permutations (*P*) possible across each of the male/female configurations (where 0 equals no agreement, 1 equals one agreement, 2 equals two agreements, and 4 equals full agreement) and the Frequency (*F*) with which each Permutation occurred in the raw data; and

(v) a Mean of Consensus (*MC*) across each configuration computed according to the formula:

$$MC = \frac{\sum_{i=1}^{4} (P_i \times F_i)}{N}$$

While this system of statistical analysis will be illustrated shortly using the findings for one of the modules, a preliminary word is in order here concerning some of these findings.

As each of the sets of four Discourse Sequences making up the male and female configurations of each of these modules was designed to reflect specific power and identification configurations, a generally high level of agreement was recorded amongst the validators. In the proportional tables, boldface type has been used to indicate the category each discourse sequence was specifically designed to occupy. In some cases, validators' assessments did not match these categorisations in any systematic way, and where such variations proved to be non-systemic in terms of the module as a whole (for example Module 1.2 male configuration, Discourse Sequence 3, see Appendix 3), that entire configuration of the module was rendered invalid for

use in this research. These non-systemic variations have been marked with asterisks. In other cases - namely in Modules 1.3, 9.1, 12.1, 12.2, and 5.1 - such variations proved to be systemic throughout the modules, and Discourse Sequences have been re-allocated to reflect the validators' assessments. In Modules 1.3, 9.1, 12.1, and 12.2, this required reversing Discourse Sequences 1 (Familiar) and 3 (Formal), while in Module 5.1 it was necessary to reverse Discourse Sequences 3 (Formal) and 4 (Null). Only configurations with a minimum proportional agreement of 75 and a minimum overall MC coefficient of 3 have been selected for use in the research which is the focus of this thesis. (A summary of the items which met these minimum criteria appears towards the end of Appendix 3.) Where both configurations of the same module met these criteria, either the male or the female configuration was selected to allow for the most equitable male/female balance in each of the two Format 1 (short-to-medium and longer discourse) categories and in the Format 2 category. (A summary of the items to be used in the primary research appears as the conclusion to Appendix 3.)

To take a concrete example then, Figure 18 (below), reproduced from Appendix 3, shows the results for Module 3.2 (the context, cited earlier, in which the customer is making a complaint in the dry cleaning shop). In this instance, eighteen validators assessed the male configuration and nineteen the female configuration. The D1 discourse sequence for the male configuration, designed to reflect Familiar-Politeness qualities, was assessed as having these qualities by 61.1 percent of the validators; the D1 discourse sequence for the female configuration was assessed as having these qualities by 78.9 percent of the validators. The D2 discourse sequence for the male configuration, designed to reflect Neutral-Politeness qualities, was assessed as having these qualities by 88.8 percent of the validators; the D2 discourse sequence for the female configuration was assessed as having these qualities by all of the validators.

Male	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	**61.1**	11.1	27.7	-
D2	11.1	**88.8**	-	-
D3	27.7	-	**72.2**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4
Frequency	-	-	7	11	MC = 3.22

Female	$N = 19$			
Familiar	Neutral	Formal	Null
D1	**78.9**	-	21.0	-
D2	-	**100.0**	-	-
D3	21.0	-	**78.9**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4
Frequency	-	-	4	15	MC = 3.57

Figure 18

The D3 (Formal Politeness) and D4 (Null Politeness) discourse sequences for the male and female configurations were similarly assessed at 72.2 percent, 100 percent, 78.9

percent, and 100 percent respectively. Overall, of the 18 validators of the male configuration, 11 rated all discourse sequences as expected with 7 rating two of the discourse sequences as expected. Using the formula for calculating the Mean of Consensus (above), these findings give an MC coefficient of 3.22.[9] Of the 19 validators of the female configuration, on the other hand, 15 rated all discourse sequences as expected with 4 rating two of the discourse sequences as expected. Again using the formula for calculating the Mean of Consensus, these findings give an MC coefficient of 3.57.[10] With respect to the criteria for accepting this module for use in the primary research, the female configuration (with an MC coefficient of ≥ 3 and validators' classifications of D1, D2, D3, and D4 of ≥ 75) can be accepted, while the male configuration (with an MC coefficient of ≥ 3 but with validators' classifications of D1, D2, D3, and D4 which is not ≥ 75) must be rejected.

The modules are presented in Appendix 3 in the order in which they were used in the validation programme.

Collection of the data and mode of analysis

The manner in which informants interact with the Language in Context research package has been outlined earlier in this chapter (see The Research Instrument: An Overview, above) as have the rationale behind the presentation of the contextual material and the reasons behind the decision not to not provided written instruction sheets to the informants during this stage of the research (see the discussion of Phase

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[9] $$\frac{(2 \times 7) + (4 \times 11)}{18} = 3.22$$

[10] $$\frac{(2 \times 4) + (4 \times 15)}{19} = 3.57$$

7, above). This being the case, the purpose here is primarily to provide a brief description of the way in which the findings set out in Appendix 5 have been presented but will also include some details of the data-collection sessions.

While a single practice module was adequate for use with the native speakers in the Validation Programme, it was necessary to use two practice modules with the informants in this stage in order to embody the different task-orientations of the Format 1 and Format 2 modules. While the context descriptions for each module for this data-collecting stage of this research have been collected as Appendix 4, all the components of the two practice modules are included at the beginning of Appendix 5. And again, as the organisation of the written material for each of the modules used for the collection of data is identical, only the specific information relevant to each of the modules has been included with the findings for each of the modules in Appendix 5.

The familiarisation sessions with the two practice modules proceeded smoothly with both the native speakers and the Japanese ESL speakers, the nature of the tasks being grasped almost immediately by both samples. Once again, at all times following these familiarisation sessions the informants were left completely in control of the operation of the computer until they were completely satisfied with the discourse they had constructed. The items they had selected and the sequences in which these items were arranged were then recorded; the point at which they chose to intervene in the ongoing discourse with respect to Format 2 modules was recorded at the time of intervention (i.e., during the second playing of the monologue; see The Research Instrument: An Overview, above).

A word is also necessary here concerning the prosodic features of the monologues used with Format 2 modules. While no completely accurate method of transcription exists for recording all of the prosodic features of spoken English, it was decided in the planning of this research to attempt to structure the ongoing discourse for intervention - the monologues - used as part of the Format 2 modules in a way that

would allow comparisons to be made between native-speaking informants and Japanese ESL informants not only in terms of the length of time they allowed the discourse to continue before intervening, but also in terms of the appropriateness of the point at which they chose to intervene. While this latter ultimately proved not to be a major point of focus of the research, Appendix 5 also includes a Transcription Key of the prosodics of these monologues. This Key was fundamental to the recording of the monologues by the voice-over actors, as the scripts they used were written as reproduced in Appendix 5 for the relevant modules. A number of "takes" was generally necessary to get as faithful a concordance as possible in the male and female versions of these monologues to the intonation contours and scripted pauses. While some latitude was inevitably necessary in the interests of the prosodic patterning of the sequences overall, this Key nonetheless provides a good guide to the prosodics of these monologues as a whole.

The findings in Appendix 5 are presented in the order that they were used in the data-collecting sessions and fall into three groups: Format 1 modules which were designed to elicit short-to-medium length discourse sequences; Format 2 modules which require intervention in ongoing discourse and the construction of a short discourse sequence; and Format 1 modules designed to allow for the construction of longer discourse. The findings for the first of these three groups - that is, for Modules 5.1, 9.1, 1.3, 7.1, 3.1, 10.1, and 10.2 - begin with the ancillary information in terms of which the modules were formulated followed by transcriptions of the validated Familiar-, Neutral-, Formal-, and Null-Politeness paradigms. In each of these transcriptions, the utterances available for selection on individual sound files have been individually numbered to allow for informants' discourse paths to be tracked. (Although not of importance with these shorter modules, these utterances have also been divided into the Opening Acts, Establishing Acts, Signalling Acts, as well as setting off the acts of PFTA Realisation in terms of which the modules were conceived;

see the discussion below with regard to the longer modules.) Following the transcriptions, the findings for each of the informants - grouped as Japanese females, Japanese males, native-speaking females, and native-speaking males - have been set out. These findings are organised to show: (i) the total number of utterances selected; (ii) the order, using the numbering system from the transcriptions, in which the utterances were ultimately arranged; (iii) the number of Familiar Politeness, Neutral Politeness, Formal Politeness, and Null Politeness utterances selected; and (iv) the type of politeness utterance used to realise the PFTA. (Asterisks have also been used as necessary to indicate anomalous findings for individual informants.) The findings for the informants for the Japanese ESL and the Australian native-speaking samples for each module have then been summarised and show: (i) the total number of utterances selected; (ii) the mean number of utterances; (iii) a bar chart comparing the relative proportions of Familiar-, Neutral-, Formal-, and Null-Politeness utterances selected overall; and (iv) a pie chart comparing the percentages of the four types of utterances selected for the realisation of the PFTA.

The findings for the longer Format 1 modules (Modules 3.2, 1.1, 2.2, and 2.1) have been identically organised. Given, however, that these Format 1 modules were designed to allow for the possible construction of longer discourse, the summaries following the findings for each of the individual informants contain an additional pie chart showing the percentages of Opening, Establishing, and Signalling Acts selected relative to the PFTA. The Format 2 modules (Modules 13.2, 12.1, 12.2, and 14.2) have also been similarly organised but contain additional information. This takes the form of transcripts of the monologues (discussed above) with potential points of intervention identified by numbers (cf. the Transcription Key included in Appendix 5) and allows for the points of intervention to be identified in the findings for each of the informants. These points of intervention have also been collected and organised into tables as part of the summaries for each of the modules.

Aims, methodological considerations, and limitations of the research

As would be apparent at this stage, the aim of this research is to examine Japanese ESL speakers' politeness strategies within an Australian-English politeness paradigm and in terms of the theory of politeness developed in Chapter 3 of this thesis. The acronyms JESL (for Japanese ESL speakers) and ANES (for Australian Native English Speakers) were introduced in Chapter 3 to identify each of the principal samples of informants and will be used for convenience in what follows.

The size of the samples used in this research was ultimately determined by the availability of JESL informants with a prescribed minimum level of proficiency in the second language. This level was set at Band 5 in the IELTS Speaking and Listening components (approximately equivalent to ASLPR 2+ or to TOEFL 450 with respect to the listening component). In cases where potential informants had not yet sat the IELTS at the time the research was being conducted they were interviewed to confirm a proficiency in spoken English of equal to or greater than Band 5 IELTS. A total of 23 JESL informants (12 female and 13 male) were chosen to participate in the research. All were students at Australian ELICOS centres with most planning to pursue mainstream undergraduate study in the near future. A matching corpus of ANES informants (also students and of comparable ages) was then chosen. As it was surmised (correctly, as it turned out) that more JESL informants overall would be necessary to achieve an equal number of trials with each module, 10 ANES males and 9 ANES females were selected, all of whom were ultimately used in the research. In both samples then, in order to avoid possible fatigue which could influence the findings, informants were used in relays with no single informant completing all 15 modules. (The data-collecting phase of this research took approximately five weeks.) This being the case, the individual identified as Informant A (in either sample) for, say, Module 5.1 may not be the same individual identified as Informant A for, say, Module 1.1.

While the findings of this research will be expressed in quantitative terms, the content is qualitatively based with the utterances used being generated in the preliminary stages of the research by both JESL and ANES informants (see Research Methodology and the Development and Design of the Research Instrument, above). As was pointed out earlier, although some of the more extreme of these were modified and intuitively framed in terms of the politeness strategies identified by Brown and Levinson (cf. Appendix 1), the informants in this final data-gathering stage of the research are never asked to take unfamiliar "roles" but are rather asked to "play themselves" in a variety of familiar social situations. In this sense, the assumptions of roles here can be considered to be a projective technique of the kind familiar from social psychology in which the informants, as Branthwaite and Lunn put it, "fall back on their own ideas to perform the task and put their own words into the mouths of other people" (1985:111). From this perspective, and given the manner in which the individual utterances available for selection were initially generated and then tested by the Repertory Grid method, many of the weaknesses of Grounded Theory techniques and similar approaches discussed earlier in this chapter - as well as dangers associated with what Burton aptly terms "verification rhetoric" (Burton 1980:105; cf. Strauss 1987:11-14) - are, if not completely avoided, at leasts minimised.

In this research also, the Rx value can be considered to be an experimental constant as all of the modules are firmly located within the framework the predominant English-speaking mainstream Australian cultural ethos and so the Rx factor is not a relative for the JESL and ANES informants. And in addition, while in naturally occurring discourse illocutionary intent is often difficult to fathom, in this research it can also be considered to be an experimental constant as it is clearly specified in the task sheets used by the informants for each module. The use of non-naturalistic material for the research instrument also allowed for special care to be taken with the choice of given names used in the male and female configurations of each of these

modules so that shortened forms characteristic of Familiar Politeness (for example Pat, for Patrick or Patricia) could be provided as an option for the informants.

A word of explanation is probably also necessary here concerning the independent variables in terms of which each of the modules was framed. While the known/not-known variable is fairly self explanatory, the variable dealing with pragmalinguistic time constraints is clearly one of degree rather than being and absolute. It can, however, broadly be defined as occurring in speech events in which there is a pressing time constraint to speak; as is the case, for example, in Module 3.1 (where the informant-as-customer must rectify the mistake with his or her change before the checkout operator begins to attend to the next customer) or in Module 10.1 (where a similar situation exists with regard to the allocation of the informant-as-passenger's seat on the aircraft). Concerning the transactional/interactional distinction, however, it is worth making the obvious point here that these two points of focus, far from being mutually exclusive, always co-exist. The criterion, then, is not whether or not a particular utterance is transactional or interactional, but rather which of the two can be considered to predominate as part of a given speech event. While the distinction between transactionally focussed discourse and interactionally focussed discourse is theoretically sound, in practice - and particularly from a pragmatic perspective - it can pose problems. Within the framework of the theory that has been proposed here there are particular difficulties in this respect, as a Familiar-Politeness utterance (or series of utterances) from what has been designated here a module with a primarily transactional focus may, for example, be more interactionally focussed than a Null-Politeness utterance (or series of utterances) from a module designated as having an interactional focus. Nevertheless the distinction is an important one; and while modules were classified in this respect by using a variety of criteria, the principles underpinning the method of classification can perhaps best be demonstrated by example rather than by explanation. Module 3.1 discussed above, for instance, has been designated as having a

primarily transactional focus for two main reasons. In the first place, the informant-as-customer has a legitimate right to what he or she is claiming (i.e., correct change) and it is the checkout operator's obligation to provide it. And secondly, as the checkout operator has not yet begun to serve the next customer, the informant-as-customer still has floor-rights. In Module 10.1, on the other hand, the informant-as-passenger has no similar rights to what he or she is claiming (i.e., a valid seat has been allocated on the aircraft) and the check-in attendant has no comparable obligation to provide it; and in addition, as in this case floor-rights have already been surrendered (i.e., another passenger has already placed a suitcase on the weighing machine initiating a new transaction), the informant-as-passenger cannot automatically assume a talk-turn but must have that talk-turn granted to him or her.

In addition to making taxonomic decisions such as this, decisions also had to be made concerning the overall design of Language in Context, with a networking system originally being considered for use in the final stage of the research. In this approach, a number of potential opening utterances would have been offered to the informant - for example Utterance A, Utterance B, Utterance C and so on. Utterance A would have led the informant to making a choice amongst, perhaps, utterances D, E, F, and G; Utterance B to a choice amongst perhaps utterances E, H, I, and J; utterance C to a choice amongst F, G, K, and L; and so on. It became clear in the initial stages of design, however, that such an approach would not only close off certain options for the informants (perhaps, given the choice, an informant would opt for utterance G to follow utterance A etc.), but would also rely too heavily on *a priori* perceptions of how the discourse for any given speech event should proceed. And similarly, while the programme could have supported highly detailed graphics - and such were considered - it was eventually decided that such graphics would simply add noise to the screen. Given also that there is some evidence within communication theory to suggest that the greater the amount of information provided the greater the number of variables that

will enter into the equation of textual interpretation (cf. Iser 1989), it was ultimately decided that such graphics would be a hindrance rather than a help to the present research. The use of plain-type on-screen written texts as a way of accessing the various utterances, for reasons other than those set out in The Research Instrument: An Overview (above), was considered essential however, as this research focuses on matters of culturally determined predispositions not on second-language listening abilities (cf. the discussion notes on the presentation of the written contextual material in Research Methodology and the Development and Design of the Research Instrument, above) and the use of on-screen plain text provides a safety net in this respect for JESL informants.

Despite the care taken in making these and other planning decisions, some practical and epistemological limitations remain in the scope of the Language in Context programme. Restrictions of disc space on the Amiga platform, for example, have meant that the embedding of discourse sequences with given PFTAs within ongoing discourse (discussed in Chapter 3) has not been possible in this research. This has led to the instances of PFTA-oriented discourse examined here tending to co-exist with the initiation of the speech events themselves. The construction of male-to-male and female-to-female discourse sequences also, as mentioned earlier, was not possible due to limitations of disc space. Moreover, while it was never one of the aims of this research to examine possible differences in male-male, male-female, female-male, or female-female discourse - the focus being on the broader Japanese/Australian distinction - the sample sizes here would not in any case have been large enough to allow for any significant conclusions to be drawn in this respect. (The data however, as a matter of form, have nonetheless been organised to show male and female responses.) In this respect, though, it is also interesting to note that in some cases male and female configurations of individual modules were rated quite differently by validators, although the lexical choices had been kept as "neutral" as possible in all

cases when preparing the discourse sequences. It would be tempting here to speculate on differences between the acceptability of specific male and female usages; given, however, that utterances on individual sound files had to be edited into discourse sequences for use in the validation programme, and given also that English is generally stress-timed rather than syllable timed, validators' differing assessments of male and female configurations of the same module are as likely to be due to minute differences in the rhythm of the discourse for each configuration as to be the result of sex-based expectations of usage.

Apart from two other small problems with design and recording however (the difficulty with anaphora mentioned in the discussion of Phase 5 in Research Methodology and the Development and Design of the Research Instrument, above, and one instance where a male FN was inadvertently used instead of the female equivalent in Module 1.1), Language in Context has proved to be a very useful data-gathering instrument in terms of the research parameters of the present study. While clearly unable to account for all of the metacommunicative features of face-to-face interaction - for example the use of gaze as a kinesic turn-taking signal (cf. Argyle 1972:44, 80-93) or the kinds of idiosyncratic linguistic and extralinguistic behaviour that are the result of foreknowledge of another's attitude or temperament or are found in foreigner-talk between native and non-native speakers - the instrument nonetheless accommodates primary prosodic features such as stress, intonation, and juncture; and by allowing for the quick and simple construction of discourse, the instrument has enabled the research here to be successfully conducted.

The findings of this research, set out as Appendix 5, will be examined in the next chapter.

CHAPTER 5

FINDINGS OF THE RESEARCH

The raw data from the research conducted as part of this study have been set out in detail as Appendix 5. The purpose of this chapter is to summarise these data in ways that will allow for both meaningful comparisons across the JESL and ANES samples to be made and for the hypotheses set out in Chapter 3 to be tested. In the interests of concision, details concerning the contextual information given to the informants, and the setting, participants, and independent variables in terms of which each module was framed have not been included here but are readily recoverable from Appendices 4 and 5 respectively.

Overview of the findings

A useful overview of the data collected relative to the hypotheses to be tested in this research can initially be made by using a series of graphs. These graphs compare total numbers of utterances selected by JESL and ANES informants from each of the four politeness paradigms - Familiar, Neutral, Formal, and Null - and for each of the modules. In these graphs the module numbers are shown on the x axes, and numbers of utterances on the y axes. There are two graphs for each type of politeness, with the

first comparing the total number of selections overall, and the second the total number of selections chosen for the performance of the PFTA. In both cases, where more than one utterance was selected for the performance of a PFTA, each has been considered to be an individual PFTA as each utterance is an individual speech act.

Figure 19 (below) compares the total number of Familiar-Politeness utterances selected overall by each of the samples, and Figure 20 the total number of Familiar-Politeness utterances selected for the PFTA. It is clear from these graphs that the JESL and ANES informants show distinctly different profiles in the utterances they selected across all the modules, both overall and in the choices made for the performance of the PFTA. As would be expected with this kind of visual representation, these differences appear less marked in modules where there are fewer utterances from which to choose (i.e., in Format 1 short-to-medium length discourse and in Format 2 discourse, to the left of these graphs and the graphs to follow) but are clearer with respect to the modules in which the manufacture of longer discourse was possible (i.e., Modules 3.2, 1.1, 2.2, and 2.1). With the exception of Module 7.1 however, both overall and for the performance of the PFTA, it is the ANES sample which has consistently chosen the greater number of Familiar-Politeness utterances.

Using the same format, Figures 21 and 22 (below) compare the choices of Neutral-Politeness utterances made by each of the samples. Different profiles are also evident here, although these differences are not quite as evident as is the case with Figures 19 and 20. In overall terms, the JESL sample of informants used a greater number of Neutral-Politeness utterances in thirteen of the fifteen modules, with the ANES sample using a greater number in only two. In three of the modules, ANES informants used no Neutral-Politeness utterances at all (Modules 13.2, 14.2, and 3.2) while Neutral-Politeness utterances appear in the findings for every module for the JESL sample. In this respect too, the contrast between the Neutral-Politeness profiles
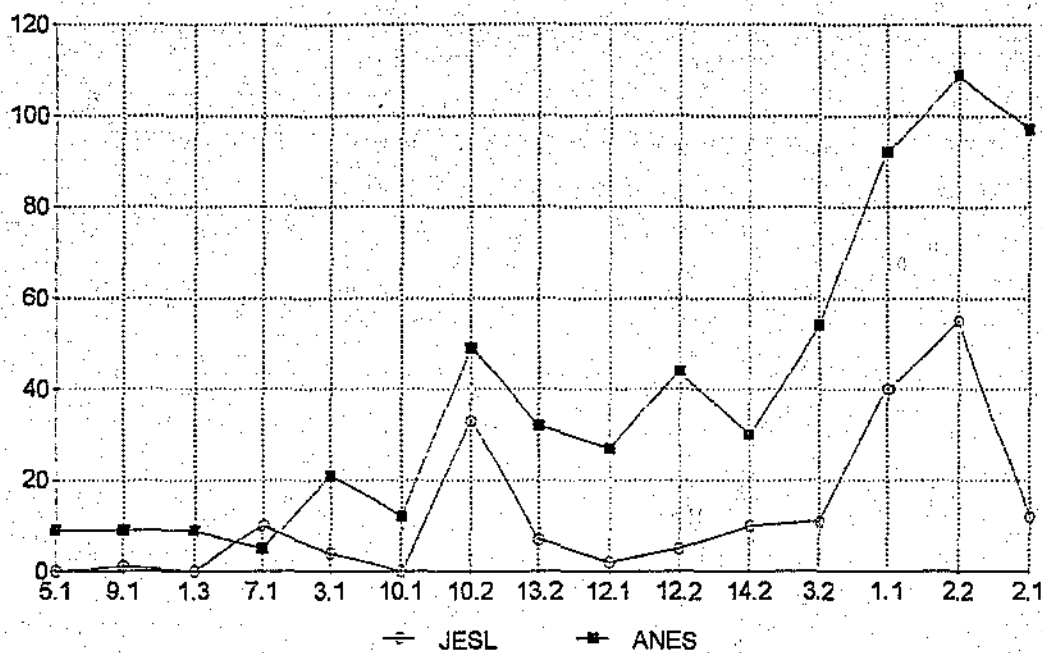
Fig 19: Comparison of the number of Familiar-Politeness utterances selected overall
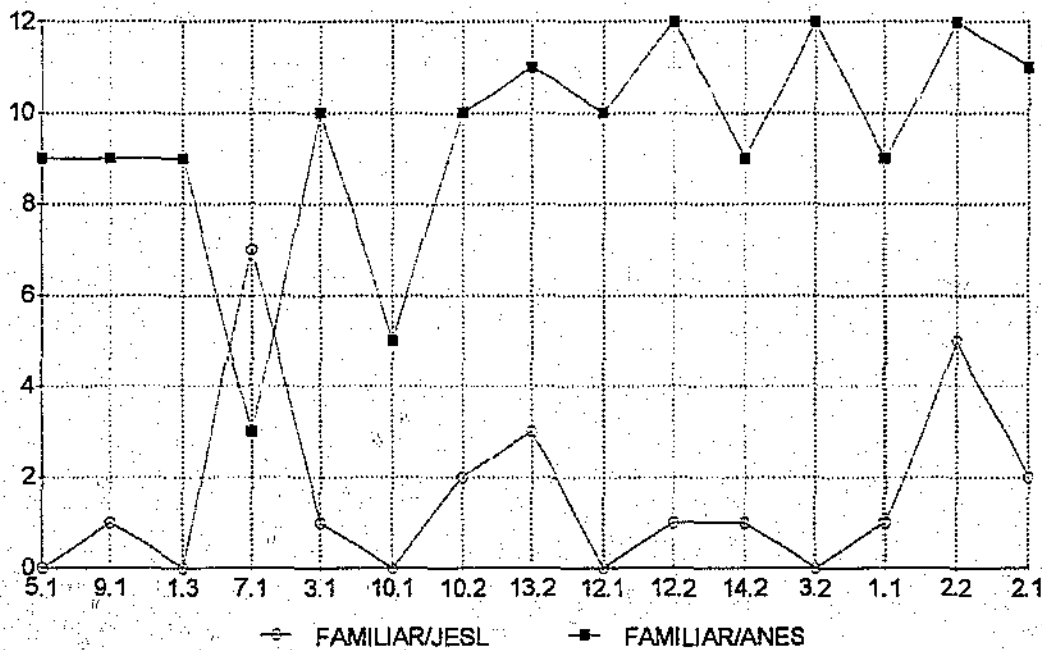
Fig 20: Comparison of the number of Familiar-Politeness PFTA utterances selected for the PFTA
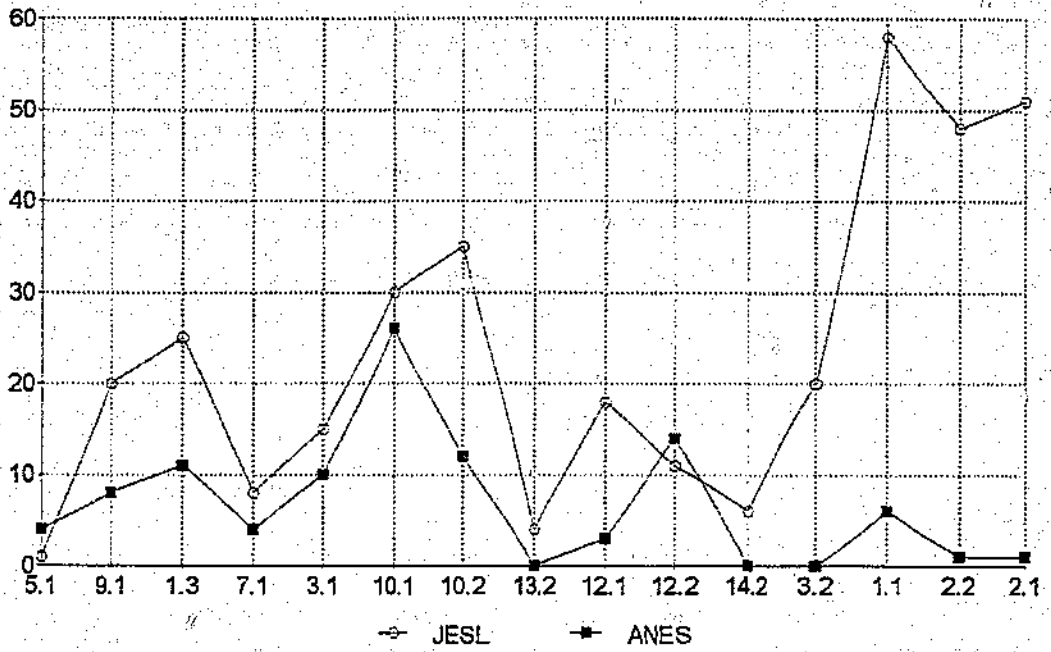
Fig 21: Comparison of the number of Neutral-Politeness utterances selected overall
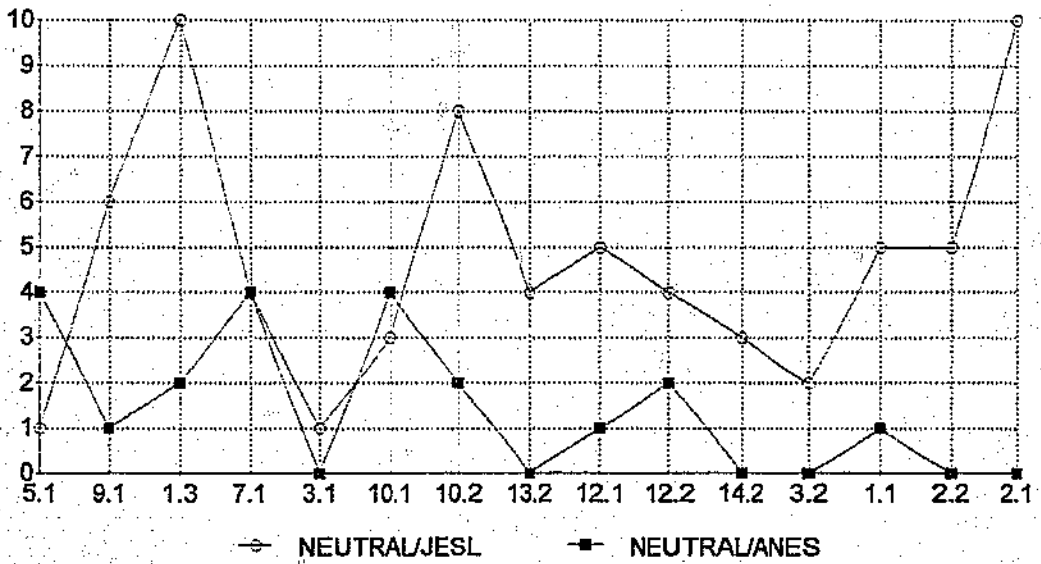
Fig 22: Comparison of the number of Neutral-Politeness utterances selected for the PFTA

is particularly marked with regard to longer discourse, especially in regard to Module 1.1, Module 2.2, and Module 2.1. A greater number of Neutral-Politeness utterances was also used by the JESL sample for the performance of the PFTA in twelve modules, with the ANES sample predominating in two, and an identical number being used in for Module 7.1. And here again, while no ANES informants elected to use no Neutral-Politeness strategies at all in six of the fifteen modules, Neutral-Politeness utterances appear in the findings for all fifteen modules with respect to the JESL sample.

With regard to overall Formal-Politeness selection, Figure 23 (below) shows there to be a much closer correlation in the profiles for the two samples, with the notable exception of the findings for Module 12.2. Formal-Politeness utterances appear in the data for all modules and for both samples, with the JESL sample using the greater number in seven modules and the ANES sample in eight. With respect to the selection of Formal-Politeness utterances for the PFTA however (see Figure 24), the findings are far more diffuse, with the JESL sample using a greater number of Formal-Politeness utterances in four modules (notably in Module 5.1), the ANES sample in ten (notably in Modules 7.1 and 3.1), with both samples using the same number of Formal-Politeness utterances for Module 2.2. Here also, while Formal-Politeness utterances appear in the data for every module with respect to the ANES sample, in two instances (Modules 1.3 and 3.2) no JESL informants selected the Formal-Politeness options available.

The findings with regard to Null-Politeness choices, compared by Figures 25 and 26 (below), again show there to be a marked difference in the selection profiles for the two samples. In terms of overall selection, the greater number of Null-Politeness utterances was consistently chosen by the JESL sample, with none of the ANES informants using Null-Politeness strategies in eight of the fifteen modules. For the
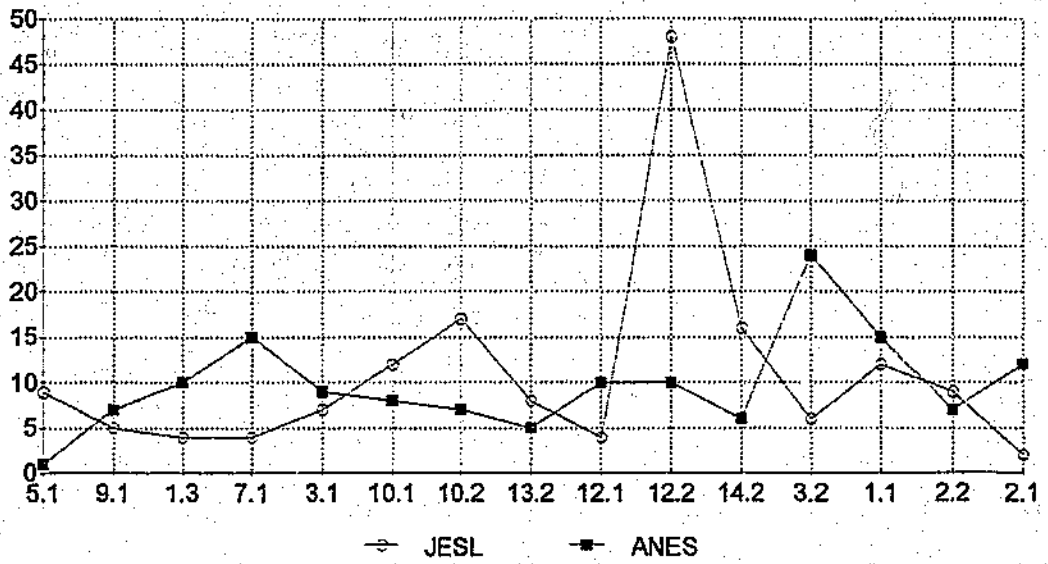
Figure 23: Comparison of the number of Formal-Politeness utterances
selected overall
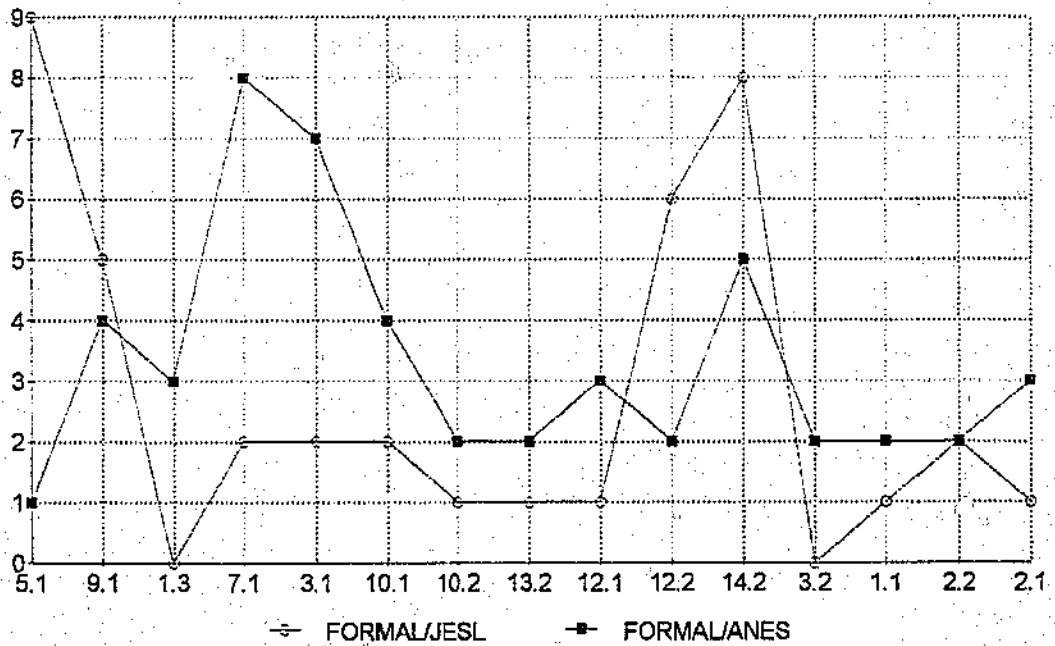
Figure 24: Comparison of the number of Formal-Politeness utterances
selected for the PFTA
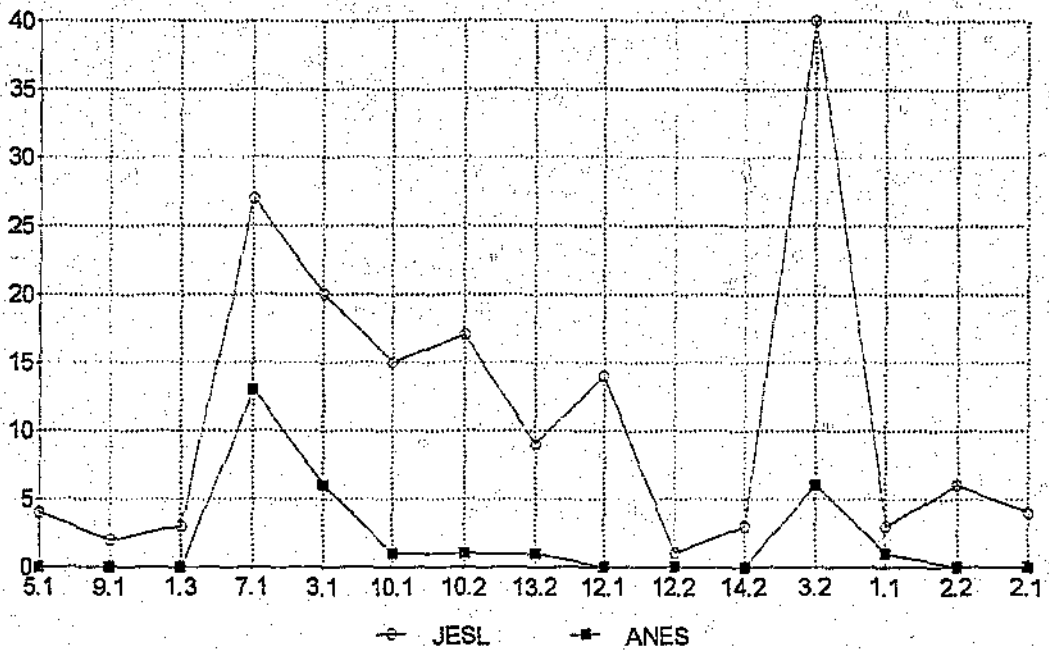
Fig 25: Comparison of the number of Null-Politeness utterances selected
overall
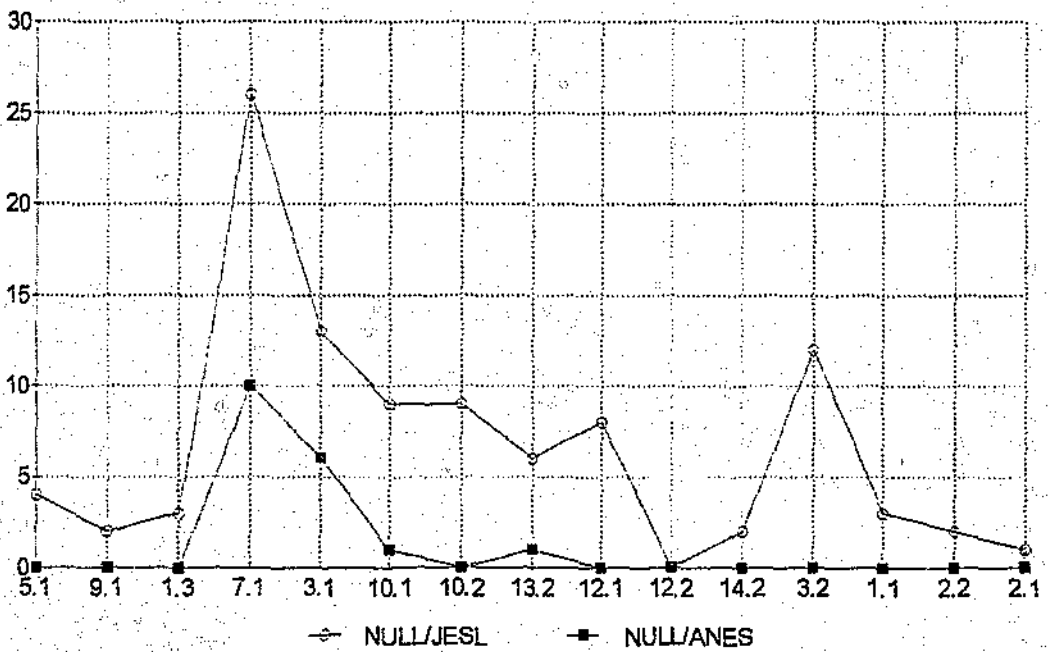
Fig 26: Comparison of the number of Null-Politeness utterances selected
for the PFTA

performance of the PFTA also, the JESL sample again consistently selected more Null-Politeness utterances than the ANES sample for fourteen of the fifteen modules. Null-Politeness utterances also appeared in the JESL data for every module except Module 12.2, while none of the ANES informants chose Null-Politeness options for eleven of the modules.

In the section which follows, the data on which the above overview was based are set out in more detail and the three hypotheses tested against them.

Summary of the findings and testing of the hypotheses

The data in Tables 1 and 2 (below) are once again a summary of the raw data compiled during this research and collected here as Appendix 5. Table 1 gives the findings for overall politeness selection, and Table 2 the findings relative to the performance of the PFTA. (Findings concerning the relative percentages of Opening, Establishing, and Signalling Acts, as these are not directly relevant to the hypotheses to be tested here, will be discussed under Notes on the Findings and Subsidiary Findings, to follow.) Module numbers are shown on the left of each table; and for each sample, percentages of the total number of utterances selected for each of the politeness types are given in brackets and have been rounded to the first decimal place.

While these tables are useful for comparing the data from the two samples across all fifteen modules, there are some observations that must be made concerning their interpretation. In the first place, where multiple PFTAs were available to the informants - that is, in modules where of PFTAs of more than one type were available to the informants - the category "not selected" in Table 2 is used only when none of the alternatives was selected. Such is the case with Module 7.1, for example, where three PFTAs - which deal with the age of the computer and possibility that it may give trouble (utterances 1.2, 1.3, 2.2, and 4.2), the price paid for the computer (utterances

		FAMILIAR	NEUTRAL	FORMAL	NULL
5.1	JESL	0	1 [7.1]	9 [64.3]	4 [28.6]
	ANES	9 [64.3]	4 [28.6]	1 [7.1]	0
9.1	JESL	1 [3.6]	20 [71.4]	5 [17.9]	2 [7.1]
	ANES	9 [37.5]	8 [33.3]	7 [29.2]	0
1.3	JESL	0	25 [78.1]	4 [12.5]	3 [9.4]
	ANES	9 [30.0]	11 [36.7]	10 [33.3]	0
7.1	JESL	10 [20.4]	8 [16.3]	4 [8.2]	27 [55.1]
	ANES	5 [13.5]	4 [10.8]	15 [40.5]	13 [35.1]
3.1	JESL	4 [8.7]	15 [32.6]	7 [15.2]	20 [43.5]
	ANES	21 [45.7]	10 [21.7]	9 [19.6]	6 [13.0]
10.1	JESL	0	30 [52.6]	12 [21.1]	15 [26.3]
	ANES	12 [25.5]	26 [55.3]	8 [17.0]	1 [2.1]
10.2	JESL	33 [32.4]	35 [34.3]	17 [16.7]	17 [16.7]
	ANES	49 [71.0]	12 [17.4]	7 [10.1]	1 [1.4]
13.2	JESL	7 [25.0]	4 [14.3]	8 [28.6]	9 [32.1]
	ANES	32 [84.2]	0	5 [13.2]	1 [2.6]
12.1	JESL	2 [5.3]	18 [47.4]	4 [10.5]	14 [36.8]
	ANES	27 [67.5]	3 [7.5]	10 [25.0]	0
12.2	JESL	5 [7.7]	11 [16.9]	48 [73.8]	1 [1.5]
	ANES	44 [64.7]	14 [20.6]	10 [14.7]	0
14.2	JESL	10 [28.6]	6 [17.1]	16 [45.7]	3 [8.6]
	ANES	30 [83.3]	0	6 [16.7]	0
3.2	JESL	11 [14.3]	20 [26.0]	6 [7.8]	40 [51.9]
	ANES	54 [64.3]	0	24 [28.6]	6 [7.1]
1.1	JESL	40 [35.4]	58 [51.3]	12 [10.6]	3 [2.7]
	ANES	92 [80.7]	6 [5.3]	15 [13.2]	1 [0.9]
2.2	JESL	55 [46.6]	48 [40.7]	9 [7.6]	6 [5.1]
	ANES	109 [93.2]	1 [0.9]	7 [6.0]	0
2.1	JESL	12 [17.4]	51 [73.9]	2 [2.9]	4 [5.8]
	ANES	97 [88.2]	1 [0.9]	12 [10.9]	0

Table 1: Comparison of the total number of politeness utterances selected

		FAMILIAR	NEUTRAL	FORMAL	NULL	NOT SELECTED
5.1	JESL	0	1 [7.1]	9 [64.3]	4 [28.6]	0
	ANES	9 [64.3]	4 [28.6]	1 [7.1]	0	0
9.1	JESL	1 [7.1]	6 [42.9]	5 [35.7]	2 [14.3]	0
	ANES	9 [64.3]	1 [7.1]	4 [28.6]	0	0
1.3	JESL	0	10 [71.4]	0	3 [21.4]	1 [7.1]
	ANES	9 [64.3]	2 [14.3]	3 [21.4]	0	0
7.1	JESL	7 [17.9]	4 [10.3]	2 [5.1]	26 [66.7]	0
	ANES	3 [12.0]	4 [16.0]	8 [32.0]	10 [40.0]	0
3.1	JESL	1 [5.9]	1 [5.9]	2 [11.8]	13 [76.5]	0
	ANES	10 [43.5]	0	7 [30.4]	6 [26.1]	0
10.1	JESL	0	3 [21.4]	2 [14.3]	9 [64.3]	0
	ANES	5 [35.7]	4 [28.6]	4 [28.6]	1 [7.1]	0
10.2	JESL	2 [10.0]	8 [40.0]	1 [5.0]	9 [45.0]	0
	ANES	10 [71.4]	2 [14.3]	2 [14.3]	0	0
13.2	JESL	3 [21.4]	4 [28.6]	1 [7.1]	6 [42.9]	0
	ANES	11 [78.6]	0	2 [14.3]	1 [7.1]	0
12.1	JESL	0	5 [35.7]	1 [7.1]	8 [57.1]	0
	ANES	10 [71.4]	1 [7.1]	3 [21.4]	0	0
12.2	JESL	1 [5.6]	4 [22.2]	6 [33.3]	0	7 [38.9]
	ANES	12 [57.1]	2 [9.5]	2 [9.5]	0	5 [23.8]
14.2	JESL	1 [7.1]	3 [21.4]	8 [57.1]	2 [14.3]	0
	ANES	9 [64.3]	0	5 [35.7]	0	0
3.2	JESL	0	2 [14.3]	0	12 [85.7]	0
	ANES	12 [85.7]	0	2 [14.3]	0	0
1.1	JESL	1 [7.1]	5 [35.7]	1 [7.1]	3 [21.4]	4 [28.6]
	ANES	9 [64.3]	1 [7.1]	2 [14.3]	0	2 [14.3]
2.2	JESL	5 [35.7]	5 [35.7]	2 [14.3]	2 [14.3]	0
	ANES	12 [85.7]	0	2 [14.3]	0	0
2.1	JESL	2 [14.3]	10 [71.4]	1 [7.1]	1 [7.1]	0
	ANES	11 [78.6]	0	3 [21.4]	0	0

Table 2: Comparison of the politeness utterances selected for the PFTA

1.4, 2.3, and 3.2), and which allow for direct criticism of H for buying the computer without S's help (utterances 4.3 and 4.4) (see Appendix 5) - were available to the informants. (The only other modules in which multiple PFTAs were available for selection are Module 12.2 and Module 3.2) And similarly, when an informant has constructed discourse which stops short of selecting a PFTA utterance (so that the PFTA might be considered to have been performed off-record - see, for example, JESL female informants D, F, and G; JESL male informant C; and ANES male informants A and D from Module 1.1) the category "not selected" has also been used. (The other instances where this strategy occurred were in the findings for Module 1.3, Module 3.2, and Module 1.1.) And in both tables, as with the graphs in Figures 1 to 8 (above), when more than one utterance was chosen to perform PFTAs - whether the same PFTA (for example 1.4 and 2.3 from Module 7.1) or different PFTAs (for example 2.3 and 4.4) - each was considered to be an individual PFTA once again on the grounds that each utterance is an individual speech act.

With these caveats in mind, then, the data summarised in Tables 1 and 2 can be used to test the three hypotheses against the findings for each of the fifteen modules. To this end these data have been set out below and have been organised according to the criteria for the acceptance or rejection of the hypotheses.

Format 1: Short- to Medium-Length Discourse

Module 5.1

Hypothesis 1: Strongly Supported

Of the total of 9 Familiar-Politeness utterances selected across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants.

Hypothesis 2: Invalidated

Of the total of 9 Neutral-Politeness and Null-Politeness utterances selected across the JESL and ANES samples, 55.6% were selected by the JESL informants and 44.4% by the JESL informants.

Hypothesis 3: Strongly Supported

Of the total of 10 Formal-Politeness utterances selected across the JESL and ANES samples, 90% were selected by the JESL informants and 10% by the ANES informants.

Module 9.1

Hypothesis 1: Strongly Supported

Of the total of 10 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 10% were selected by the JESL informants and 90% by the ANES informants. Of the total of 10 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 10% were selected by the JESL informants and 90% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 30 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 73.3% were selected by the JESL informants and 26.7% by the ANES informants. Of the total of 9 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 88.9% were selected by the JESL informants and 11.1% by the ANES informants.

Hypothesis 3: Invalidated

Of the total of 12 Formal-Politeness utterances selected overall across the JESL and ANES samples, 41.7% were selected by the JESL informants and 58.3% by the ANES informants. Of the total of 9 Formal-Politeness utterances selected for the PFTA

across the JESL and ANES samples, 55.6% were selected by the JESL informants and 44.4% by the ANES informants.

Module 1.3

Hypothesis 1: Strongly Supported

Of the total of 9 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants. Of the total of 9 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 39 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 71.8% were selected by the JESL informants and 28.2% by the ANES informants. Of the total of 15 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 86.7% were selected by the JESL informants and 13.3% by the ANES informants.

Hypothesis 3: Strongly Supported

Of the total of 14 Formal-Politeness utterances selected overall across the JESL and ANES samples, 28.6% were selected by the JESL informants and 71.4% by the ANES informants. Of the total of 3 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants.

Module 7.1

Hypothesis 1: Invalidated

Of the total of 15 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 66.7% were selected by the JESL informants and 33.3% by the ANES

informants. Of the total of 10 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 70% were selected by the JESL informants and 30% by the ANES informants.

Hypothesis 2: Supported

Of the total of 52 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 67.3% were selected by the JESL informants and 32.7% by the ANES informants. Of the total of 44 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 68.2% were selected by the JESL informants and 31.8% by the ANES informants.

Hypothesis 3: Strongly Supported

Of the total of 19 Formal-Politeness utterances selected overall across the JESL and ANES samples, 21.1% were selected by the JESL informants and 78.9% by the ANES informants. Of the total of 10 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 20% were selected by the JESL informants and 80% by the ANES informants.

Module 3.1

Hypothesis 1: Strongly Supported

Of the total of 25 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 16% were selected by the JESL informants and 84% by the ANES informants. Of the total of 11 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 9.1% were selected by the JESL informants and 90.9% by the ANES informants.

Hypothesis 2: Supported

Of the total of 51 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 68.6% were selected by the JESL informants and 31.4% by the ANES informants. Of the total of 20 Neutral-Politeness and Null-

Politeness utterances selected for the PFTA across the JESL and ANES samples, 70% were selected by the JESL informants and 30% by the ANES informants.

Hypothesis 3: Marginally Supported

Of the total of 16 Formal-Politeness utterances selected overall across the JESL and ANES samples, 43.8% were selected by the JESL informants and 56.3% by the ANES informants. Of the total of 9 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 22.2% were selected by the JESL informants and 77.8% by the ANES informants.

Module 10.1

Hypothesis 1: Strongly Supported

Of the total of 12 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants. Of the total of 5 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants.

Hypothesis 2: Supported

Of the total of 72 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 62.5% were selected by the JESL informants and 37.5% by the ANES informants. Of the total of 17 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 70.6% were selected by the JESL informants and 29.4% by the ANES informants.

Hypothesis 3: Inconclusive

Of the total of 20 Formal-Politeness utterances selected overall across the JESL and ANES samples, 60% were selected by the JESL informants and 40% by the ANES informants. Of the total of 6 Formal-Politeness utterances selected for the PFTA

across the JESL and ANES samples, 33.3% were selected by the JESL informants and 66.7% by the ANES informants.

Module 10.2

Hypothesis 1: Marginally Supported

Of the total of 82 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 40.2% were selected by the JESL informants and 59.8% by the ANES informants. Of the total of 12 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 16.7% were selected by the JESL informants and 83.3% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 65 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 80% were selected by the JESL informants and 20% by the ANES informants. Of the total of 19 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 89.5% were selected by the JESL informants and 10.5% by the ANES informants.

Hypothesis 3: Inconclusive

Of the total of 24 Formal-Politeness utterances selected overall across the JESL and ANES samples, 70.8% were selected by the JESL informants and 29.2% by the ANES informants. Of the total of 3 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 33.3% were selected by the JESL informants and 66.7% by the ANES informants.

Format 2: Interventions

Module 13.2

Hypothesis 1: Strongly Supported

Of the total of 39 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 17.9% were selected by the JESL informants and 82.1% by the ANES informants. Of the total of 14 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 21.4% were selected by the JESL informants and 78.6% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 14 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 92.9% were selected by the JESL informants and 7.1% by the ANES informants. Of the total of 11 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 90.9% were selected by the JESL informants and 9.1% by the ANES informants.

Hypothesis 3: Inconclusive

Of the total of 13 Formal-Politeness utterances selected overall across the JESL and ANES samples, 61.5% were selected by the JESL informants and 38.5% by the ANES informants. Of the total of 3 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 33.3% were selected by the JESL informants and 66.7% by the ANES informants.

Module 12.1

Hypothesis 1: Strongly Supported

Of the total of 29 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 6.9% were selected by the JESL informants and 93.1% by the ANES informants. Of the total of 10 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 35 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 91.4% were selected by the JESL informants and 8.6% by the ANES informants. Of the total of 14 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 92.9% were selected by the JESL informants and 7.1% by the ANES informants.

Hypothesis 3: Strongly Supported

Of the total of 14 Formal-Politeness utterances selected overall across the JESL and ANES samples, 28.6% were selected by the JESL informants and 71.4% by the ANES informants. Of the total of 4 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 25% were selected by the JESL informants and 75% by the ANES informants.

Module 12.2

Hypothesis 1: Strongly Supported

Of the total of 49 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 10.2% were selected by the JESL informants and 89.8% by the ANES informants. Of the total of 13 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 7.7% were selected by the JESL informants and 92.3% by the ANES informants.

Hypothesis 2: Inconclusive

Of the total of 26 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 46.2% were selected by the JESL informants and 53.8% by the ANES informants. Of the total of 6 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 66.7% were selected by the JESL informants and 33.3% by the ANES informants.

Hypothesis 3: Strongly Supported

Of the total of 58 Formal-Politeness utterances selected overall across the JESL and ANES samples, 82.8% were selected by the JESL informants and 17.2% by the ANES informants. Of the total of 8 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 75% were selected by the JESL informants and 25% by the ANES informants.

Module 14.2

Hypothesis 1: Strongly Supported

Of the total of 40 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 25% were selected by the JESL informants and 75% by the ANES informants. Of the total of 10 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 10% were selected by the JESL informants and 90% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 9 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 100% were selected by the JESL informants and 0% by the ANES informants. Of the total of 5 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 100% were selected by the JESL informants and 0% by the ANES informants.

Hypothesis 3: Supported

Of the total of 22 Formal-Politeness utterances selected overall across the JESL and ANES samples, 72.7% were selected by the JESL informants and 27.3% by the ANES informants. Of the total of 13 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 61.5% were selected by the JESL informants and 38.5% by the ANES informants.

Format 1: Longer Discourse

Module 3.2

Hypothesis 1: Strongly Supported

Of the total of 65 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 16.9% were selected by the JESL informants and 83.1% by the ANES informants. Of the total of 12 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 66 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 90.9% were selected by the JESL informants and 90.1% by the ANES informants. Of the total of 14 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 100% were selected by the JESL informants and 0% by the ANES informants.

Hypothesis 3: Strongly Supported

Of the total of 30 Formal-Politeness utterances selected overall across the JESL and ANES samples, 20% were selected by the JESL informants and 80% by the ANES informants. Of the total of 2 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 0% were selected by the JESL informants and 100% by the ANES informants.

Module 1.1

Hypothesis 1: Strongly Supported

Of the total of 132 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 30.3% were selected by the JESL informants and 69.7% by the ANES informants. Of the total of 10 Familiar-Politeness utterances selected for the PFTA

across the JESL and ANES samples, 10% were selected by the JESL informants and 90% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 68 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 89.7% were selected by the JESL informants and 10.3% by the ANES informants. Of the total of 9 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 88.9% were selected by the JESL informants and 11.1% by the ANES informants.

Hypothesis 3: Marginally Supported

Of the total of 27 Formal-Politeness utterances selected overall across the JESL and ANES samples, 44.4% were selected by the JESL informants and 55.6% by the ANES informants. Of the total of 3 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 33.3% were selected by the JESL informants and 66.7% by the ANES informants.

Module 2.2

Hypothesis 1: Supported

Of the total of 164 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 33.5% were selected by the JESL informants and 66.5% by the ANES informants. Of the total of 17 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 29.4% were selected by the JESL informants and 70.6% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 55 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 98.2% were selected by the JESL informants and 1.8% by the ANES informants. Of the total of 7 Neutral-Politeness and Null-Politeness

utterances selected for the PFTA across the JESL and ANES samples, 100% were selected by the JESL informants and 0% by the ANES informants.

Hypothesis 3: Invalidated

Of the total of 16 Formal-Politeness utterances selected overall across the JESL and ANES samples, 56.3% were selected by the JESL informants and 43.8% by the ANES informants. Of the total of 4 Formal-Politeness utterances selected for the PFTA across the JESL and ANES samples, 50% were selected by the JESL informants and 50% by the ANES informants.

Module 2.1

Hypothesis 1: Strongly Supported

Of the total of 109 Familiar-Politeness utterances selected overall across the JESL and ANES samples, 11% were selected by the JESL informants and 89% by the ANES informants. Of the total of 13 Familiar-Politeness utterances selected for the PFTA across the JESL and ANES samples, 15.4% were selected by the JESL informants and 84.6% by the ANES informants.

Hypothesis 2: Strongly Supported

Of the total of 56 Neutral-Politeness and Null-Politeness utterances selected overall across the JESL and ANES samples, 98.2% were selected by the JESL informants and 1.8% by the ANES informants. Of the total of 11 Neutral-Politeness and Null-Politeness utterances selected for the PFTA across the JESL and ANES samples, 100% were selected by the JESL informants and 0% by the ANES informants.

Hypothesis 3: Strongly Supported

Of the total of 14 Formal-Politeness utterances selected overall across the JESL and ANES samples, 14.3% were selected by the JESL informants and 85.7% by the ANES informants. Of the total of 4 Formal-Politeness utterances selected for the PFTA

across the JESL and ANES samples, 25% were selected by the JESL informants and 75% by the ANES informants.

Analysis of the findings in relation to the hypotheses being tested

In the tables that follow, the findings for each of the modules relative to the three hypotheses that have been tested here have been collated and provide the bases for evaluations to be made concerning the findings of this research overall.

Tables 3 and 4 (below) summarise the findings for the fifteen modules relative to Hypothesis 1. Of the fifteen modules against which this hypothesis was tested, it was strongly supported on twelve occasions, supported on one occasion, marginally supported on another, and invalidated only once. This evidence suggests that there is solid support for the theoretical model upon which it was based. The support for Hypothesis 2 however, while it still must be considered to be strong, is clearly not as strong as that for Hypothesis 1. As Tables 5 and 6 (below) show, while also only being invalidated once, the findings were found to be inconclusive on one occasion; and whereas strong support was found for Hypothesis 1 in thirteen of the fifteen modules, this same overall proportion of endorsement for Hypothesis 2 consists in ten instances of strong support with the hypothesis being supported, rather than strongly supported, in three cases. Given, however, that for thirteen of the fifteen modules Hypothesis 2 was either strongly supported or supported, and given also that the module in which it was invalidated (i.e., Module 5.1) involved informants in the choice of a single utterance, it is safe to say that there is also reasonably solid support for the theoretical model upon which this hypothesis is based. Further support for this model can also be found in the larger number of Null-Politeness utterances consistently selected by the JESL sample relative to the ANES sample, both overall and for the performance of the PFTA (see Tables 1 and 2, above).

	Invalidated	Inconclusive	Marginally Supported	Supported	Strongly Supported
5.1	-	-	-	-	X
9.1	-	-	-	-	X
1.3	-	-	-	-	X
7.1	X	-	-	-	-
3.1	-	-	-	-	X
10.1	-	-	-	-	X
10.2	-	-	X	-	-
13.2	-	-	-	-	X
12.1	-	-	-	-	X
12.2	-	-	-	-	X
14.2	-	-	-	-	X
3.2	-	-	-	-	X
1.1	-	-	-	-	X
2.2	-	-	-	X	-
2.1	-	-	-	-	X

Table 3: Findings per module for Hypothesis 1

Invalidated	Inconclusive	Marginally Supported	Supported	Strongly Supported
1	-	1	1	12

Table 4: Summary of findings for Hypothesis 1

	Invalidated	Inconclusive	Marginally Supported	Supported	Strongly Supported
5.1	X	-	-	-	-
9.1	-	-	-	-	X
1.3	-	-	-		X
7.1	-	-	-	X	-
3.1	-	-	-	X	-
10.1	-	-	-	X	-
10.2	-	-	-	-	X
13.2	-	-	-	-	X
12.1	-	-	-	-	X
12.2	-	X	-	-	-
14.2	-	-	-	-	X
3.2	-	-	-	-	X
1.1	-	-	-	-	X
2.2	-	-	-	-	X
2.1	-	-	-	-	X

Table 5: Findings per module for Hypothesis 2

Invalidated	Inconclusive	Marginally Supported	Supported	Strongly Supported
1	1	-	3	10

Table 6: Summary of findings for Hypothesis 2

	Invalidated	Inconclusive	Marginally Supported	Supported	Strongly Supported
5.1	-	-	-	-	X
9.1	X	-	-	-	-
1.3	-	-	-	-	X
7.1	-	-	-	-	X
3.1	-	-	X	-	-
10.1	-	X	-	-	-
10.2	-	X	-	-	-
13.2	-	X	-	-	-
12.1	-	-	-	-	X
12.2	-	-	-	-	X
14.2	-	-	-	X	-
3.2	-	-	-	-	X
1.1	-	-	X	-	-
2.2	X	-	-	-	-
2.1	-	-	-	-	X

Table 7: Findings per module for Hypothesis 3

Invalidated	Inconclusive	Marginally Supported	Supported	Strongly Supported
2	3	2	1	7

Table 8: Summary of findings for Hypothesis 3

While both Hypotheses 1 and 2 can be accepted on the basis of the findings here (although Hypothesis 1 with more certainty than Hypothesis 2), Hypothesis 3 as it now stands must be rejected, receiving as it did only strong support with respect to seven of the fifteen modules and being invalidated twice (see Tables 7 and 8, above). The data overall however, while clearly undermining them, do not necessarily invalidate the theoretical premises upon which Hypothesis 3 was based. For example while invalidating Hypothesis 3 on two occasions, the data here were inconclusive with respect to a further three of the modules in addition to receiving marginal support on two occasions and support on a third. It may well be the case that the distinction between Formal Politeness with a personal orientation and Formal Politeness with a positional orientation needs to be re-evaluated using different parameters (i.e., perhaps they should not be conflated under a single theoretical umbrella as has been the case in the present research; see Suggestions for Further Research in the following chapter) for, with respect to the Formal-Politeness utterances chosen for the PFTA at least, there is a clear difference between the selection-profiles of the JESL informants and the selection-profiles of the ANES informants (see Figure 24, above).

Notes on the findings and subsidiary findings

As detailed in Chapter 4, the research conducted here was broadly organised around three independent variables involving the sex of the speakers, whether or not S was known to H, and whether or not there was a time-constrained need to speak. Generally speaking, however, the combinations of these variables in terms of which individual modules were framed have not proved to be the defining factor it was envisaged they might be. That is to say that across all of the modules, irrespective of the various combinations of independent variables (but with the possible exception of the Formal-Politeness utterances selected for the PFTA), few correlations were found, with different selection profiles appearing for the most part in the findings for the two

samples (see Figures 1 to 8, above). In addition, while not of primary interest to the theoretical perspective that has been developed in this thesis the research was also designed to allow for some tentative observations to be made concerning the structural organisation of the discourse selected by the two samples.

One such observation can be made with regard to the data in Table 9 (below) which summarises some of the findings from Appendix 5 for the four modules designed to allow relatively extended conversational sequences to be constructed. The total number of utterances selected is shown in the right-hand column, module numbers in the left-hand column, with the percentages of Opening, Establishing, and Signalling Acts to the PFTA shown in the remaining columns.

		OPENING	ESTABLISHING	SIGNALLING	PFTA	TOTAL NO. UTTERANCES
3.2	JESL	36.4	37.7	7.8	18.2	77
	ANES	28.6	39.3	15.5	16.7	84
1.1	JESL	28.3	31.9	31.0	8.8	113
	ANES	23.7	36.0	29.8	10.5	114
2.2	JESL	50.8	0.8	36.4	11.9	118
	ANES	45.3	1.7	41.0	12.0	117
2.1	JESL	39.1	2.9	37.7	20.3	69
	ANES	19.1	33.6	34.5	12.7	110

Table 9: Relative percentages of Opening, Establishing, and Signalling Acts to the PFTA in longer discourse and total number of utterances selected by each sample

What is perhaps most interesting about the data summarised here is not only that in three of these four longer modules are the total number of utterances strikingly similar, but also that the relative percentages of these totals used for the discourse acts of opening, establishing, signalling and for the performance of the PFTA are also remarkably similar. The exception here is clearly with respect to the findings for

Module 2.1. The most obvious explanation for discrepancies here, though, would seem to lie in the structure of Module 2.1 itself, where the only Establishing Acts available for selection - ten in all - lie in the Familiar-Politeness paradigm (see Appendix 5). While Establishing Acts are primarily a feature of Positive-Politeness strategies and it would have been difficult to formulate Establishing Acts with a Neutral- or Null-Politeness orientation, had such acts been available for selection within the Formal-Politeness paradigm (where they would still most likely have been rejected by ANES informants in favour of the Familiar-Politeness utterances characteristic of Positive Politeness) it is possible that a greater structural parity would also have resulted in the findings for the two samples for Module 2.1. These findings then, when read in conjunction with the detailed comparisons of the discourse selected by individual JESL and ANES informants in Appendix 5, would seem to suggest that JESL speakers of the level of the informants who participated in this research are generally able to order discourse acts appropriately in English, even if in doing so they are likely to select politeness strategies different to those that would be selected by a native speaker of Australian English.

Another interesting finding emerged from the data collected here with respect to the allocation talk-turns. Figure 10 (below) shows the points of intervention in ongoing discourse favoured by each of the informants for the four Format 2 modules in this research. As this summary shows, there was a distinct and consistent tendency in this research for JESL speakers to intervene in ongoing discourse far later than ANES speakers. While it is possible that this was due to purely linguistic difficulties, it is hardly likely given the precautions taken to prevent such a possibility (see Aims, Methodological Considerations, and Limitations of the Research in Chapter 4, above) and it is far more probable that different politeness strategies were employed by the JESL and ANES speakers in this respect.

	POINTS OF INTERVENTION
13.2JESL	18 20 20 22 22 22 22 23 25 27 28 28 30 32
ANES	4 4 4 7 7 7 7 7 10 12 13 18 18 18
12.1JESL	8 17 17 17 17 17 17 18 21 22 26 26 26 30
ANES	5 5 5 8 8 8 8 8 8 8 8 8 8 8
12.2JESL	6 6 6 7 7 7 14 16 16 16 16 16 16 16
ANES	1 2 2 2 2 3 3 3 3 3 3 3 3 5
14.2JESL	8 13 13 13 15 15 15 15 16 16 16 17 17 18
ANES	2 2 2 2 2 2 2 2 2 2 2 2 2 6

Table 10: Points of intervention in ongoing discourse by informants from each sample

While the issues such as those outlined in this section have not been points of focus of the present research, they clearly have ramifications as far as contrastive pragmatics and theories of politeness are concerned. More specifically, however, some of the findings relative to the hypotheses at the core of this research also suggest avenues for further investigation, and some of these will be investigated in the following chapter.

CHAPTER 6

CONCLUSION

The theory of politeness that has been developed in this thesis, the hypotheses which evolved from this theory, and the findings of the research in respect to these hypotheses have all, in different ways, raised issues that so far have not been addressed. As is frequently the case in research, however, many of the issues so raised often fall outside the ambit of the immediate investigation, and in this respect the present study is no exception. The object of this final chapter, then, is both to look briefly at some of the theoretical and practical ramifications of the theory proposed and of the findings of the research with regard to this theory, and to indicate some of the possible avenues for further investigation that they suggest.

Some implications of the research

What has been argued as part of this thesis is that there is a reflexive and binding relationship between culturally codified concepts of family and cultural ethos. This relationship was represented diagrammatically in Chapter 3 and is reproduced here as Figure 27 (below).
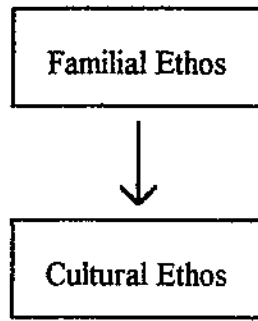
Fig. 27

It is, however, possible to take this line of reasoning one step further by positing the existence of a "feedback loop" so that the relationship between familial ethos and cultural ethos can be represented as in Figure 28.
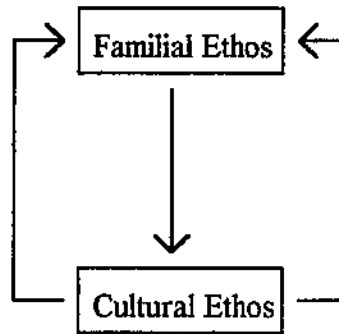
Figure 28

According to this model, the relationship between familial ethos and cultural ethos then becomes not a simple one of cause-and-effect, but rather one that is also reflexive and so comparable to the relationship binding culturally specific concepts of family and culturally acceptable politeness practices also argued for in this thesis. These politeness practices constitute what can be termed the politeness ethos of a culture; and from this theoretical perspective a given culture's politeness ethos, its familial ethos, and its cultural ethos can be seen to be three mutually defining, mutually reinforcing, and mutually sustaining facets of that culture's dominant methods of organising social reality. This relationship can then similarly be represented as in Figure 29 (below).
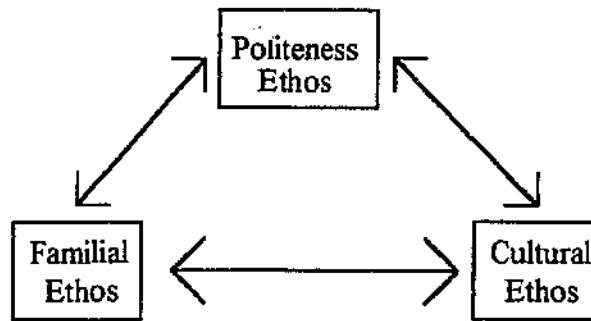
Figure 29

While it is not the intention here to attempt to develop lines of argument such as this, some of the theoretical implications of the perspective developed in this thesis suggest many interesting avenues for further research. Irrespective of such theoretical extrapolations, however, issues specifically related to the model of politeness developed in the present study also have practical implications for the field of language education, as the findings of the research strongly suggest that at least one aspect of Japanese ESL speakers' politeness dysfunctions in the second language can be traced back to a quite specific sociocultural area of their overall communicative competence.

Given this, what would clearly be beneficial is to develop teaching strategies which are not only communicatively oriented - in the sense that they focus primarily on the pragmatic norms of native English speakers - but which are also oriented towards contrastive pragmatics. Moreover, and although the present study has not addressed this issue, an important implication of this research is also that native-English speakers of Japanese will face similar difficulties as far as the accomplishment of politeness in Japanese is concerned as do native-Japanese speakers of English. For the teaching of Japanese to native speakers of English also, then, teaching strategies which pay quite explicit attention to specific differences in the ways in which P and I variables are conventionally configured in each of the languages in given social contexts - and which focus learners' attention on these differences within a sociocultural framework having

matters related to the sociology of the family as an implicit locus - would also be likely to pay dividends by taking account not only of the effects of linguistic interference through language transfer, but also of the effects of linguistic interference through cultural transfer. Again, it is not the purpose here to attempt to propose specific methodologies that such teaching strategies should employ, but clearly they would need to be based on contrastive/comparative techniques rather than simply on the learning of the target language in isolation. One possible strategy in this respect could involve integrating, at regular intervals, native speakers of English who are learning Japanese with native speakers of Japanese who are learning English. The curriculum for each of the groups would need to be roughly to parallel as far as language functions were concerned. These joint sessions could begin by using a bilingual interactive multimedia programme similar to the Language in Context programme used in the present research and move on to role-playing activities in which members from each of the language groups improvised on identical speech events in their native language and in both familial and extra-familial social contexts. Mixed, small-group discussions could then follow these role-playing sessions, perhaps followed by plenary sessions, with each of the groups identifying specific differences in the ways in which Power and Identification were configured to achieve the identical illocutionary points in each of the languages.

Suggestions for further research

The development and testing of teaching strategies which would provide an interface between the familial and the linguistic would clearly provide a valuable starting point for further research. Leaving aside possible practical applications of the model of politeness developed in this thesis, however, there are also many theoretical issues that could also repay further investigation in terms of the model that has been proposed here. From a broad perspective there are clear possibilities for the politeness theory

developed here - focussing as it does on the linguistic and paralinguistic encodings of Social Power and Social Identification - to be tested with languages other than Japanese, for it can legitimately be argued that such communicative characteristics are an inherent feature of all spoken human interaction, albeit the manner in which they are encoded in different contexts and by different languages will vary greatly. From a perspective which focuses specifically on the Japanese language, however, further research may or may not reveal systematic correlations between the four fundamental politeness types identified here and Japanese stylistic varieties: to what extent and in what kind of speech events, for example, could first-person pronouns such as *watakushi, watashi, ore,* and *boku* correspond to Formal-, Neutral-, and Familiar- or Null-Politeness usage? And how would findings in this respect serve to modify the model as it now stands?

Clearly, this model would also benefit from further research in light of other findings of the research that has been conducted here. The criteria set for accepting Hypothesis 3 for example, as pointed out in the previous chapter, were perhaps inappropriate given that both Formal Politeness with an interpersonal orientation and Formal Politeness oriented in terms of relative status were to be conflated under the single theoretical banner of Formal Politeness. A dichotomous study focusing specifically on this distinction would unquestionably be useful and would almost certainly lead to valuable revisions of the current model. On the other hand, further research taking as its starting point some of the subsidiary findings of this research could well lead to a complementary approach to cross-cultural politeness being developed which would be able to account adequately for the tendency noticed here for the JESL informants to intervene later in ongoing discourse than their native-speaking counterparts.

While developing research methodologies based on suggestions such as those outlined here would no doubt be challenging, the findings of such research could prove

ultimately to be very rewarding; not only with respect to examining contrastive politeness strategies of two cultures (as has been the object of this study), but also with respect to developing a clearer picture of the general principles upon which politeness is predicated.

Appendix 1

Coding key for the politeness strategies identified by Brown and Levinson

Super-Strategy 1:   Bald On Record

Super-Strategy 2:   Positive Politeness

Super-Strategy 3:   Negative Politeness

Super-Strategy 4:   Off-Record

Super-Strategy 5:   Don't Do The FTA

1.0   BALD ON RECORD

1.1   BALD ON RECORD WITHOUT MINIMISATION OF FACE THREAT

    1.1.1   Where maximum efficiency is very important, and this is mutually known to both S and H so no face redress is necessary

    1.1.2   Where S speaks as if maximum efficiency were very important and uses metaphorical urgency for emphasis

    1.1.3   Where imperatives are used in formulaic entreaties encoding metaphorical supplication

    1.1.4   Where imperatives are used in formulaic entreaties encoding metaphorical solidarity

    1.1.5   Where channel noise or communication difficulties exert pressure to speak with maximum efficiency

    1.1.6   Where the focus of interaction is task-oriented

    1.1.7   Where S's want to satisfy H's face is small because S is powerful and does not fear retaliation or non-cooperation

    1.1.8   Where S is prepared to be rude or doesn't care about maintaining face

    1.1.9   Where "socially acceptable rudeness" is employed, as in teasing or joking

1.1.10 Where doing the FTA is primarily in H's interest

1.1.11 Where imperatives are used as farewell formulae

1.1.12 Where comfort is being given

1.1.13 Where permission is being granted for something that H has requested

1.2   BALD ON RECORD ORIENTED TO FACE

1.2.1   In welcomings (or post-greetings), where S insists that H may impose on S's negative face

1.2.2   In offers, where S insists that H may impose on S's negative face

1.2.3   In farewells, where S insists that H may transgress on S's positive face by taking his leave

1.2.4   In miscellaneous situations when addressed to H's reluctance to transgress on S's positive face

1.2.4.1 The metaphorical urgency expressed by face-oriented bald-on-record usages is emphasised by positive politeness hedges

1.2.4.2 The metaphorical urgency expressed by face-oriented bald-on-record usages is softened by negative-politeness respect terms

2.0   POSITIVE POLITENESS

2.1   CLAIM COMMON GROUND

2.1.1   Convey "X is admirable, interesting"

2.1.1.1 Take notice of H's condition in terms of noticeable changes, remarkable possessions, anything of which it appears that H would want S to take notice and approve; conversely, when H makes an FTA against him- or herself, take notice and offer a joke, assistance, or comfort

2.1.1.2 Exaggerate interest, approval, sympathy to H through the use of prosodics and intensifying modifiers

2.1.1.3 Intensify interest to H by increasing the attraction of the

conversational contribution through tense manipulation,

exaggeration etc.

2.1.2 Claim in-group membership with H

2.1.2.1 Use in-group identity markers through:

2.1.2.1.1   address forms

2.1.2.1.2   code switching

2.1.2.1.3   jargon and slang

2.1.2.1.4   contractions and ellipsis

2.1.3 Claim common point of view / opinions / attitudes / knowledge /

empathy

2.1.3.1 Seek agreement:

2.1.3.1.1   select safe topics

2.1.3.1.2   repeat key part(s) of H's speech act to stress emotional

agreement

2.1.3.2 Avoid disagreement:

2.1.3.2.1   use token agreement to avoid blunt disagreement

2.1.3.2.2   use pseudo agreement to assume or presume H's agreement

2.1.3.2.3   use white lies to avoid damage to H's positive face

2.1.3.2.4   hedge opinions to make them safely vague

2.1.3.3 Presuppose, raise, or assert common ground:

2.1.3.3.1   Use gossip, small talk etc. to mark friendship and interest in H

and so redress a pending FTA

2.1.3.3.2   Manipulate the point-of-view deictic:

2.1.3.3.2.1   Switch the personal-centre from S to H, including time

switching into the vivid present, and place switching

using proximal rather than distal demonstratives which

can accommodate verb usages stressing movement
towards the deictic centre

2.1.3.3.2.2   Avoid adjustment to H's point of view when reporting
thereby presuming that S's and H's points of view are
identical

2.1.3.3.3   Manipulate presuppositions:

2.1.3.3.3.1   presuppose knowledge of H's wants and attitudes

2.1.3.3.3.2   presuppose H's values are the same as S's values

2.1.3.3.3.3   presuppose familiarity in S-H relationship

2.1.3.3.3.4   presuppose H's knowledge

2.1.3.4 Joke   to minimise the size of an FTA by stressing S's and H's shared
backgrounds, attitudes, and value systems

2.2   CONVEY THAT S AND H ARE COOPERATORS

2.2.1   Indicate S knows H's wants and is taking them into account

2.2.1.1 Assert or presuppose S's knowledge of and concern for H's wants and
assert or imply knowledge of H's willingness to fit S's wants in with
them

2.2.2 Claim reflexivity

2.2.2.1 Make offers or promises (which may be vague or false) to demonstrate
cooperation with H thereby implying that whatever H wants (within a
certain sphere of relevance) S also wants for H and will help H obtain

2.2.2.2 Be optimistic by assuming that H wants S's wants, a presumption of
accord between S and H that minimises the size of the face threat by
implying that H's cooperation can be taken virtually for granted

2.2.2.3 Include both S and H in the activity either by using first-person plural
pronominal forms or by implying that an act is for the mutual benefit of
both S and H

2.2.2.4 Give reasons, so that by including H in the process of practical reasoning (and assuming reflexivity - H wants what S wants) H is led to see the reasonableness of S's FTA:

2.2.2.5 Ask for reasons by using indirect suggestions that assume, via optimism, that there are no good reasons why H shouldn't or can't cooperate

2.2.3 Claim reciprocity

2.2.3.1 Assume or assert reciprocity by either presuming or suggesting a reciprocal pact, or by giving evidence of reciprocal rights and obligations

2.3 FULFIL H's WANTS (FOR SOME X)

2.3.1 Give gifts to H - either tangible (which demonstrates that S knows some of H's tangible wants and wants them to be satisfied) or intangible (which fulfil H's wants to be liked, admired, cared about, understood, listened to etc.)

3.0 NEGATIVE POLITENESS

3.1 BE DIRECT

3.1.1. Be conventionally indirect

Use phrases and sentences that, through conventionalisation, have contextually unambiguous meanings which diverge from their literal meanings

3.1.2 When pragmatically necessary, use either linguistic or extra-linguistic illocutionary-force disambiguators:

If the conventionally indirect form could be contextually taken literally, or if there is more than one potential reading of the illocutionary point of a speech act, use either linguistic or extra-linguistic strategies to avoid possible pragmatic misunderstandings

3.1.3 When not pragmatically necessary, avoid using either linguistic or extra-linguistic disambiguators which place the illocutionary point of a speech act on record:

If there is more than one potential reading of the illocutionary force of a speech act, avoid the use of disambiguators which privilege one of the forces over the other(s) thus placing the illocutionary point of the speech act on record

3.2 DON'T PRESUME/ASSUME

3.2.1 Make minimal assumptions about H's wants and what is relevant to H

3.2.1.1 Use questions and hedges (including performative hedges) strengtheners, weakeners, emphatics, exclamatories, tentativizers, diminutivizing adjectives and adverbs, and subjunctive suffixes

3.2.1.1.1 Use adverbial-clause hedges

3.2.1.1.2 Use conditional clauses:

3.2.1.1.3 Use hedges oriented towards Grice's maxims:

    3.2.1.1.3.1 Use hedges oriented towards the Quality maxim to:

        3.2.1.1.3.1.1 suggest that S is not taking full responsibility for the truth of the utterance

        3.2.1.1.3.1.2 stress S's commitment to the truth of his utterance

        3.2.1.1.3.1.3 to express degrees of probability in terms of a cline of doubtfulness

        3.2.1.1.3.1.4 to disclaim the assumption that the point of S's assertion is to inform H

    3.2.1.1.3.2 Use hedges oriented towards the Quantity maxim to:

        3.2.1.1.3.2.1 give notice that not as much or not as precise

information is provided as might be expected

3.2.1.1.3.2.2   give notice if this information will be unsavoury or unwelcome

3.2.1.1.3.3   Use hedges oriented towards the Relevance maxim to:

3.2.1.1.3.3.1   give notice of a change of topic

3.2.1.1.3.3.2   claim relevance for a change of topic, or for the illocutionary point or purpose of a speech act (e.g., assertives, replies to questions, commissives, expressives, declaratives)

3.2.1.1.3.3.3   make an implicit claim to being relevant by providing reasons

3.2.1.1.3.4   Use hedges oriented towards the Manner maxim to:

3.2.1.1.3.4.1   avoid or reduce ambiguity or vagueness

3.2.1.1.3.4.2   to check that H is following S's discourse adequately

3.2.1.1.4 Use hedges that function explicitly as notices of violation of face wants by signifying that what has been said on record might more properly have been said off record

3.2.1.1.5 Use prosodic and kinesic hedges to replace or underscore verbally encoded tentativeness or emphasis etc.

3.3   DON'T COERCE H

3.3.1   Be pessimistic

3.3.1.1 Use subjunctives in which the clause implicating the hypothetical circumstance is omitted:

3.3.1.2 Use tagged negatives

3.3.1.3 Use remote-possibility markers:

3.3.2   Minimise the rating of imposition

3.3.2.1 Use euphemisms and disclaimers to delimit the extent of
the FTA

3.3.3 Give deference

by S either humbling him- or herself or exalting H (lexically,
syntactically or by way of prosody and kinesics) along four
fundamental axes:

3.3.3.1 the speaker-addressee axis

3.3.3.2 the speaker-referent axis

3.3.3.3 the speaker-bystander axis

3.3.3.4 the speaker-setting axis

3.4   COMMUNICATE S's WANT NOT TO IMPINGE ON H

3.4.1   Apologise

3.4.1.1 Admit the infringement

3.4.1.2 Indicate reluctance to do the FTA

3.4.1.3 Give overwhelming reasons for doing the FTA

3.4.1.4 Beg either forgiveness or acquittal of the debt incurred for
doing the FTA

3.4.2   Dissociate S and H from the particular infringement

3.4.2.1 Impersonalise S and H: to avoid the pronouns "I" and "you":

3.4.2.1.1 in performatives by elision

3.4.2.1.2 in imperatives by elision

3.4.2.1.3 in impersonal verbs by:

3.4.2.1.3.1 deleting the dative agent of the verb

3.4.2.1.3.2 demoting the surface subject to a dative:

3.4.2.1.3.3 using stative phrasing and intransitive forms

3.4.2.1.4 Use passive and circumstantial voices:

3.4.2.1.4.1 to avoid reference to S

3.4.2.1.4.2 to avoid reference to H

3.4.2.1.4.3 to avoid reference to both S and H

3.4.2.1.4.4 to avoid reference to unspecified others

3.4.2.1.5 Replace first- and second-person pronouns with indefinites

3.4.2.1.6 Pluralise first- and second-person pronouns:

3.4.2.1.7 Use address forms to avoid second-person-singular pronominal

usage

3.4.2.1.8 Use reference terms to avoid first-person-singular pronominal usage

3.4.2.1.9 Use point-of-view distancing to separate S from H or from a

particular FTA by using strategies of deictic recentering and

anchorage involving:

3.4.2.1.9.1 manipulation of grammatical tense to distance the

utterance from the time of speaking

3.4.2.1.9.2 the use of the unstressed auxiliary "did"

3.4.2.1.9.3 the use of distal markers

3.4.2.1.9.4 the use of reported speech

3.4.2.2 State the FTA as a general rule in:

3.4.2.2.1 institutional terms

3.4.2.2.2 corporate terms

3.4.2.2.3 interpersonal terms:

3.4.2.2.4 a combination of institutional, corporate, and

interpersonal terms

3.4.2.3 Nominalise verbs and verb groups so that they relate to their causative

agents as adjectives as well as verbs

3.5 REDRESS OTHER WANTS OF H's

3.5.1 Go on record as incurring a debt, or as not indebting H by:

3.5.1.1 explicitly claiming S's indebtness to H

Appendix 2

Vignettes used in Phase 4 of the development of Language in Context

Each of these vignettes was prepared in male and female versions. The texts are identical except for the names (e.g. Patrick/Patricia, Frances/Francis etc.) and pronouns used (e.g. "His name is Patrick, although you've heard his friends call him Pat" cf. "Her name is Patricia, although you've heard her friends call her Pat"). To avoid unnecessary duplication, male and female versions for each vignette have been presented alternately here.

CONTEXT 9.2

You are at your friend Francis's house. He is in the bathroom. The telephone rings and your friend calls out to you: "See who that is on the phone, would you? I'm expecting a call from someone". You pick up the phone and give your friend's telephone number, and then an unfamiliar voice on the telephone speaks.

CONTEXT 1.2

It is a Wednesday evening at your local supermarket. You've just popped in to buy a carton of milk. You're in a bit of a hurry because your friend has given you a lift to the supermarket and is waiting in the car outside. Because it's quiet in the supermarket, there is only one checkout open. The problem is that while there's only one customer in front of you, that customer has so many groceries that it will take her about five minutes to get them through the checkout and pay for them - and even longer if there is a problem with the price of any of the items or if she decides to pay by cheque. As you only have one item -the carton of milk - you decide to ask her if you can go through the checkout ahead of her.

CONTEXT 3.1

You are at a supermarket on a busy Thursday evening. You have bought a jar of coffee ($4.40) and a bag of rice ($5.40). The checkout operator has rung them through the cash register and they come to $9.80. You give him a $20 note - and receive only 20c ch ange. You're quite sure it was a $20 note - not a $10 note because it was the only note you had - so you *should* have received $10.20 change. You need to explain the mistake to the checkout operator - and you need to do so quickly before he begins to serve the next customer.

CONTEXT 12.1

Today is Thursday. You need to get to Tokyo by next Monday morning at the latest - you have an interview that afternoon with the employment officer of a large company there that has offices in Australia; and if you're lucky enough to get the job it means that you'll be able to travel frequently between Japan and Australia and get paid for it! For now, though, you just have to make sure you're back in Japan in time for the interview. This job opportunity came up rather suddenly, so you have to make the travel arrangements quickly. A friend of yours in Australia has recommended a travel agent to you, and has told you that this agency has discounted flights to Tokyo leaving all the time. Of course, you'd *like* to save money on the air ticket, but the main thing is to get to Tokyo by Sunday night or Monday morning at the latest. You're talking to the travel agent now, but you haven't told her about the urgency of course - you've just enquired about flights to Tokyo leaving on the weekend, and asked if there are any discounted flights available. (Your friend has warned you that this agency often tries to sell flights on which they get extra commission, but you're really not interested in these; even if you have to pay the full fare, you are determined not to miss the opportunity of getting this job.) The travel agent has just been checking the airline schedules, and now she looks up and speaks to you.

CONTEXT 3.2

You have just paid for and collected a jacket that you have had dry cleaned from a shop in a shopping centre. (It's hanging on a coat-hanger and is covered with one of those big, clear plastic bags dry-cleaning shops use.) You have never been into that particular shop before. After you have left the shop you go to your bus stop; but while you are waiting for your bus you notice that there is a button missing from the jacket. When you left the jacket at the shop it was in perfect condition, and it is quite an expensive jacket with the kind of matching buttons that will be difficult to replace. You go back into the shop planning to explain matters to the woman from whom you collected the jacket a few minutes earlier. When you get there, though, the woman isn't there. There is a man behind the counter instead. Although he didn't serve you before - and you've never actually spoken to him - you recognise him because she was taking some clothes out of the dry-cleaning machine in the shop when you picked up your jacket. He is obviously very busy with some paperwork on the counter - he is using a calculator to add up lists of numbers and seems to be concentrating quite intently - and so doesn't hear you come into the shop. You wait in silence for a couple of seconds but nothing happens, so you have to start the conversation.

CONTEXT 5.1

You are at a barbecue. You have been invited by your friend Kim, whom you don't know too well - she's a member of a sporting club you are also a member of and happened to mention that she would be having the barbecue and casually invited you along "if you happened to be free". You decided to go, and you're glad you did. You don't really know anybody there, but everybody seems to be having a good time. The barbecue started at 8.00. It's now about 8.45, but you've only been there for about 5 minutes. Johanna has gone to get you a drink, and says she'll introduce you to some of the other people there. She has just returned with a woman of about 40 who has a

young child in tow, and she introduces you by saying "This is my boss, Kerry Johnson". The woman smiles at you, and it's your turn to speak.

CONTEXT 6.1

After you have been introduced to Kerry, there is the usual short pause. After a second, he (Kerry) speaks and waits for you to respond.

CONTEXT 13.2

You are still at the barbecue to which you were invited by your friend from the sporting club. You have now been there for a few hours and have met some very nice people. You have now been talking to a girl of about 22 for the last 5 minutes. So far she has done most of the talking - you've just been agreeing and showing interest by asking questions etc. - but now you feel it's about time you contributed more to the conversation. The problem is that so far she's only been talking about Australian Rules Football, and it's not a subject about which you know very much. But now she seems to be starting to talk about live television broadcasts of football games in Australia and how these broadcasts mean that less people are actually going to the "live" events - and this is a topic you *do* know something about, because you lived in the USA for three years and know how difficult it is to get tickets for the baseball games there, which are always broadcast live anyway. You decide that at an appropriate place in the conversation you will "join in" and change the topic to how popular going to "live" baseball still is in America.

CONTEXT 14.1

You are still at the barbecue to which you were invited by your friend from the sporting club. You have been there now for about an hour and are having a really good time - you've met some interesting people and everybody seems very friendly. (Some

of the guests, though, seem to have some very strange ideas about Japan; you don't really mind because usually they just ask you questions and it makes a good topic for conversation. One person you met, however, didn't ask questions but simply talked about Japan - although this person admitted to never having been there - and really had some negative ideas about the people and the country. You decided not to interrupt and say anything so you just nodded politely and waited for the topic to change; you made up your mind, though, that if the same thing happened again you would definitely say something to correct the speaker.) Now your friend has just come over to you with a guy of about 18. He says to him: "Paul, I'd like you to meet a friend of mine from Japan." Then he says to you: "Paul works in the same office as I do." Paul smiles at you and you smile back at him; but before anybody can speak your friend notices something wrong with the barbecue, and with a quick apology she dashes away to take care of it. You are left with Paul, who speaks first.

CONTEXT 9.3

You are still at the barbecue, and things are really going well. You're now talking with a group of five other people - you're all standing in a circle around a table and holding plates of food and glasses of wine or beer the way people do at barbecues - and the conversation is very relaxed and informal. You notice you've spilled a bit of tomato sauce on the sleeve of your shirt. The box of tissues is over near a girl called Laurie at the other side of the table. It would be very rude to leave the circle and walk around behind everybody just to get them, so you decide you'll ask Laurie to pass them to you when you get the chance. Somebody in the group has just told a joke that has made everybody laugh. Most of them have stopped laughing now, though, and there is one of those long breaks that happen in conversations while everybody is thinking of a new topic to talk about, so you ask Laurie for the tissues.

CONTEXT 10.1

It is 6.00 a.m. on a busy Saturday morning at Perth's domestic airport. You are leaving to fly to Broome for a couple of days' holiday. You booked the flight at a travel agent in the city. This travel agent told you that this particular flight is never more than half full - the later flights are much busier - but nevertheless, the check-in counter is very busy at the moment as the flight leaves in about 40 minutes. The check-in attendant has just taken your plane ticket. You don't really like flying much - the thought of being suspended so far above the ground always makes you dizzy - so you don't want to sit next to the window. While the clerk is organising your ticket, you say to him clearly: "Not a window seat, thanks". He doesn't look up, but you're sure he has heard you. He takes your suitcase off the scales, quickly attaches a baggage-identification label to the handle, puts it on the conveyer belt behind him, looks up, smiles with professional courtesy, hands you your ticket, and says: "Have a good flight". His eyes move to the person behind you, who has already begun to move forward. As you begin to turn away from the counter, you glance at your ticket: your seat number is 22A - a window seat! You want to get this seat changed, but you're going to have to act quickly - the next passenger is already lifting her suitcase onto the weighing scale.

CONTEXT 1.1

You have been living in your new flat for about a month. You're very happy there, but there's one problem: the volume of your next-door neighbour's television. Her name is Patricia, although you've heard he friends call her Pat. You've met her informally a few times around the place. She's about your age and seems like a nice person. You know that she works at a live-music pub in the city - she mentioned this to you once, and you told her you were studying full time - and you know that she doesn't usually get home until about 1:00 or 2:00a.m., because at this time she turns on her television (or video) and you can hear it clearly from your bedroom. Sometimes it actually wakes you up!

You've decided that when the opportunity arises you'll talk to her about it. It's a beautiful Saturday morning. You're on your way out to do some shopping when you see Patricia in the carpark washing her car. (It's an old car, but in perfect condition - she obviously takes very good care of it.) She's been using 2 buckets to carry water from a tap some distance away, one of which is now empty. You decide that now would be a good time to explain your problem to her, so you walk over to where she's soaping her car. She hasn't seen you yet, but looks up when you speak.

CONTEXT 8.1

You have been invited to a small informal dinner party being given by a friend of yours called Marty. When Marty telephoned to invite you, you asked if you could bring anything. Marty replied "Oh no -not really. You could bring a bottle of wine though, if you like." You decided that you would take a bottle of wine, and so yesterday you went to a wine shop and spent about an hour (and a lot of money!) selecting a good quality bottle of wine to take with you.

You have just arrived at Marty's place. You have exchanged greetings and he is now welcoming you into the house. As you give him the bottle of wine, you say:

CONTEXT 1.3

You are at your friend Margie's flat for a small dinner party. It's now getting a bit late and you ask Margie if you can use her phone to call a taxi. She tells you to go ahead and waves you towards the telephone. She stays with one of the other guests at the table. This guest is telling Margie a joke - and it must be a very good joke because they are both laughing loudly. Just as the taxi company's operator answers the phone, Margie begin to laugh even louder. You can't hear what the operator is saying. You need to ask her quickly to be quiet.

CONTEXT 11.1

Well you've phoned for the taxi, and it will meet you outside Marty's place in about 10 minutes. You are the first to leave. You haven't really had a very good time and will be happy to get home - actually, there's a movie on television a bit later that you'd really like to see. If the dinner party had been more interesting you would have stayed and missed the movie, but as it is you'd rather see the movie.

Marty has walked with you to the door and said: "Thanks for coming - I hope you enjoyed yourself". It's now your turn to speak.

CONTEXT 2.1

You have gone for a short holiday to Sydney. Today is the day that you have to return to Perth. You have checked out of the hotel at which you've been staying, gone into the city and now have about two hours before your train leaves. You have gone into a small self-serve coffee shop near the railway station where you have to catch your train. The coffee shop isn't very busy, but the food looks great - there's a big sign hung over the self-serve food counter which says "Try Our Homemade Apple Pies - Fresh From Our Own Kitchen". You put one of them on your tray, along with a sandwich and a cup of coffee, and wonder how you will kill the time until your train leaves. What you'd *really* like to do is spend the time walking around the city but your suitcase would be too heavy to carry - you've left it at one of the tables where you can keep an eye on it. Your meal comes to $4.80, so you take a $50.00 note out of your pocket - you don't have anything smaller - and walk towards the cashier. She looks quite friendly, so you decide to ask her if you could leave your suitcase in the coffee shop for an hour or so while you look around. You get to where the cash register is and put down the tray. She looks up at you, smiles briefly, and starts ringing up the food you've bought on the cash register. She looks up at you again, smiles briefly, and speaks.

CONTEXT 13.1

You have a two-week holiday coming up soon and you've been thinking of taking a guided camping tour in the more remote parts of Western Australia. You are only *thinking* about going at the moment - you might well decide to do something else - so what you need is some *general* information about the kinds of tours available. You've spoken to some of your friends about camping tours, and you've decided that - if you *do* decide to go - either a tour of the Northwest or the Southwest would be the most interesting. (You hope to take the train to Sydney sometime in the future, so you'll be seeing the Goldfields then anyway.) You go to the office of the WA Tourist Board to find out some general information (prices, times of departure, length etc.) about these tours; at this stage you don't want any other details. From your experience, you know that travel specialists sometimes try to give you too much information about individual tours, so you decide that if this starts to happen you'll keep the conversation "on track" and just find out the information you actually want - *if* you decide to go, you can find out the details then.

You are at the Information Desk of the WA Tourist Board, and have decided to find out about the Northwest tour first. The man behind the desk says: "Can I help you?". You reply: "Yes - look, I'd like to find out some information about the Northwest camping tours you have available". He begins to tell you.

CONTEXT 7.1

Your friend Toni, a neighbour, has been interested in buying a second-hand computer for a while. She doesn't know as much about computers as you do, so you've been giving her some advice - you've even offered to go with her and give her your opinion before she buys a computer, because you know how easy it is to buy a "lemon" (*and* pay too much for it!) if you buy it privately and don't know what to look for. Anyway, a few minutes ago Toni knocked on your door seeming very happy and wanted you to

go to her place in a hurry. On the way across to her flat - which is only about 30 seconds away from your place - she told you that she'd just bought a computer for $850 that she'd seen advertised in the newspaper; the person he bought it from had told her that she was only selling it because she was going overseas the next day. You've just reached Toni's place, and the moment you see the computer you realise that, while $850 was a reasonable price to pay for that kind of computer, it's still really a very old model that is well known for giving trouble. If she had been a little more patient, Toni could have had a much better, more modern computer for about the same price. She speaks to you.

CONTEXT 2.2

You have a casual job at a medium-sized, licensed Mexican restaurant. You've been working there now for about six months (a bit longer than most of the other six casual staff, some of whom are very new and inexperienced) and have more responsibilities than the other casual staff. You like the job and enjoy working at the restaurant a lot. (The money comes in handy too!) You usually work two or three nights a week, usually at weekends. You get on well with your boss. His name is John Williams, but all of the staff (including you) call him John, even though he is a bit older than you are (he looks to be about 38 or 39) and is both manager and part-owner of the restaurant. It's a busier-than-usual Saturday night in the restaurant (the bar manager has already had to open an extra keg of beer) and you are also scheduled to work tomorrow, although Sundays are usually pretty quiet. Tomorrow, though, a friend of yours (whom you haven't seen for about a year) is flying into Perth for two days before he leaves for Melbourne. You are going to meet him at the airport and spend most of Sunday with him - he won't have much free time on Monday - so you need to tell your boss that you won't be able to come to work tomorrow. You've never been unavailable for work before (unlike many of the other casual staff); and anyway, with all casual

employment there is no obligation to work - it's your right to refuse if you choose to. (You've actually known your friend was coming for a week but haven't really had the opportunity to tell your boss that you wouldn't be able to work on this coming Sunday.) You know that your boss is in his office now, and, as things have gone a bit quiet in the restaurant, so you figure that this would be a good time to talk to him. You go into the kitchen - his office is attached to the kitchen - and see that his door is open. As you reach his door, he is just hanging up the telephone. He looks up and smiles and waits for you to speak.

CONTEXT 4.1

You still have your casual job in the Mexican restaurant, but it's now a Tuesday night one month later and the restaurant is very quiet. Your friend - the one from overseas who has been visiting Melbourne (her name is Janet West) - arrived back in Perth last night. She telephoned you late last night to tell you that she has a one-night stopover in Perth before she flies out at midnight tonight. She said that she'd try to stop by the restaurant sometime this evening to say goodbye. She has just walked in and you're having a quick conversation when your boss walks over. She's not angry or anything - the restaurant's not at all busy and you have plenty of time on your hands - but as your friend and your boss have never met, you now have to introduce them.

CONTEXT 9.1

You are out for a walk. It's a lovely day and you're feeling nice and relaxed. Suddenly, though, you remember something: you promised that you would telephone your boss at the Mexican restaurant where you have a part-time job and let him know that you are able to work tonight. You promised that you'd phone before 1.00 and it's now 12.55. (If you *don't* let him know he'll get someone else to work and you'll lose a night's pay.) There's a phone box up ahead, but you don't have any 20c pieces,

although you've got plenty of 10c pieces. There aren't any shops or banks around where you can get change - although there *is* a public library opposite the phone box.

You go into the library and see that they've got photocopier there for public use. The photocopier takes 20c coins and there is a sign saying that the loans desk has a supply of these available. Good! You take two 10c coins out of your pocket and wait in the line in front of the loans desk (the library is quite busy). Your turn comes, so you move up to the desk. The librarian (a man of about 40 years of age) looks up and says "Yes?" and it's your turn to speak.

You put your two ten-cent coins on the table and reply.

CONTEXT 2.3

Yesterday you were at the University library. When you got home, you realised that you'd left one of your folders in the library. It's a very distinctive folder- it has a bright green cover with two wide black stripes running down the left-hand side. A friend of yours was going to the library this morning, and you asked your friend to find out if it had been handed in. It's now 2.30, and your friend has just told you that it has been handed in - it's waiting for you to pick up from the library's administration office. The problem is that you need to get it today, but while the library remains open until 8.00 p.m., the administration desk closes at 4.00. Unfortunately, you've got a dental appointment at 3.00 and won't be able to get to the library until about 4.30 at the earliest. You decide to telephone the administration desk library and ask the person who answers the phone to leave your folder at the loans desk so you can pick it up after 4.30 this afternoon - you really do need it to complete some work tonight. (The administration desk is in a different building to the loans desk and whomever you ask will need to take the book over to the main library building for you; it would take that

person about 10 minutes to deliver your folder and return to the administration desk.) You dial the direct number of the administration desk and wait. Then a woman answers the phone.

CONTEXT 14.2

At the barbecue you were at last week, you met some interesting people. One of the people you were introduced to has a younger brother who will be visiting the Philippines for a three-week holiday later in the year. You happen to mention that you've been to the Philippines a number of times and that it's a good place for a holiday but that you've got to be a bit careful as a tourist because customs there are quite different to Australia and it's easy to get in trouble. Anyway, this person has heard this also and asks if he could get his brother to ring you so that you could give him some advice. Although you're rather busy, you agree; and his brother phoned last night. He sounded like a nice person, and you agreed to meet for coffee this morning so that you can advise him.

You've just met him at a train station near your flat (your place is a bit difficult to find so it seemed best to meet her somewhere central) and are on your way to a coffee shop near where you live. As you are walking along the street, a stranger walks up to you and says: "Excuse me. You couldn't tell me where Roberts Road is could you? I know it's not far from here". Roberts Road is a road you know well because it's just around the corner from where you used to live. To get there from where you are now is easy - you just walk *up* the street and take the second turning on the *left*. Before you can tell the stranger this, however, your friend starts giving the stranger directions, but they are the wrong directions. You decide you'd better correct him so the stranger doesn't get lost.

CONTEXT 12.2

Your friend Peta called you last night. She knows that you have been looking for some part-time work and she has spoken to a friend of hers called Chris who operates a small business where there is a vacancy. (She's mentioned Chris to you before - although you've never actually met her - so you know that she's a very busy person with a lot of appointments every day.) Peta was in a bit of a hurry when she called you, but she told you that she has made an appointment for you to meet Chris at 1.00 this afternoon. She said that she would meet you in the city and drive you to Chris's shop. You arrange to meet at 11.30 at the Langley Plaza Hotel in Adelaide Terrace - Chris's shop is about 30 minutes drive from the Langley Plaza so you will have plenty of time. You're very grateful, but because she was in a hurry when she called, you really didn't get a chance to thank her. Anyway, she reconfirmed your arrangements hastily before hanging up, saying quickly: "Okay then, I'll meet you at the front of the Langley Plaza at 11.30 tomorrow. Gotta go now - see you then".

You're quite sure that's what she said, although it was a very hurried phone call. Anyway, it's now 11.45 and you've been waiting outside the hotel since 11.20 and there's still no sign of Peta. You decide that something must have happened, so you decide to go into the hotel and give her a call from one of the public phones there - and there she is - looking very irritated and checking her watch - standing at the front *desk*! Maybe she said "I'll meet you at the front *desk* of the Langley Plaza" not "I'll meet you at the *front* of the Langley Plaza". Or maybe she *did* actually say "I'll meet you at the *front* of the Langley Plaza" by mistake. Anyway, you still have plenty of time to keep the appointment so it doesn't really seem to matter. You walk up to her and, with a smile, call her name. She seems quite angry though when she replies though, so you decide that you should say something.

CONTEXT 10.2

You and your next-door neighbour - who is an Australian guy about the same age as you - get on quite well together. You're not really friends, but you've met him socially a few times and he seems like a nice person. Last time you saw him, he mentioned that he was going away by train for a few days' holiday in the country and you volunteered to pick him up from the train station in your car when he returned. He telephoned you last night, Thursday, and told you that he would be coming back by train today, and would be arriving at the station at 3.50 in the afternoon. You're quite sure of the time because you wrote it down when he said it. He just wanted to check that you could still meet him because his suitcase will be too heavy to carry to the bus stop, he doesn't want to waste money on a taxi (a taxi from the station to the street where you both live would be quite expensive), and he's clearly anxious to get home for some reason. You tell him not to worry - you'll definitely be there when his train arrives.

It's now 3.45. and you're on the station platform. It was quite difficult to find a parking space; but anyway you're 5 minutes early, so you're quite surprised when you see him there already, sitting on his suitcase reading a paper; and looking as though he's been waiting a while. As you walk up to him, you call out his name. He looks up and smiles, but you can see that he's obviously angry about something. He speaks.

Appendix 3

Validation materials as used in Phase 6 and analyses of validators' assessments

INSTRUCTIONS FOR VALIDATORS

Thank you for taking the time to participate in this research.

This research draws on your intuition as a native speaker of English. You will be asked to make judgements concerning groups of four possible dialogues (or parts of dialogues) that could occur in particular social contexts.

Please read the Description Of Context for each module carefully, listen to each of the four numbered dialogues in each module as many times as necessary, and then answer the question that follows.

If other validators are working with you, you may discuss your impressions with them; but do not feel constrained to reach a consensus. It is your judgements that are important to this research.

The first module is simply to familiarise you with the format being used. Please take your time and make sure that you are comfortable with what is required before we move on as I will be unable to communicate with you once we begin the main programme.

When you have finished a module, please initial the sheet in the bottom left-hand corner in the space provided and raise your arm. I will come and take the sheet and cue the next module.

Thank you once again for your participation in this project.

PRACTICE MODULE

DESCRIPTION OF CONTEXT

Setting: The loans desk of a public library

Participants: A library user and a librarian, who have never met

Situation: The library user has some books to check out of the library. The librarian begins to check them out, then pauses and says: "Did you know that you've already got two books out that are overdue?". The library user is responding to the librarian's remark.

Which description do you think BEST describes each of these dialogues?

Relaxed/Friendly   Dialogue No: _____

Restrained/Distant   Dialogue No: _____

Courteous/Polite   Dialogue No: _____

Blunt/To The Point   Dialogue No: _____

[validator: _____]

TEXT OF PRACTICE MODULE

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Sorry - hang on a sec. I think there must be a bit of a mistake
>
> somewhere. I dropped those books back here about a month ago. I
>
> wonder if you'd mind checking again, if you could . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: You've made a mistake. Those books were returned a month ago.
>
> Please check again.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: I think you've made a bit of a mistake somewhere. I returned those
>
> books a month ago. Would you mind checking again, please?

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> S: No - you're wrong. I definitely returned those books a month ago.
>
> You'd better check again.

MODULE 13.2

DESCRIPTION OF CONTEXT

Setting:	A barbecue in a suburban garden
Participants:	Two guests at the barbecue who have just been introduced and are making small talk
Situation:	One of the guests has been talking about the dwindling numbers of people who attend Aussie Rules football these days and blaming it on the live telecasts of the games. The other guest - who is from overseas and so hasn't been able to contribute much to the conversation so far - is attempting to steer the conversation in another direction.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

    S: You know - it's funny. I lived in California for a little while, and it's

        never seemed to be a problem with baseball in America . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

    S: Baseball's so popular in America that that doesn't happen.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

    S: Really . . . .They don't have that problem in America with baseball - it

        must be really popular or something

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

    S: I've lived in the U.S. We didn't have that problem with baseball in

        America.

Validation: Module 13.2

Male	$N = 20$			
	Familiar	Neutral	Formal	Null
D1	**85.0**	-	5.0	10.0
D2	-	**90.0**	10.0	-
D3	15.0	-	**75.0**	10.0
D4	-	10.0	10.0	**80.0**

Permutation	0	1	2	4	
Frequency	-	4	1	15	MC = 3.30

Female	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	**61.1**	5.5	27.7	5.5
D2	5.5	**55.5**	5.5	33.3
D3	27.7	5.5	**61.1**	5.5
D4	5.5	33.3	5.5	**55.5**

Permutation	0	1	2	4	
Frequency	2	2	8	6	MC = 2.33

MODULE 1.2

DESCRIPTION OF CONTEXT

Setting:	A supermarket checkout queue
Participants:	A customer at the head of the queue with a trolley full of goods and a customer next in line with only one item to buy
Situation:	The customer with the single item is in a hurry and is speaking to the person at the head of the queue

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Excuse me - sorry. I've only got this. I couldn't just squeeze in ahead of you, could I? It's just that I'm in a bit of a hurry.

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: I only have one item to buy. You have a lot. Can I go through first please.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: You don't mind if I go through ahead of you, do you . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> S: I'm in a hurry. Please let me go through first.

Validation: Module 1.2

Male	$N = 19$			
	Familiar	Neutral	Formal	Null
D1	**52.6**	10.5	36.8	-
D2	-	**73.6**	15.7	10.5
D3	47.3*	10.5	**36.8***	5.2
D4	-	5.2	10.5	**84.2**

Permutation	0	1	2	4	
Frequency	2	1	9	7	MC = 2.47

Female	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	**55.5**	-	44.4	-
D2	-	**94.4**	5.5	-
D3	44.4*	5.5	**44.4***	5.5
D4	-	-	5.5	**94.4**

Permutation	0	1	2	4	
Frequency	-	-	10	8	MC = 2.88

MODULE 1.3

DESCRIPTION OF CONTEXT

Setting: A dining room in a small apartment

Participants: The owner of the apartment and four guests

Situation: The owner of the apartment and guests have been having a late
                     supper. One of the guests is phoning for a taxi. Just as the taxi
                     company's operator answers the phone, the host delivers the
                     punchline of a joke and the guests' prolonged laughter drowns
                     out the operator's voice. The guest is addressing the rest of the
                     group.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

    S: You couldn't keep it down for a tick, could you?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

    S: Excuse me -- I can't hear the phone. Could you please be a bit quieter

              for a moment.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

    S: Hey sorry . . . just for a tick . . . sorry . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

    S: You're making too much noise. Please be quiet for a moment.

Validation: Module 1.3

Male	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	77.7	-	22.2	-
D2	-	**100.0**	-	-
D3	22.2	-	**77.7**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	4	14	MC = 3.55

Female	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	**50.0**	22.2	27.7	-
D2	5.5	**61.1**	27.7	5.5
D3	44.4*	11.1	**44.4***	-
D4	-	5.5	-	**94.4**

Permutation	0	1	2	4	
Frequency	1	3	7	7	MC = 2.50

MODULE 10.1

DESCRIPTION OF CONTEXT

Setting:	The Domestic Departures desk at Perth Airport
Participants:	A customer and an airline check-in clerk
Situation:	The customer is checking in and has requested an aisle seat (although it is possible that the check-in clerk did not hear the request). The ticket the customer receives is for a window seat. The custome˙ is speaking to the check-in clerk.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Sorry - look, sorry about this. I should have said - I don't really want a window seat, if it's at all possible. I'm not too keen on heights so I'd prefer to be as far away from the windows as possible. I don't suppose you could manage to change this to an aisle seat, could you?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: Excuse me - this is a window seat. As I said - I just asked you - I don't want to sit near a window. Could you change it please.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: This is a window seat, isn't it? Sorry, but I thought that I'd said that I really can't sit by a window. If you could just change it for an aisle seat I'd really appreciate it.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

  S: Hey - I don't want this seat. I just told you - I won't sit by a window.

     Please change it to an aisle seat.

Validation: Module 10.1

Male	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	**83.3**	-	16.6	-
D2	-	**100.0**	-	-
D3	16.6	-	**83.3**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	3	15	MC = 3.66

Female	$N = 20$			
	Familiar	Neutral	Formal	Null
D1	**75.0**	5.0	20.0	-
D2	5.0	**90.0**	-	5.0
D3	20.0	-	**80.0**	-
D4	-	5.0	-	**95.0**

Permutation	0	1	2	4	
Frequency	-	-	6	14	MC = 3.40

MODULE 10.2

DESCRIPTION OF CONTEXT

Setting:	Perth railway station
Participants:	Two acquaintances
Situation:	One of these speakers has just returned to Perth from a holiday in the country. The other was to meet the train, but there has been a misunderstanding about the arrival time. The person being met has just said: "Ah, there you are at last. I thought you'd forgotten all about me . . ."

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

S: Hi - how was the trip? You're back early aren't you?

H: Oh, it was good. Actually I'm not really back early - I did manage to catch the three-fifteen train . . .

S: Oh no - the three-fifteen train? Oh look, I'm really sorry. I thought you said the three-fifty train . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

S: Why?

H: I did tell you I was arriving at three-fifteen, didn't I? I've been waiting for you for nearly an hour.

S: No you didn't - you couldn't have been - you told me you were arriving on the three-fifty train.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

S: 'Course I hadn't forgotten about you. Why? Have you been waiting for me?

H: Oh - not for very long . . .

S: How come?

H: Well, I was on the three-fifteen train you know . . .

S: Are you sure you said three fifteen? I'm sure you said three-fifty . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: What do you mean?

H: Sorry, but it's just that I've been waiting here since three-fifteen . . .

S: Oh, three-fifteen, not three-fifty? Well, it's not my fault - you should've made it clearer when you called me.

Validation: Module 10.2

Male	N = 18			
	Familiar	Neutral	Formal	Null
D1	**77.7**	-	22.2	-
D2	-	**77.7**	-	22.2
D3	22.2	-	**77.7**	-
D4	-	22.2	-	**77.7**

Permutation	0	1	2	4	
Frequency	1	-	6	11	MC = 3.11

Female	N = 18			
	Familiar	Neutral	Formal	Null
D1	**72.2**	-	27.7	-
D2	-	**77.7**	-	22.2
D3	27.7	-	**72.2**	-
D4	-	22.2	-	**77.7**

Permutation	0	1	2	4	
Frequency	2	-	5	11	MC = 3.00

MODULE 12.1

DESCRIPTION OF CONTEXT

Setting:	A travel agents' office
Participants:	A customer and a travel agent
Situation:	The customer wants to book a direct flight - at a discounted price if possible - to a specific overseas destination. The travel agent doesn't have any discounted direct flights to that destination, but has both fully priced direct flights and discounted flights with stopovers. The travel agent has begun to expand on the discounted/stopover flights. The customer is intervening to get information on the fully priced direct flights.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Yes, it sounds good. But I think I'll have to book on one of the direct
>
> flights. I wonder if you'd mind giving me some details about those.

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: Sorry. That wouldn't be any good to me. Please tell me about the fully
>
> priced direct flights you have.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: Sorry, but . . . Yes, it does sound very good . . . But you did mention
>
> that there were some fully priced direct flights - you wouldn't have any
>
> details on those handy, would you?

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> S: No. I'm not interested in that flight. Tell me about the fully priced direct
>
> flights you have.

Validation: Module 12.1

Male	N = 19			
	Familiar	Neutral	Formal	Null
D1	**63.1**	-	31.5	5.2
D2	5.2	**89.4**	5.2	-
D3	31.5	10.5	**57.8**	-
D4	-	-	5.2	**94.7**

Permutation	0	1	2	4	
Frequency	-	2	6	11	MC = 3.05

Female	N = 20			
	Familiar	Neutral	Formal	Null
D1	**75.0**	-	25.0	-
D2	-	**95.0**	-	5.0
D3	25.0	-	**75.0**	-
D4	-	5.0	-	**95.0**

Permutation	0	1	2	4	
Frequency	1	-	4	15	MC = 3.40

MODULE 14.1

DESCRIPTION OF CONTEXT

Setting: A barbecue in a suburban garden

Participants: Two guests at the barbecue who have just been introduced and
                      are making small talk

Situation: One of the guests has recently seen a television programme
                      about Japan and is outlining to the other some of the many of
                      the negative things it had to say about the country. This other
                      guest has lived and worked in Japan for a long time and is
                      intervening to offer a different opinion.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

    S: Oh, I don't know. I doubt that it's really as bad as the television

        programme made out . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

    S: I'm sorry to interrupt, but I don't agree with you.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

    S: Oh, it's not really like that, you know. You know what television

        programmes are like . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

    S: No no no! That's completely untrue!

Validation: Module 14.1

Male	$N = 20$			
	Familiar	Neutral	Formal	Null
D1	**55.0**	-	45.0	-
D2	45.0*	**20.0***	35.0*	-
D3	-	80.0*	20.0*	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	9	7	4	MC = 1.95

Female	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	**38.8***	-	55.5*	5.5
D2	11.1	**61.1**	5.5	22.2
D3	50.0*	11.1	**38.8***	-
D4	-	27.7	-	**72.2**

Permutation	0	1	2	4	
Frequency	3	2	8	5	MC = 2.11

MODULE 3.2

DESCRIPTION OF CONTEXT

Setting: A dry cleaning shop

Participants: A customer and a shop assistant in the dry cleaning shop

Situation: The customer has just collected a jacket from the dry cleaning shop. Shortly afterwards, the customer notices that a button is missing. The jacket was in perfect condition when it was left at the shop, so it must have been lost while the jacket was being dry cleaned. The customer returns to the shop but the person from whom the jacket was collected isn't around. There is only an assistant who was busy elsewhere in the shop when the customer collected the jacket. This assistant is busy with some paperwork at the counter when the customer returns to the shop.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

S: [coughs]

H: Oh hi - sorry. I didn't see you standing there.

S: That's okay. Sorry to interrupt . . .

H: That's okay.

S: Look, I don't know whether you'd remember me or not, but I was in here a few minutes ago to pick up this jacket. You were pretty busy at the back when I was here.

H: Oh . . . yes?

S: Well, I'm afraid there seems to be a bit of a problem with the jacket . . .

H: Oh dear!

S: You see, one of the buttons must have come off while it was being cleaned . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

S: Hello.

H: Oh, hello.

S: It's about this jacket.

H: What's the problem?

S: The jacket's been damaged. One of the buttons is missing.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

S: Hi.

H: Hi.

S: Sorry to bother you, but I need to talk to someone about this jacket. The jacket seems to have been damaged. You seem to have lost one of the buttons while you were cleaning it.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: Excuse me.

H: Yes?

S: I want to talk to you about this jacket. The point is, I want to make a complaint. You've torn one of the buttons off it!

Validation: Module 3.2

Male	$N = 18$			
	Familiar	Neutral	Formal	Null
D1	**61.1**	11.1	27.7	-
D2	11.1	**88.8**	-	-
D3	27.7	-	**72.2**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	7	11	MC = 3.22

Female	$N = 19$			
	Familiar	Neutral	Formal	Null
D1	**78.9**	-	21.0	-
D2	-	**100.0**	-	-
D3	21.0	-	**78.9**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	4	15	MC = 3.57

MODULE 12.2

DESCRIPTION OF CONTEXT

Setting: The lobby of a hotel in Perth

Participants: Two acquaintances

Situation: The owner of the car has arranged a job interview for the
                      acquaintance and has offered to drive the acquaintance to the
                      interview. They have arranged to meet at a hotel in the city. The
                      meeting was hurriedly organised the previous evening by
                      telephone. There has been a misunderstanding about the exact
                      meeting place. The owner of the car seems put out about being
                      kept waiting. The acquaintance responds.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

>   S: [laughing] One of us has made a mistake . . . . But I distinctly remember
>   you saying you'd meet me in front of the hotel. Anyway, it doesn't
>   matter - we've still got time. Oh - and thanks for setting this up. Much
>   appreciated. You shouldn't get a ticket at this time of day.

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

>   S: I think we must have misunderstood each other. I've been waiting in
>   front of the hotel for twenty five minutes. But we still have enough
>   time. And thank you for all your trouble arranging this - I wanted to
>   thank you yesterday but we didn't have time on the phone. I hope you
>   haven't got a ticket.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

>   S: Sorry Peter [Peta] - I must've misunderstood you. I was waiting in front
>   of the hotel. Anyway, we've still got plenty of time. And look Peter

[Peta], thanks so much for going to all this trouble . . . setting this up and everything . . . . I meant to thank you yesterday, but . . . . And if you have got a ticket, just give it to me. It's the least I can do . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: You made a mistake. You told me to meet you in front of the hotel. Look - don't start to panic, we've got enough time. By the way, thanks for arranging all this. I wanted to thank you yesterday but you were in too much of a hurry. You probably won't have a ticket.

Validation: Module 12.2

Male	$N = 18$			

	Familiar	Neutral	Formal	Null
D1	**61.1**	11.1	27.7	-
D2	-	**83.3**	11.1	-
D3	33.3	-	**55.5**	11.1
D4	-	5.5	5.5	**88.8**

Permutation	0	1	2	4	
Frequency	-	2	7	9	MC = 2.88

Female	$N = 18$			

	Familiar	Neutral	Formal	Null
D1	**83.3**	-	16.6	-
D2	-	**100.0**	-	-
D3	16.6	-	**83.3**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	3	15	MC = 3.66

MODULE 14.2

DESCRIPTION OF CONTEXT

Setting: A suburban street

Participants: Two acquaintances and a stranger seeking directions to Roberts Road

Situation: One of the acquaintances begins giving directions to the stranger. The other realises that the directions are wrong and intervenes.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Hang on - are you sure that's right? I used to live near there. I thought Roberts Road was up here on the left . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: That's not right. It's this way and it's on the left.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: I don't think that's right, is it? I'm pretty sure it's this way and it's on the left . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> S: No. That's wrong. It's definitely this way and it's on the left.

Validation: Module 14.2

Male		$N = 18$		
	Familiar	Neutral	Formal	Null
D1	**77.7**	-	22.2	-
D2	-	**94.4**	-	5.5
D3	22.2	-	**77.7**	-
D4	-	5.5	-	**94.4**

Permutation	0	1	2	4	
Frequency	-	-	5	13	MC = 3.44

Female		$N = 18$		
	Familiar	Neutral	Formal	Null
D1	**94.4**	-	5.5	-
D2	5.5	**72.2**	11.1	11.1
D3	-	16.6	**83.3**	-
D4	-	11.1	-	**88.8**

Permutation	0	1	2	4	
Frequency	-	1	4	13	MC = 3.38

MODULE 2.3

DESCRIPTION OF CONTEXT

Setting: A telephone call

Participants: A student who has left a file in a university library and an officer
                        from the university library's central administration whom the
                        student has never met

Situation: The student is unable to pick up the file before the
                        administration office closes for the day and is attempting to
                        make alternative arrangements to collect it the same day

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Oh hi! Do me a favour, would you? I don't think I'll be able to make it
>
> in to the Library until after the Admin Desk closes. You wouldn't mind
>
> popping it [the file] across to the Loans Desk for me to collect this
>
> evening, would you?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: Hello. Can you do me a favour please. I understand that it's [the file]
>
> been handed in. Is that right? Good. I need that folder tonight, but
>
> unfortunately I've got another appointment, so unfortunately I'm unable
>
> to come to the library until after your Department closes. Please take it
>
> to the Loans Desk and I'll collect it from there at about four-thirty.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: Oh hello. Look, I'm really sorry to bother you, but . . . . Look, I was
>
> just wondering if you could possibly help me. You see, yesterday I left
>
> my folder in the Library. It's bright green with two black stripes down

one side. I asked someone to check for me, and I think it's been handed

in . . . (?)

H: Yes - it's here waiting for you to collect.

S: Oh thanks - gee, that's really great. Look - I was just wondering though

. . . you see . . . . It's my own stupid fault, but I need that folder for

some work I've got to do tonight. But I won't be able to make it in to

the Library until about four-thirty. See, I've gotta go to the dentist's,

and it's on the other side of town. I think the Admin Office closes

about four-thirty though, doesn't it?

H: Yes, we close at four.

S: Look, I was just hoping - I just wanted to ask you . . . . I don't suppose

you'd be able to leave it at the Loans Desk for me, would you? I know

it's not in your building, but . . . it's sort of pretty important, and I need

it this evening. Would that be too much trouble? I really would

appreciate it . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: Good afternoon. I'm sorry to bother you, but I was wondering if you

could do me a favour if you don't mind. It's [the file] been handed in,

but . . . if you could just leave it at the Loans Desk, I'll collect it from

there about four-thirty.

Validation: Module 2.3

Male	$N =$			
	Familiar	Neutral	Formal	Null
D1				
D2	Editing fault: Component could not be used.			
D3				
D4				

Permutation	0	1	2	4	
Frequency			N/A		MC = N/A

Female	$N =$			
	Familiar	Neutral	Formal	Null
D1				
D2	Editing fault: Component could not be used.			
D3				
D4				

Permutation	0	1	2	4	
Frequency			N/A		MC = N/A

MODULE 9.1

DESCRIPTION OF CONTEXT

Setting:	The loans desk of a public library
Participants:	A librarian and a stranger to the library who wants change to make a phone call
Situation:	The loans desk is busy with a lot of people borrowing books. There is a sign on the desk saying that 20c coins are available for people wanting to use the photocopier. The visitor joins a short queue before approaching the desk without books but holding two 10c coins. The librarian looks up, smiles, and says: "Yes?". The visitor is asking for change.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

S: Let me have a twenty-cent coin for these, would you?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

S: I want a twenty-cent coin for these please.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

S: I just wanted to get a twenty-cent coin for these, if you don't mind

thanks . . .

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: Give me a twenty-cent coin please.

Validation: Module 9.1

Male		$N = 18$		
	Familiar	Neutral	Formal	Null
D1	**66.6**	5.5	27.7	-
D2	-	**94.4**	5.5	-
D3	27.7	-	**66.6**	5.5
D4	5.5	--	-	**94.5**

Permutation	0	1	2	4	
Frequency	-	2	4	12	MC = 3.22

Female		$N = 18$		
	Familiar	Neutral	Formal	Null
D1	**83.3**	-	16.6	-
D2	-	**100.0**	-	-
D3	16.6	-	**83.3**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	3	15	MC = 3.66

MODULE 4.1

DESCRIPTION OF CONTEXT

Setting: A Mexican restaurant in Perth on a quiet week night

Participants: A part-time employee of the restaurant, the manager of the restaurant (John Williams), and a friend of the employee (Janet West)

Situation: The employee is on friendly terms with the manager. The restaurant isn't busy and the employee is talking to a friend who has dropped in. The manager - who doesn't mind private conversations such as this taking place when things are slow - approaches. The employee introduces the friend to the manager.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

      S: John, this is my friend Janet.

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

      S: John Williams, Janet West.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

      S: Mr John Williams - my boss - I'd like you to meet Ms Janet West

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

      S: Mr Williams - my employer - allow me to introduce Ms West.

Validation: Module 4.1

Male	$N = 18$		

	Familiar	Neutral	Formal	Null
D1	**83.3**	-	16.6	-
D2	5.5	**44.4***	5.5	44.4*
D3	-	5.5	**72.2**	22.2
D4	11.1	50.0*	5.5	**33.3***

Permutation	0	1	2	4	
Frequency	1	4	7	6	MC = 2.33

Female	$N = 18$		

	Familiar	Neutral	Formal	Null
D1	**83.3**	-	16.6	-
D2	-	**33.3***	22.2	44.4*
D3	5.5	-	**61.1**	33.3
D4	11.1	66.6*	-	**22.2***

Permutation	0	1	2	4	
Frequency	-	6	9	3	MC = 2.00

MODULE 2.2

DESCRIPTION OF CONTEXT

Setting: A Mexican restaurant in Perth on a busy Saturday night

Participants: A part-time employee and the manager of the restaurant

Situation: The employee is on friendly terms with the manager. The
                    employee is scheduled to work the following day, but wants to
                    take the day off to spend with a friend who is making a
                    flying visit to Perth from overseas. The employee approaches
                    the manager in the manager's office to ask for the day off.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

S: Joan [John] - sorry to bother you - gotta second?

H: Sure. Come in - grab a seat.

S: Whew! There's a million people out there tonight - I don't think we've
        ever been so busy. They're drinking like fish too . . .

H: That's great . . .

S: Sorry Joan [John]. I don't want to take up too much of your time. I've
        got to get back to the restaurant soon, but . . . . I did want to ask you a
        small favour. You know I'm supposed to be working tomorrow - it's
        just that - as you know Sundays aren't too busy and . . . . Actually, an
        old friend of mine is arriving in Perth tomorrow. She'll only be here
        for a couple of days - I know it's short notice, but . . . so I was
        wondering . . . . You know I'm always happy to work when you need
        me, but . . . I don't suppose I could ask you if I could possibly have
        tomorrow off, could I?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

S: Joan [John] - I need to talk to you about something.

H: Please, come in. Have a seat.

S: It's very busy in the restaurant tonight, isn't it?

H: Yes. It's really busy.

S: Joan [John], a friend of mine will be arriving in Perth tomorrow, but
     she'll only be here for two days. I want to meet my friend at the
     airport and spend the day with her, so it'll be all right if I don't come
     to work tomorrow, won't it.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

S: Joan [John] - I couldn't talk to you for a minute, could I? Gee, business
     is booming tonight, isn't it. Joan [John] - look - sorry to have to ask you
     this, but I've got a friend from overseas arriving tomorrow, so I hope
     you won't mind if I don't come in to work tomorrow.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: Joan [John], I want to tell you something. I'm going to be busy all day
     Sunday, so I won't be able to come in to work tomorrow.

Validation: Module 2.2

Male	N = 17			
	Familiar	Neutral	Formal	Null
D1	**82.3**			
D2		**100.0**	-	-
D3	17.6	-	**82.3**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	3	14	MC = 3.64

Female	N = 17			
	Familiar	Neutral	Formal	Null
D1	**76.4**	-	22.2	-
D2	-	**88.2**	-	11.7
D3	23.5	-	**76.4**	-
D4	-	11.7	-	**88.2**

Permutation	0	1	2	4	
Frequency	2	-	2	13	MC = 3.29

MODULE 7.1

DESCRIPTION OF CONTEXT

Setting:	A living room in a suburban home
Participants:	The occupier of the home - a novice as far as computers are concerned - and an acquaintance who is something of an expert on computers
Situation:	The occupier of the home has just bought a second-hand computer. The acquaintance has previously offered to accompany and advise the novice, but the purchase has been made anyway. The new owner seems very pleased with the computer. The acquaintance, however, immediately recognises it as being an old and somewhat inferior model, although the price that was paid was reasonable. The new owner asks for an opinion.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

S: Hmmm . . . . It's not bad, is it. It's a fairly old model, though, isn't it?

Hope you don't have trouble with it. Still, I don't think you've paid too

much for it . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

S: It's not bad. It's very old and it may give you some trouble. Eight

hundred and fifty dollars is a fair price.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

S: Hmmm - it's a bit old. Still, for eight hundred and fifty bucks it's not

bad.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: It's a very old model. This kind of computer gives a lot of trouble. You should have waited. I could have helped you buy one that's much better value for the same price.

Validation: Module 7.1

Male   N = 17

	Familiar	Neutral	Formal	Null
D1	**88.2**	-	11.7	-
D2	-	**88.2**	-	11.7
D3	11.7	-	**88.2**	-
D4	-	11.7	-	**88.2**

Permutation	0	1	2	4
Frequency	-	-	4	13	MC = 3.52

Female   N = 17

	Familiar	Neutral	Formal	Null
D1	**41.1***	-	58.8*	-
D2	29.4	**58.8**	-	11.7
D3	23.5	17.6	**41.1**	17.6
D4	5.8	23.5	-	**70.5**

Permutation	0	1	2	4
Frequency	2	4	6	5	MC = 2.11

MODULE 13.1

DESCRIPTION OF CONTEXT

Setting:	A travel agents' office
Participants:	A travel agent and a customer making enquiries
Situation:	The customer is making initial enquires about some of the tours available to the Northwest and Southwest of Western Australia. The travel agent outlines some of the tours to the Northwest, but then begins to go into greater detail about these tours than the customer needs at this stage. The customer intervenes to bring the topic around to the tours available to the Southwest.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Okay - look, that sounds great. Thanks - now, I also need to get some
>
> information about the Southwest tours . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: Thanks - I understand. I also want to know about the Southwest tours.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: Thanks. If you could just tell me about the Southwest tours please.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> S: Thank you very much. I also want some other information, so tell me
>
> about the Southwest tours please.

Validation: Module 13.1

Male	$N=$		

	Familiar	Neutral	Formal	Null
D1				
D2	Editing fault: Component could not be used.			
D3				
D4				

Permutation	0	1	2	4

Frequency			N/A		MC = N/A

Female	$N=18$		

	Familiar	Neutral	Formal	Null
D1	**100.0**	-	-	-
D2	-	**33.3***	44.4*	22.2
D3	-	11.1	**38.8***	50.0*
D4	-	55.5*	16.6	**27.7***

Permutation	0	1	2	4

Frequency	-	6	9	3	MC = 2.00

MODULE 2.1

DESCRIPTION OF CONTEXT

Setting: A coffee shop in Sydney near the interstate railway terminal

Participants: A customer and the proprietor of the shop who are strangers to
                    each other

Situation: The customer would like to leave a bulky suitcase with the
                    proprietor of the shop for a short time

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

H: That's four eighty thanks.

S: Here we go. Sorry I haven't got anything smaller . . .

H: That's okay.

S: I just couldn't resist one of your apple pies - they look so delicious. Do
       you really make them here?

H: Yes - fresh every morning.

S: They smell great.

H: Thanks - enjoy your meal.

S: Ta - oh - by the way . . . . Look - I was just wondering . . . . Actually,
       I've been on holiday here for the last couple of days. I've had a great
       time, but today I've got to go back to Perth - unfortunately. I've got to
       catch a train in a couple of hours and I wanted to stretch my legs, but I
       don't want to have to cart my luggage around with me. I don't suppose
       I could just leave my suitcase here for about an hour while I have a bit
       of a look around, could I? There's nothing valuable in it, but it's a bit
       heavy to carry . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

H: That's four eighty thanks.

S: Thank you. By the way, I wonder if I could ask you for a small favour.

H: Yes?

S: I've been on holiday in Sydney, but today I'm going back to Perth. I want to leave my luggage somewhere while I go for a walk. Could I leave my suitcase here for about an hour?

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

H: That's four eighty thanks.

S: Thanks. Look, sorry to bother you, but I've got a couple of hours to kill before I catch my train and I'd like to leave my luggage somewhere safe while I go for a walk. You wouldn't mind if I left my suitcase here for an hour, would you?

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

H: That's four eighty thanks.

S: I'd like to ask you something if I may. I want to leave my suitcase here for about an hour while I go for a walk. Is that okay?

Validation: Module 2.1

Male	N = 18			
	Familiar	Neutral	Formal	Null
D1	**83.3**	-	5.5	11.1
D2	-	**61.1**	16.6	22.2
D3	11.1	22.2	**66.6**	-
D4	5.5	16.6	11.1	**66.6**

Permutation	0	1	2	4	
Frequency	2	2	4	10	MC = 2.77

Female	N = 18			
	Familiar	Neutral	Formal	Null
D1	**88.8**	-	11.1	-
D2	-	77.7	-	22.2
D3	11.1	-	**88.8**	-
D4	-	22.2	-	77.7

Permutation	0	1	2	4	
Frequency	1	-	4	13	MC = 3.33

MODULE 11.1

DESCRIPTION OF CONTEXT

Setting:	The front door of a suburban home
Participants:	The owner of the home and a departing guest
Situation:	The guest has been at a small dinner party given by the owner of the home. The guest hasn't really had a very good time. The host, who obviously went to a lot of trouble, has just said: "Thank you for coming - I hope you enjoyed yourself". The guest is responding.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Oh, it was a great evening - I thoroughly enjoyed myself. Beautiful
>
>   food! You sure went to a lot of trouble.

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: Thanks for inviting me. It was good.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: Yes I did - thanks a lot for having me.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> S: Yes, of course. I quite enjoyed myself. Thank you very much.

Validation: Module 11.1

Male	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**70.5**	-	11.7	17.6
D2	-	**52.9**	23.5	23.5
D3	29.4	-	**35.2***	35.2*
D4	-	47.0*	29.4*	**23.5***

Permutation	0	1	2	4	
Frequency	3	5	5	4	MC = 1.82

Female	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**70.5**	-	29.4	-
D2	-	**58.8**	-	41.1
D3	29.4	5.8	**64.7**	-
D4	-	35.2	5.8	**58.8**

Permutation	0	1	2	4	
Frequency	1	1	9	6	MC = 2.52

MODULE 8.1

DESCRIPTION OF CONTEXT

Setting: .   The front door of a suburban home

Participants: The owner of the home and an arriving guest

Situation: The guest has brought a bottle of wine to a dinner party and is giving it to the host

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

      S: Oh - I picked this wine up on the way over. Hope it's all right . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

      S: Here's some wine I chose carefully yesterday. I hope you like it.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

      S: I bought this wine on the way over. It wasn't cheap, so I hope it's good.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

      S: I bought this wine to have with the meal. It was expensive, so it should

              be good.

Validation: Module 8.1

Male	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**64.7**	5.8	29.4	-
D2	17.6	**76.4**	5.8	-
D3	17.6	17.6	**35.2**	29.4
D4	-	-	29.4	**70.5**

Permutation	0	1	2	4	
Frequency	1	2	8	6	MC = 2.47

Female	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**58.8**	-	41.1	-
D2	17.6	**82.3**	-	-
D3	23.5	17.6	**29.4***	29.4*
D4	-	-	29.4	**70.5**

Permutation	0	1	2	4	
Frequency	-	3	9	5	MC = 2.41

MODULE 1.1

DESCRIPTION OF CONTEXT

Setting: The carpark of an apartment block

Participants: Two tenants who know each other slightly

Situation: One of the tenants is upset about the volume of the other's

                      television set.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

      S: Hi Pat.

      H: Oh hi.

      S: Beautiful day, isn't it?

      H: Yes, lovely, isn't it?

      S: Gee, nice car!

      H: Thanks . . .

      S: Had it long?

      H: Oh, a while . . .

      S: Let me give you a hand . . . .How're things at work? Keeping you busy?

      H: Yeah - keeps me out of trouble.

      S: It must be great though, working in a pub and everything . . .

      H: Oh, it's not bad, I guess. How're things with you?

      S: Well, I'm pretty busy at the moment. I've got some exams coming up in

            a few weeks that I'm not looking forward to . . . . Actually, Pat, I need

            to ask you a favour. As you know, I'm studying at the moment, so . . .

            well, to be honest, it's a bit hard to concentrate when you can hear

somebody's television in the next flat . . . . I couldn't just ask you to turn it down a bit, could I?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

S: Good morning Patrick [Patricia].

H: Oh, good morning.

S: How are you?

H: Fine thanks. How are you?

S: Fine thanks. I want to talk to you about the volume of your television set at night. I can hear your television clearly in my bedroom when I'm trying to study, so I have to ask you to turn it down.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

S: Pat - sorry, I can see you're busy, but can I talk to you for a sec?

H: Sure -- what's up?

S: Pat, you know your television set? Don't you think it's a bit loud sometimes? Look, Pat, we're neighbours, right? Well, the walls in these flats seem to be a bit thin, and the sound of your television set's distracting me when I'm trying to study - so I know you'll understand when I ask you to turn it down a bit.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

S: Patrick [Patricia] - I want to see you about something.

H: What's the problem?

S: I want to complain about the volume of your television set at night. It's much too loud. I can hear it clearly in my bedroom, so turn it down please.

Validation: Module 1.1

Male	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**82.3**	-	17.6	-
D2	-	**88.2**	-	11.7
D3	17.6	-	**82.3**	-
D4	-	11.7	-	**88.2**

Permutation	0	1	2	4	
Frequency	-	-	5	12	MC = 3.41

Female	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**76.4**	-	23.5	-
D2	-	**82.3**	-	17.6
D3	23.5	-	**76.4**	-
D4	-	17.6	-	**82.3**

Permutation	0	1	2	4	
Frequency	-	-	7	10	MC = 3.17

MODULE 9.3

DESCRIPTION OF CONTEXT

Setting:	A barbecue in a suburban garden
Participants:	A group of five people standing around a table eating and drinking
Situation:	Somebody has just told a joke and everybody has been laughing. The laughter has just died down and there is a bit of a pause in proceedings. One of the group wants a tissue.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

     S: Sorry - throw us one of those tissues . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

     S: Excuse me. I've spilt some sauce on my shirt. Please give me a tissue.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

     S: You wouldn't mind handing me one of those tissues, would you?

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

     S: I want a tissue please.

Validation: Module 9.3

Male		N = 17		
	Familiar	Neutral	Formal	Null
D1	**64.7**	23.5	11.7	-
D2	29.4	**41.1**	23.5	5.8
D3	5.8	23.5	**64.7**	5.8
D4	-	11.7	-	**88.2**

Permutation	0	1	2	4	
Frequency	1	2	7	7	MC = 2.58

Female		N = 17		
	Familiar	Neutral	Formal	Null
D1	**70.5**	5.8	23.5	-
D2	-	**64.7**	5.8	29.4
D3	23.5	11.7	**58.8**	5.8
D4	5.8	17.6	11.7	**64.7**

Permutation	0	1	2	4	
Frequency	5	-	2	10	MC = 2.58

MODULE 9.2

DESCRIPTION OF CONTEXT

Setting:	A suburban apartment
Participants:	The person living in the apartment, a visiting friend, and an unidentified telephone caller
Situation:	The person living in the apartment is in the bathroom. The telephone rings. The person in the bathroom calls out: "See who that is on the phone, would you? I'm expecting a call from someone". The visitor is answering the phone.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

H: Oh hi - is Francis there please?

S: Sure. Sorry, but he's just in the bathroom. Can I tell him who's calling, please?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

H: Oh hi - is Francis there please?

S: Yes he is. Who's calling?

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

H: Oh hi - is Francis there please?

S: He's tied up for a sec. Can I ask who's calling?

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

H: Oh hi - is Francis there please?

S: He can't come to the telephone for a minute. Whom shall I say is calling please?

Validation: Module 9.2

Male		$N = 17$		

	Familiar	Neutral	Formal	Null
D1	**88.2**	-	11.7	-
D2	11.7	**70.5**	11.7	5.8
D3	-	11.7	**76.4**	11.7
D4	-	17.6	-	**82.3**

Permutation	0	1	2	4	
Frequency	2	-	3	12	MC = 3.17

Female		$N = 17$		

	Familiar	Neutral	Formal	Null
D1	**70.5**	-	29.4	-
D2	-	**88.2**	-	11.7
D3	29.4	-	**47.0**	23.5
D4	-	11.7	23.5	**64.7**

Permutation	0	1	2	4	
Frequency	2	-	7	8	MC = 2.70

MODULE 6.1

DESCRIPTION OF CONTEXT

Setting:	A barbecue in a suburban garden
Participants:	Kim the host, a guest who is Kim's friend, and Kerry who is Kim's boss at work
Situation:	Kerry has just been introduced to the guest by Kim. After the opening formalities, Kerry opens the conversation by saying: "So . . . Kim tells me you're a member of the same tennis club . . .". The guest is responding.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> H: So . . . Kim tells me you're both members of the same tennis club . . .
>
> S: Yes - that's where I first met Kerry, actually. Do you play at all?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> H: So . . . Kim tells me you're both members of the same tennis club . . .
>
> S: Yes I am.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> H: So . . . Kim tells me you're both members of the same tennis club . . .
>
> S: Yes - you don't play at all, do you?

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> H: So . . . Kim tells me you're both members of the same tennis club . . .
>
> S: That's right. Can you play tennis?

Validation: Module 6.1

Male	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**88.2**	-	11.7	-
D2	-	**52.9**	-	47.0
D3	-	-	**76.4**	23.5
D4	11.7	47.0*	11.7	**29.4***

Permutation	0	1	2	4	
Frequency	-	2	10	5	MC = 2.47

Female	$N = 17$			
	Familiar	Neutral	Formal	Null
D1	**88.2**	-	11.7	-
D2	-	**47.0***	5.8	47.0*
D3	-	-	**70.5**	29.4
D4	11.7	52.9*	11.7	**23.5***

Permutation	0	1	2	4	
Frequency	-	3	10	4	MC = 2.29

MODULE 5.1

DESCRIPTION OF CONTEXT

Setting: A barbecue in a suburban garden

Participants: Kim the host, a guest who is Kim's friend, and Kerry who is
        Kim's boss at work

Situation: Kim introduces his boss to the guest by saying: "This is my boss
        at work, Kerry Johnson". The guest is responding to the
        introduction.

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

   S: Hi Kerry - how's it going?

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

   S: Pleased to meet you, Kerry.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

   S: How do you do, Mister Johnson.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

   S: How do you do, Kerry.

Validation: Module 5.1

	Male	$N = 17$		
	Familiar	Neutral	Formal	Null
D1	**100.0**	-	-	-
D2	-	**88.2**	11.7	-
D3	-	11.7	**76.4**	11.7
D4	-	-	11.7	**88.2**

Permutation	0	1	2	4	
Frequency	-	-	4	13	MC = 3.52

	Female	$N = 17$		
	Familiar	Neutral	Formal	Null
D1	**100.0**	-	-	-
D2	-	**88.2**	11.7	-
D3	-	5.8	**70.5**	23.5
D4	-	5.8	17.6	**76.4**

Permutation	0	1	2	4	
Frequency	-	1	4	12	MC = 3.35

MODULE 3.1

DESCRIPTION OF CONTEXT

Setting: A supermarket checkout

Participants: A customer and a checkout operator

Situation: The customer has received change for a $10 note instead of for a $20 note

DISCOURSE SEQUENCE 1

T1 (P-I+) oriented utterances, familiar politeness oriented discourse

> S: Hang on just a tick. Sorry, but - that's not right, is it? I gave you a twenty-dollar note, so . . .

DISCOURSE SEQUENCE 2

T2 (P-I-) oriented utterances, neutral politeness oriented discourse

> S: Excuse me.
>
> H: Yes?
>
> S: I think you've made a mistake. You owe me another ten dollars.

DISCOURSE SEQUENCE 3

T3 (P+I+) oriented utterances, formal politeness oriented discourse sequence

> S: Just a sec. I think you might have made a mistake. You've only given me twenty cents change.

DISCOURSE SEQUENCE 4

T4 (P+I-) oriented utterances, null politeness oriented discourse

> S: Hey!
>
> H: What's wrong?
>
> S: You've made a mistake. You've got to give me another ten dollars!

Validation: Module 3.1

Male		$N = 17$		
	Familiar	Neutral	Formal	Null
D1	**88.2**	-	11.7	-
D2	-	**88.2**	11.7	-
D3	5.8	11.7	**82.3**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	3	14	MC = 3.64

Female		$N = 17$		
	Familiar	Neutral	Formal	Null
D1	**76.4**	-	23.5	-
D2	-	**100.0**	-	-
D3	23.5	-	**76.4**	-
D4	-	-	-	**100.0**

Permutation	0	1	2	4	
Frequency	-	-	4	13	MC = 3.52

SUMMARY

Items meeting the criteria for validation:

Module	Configuration
13.2	Male
1.3	Male
10.1	Male
10.1	Female
10.2	Male
12.1	Female
3.2	Female
12.2	Female
14.2	Male
9.1	Female
2.2	Male
2.2	Female
7.1	Male
2.1	Female
1.1	Male
1.1	Female
5.1	Male
3.1	Male
3.1	Female

Total number of items meeting the criteria for validation: 19

Breakdown according to configuration: 10 Male

9 Female

Items selected for use in Phase 7 of the research:

Module	Configuration
13.2	Male
1.3	Male
10.1	Female
10.2	Male
12.1	Female
3.2	Female
12.2	Female
14.2	Male
9.1	Female
2.2	Male
7.1	Male
2.1	Female
1.1	Male
5.1	Male
3.1	Female

Total number of items selected: 15

Breakdown according to configuration: 8 Male

7 Female

Appendix 4

Context descriptions as used in Phase 7

MODULE 5.1

1   You are at a barbecue at a friend's house

2   Your friend is called Kim

3   You don't really know Kim very well - he is a member of a sporting club that you've just joined

4   The atmosphere at the barbecue is relaxed but semi-formal rather than informal

5   The barbecue began at 8.00; it's now 8.30 and you've just arrived

6   You don't know anybody else at the barbecue

7   Kim greets you warmly and says he'll get you a drink and introduce you to some of the other guests

8   He has just returned with a drink for you and has with him a man of about forty years of age; the man has a young child with him

9   Kim introduces you to the man and then introduces the man to you by saying "This is my boss Kerry Johnson"

10   The man smiles at you, and it's your turn to speak

11   Begin the conversation

MODULE 9.1

1   You are out for a walk

2   Suddenly you remember that you have to make a very important phone call

3   There is a telephone box up ahead but you don't have any 20c coins, although you have plenty of 10c coins

4   There aren't any banks or shops around where you can get change, but there's a library opposite the phone box

5   You go into the library and see a sign that says: *Photocopies 20c Each - Change Available at the Loans Desk*

6   You go to the loans desk and wait in line - the people ahead of you are checking out books

7   When your turn comes, you move up to the desk holding your two 10c coins

8   The librarian looks at you questioningly

9   Ask her to change the two 10c coins for a 20c coin

MODULE 1.3

1   You're at a friend Margie's place for an informal dinner party

2   It's now getting a bit late, so you ask Margie is you can use the phone to call a taxi

3   She tells you to go ahead and waves you towards the telephone

4   Margie stays with one of the other guests at the table

5   This guest is telling Margie a joke and both of them start to laugh

6   Just as the taxi company answers the phone, they both begin to laugh very loudly and you can't hear what the taxi operator is saying

7   Quickly ask them to be quiet

MODULE 7.1

1   Your friend Tony wants to buy a secondhand computer

2   You know a lot more about computers than Tony

3   You have offered to help him choose a computer so that he'll get the best value

4   A few minutes ago, Tony knocked on your door looking very happy

5   He tells you that he has just paid $850 for a computer that he saw

     advertised in the newspaper - he wants you to come and look at it

6   When you see the computer, you realise that while $850 was a

     reasonable price to pay, this particular computer is a very old model and

     is one that is well known for causing trouble

7   If Tony had asked for your advice, you would have told him not to buy

     it because for the same price he could have bought a much better, more

     modern computer

8   Tony says: "Well - what do you think?"

9   Reply to Tony

MODULE 3.1

1   You have just paid for some groceries at a busy supermarket checkout

2   The checkout operator is a young female of about 18 years of age

3   You paid her with a $20 note

4   You should have received $10.20 change

5   You actually received only 20c change

6   Quickly explain the mistake to the checkout operator before she begins

     serving the next customer

MODULE 10.1

1   You are leaving Perth to fly to Melbourne, and are at the check-in

     counter at Perth's domestic airport at 6.00 on a Saturday morning

2   You don't like flying and particularly don't want a window seat

3   The travel agent who sold you your ticket has told you that this
     particular flight is never very full and that you will be able to choose
     your seat

4   The check-in attendant has just taken you ticket and is weighing your
     suitcase

5   You say to him very clearly: "Not a window seat, thanks"

6   He doesn't look up, but you're sure he has heard you

7   He attaches an identification tag to your suitcase and makes up your
     boarding pass

8   It is now getting a little busy, and 4 or 5 people are waiting behind you
     to check in

9   The check-in attendant hands you your boarding pass with a
     professional smile and says "Have a good flight"

10   As you turn away from the counter, you check the boarding pass and
     see that it is for seat 22A - a window seat!

11   The person who had been waiting behind you has already moved
     forward and placed a suitcase on the weighing machine so you must act
     quickly

12   Speak to the check-in attendant and get your seat changed

                          MODULE 10.2

1   One of your neighbours has been away for a short holiday in the
     country

2   Although you don't really know her well, she asked you to pick her up
     from the railway station when she returned and you agreed to

3   This morning she telephoned you and said that she would be arriving at
     the station at 3.50 in the afternoon - you're quite sure of the time
     because you wrote it down and repeated it to her

4   You arrive at the station at 3.45 and check the timetable, but there is no
     train due to arrive at 3:50; there was one at 3.15 and there is another
     one due at 4:50

5   You go up to the platform and see her there already, sitting on a
     suitcase, reading a newspaper, and looking as though she has been
     waiting a while

6   When you call her name, she looks up and smiles, but you can see that
     she's obviously angry

7   She says in a voice that is only half-friendly: "Ah, there you are at last -
     I thought you'd forgotten all about me"

8   Continue the conversation

MODULE 13.2

1   You have been at a barbecue for about an hour and you've met some
     interesting people

2   You have been talking to one of the other guests - a young man of
     about 22 years of age - for the last five minutes

3   He's been talking about Australian Rules Football - a topic you don't
     know much about - so you've mainly been agreeing with him, asking
     questions, and saying things like "Really?" (and so on) to keep the
     conversation going

4   You feel that it's time you contributed more to the conversation

5   He's just started saying that "live" television broadcasts of Australian Rules Football games mean that fewer people today go to watch the games being played at football stadiums

6   Now, this is a topic you do know something about because you have lived in the USA and know that "live" broadcasts of baseball games there have had no effect on the number of people who go to watch baseball games being played at baseball stadiums in that country

7   You decide that at an appropriate place in the conversation you will "join in" and change the topic to baseball and to how popular going to baseball games still is in America

8   Listen to him talking:

(a)   WHERE would you join in?

(b)   HOW would you change the topic?

MODULE 12.1

1   It is Thursday

2   You are in a travel agent's office

3   The travel agent is a man about 25 years old

4   You want to buy a ticket on a direct flight to Tokyo

5   You must arrive in Tokyo by Monday morning at the latest

6   You would prefer to buy a discounted ticket, but if necessary you are prepared to pay full price but you must arrive in Tokyo no later than Monday morning

7   The travel agent starts to tell you about other flights to Tokyo

8   Listen to the travel agent talking:

(a)   WHERE would you interrupt him?

(b)   HOW would you tell him that you need a direct flight?

MODULE 12.2

1   Your friend Peter telephoned you last night

2   He knows that you've been looking for some part-time work and has a friend called Chris who is offering a job that would suit you perfectly

3   Peter was in a hurry when he telephoned you, but he told you that he'd made an appointment for you to meet Chris at 1.00 this afternoon

4   You arranged to meet Peter at 11.30 in front of the Langley Plaza Hotel this morning and he would drive you to the appointment

5   You're quite sure of this because, although Peter was in a hurry and you really didn't get time to thank him, he finished the conversation by repeating: "Okay then, I'll meet you at the front of the Langley Plaza at 11.30 tomorrow. Gotta go now - see you then!"

6   It's now 11.45 and you've been waiting in front of the Langley Plaza for 30 minutes but Peter hasn't shown up

7   You go into the hotel to telephone Peter but see him standing at the front desk looking angrily at his watch

8   You realise what has happened - he was in such a hurry that he made a mistake and said "I'll meet you at the front of the Langley Plaza" when he really meant "I'll meet you at the front desk of the Langley Plaza"

9   Although you still have plenty of time before your appointment, Peter is clearly very angry when you greet him

10   Explain the mistake

MODULE 14.2

1   You are walking home from the local supermarket with a neighbour of about your age who has just moved into the block of units where you live

2   You have been living there for 6 months

3   You really don't know this person, but you recognised each other in the supermarket and so are walking home together

4   During your short conversation, you find out that she has just moved to Western Australia from Queensland and has only been here for about a week

5   A stranger walks up to you both and says: "Excuse me - you couldn't tell me where Roberts Road is could you? I know it's not far from here"

6   <u>You</u> know where Roberts Road is: to get there from where you are now is easy - you just walk <u>up</u> the street and take the second turning on the <u>left</u>

7   Before you can tell the stranger this, however, your new neighbour starts giving the stranger directions, but they are the wrong directions:

8   Listen to your new neighbour talking:

    (a)   WHERE would you interrupt her?

    (b)   HOW would you correct her direct

MODULE 3.2

1   You have paid for and collected your jacket from a dry cleaning shop

2   It is an expensive jacket and it was in perfect condition when you left it at the shop to be cleaned

3   When you get to your bus stop, you notice that one of the buttons is now missing

4   You go back to the shop, but the woman who served you isn't behind the counter now

5   Now there is a man there who is about 45 years old

6   He is busy with some paperwork and doesn't seem to know that you're there

7   Attract his attention and explain about the jacket

MODULE 1.1

1   You have been living in your new flat for about a month

2   One of your neighbours is a young woman of about 20 years of age called Patricia, although you've heard her friends call her Pat

3   You've only met her once or twice informally - she has told you that she works in a live-music pub at night and you've told her that you are a student

4   The problem is that Patricia often has the volume of her TV turned up so loud and it disturbs you when you're trying to study - and sometimes when she gets home from work and turns it on it wakes you up

5   From your window you can see Patricia washing her car in the carpark - she obviously takes very good care of it - and you decide that now would be a good time to complain about the noise from her television

6   You go downstairs and walk over to where she is soaping her car - she hasn't heard you, so you have to start the conversation

7   Complain about the volume of her television

MODULE 2.2

1   You have a casual job in a Mexican restaurant (which means that you don't have any definite schedule, but work there when the boss needs you)

2   As with all casual employment, there is no obligation to work, and you can refuse work at any time

3   Usually, however, you work one or two nights a week and have been working there on-and-off for about 6 months

4   You get on well with your boss - her name is Joan Williams, she is about 40 years old, and everybody calls her Joan

5   It is a busy Saturday night in the restaurant, but you are now on a coffee break

6   You have arranged to work tomorrow, although Sundays are usually not very busy in the restaurant

7   A friend of yours is arriving from overseas tomorrow and will be in Perth for only 2 days before flying out to Melbourne

8   You want to spend the day with you friend, so you need to tell your boss that you won't be able to work tomorrow

9   She is in her small office with the door open and is just hanging up the telephone as you get there; she looks up at you and smiles questioningly

10   Let her know that you won't be able to work tomorrow

MODULE 2.1

1   You've been for a short holiday to Sydney, but today you return to Perth

2   You've already checked out of your hotel

3   You and are now in a small self-serve coffee shop near a railway station in the centre of the city

4   You will catch your train to Perth from this station in two hours' time

5   You have your suitcase with you, which is quite heavy

6   You want to leave your suitcase in the coffee shop for a couple of hours so that you can take a last walk around the city centre

7   The coffee shop isn't very busy, but the food looks great - there is a big sign hanging over the food counter which says: *Try Our Homemade Apple Pies - Fresh From Our Own Kitchen*

8   You put one of the apple pies and cup of coffee on your tray - total cost $4.80 -and take a $50 note out of you pocket to pay the cashier with

9   The cashier looks quite friendly as you walk up to pay for your food; he smiles and says "That's $4.80 thanks"

10 Pay him and ask if you can leave your suitcase there

Appendix 5

Practice modules, transcription key, and data from Phase 7

PRACTICE MODULE: FORMAT 1

1   You are in a small cafe

2   You've ordered a cup of coffee and 2 chicken sandwiches.

3   The waiter [waitress] that brought you the sandwiches is male [female]
     and about 18 years old

4   When you start eating the sandwiches, you find they are fish instead of
     chicken.

5   You signal to the waiter [waitress] to tell her about the mistake

6   He [she] comes back to your table and looks at you questioningly

7   Explain about the mistake

RECONSTRUCTED TEXT OF PRACTICE MODULE: FORMAT 1
(obliques separate discrete sound files)

Familiar

S: / Sorry, but I think somebody might've made a bit of a mistake with these
      sandwiches . . /

H: / Oh, what's the matter? /

S: / Well - actually I asked for chicken sandwiches. These ones seem to be fish . . /

H: / Oh - sorry about that. I'll take them back and change them /

S: / That's great. Thanks a lot /

Neutral

S: / There's been a mistake with these sandwiches /

H: / What seems to be the problem? /

S: / I ordered chicken sandwiches. These are fish /

H: / Sorry - I'll change them /

Formal

S: / I think you might've made a mistake with these sandwiches / I asked for

chicken sandwiches but you've given me fish /

H: / I wonder how that could have happened. Sorry, I'll change them /

S: / I'd appreciate it. Thanks a lot /

H: / Don't mention it /

Null

S: / You've made a mistake with my sandwiches / I told you I wanted chicken

sandwiches - you've brought me fish /

H: / Oh look - I'm very sorry. I'll change them right away /

PRACTICE MODULE: FORMAT 2

1   You are in a library

2   You have some books that you want to borrow

3   The librarian is male [female] and about 25 years old; you take the
books to his [her] desk to get them checked out

4   The librarian isn't going to let you borrow any more books because he
[she] thinks that you have some books that you haven't returned

5   The last time you borrowed books from this library was about 6 weeks
ago but you returned those books a month ago

6   Listen to the librarian talking:

        (a)   WHERE would you interrupt him [her]?

        (b)   HOW would you tell him [her] that you've already
returned the books you borrowed before?

MONOLOGUE FOR INTERVENTION

did you know that you've alREADY got TWO books out that are overDUE [::] i'm afraid i CAN'T let you have any MORE books until these ones are reTURNED [TRP] SOrry [:] it's a library RULE [TRP] they were ACTually due back three WEEKS ago [::] you're supposed to return books within TWO weeks [TRP] or you can reNEW them [::] you can renew books by PHONE if you need to [::] but you can't take out any MORE when you alREADY have books overDUE [TRP] I can tell you the TItles if you like [TRP] hang on [::] i'll call them up on the comPUTer

RECONSTRUCTED TEXT OF PRACTICE MODULE: FORMAT 2
(obliques separate discrete sound files)

Familiar

S: / Sorry - hang on a sec. I think there must be a bit of a mistake somewhere / I dropped those books back here about a month ago / I wonder if you'd mind checking again, if you could . . ./

Neutral

S: / You've made a mistake / Those books were returned a month ago / Please check again.

Formal

S: / I think you've made a bit of a mistake somewhere / I returned those books a month ago / Would you mind checking again, please?

Null

S: / No - you're wrong / I definitely returned those books a month ago / You'd better check again /

TRANSCRIPTION KEY FOR MONOLOGUES: FORMAT 2

Intonation contour

clause	That's a *very expensive car*pet in the loungeroom
tone group	*very expensive car*
prehead	That's a
head	*very*
nucleus	*car*
tail	pet in the loungeroom

Hesitations and pauses

[:]	pauses to .5 seconds (polite intervention by S possible but difficult to achieve; i.e., a marked danger of performing a blatant on-record interruption)
[::]	pauses .5 to 1.5 seconds (polite intervention by S achievable - perhaps with some overlapping which would mitigate the blatancy and lessen the danger of performing an on-record interruption)
[TRP]	pauses 1.5 to 2.5 seconds (polite intervention by S easily achievable with little danger of performing a blatant on-record interruption; a potential Transition Relevance Place marked by the pause for a next-speaker self-select strategy)
er er (etc)	filled pauses (polite intervention possible by S assisting in the encoding and/or construction of the topic; impolite intervention possible by S trespassing on H's encoding space to begin a turn)

NOTE TO THE DATA

The data following should be interpreted in light of the comments made in Chapter 5.

MODULE NO: 5.1

Format 1

Primary Focus: Interactional

Intended Discourse Function: To respond to an introduction

S = Male, H1 = Male, H2 = Male

H1 is known to S / H2 is not known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
	[opening acts/PFTA realisation]		
1.1	2.1	3.1	4.1
S: Hi Kerry, how's it going?	S: Pleased to meet you, Kerry.	S: How do you do, Mr Johnson.	S: How do you do Kerry.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Type of Utterance Used for the PFTA: Null Politeness

Informant B:

Type of Utterance Used for the PFTA: Null Politeness

Informant C:

Type of Utterance Used for the PFTA: Formal Politeness

Informant D:

Type of Utterance Used for the PFTA: Formal Politeness

Informant E:

Type of Utterance Used for the PFTA: Formal Politeness

Informant F:

Type of Utterance Used for the PFTA: Formal Politeness

Informant G:

Type of Utterance Used for the PFTA: Null Politeness

JAPANESE MALES

Informant A:

Type of Utterance Used for the PFTA: Formal Politeness

Informant B:

Type of Utterance Used for the PFTA: Null Politeness

Informant C:

Type of Utterance Used for the PFTA: Formal Politeness

Informant D:

Type of Utterance Used for the PFTA: Formal Politeness

Informant E:

Type of Utterance Used for the PFTA: Formal Politeness

Informant F:

Type of Utterance Used for the PFTA: Formal Politeness

Informant G:

Type of Utterance Used for the PFTA: Neutral Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant B:

Type of Utterance Used for the PFTA: Neutral Politeness

Informant C:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant D:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant E:

Type of Utterance Used for the PFTA: Neutral Politeness

Informant F:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant G:

Type of Utterance Used for the PFTA: Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant B:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant C:

Type of Utterance Used for the PFTA: Neutral Politeness

Informant D:

Type of Utterance Used for the PFTA: Neutral Politeness

Informant E:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant F:

Type of Utterance Used for the PFTA: Familiar Politeness

Informant G:

Type of Utterance Used for the PFTA: Formal Politeness

MODULE 5.1: SUMMARY

JAPANESE FEMALES

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
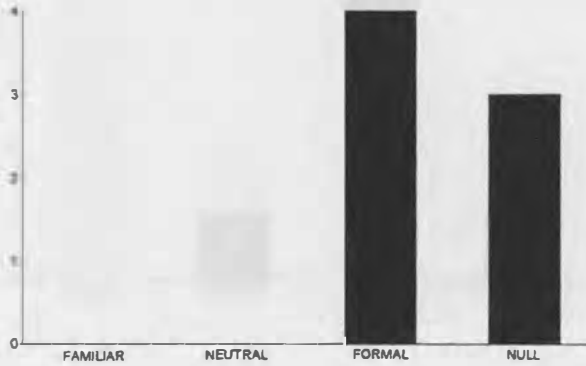
Percentages of Politeness Utterances Used for PFTA:
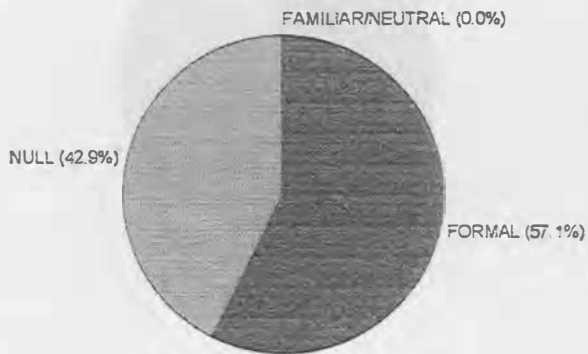
JAPANESE MALES

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Selected:
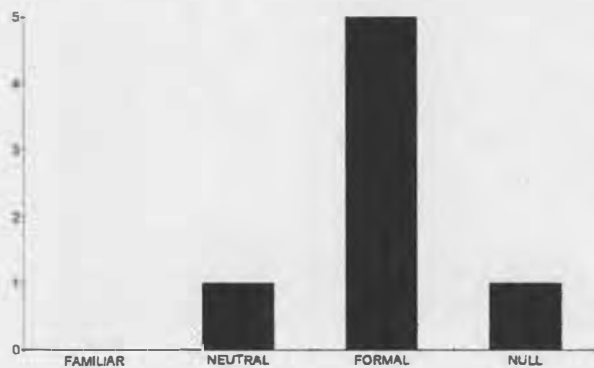
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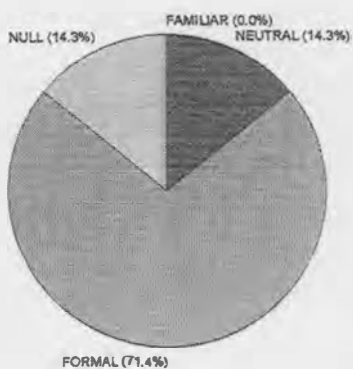
NATIVE-SPEAKING FEMALES

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
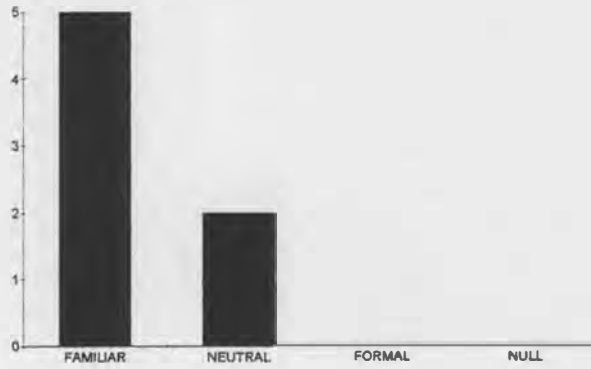
Percentages of Politeness Utterances Used for PFTA:
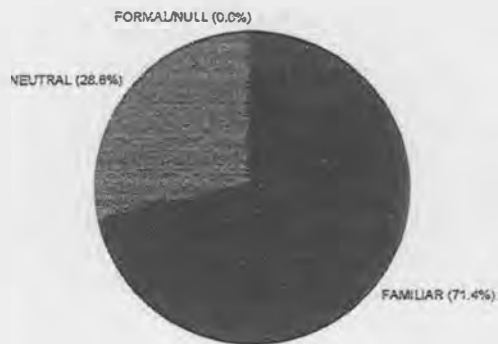
NATIVE-SPEAKING MALES

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:
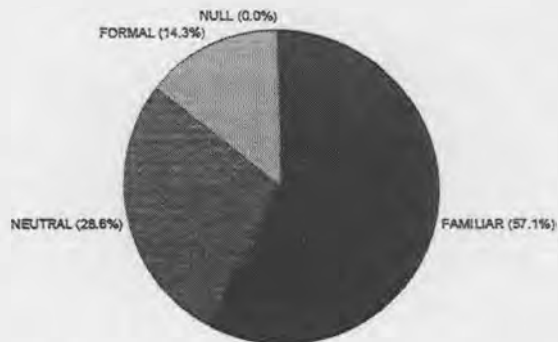
JAPANESE ESL SPEAKERS: OVERALL

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
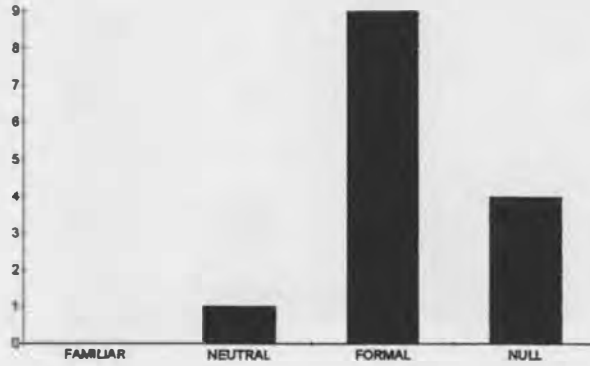
Percentages of Politeness Utterances Used for PFTA:
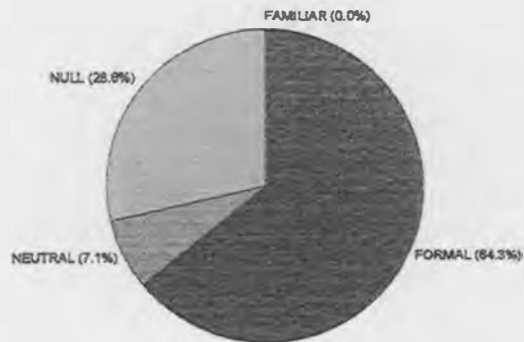
NATIVE ENGLISH SPEAKERS: OVERALL

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
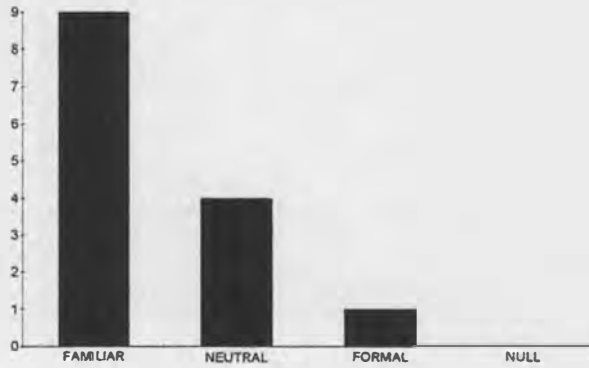
Percentages of Politeness Utterances Used for PFTA:
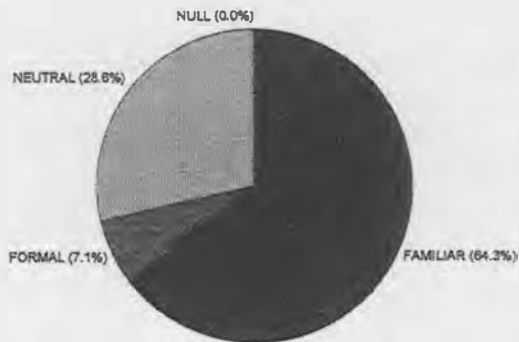
MODULE NO: 9.1

Format 1

Primary Focus: Interactional

Intended Discourse Function: To ask for a free good

S = Female, H = Female

H is not known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
	[opening acts]		
	2.1 S: Excuse me.	3.1 S: Sorry . . .	
	[establishing acts]		
	[signalling acts]		
	[PFTA realisation]		
1.1 S: Let me have a twenty-cent coin for these, would you?	2.2 S: I want a twenty-cent co... for these please.	3.2 S: I just wanted to get a twenty-cent coin for these, if you don't mind thanks.	4.1 S: Give me a twenty-cent coin please.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 2.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant B:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 2.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant C:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 4.1
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness

Informant D:

Total Number of Utterances Selected:	2	
Discourse Path Chosen:	2.1 / 2.2	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant E:

Total Number of Utterances Selected:	2	
Discourse Path Chosen:	2.1 / 2.2	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant F:

Total Number of Utterances Selected:	2	
Discourse Path Chosen:	2.1 / 3.2	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	

Informant G:

Total Number of Utterances Selected:	2	
Discourse Path Chosen:	2.1 / 3.2	

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for the PFTA: Formal Politeness

JAPANESE MALES

Informant A:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 /2.2

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

Informant B:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 / 3.2

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for the PFTA: Formal Politeness

Informant C:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 / 3.2

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

| | Formal Politeness: | 1 |
| | Null Politeness: | 0 |

Type of Utterance Used for the PFTA: Formal Politeness

Informant D:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 / 3.2

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterance Used for the PFTA: Formal Politeness

Informant E:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 / 4.1

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	0
	Null Politeness:	1

Type of Utterance Used for the PFTA: Null Politeness

Informant F:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 / 1.1

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	1
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used for the PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 2.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.1*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness
	*Familiar-Politeness PFTA used as
	Opening Act

Informant B:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 1.1
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 1
	Formal Politeness: 0

| | Null Politeness: | 0 |
| Type of Utterance Used for the PFTA: | Familiar Politeness | |

Informant C:

| Total Number of Utterances Selected: | 2 |
| Discourse Path Chosen: | 2.1 / 1.1 |

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	1
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant D:

| Total Number of Utterances Selected: | 2 |
| Discourse Path Chosen: | 2.1 / 2.2 |

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant E:

| Total Number of Utterances Selected: | 2 |
| Discourse Path Chosen: | 2.1 / 3.2 |

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	

Informant F:

Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.1*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness
	*Familiar-Politeness PFTA used as
	Opening Act

Informant G:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 1.1
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 3.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Formal Politeness

Informant B:

Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.1*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness
	*Familiar-Politeness PFTA used as Opening Act

Informant C:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 1.1
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant D:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 1.1
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant E:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 3.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Formal Politeness

Informant F:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Formal Politeness

Informant G:

Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.1*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness
	*Familiar-Politeness PFTA used as Opening Act

MODULE 9.1: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 14

Mean Number of Utterances: 2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
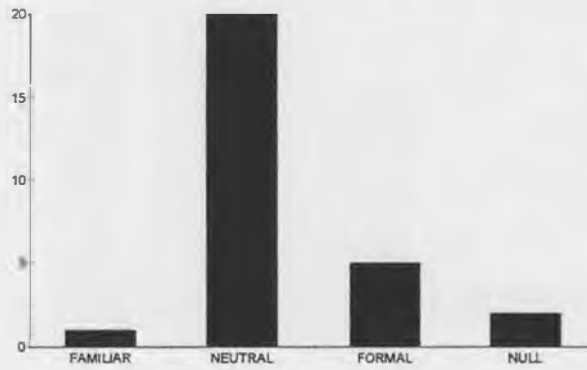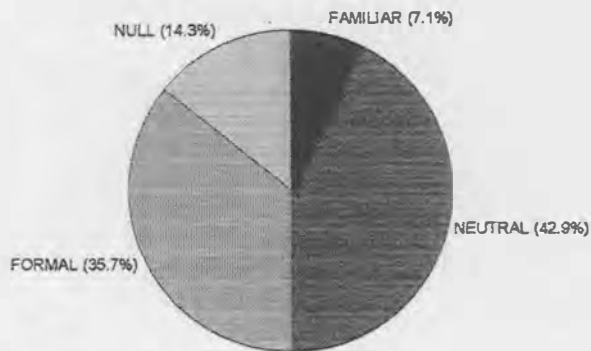

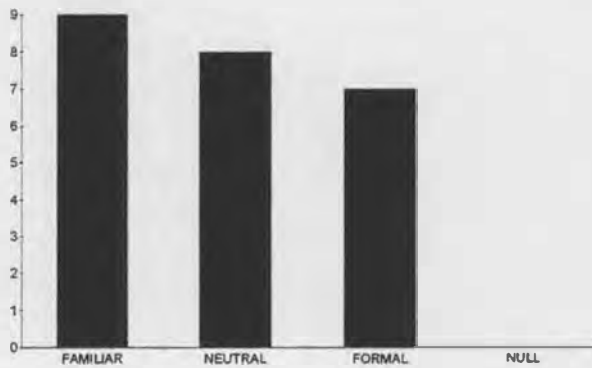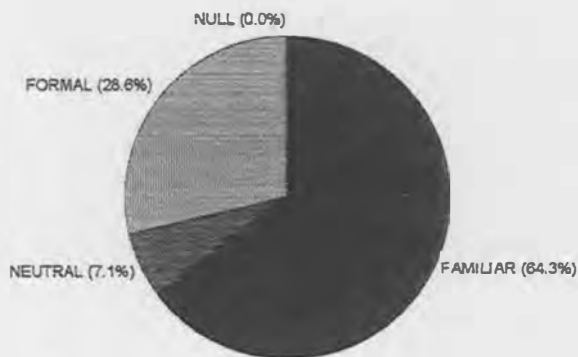Percentages of Politeness Utterances Used for PFTA:

JAPANESE MALES

Total Number of Utterances Selected: 14

Mean Number of Utterances: 2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 12

Mean Number of Utterances: 1.7

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 12

Mean Number of Utterances: 1.7

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 28

Mean Number of Utterances: 2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 24

Mean Number of Utterances: 1.7

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

MODULE NO: 1.3

Format 1

Primary Focus: Transactional

Intended Discourse Function: To modify H's personal behaviour

S = Male, H = Female

H is known to S

Pragmalinguistic time constraints obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
	[opening acts]		
	2.1 S: Excuse me	3.1 S: Ah er . . .	
	[establishing acts]		
	[signalling acts]		
	2.2 S: I can't hear the phone.	3.2 S: Sorry . . .	4.1 S: You're making too much noise
	[PFTA realisation]		
1.1 S: You couldn't keep it down for a tick, could you . . . ?	2.3 S: Could you please be a bit quieter for a moment.	3.3 S: Just for a tick . . . . Sorry . . .	4.2 S: Please be quiet for a moment.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 2.2 / 2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 3
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant B:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.2* / 2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness
	*Formal-Politeness Signalling Act used as Opening Act

Informant C:

Total Number of Utterances Selected:	1
Discourse Path Chosen:	2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

Informant D:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 3.1 / 2.3

Discourse Types Chosen: Familiar Politeness: 0

   Neutral Politeness: 1

   Formal Politeness: 1

   Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

Informant E:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.2* / 2.3

Discourse Types Chosen: Familiar Politeness: 0

   Neutral Politeness: 2

   Formal Politeness: 0

   Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

   *Neutral-Politeness Signalling Act used as

   Opening Act

Informant F:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 / 2.3

Discourse Types Chosen: Familiar Politeness: 0

   Neutral Politeness: 2

   Formal Politeness: 0

   Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

Informant G:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 2.2 / 2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 3
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

JAPANESE MALES

Informant A:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 2.2*
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Not Selected
	*Signalling Act used for PFTA (invoking off-record conversational implicature?)

Informant B:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 4.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness

Informant C:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant D:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant E:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.2* / 4.2* / 2.2*
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Null Politeness

*Formal-Politeness Signalling Act used as Opening Act; Null-Politeness PFTA

followed by Neutral-Politeness Signalling

Act

Informant F:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 2.2 / 4.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness

Informant G:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 2.2 / 2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 3
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.2* / 3.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 2

	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	
	*Formal-Politeness Signalling Act used as an Opening Act	

Informant B:

Total Number of Utterances Selected:	2	
Discourse Path Chosen:	3.3* / 2.2*	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	
	*Formal-Politeness PFTA used as an Opening Act followed by a Neutral-Politeness Signalling Act	

Informant C:

Total Number of Utterances Selected:	2	
Discourse Path Chosen:	3.1 / 1.1	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant D:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	3.1* / 2.1* / 2.3	
Discourse Types Chosen:	Familiar Politeness:	0

	Neutral Politeness:	2
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Neutral Politeness
	*Two Opening Acts used; no Signalling Acts used

Informant E:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 1.1
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	1
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant F:

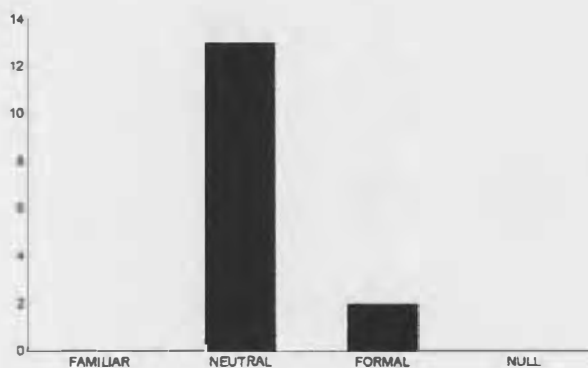| Total Number of Utterances Selected: | 2 |
Discourse Path Chosen:	2.2* / 3.3
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness
	*Neutral-Politeness Signalling Act used as an Opening Act

Informant G:

| Total Number of Utterances Selected: | 2 |
| Discourse Path Chosen: | 3.1 / 1.1 |

Discourse Types Chosen: Familiar Politeness: 1

                                 Neutral Politeness: 0

                                 Formal Politeness: 1

                                 Null Politeness: 0

Type of Utterance Used for the PFTA: Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.1 / 1.1

Discourse Types Chosen: Familiar Politeness: 1

                                 Neutral Politeness: 1

                                 Formal Politeness: 0

                                 Null Politeness: 0

Type of Utterance Used for the PFTA: Familiar Politeness

Informant B:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 2.2 / 1.1

Discourse Types Chosen: Familiar Politeness: 1

                                 Neutral Politeness: 2

                                 Formal Politeness: 0

                                 Null Politeness: 0

Type of Utterance Used for the PFTA: Familiar Politeness

Informant C:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 3.1 / 1.1

Discourse Types Chosen: Familiar Politeness: 1

                                 Neutral Politeness: 0

| | Formal Politeness: | 1 |
| | Null Politeness: | 0 |

Type of Utterance Used for the PFTA: Familiar Politeness

Informant D:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 1.1* / 2.2*

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used for the PFTA: Familiar Politeness

*Familiar-Politeness PFTA used as Opening Act followed by Neutral-Politeness Signalling Act

Informant E:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.3* / 3.2*

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

*Neutral-Politeness PFTA used as an Opening Act followed by Formal-Politeness Signalling Act

Informant F:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 3.1 / 1.1

Discourse Types Chosen: Familiar Politeness: 1

    Neutral Politeness: 0

    Formal Politeness: 1

    Null Politeness: 0

Type of Utterance Used for the PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.2* / 1.1

Discourse Types Chosen: Familiar Politeness: 1

    Neutral Politeness: 1

    Formal Politeness: 0

    Null Politeness: 0

Type of Utterance Used for the PFTA: Familiar Politeness

    *Neutral-Politeness Signalling Act used as

    Opening Act

MODULE 1.3: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 15

Mean Number of Utterances: 2.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

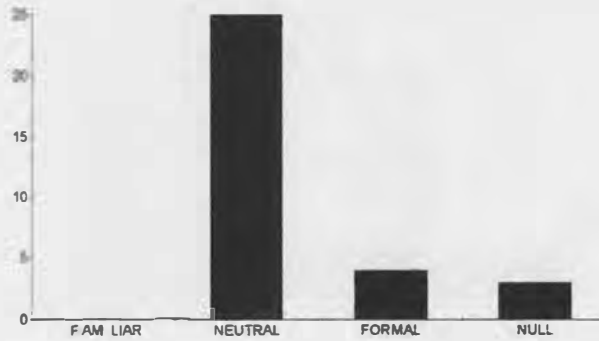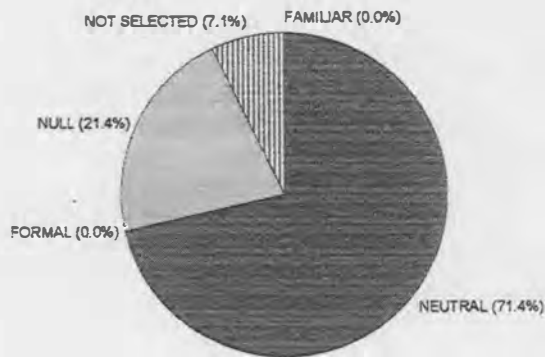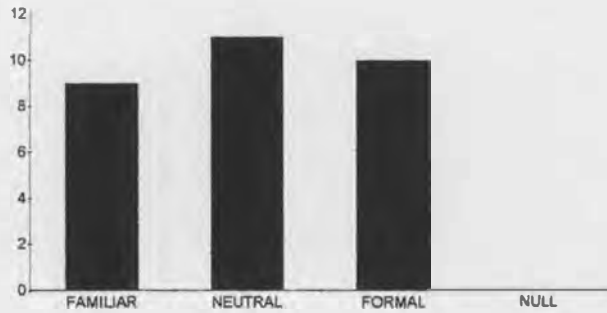Percentages of Politeness Utterances Used for PFTA:

JAPANESE MALES

Total Number of Utterances Selected: 17

Mean Number of Utterances: 2.4

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 15

Mean Number of Utterances: 2.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 15

Mean Number of Utterances: 2.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 32

Mean Number of Utterances: 2.2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 30

Mean Number of Utterances: 2.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:
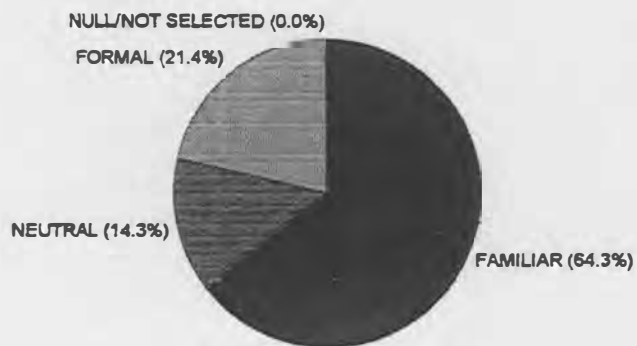
MODULE NO: 7.1

Format 1

Primary Focus: Interactional

Intended Discourse Function: To express an unfavourable opinion

S = Male, H = Male

H is known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
	[opening acts]		
1.1 S: Hmmm - it's not bad, is it.	2.1 S: It's not bad.	3.1 S: Hmmm - it's a bit old.	4.1 S: It's a very old model.
	[establishing acts]		
	[signalling acts]		
	[PFTA realisation]		
1.2 S: It's a fairly old model though, isn't it.	2.2 S: It's very old and it might give you trouble.	3.2 S: Still, for eight hundred and fifty bucks it's not bad.	4.2 S: This kind of computer gives a lot of trouble.
1.3 S: Hope you don't have trouble with it.	2.3 S: Eight hundred and fifty dollars is a fair price.		4.3 S: You should have waited.
1.4 S: Still, I don't think you've paid too much for it . . .			4.4 S: I could have helped you buy one that's much better value for the same price.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	4.3*/ 4.4

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	2

Type of Utterances Used for the PFTA: Null Politeness (2 Utterances)

*Null-Politeness PFTA used as Opening Act

Informant B:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 4.3 / 4.4

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	0
Formal Politeness:	1
Null Politeness:	2

Type of Utterances Used for the PFTA: Null Politeness (2 Utterances)

Informant C:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	1.2*/ 4.4

Discourse Types Chosen:

Familiar Politeness:	1
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	1

Type of Utterances Used for the PFTA: Familiar Politeness   (1 Utterance)

Null Politeness   (1 Utterance)

*Familiar-Politeness PFTA used as

Opening Act

Informant D:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 2.2* / 4.2 / 4.3 / 4.4

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 3

Type of Utterances Used for the PFTA: Neutral Politeness   (1 Utterance)

Null Politeness   (3 Utterances)

*Neutral-Politeness PFTA used as Opening

Act

Informant E:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 4.2 / 4.4

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 2

Type of Utterances Used for the PFTA: Null Politeness   (2 Utterances)

Informant F:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 4.1 / 4.2 / 4.4 / 3.2

Discourse Types Chosen: Familiar Politeness: 0

	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	3
Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)
	Null Politeness	(2 Utterances)

Informant G:

| Total Number of Utterances Selected: | 4 |
| Discourse Path Chosen: | 2.1 / 4.2 / 4.3 / 3.2 |

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	2
Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)
	Null Politeness	(2 Utterances)

JAPANESE MALES

Informant A:

| Total Number of Utterances Selected: | 3 |
| Discourse Path Chosen: | 2.1 / 2.2 / 2.3 |

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterances Used for the PFTA:	Neutral Politeness	(2 Utterances)

Informant B:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	4.3* / 4.2 / 4.4
Discourse Types Chosen:	Familiar Politeness:	0

	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	3
Type of Utterances Used for the PFTA:	Null Politeness	(3 Utterances)
	*Null-Politeness PFTA used as Opening Act	

Informant C:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.2* / 4.2 / 1.3	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterances Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Null Politeness	(1 Utterance)
	*Familiar-Politeness PFTA used as Opening Act	

Informant D:

Total Number of Utterances Selected:	5	
Discourse Path Chosen:	2.1 / 2.2 / 4.3 / 4.4 / 1.4	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	2
Type of Utterances Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Neutral Politeness	(1 Utterance)
	Null Politeness	(2 Utterances)

Informant E:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 4.3 / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 2
Type of Utterances Used for the PFTA:	Null Politeness (2 Utterances)

Informant F:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	1.1 / 1.2 / 4.3 / 4.4 / 1.4
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 2
Type of Utterance Used for the PFTA:	Familiar Politeness (2 Utterances)
	Null Politeness (2 Utterances)

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	1.1 / 1.2 / 4.3 / 4.4 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 2
Type of Utterances Used for the PFTA:	Familiar Politeness (2 Utterances)
	Null Politeness (2 Utterances)

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 2.2 / 2.3

Discourse Types Chosen:

Familiar Politeness:	1
Neutral Politeness:	2
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Neutral Politeness (2 Utterances)

Informant B:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	0
Formal Politeness:	2
Null Politeness:	0

Type of Utterances Used for the PFTA: Formal Politeness (1 Utterance)

Informant C:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 1.4

Discourse Types Chosen:

Familiar Politeness:	1
Neutral Politeness:	0
Formal Politeness:	1
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness (1 Utterance)

Informant D:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	3.1 / 4.3 / 4.4 / 3.2

Discourse Types Chosen:

	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	2

Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)
	Null Politeness	(2 Utterances)

Informant E:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2

Discourse Types Chosen:

	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	0

Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)

Informant F:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2

Discourse Types Chosen:

	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	0

Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)

Informant G:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 3.1 / 3.2

Discourse Types Chosen:

Familiar Politeness:	0	
Neutral Politeness:	0	
Formal Politeness:	2	
Null Politeness:	0	

Type of Utterances Used for the PFTA: Formal Politeness (1 Utterance)

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected: 2

Discourse Path Chosen: 4.1 / 3.2

Discourse Types Chosen:

Familiar Politeness:	0	
Neutral Politeness:	0	
Formal Politeness:	1	
Null Politeness:	1	

Type of Utterances Used for the PFTA: Formal Politeness (1 Utterance)

Informant B:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 4.1 / 4.2 / 4.4

Discourse Types Chosen:

Familiar Politeness:	0	
Neutral Politeness:	0	
Formal Politeness:	0	
Null Politeness:	3	

Type of Utterances Used for the PFTA: Null Politeness (2 Utterances)

Informant C:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.2* / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Neutral Politeness (1 Utterance)
	Null Politeness (1 Utterance)
	*Neutral-Politeness PFTA used as Opening Act

Informant D:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	4.2* / 2.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Neutral Politeness (1 Utterance)
	Null Politeness (1 Utterance)
	*Null-Politeness PFTA used for Opening Act

Informant E:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0

	Formal Politeness:	2
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	(1 Utterance)

Informant F:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	4.1 / 4.2 / 4.4 / 3.2

Discourse Types Chosen:		
	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	3
Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)
	Null Politeness	(2 Utterances)

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	1.1 / 1.2 / 4.3 / 4.4 / 1.4

Discourse Types Chosen:		
	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	2
Type of Utterances Used for the PFTA:	Familiar Politeness	(2 Utterances)
	Null Politeness	(2 Utterances)

MODULE 7.1: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 22

Mean Number of Utterances: 3.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
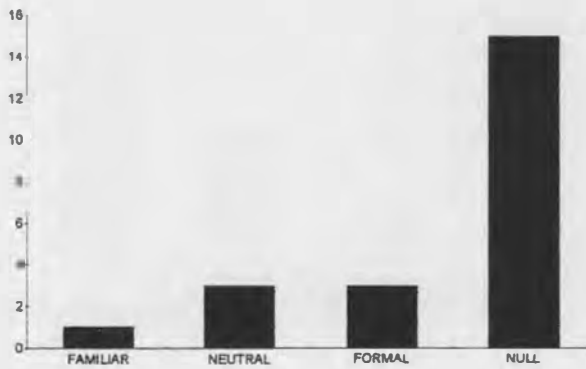
Selected:

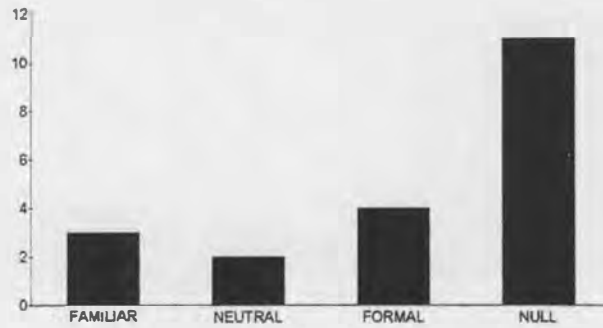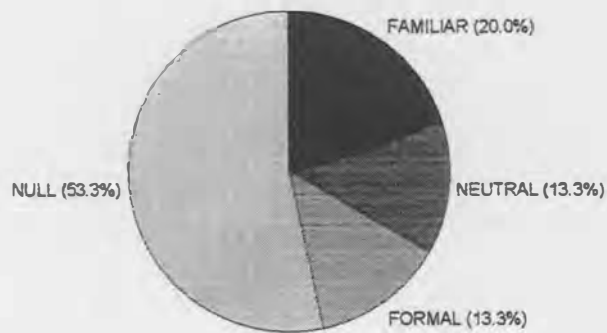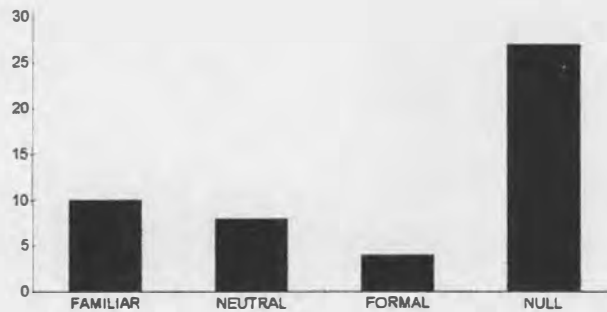
Percentages of Politeness Utterances Used for PFTA:
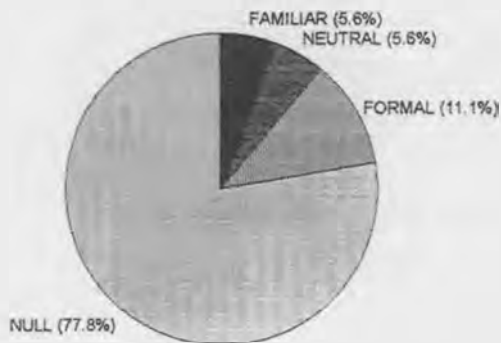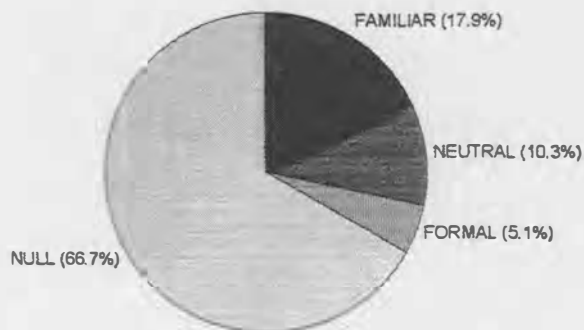
JAPANESE MALES

Total Number of Utterances Selected: 27

Mean Number of Utterances: 3.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:
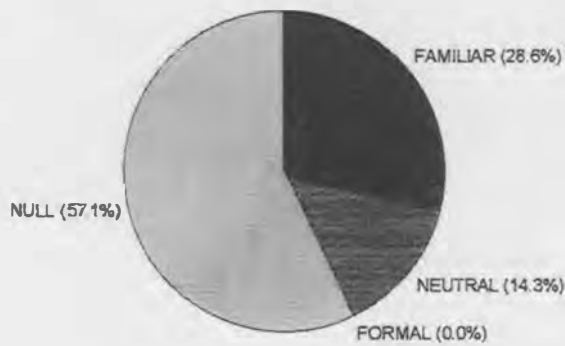
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 17

Mean Number of Utterances: 2.4

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
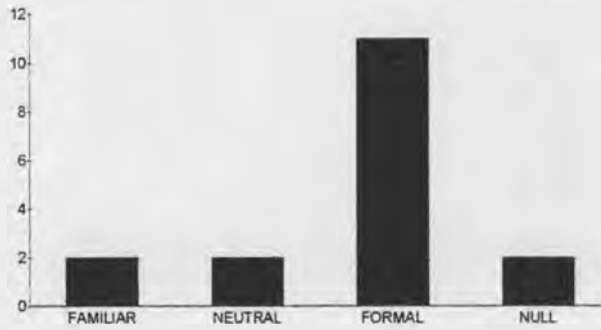
Selected:

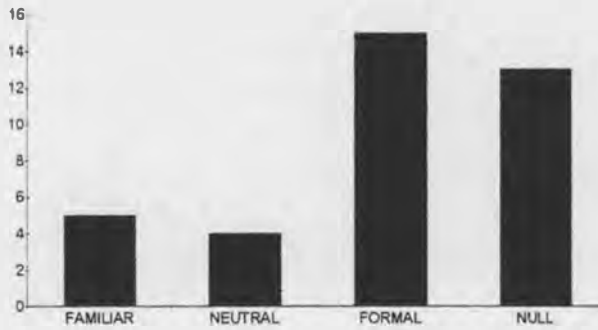
Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 20

Mean Number of Utterances: 2.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 49

Mean Number of Utterances: 3.5

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances

Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 37

Mean Number of Utterances: 2.6

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:
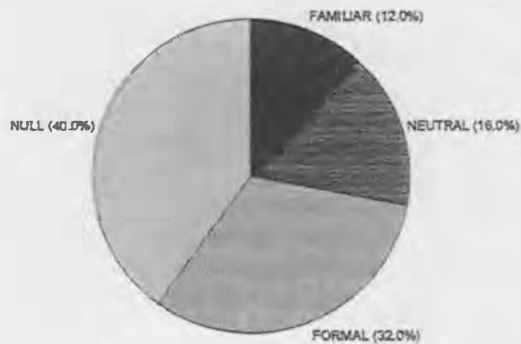
MODULE NO: 3.1

Format 1

Primary Focus: Transactional

Intended Discourse Function: To gain recompense

S is Female, H is Female

H is not known to S

Pragmalinguistic time constraints obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
		[opening acts]	
1.1 S: Hang on just a tick . . .	2.1 S: Excuse me.	3.1 S: Just a sec.	4.1 S: Hey!
	2.2 H: Yes?		4.2 H: What's wrong?
		[establishing acts]	
1.2 S: Sorry, but . . .			
		[signalling acts]	
1.3 S: That's not right, is it?	2.3 S: I think you've made a mistake.	3.2 S: I think you might have made a mistake	4.3 S: You've made a mistake.
		[PFTA realisation]	
1.4 S: I gave you a twenty-dollar note, so . . .	2.4 S: You owe me another ten dollars.	3.3 S: You've only given me twenty-cents change . . .	4.4 S: You've got to give me another ten dollars.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 2.3 / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness

Informant B:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	3.1 / 4.2 / 4.3 / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 3
Type of Utterance Used for the PFTA:	Null Politeness

Informant C:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 4.3 / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 2
Type of Utterance Used for the PFTA:	Null Politeness

Informant D:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	2.1 / 2.3 / 2.4	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant E:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	2.1 / 3.3 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	1
Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)
	Null Politeness	(1 Utterance)

Informant F:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	2.1 / 2.3 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterance Used for the PFTA:	Null Politeness	

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	1.2* / 1.3 / 3.2 / 1.4 / 4.4
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Familiar Politeness (1 Utterance)
	Null Politeness (1 Utterance)
	*Familiar-Politeness Signalling Act used as Opening Act

JAPANESE MALES

Informant A:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 4.3 / 2.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness

Informant B:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	3.1 / 4.2 / 4.3 / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 3

Type of Utterance Used for the PFTA: Null Politeness

Informant C:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 3.1 / 2.3 / 4.4

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 1

Null Politeness: 1

Type of Utterance Used for the PFTA: Null Politeness

Informant D:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 2.1 / 3.2 / 3.3 / 4.4

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 2

Null Politeness: 1

Type of Utterances Used for the PFTA: Formal Politeness   (1 Utterance)

Null Politeness   (1 Utterance)

Informant E:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 1.1 / 4.3 / 4.4

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 2

Type of Utterance Used for the PFTA: Null Politeness

Informant F:

Total Number of Utterances Selected:	2
Discourse Path Chosen:	4.3* / 2.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness
	*Null-Politeness Signalling Act used as
	Opening Act

Informant G:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 4.3 / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 2
Type of Utterance Used for the PFTA:	Null Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 2.3 / 3.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 2

	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	

Informant B:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	3.1 / 3.3 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	1
Type of Utterances Used for the PFTA:	Formal Politeness	(1 Utterance)
	Null Politeness	(1 Utterance)

Informant C:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.3* / 1.4 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterances Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Null Politeness	(1 Utterance)

*Familiar-Politeness Signalling Act used as Opening Act

Informant D:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 1.4 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0

	Formal Politeness:	0
	Null Politeness:	1
Type of Utterances Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Null Politeness	(1 Utterance)

Informant E:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 2.3 / 1.4	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	1
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant F:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.2* / 1.3 / 3.3	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	
	*Familiar-Politeness Establishing Act used as Opening Act	

Informant G:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 2.3 / 3.3	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	1

	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Formal Politeness	

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected:	4	
Discourse Path Chosen:	2.1 / 2.3 / 1.4 / 3.3	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	2
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Formal Politeness	(1 Utterance)

Informant B:

Total Number of Utterances Selected:	4	
Discourse Path Chosen:	1.1 / 1.3 / 1.4 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterance Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Null Politeness	(1 Utterance)

Informant C:

Total Number of Utterances Selected:	2	
Discourse Path Chosen:	2.1 / 1.4	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	1

	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used for the PFTA: Familiar Politeness

Informant D:

Total Number of Utterances Selected:	4	
Discourse Path Chosen:	2.1 / 2.3 / 1.4 / 3.3	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	2
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Formal Politeness	(1 Utterance)

Informant E:

Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 1.4 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterance Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Null Politeness	(1 Utterance)

Informant F:

Total Number of Utterances Selected:	4	
Discourse Path Chosen:	1.1 / 1.3 / 1.4 / 4.4	
Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0

		Null Politeness:	1
Type of Utterance Used for the PFTA:		Familiar Politeness	(1 Utterance)
		Null Politeness	(1 Utterance)

Informant G:

Total Number of Utterances Selected:	4	
Discourse Path Chosen:	2.1 / 2.3 / 1.4 / 3.3	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	2
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Familiar Politeness	(1 Utterance)
	Formal Politeness	(1 Utterance)

MODULE 3.1: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 24

Mean Number of Utterances: 3.4

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
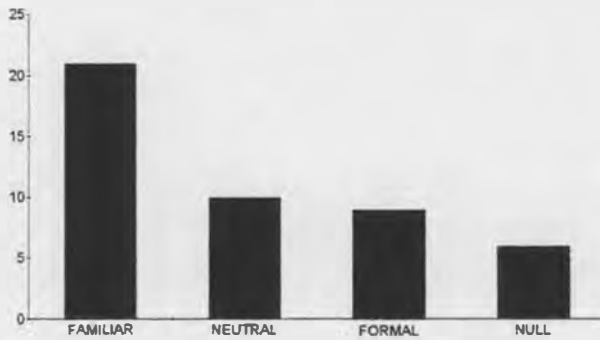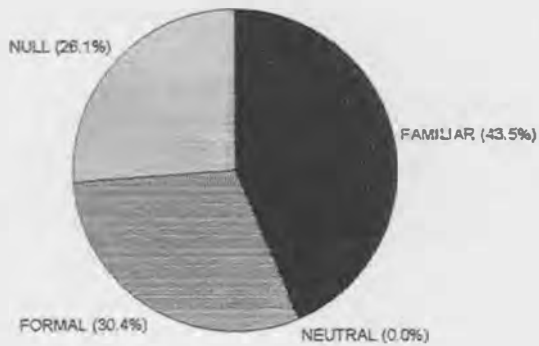

Percentages of Politeness Utterances Used for PFTA:

JAPANESE MALES

Total Number of Utterances Selected: 22

Mean Number of Utterances: 3.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
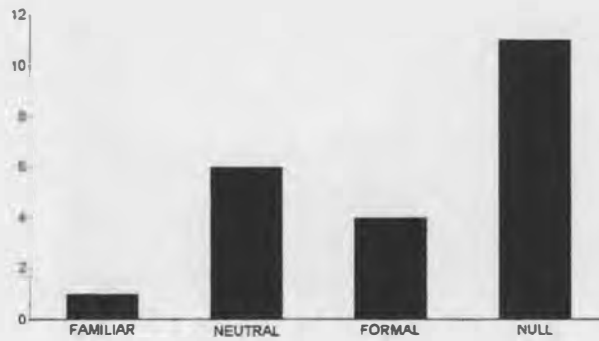
Percentages of Politeness Utterances Used for PFTA:
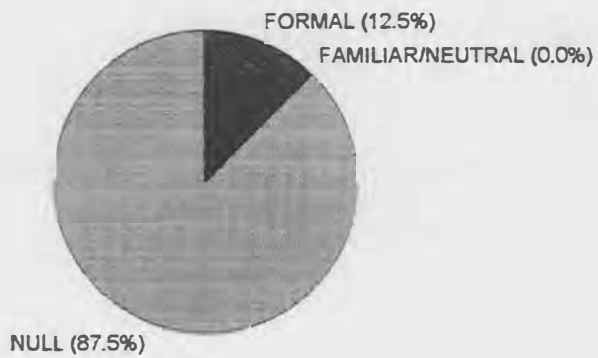
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 21

Mean Number of Utterances: 3.0

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 25

Mean Number of Utterances: 3.5

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 46

Mean Number of Utterances: 3.2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 46

Mean Number of Utterances: 3.2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

MODULE NO: 10.1

Format 1

Primary Focus: Interactional

Intended Discourse Function: To rectify a misunderstanding

S is Female, H is Male

H is not known to S

Pragmalinguistic time constraints obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
	[opening acts]		
1.1 S: Sorry . . .	2.1 S: Excuse me - 2.2 S: this is a window seat.	3.1 S: This is a window seat, isn't it?	4.1 S: Hey . . . !
	[establishing acts]		
1.2 S: Look, sorry about this . . . 1.3 S: I should've said . . .	2.3 S: As I said . . . 2.4 S: I just asked you . . .	3.2 S: Sorry, but I thought that I'd said that . . .	4.2 S: I don't want this seat. 4.3 S: I just told you.
	[signalling acts]		
1.4 S: I don't really want a window seat, if it's at all possible . . . 1.5 S: I'm not too keen on flying, so I'd prefer to be as far away from the windows as possible.	2.5 S: I don't want to sit near a window.	3.3 S: I really can't sit by a window.	4.4 S: I won't sit by a window.

[PFTA realisation]

1.6

S: I don't suppose you could manage to change this to an aisle seat for me, could you?

2.6

S: Could you change it please.

3.4

S: If you could just change it to an aisle seat I'd really appreciate it.

4.5

S: Please change it to an aisle seat.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 4.3 / 4.4 / 4.5
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 3
Type of Utterance Used for the PFTA:	Null Politeness

Informant B:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 3.1 / 2.5 / 4.5
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 1
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness

Informant C:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 3.3 / 4.3 / 4.5
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 2
Type of Utterance Used for the PFTA:	Null Politeness

Informant D:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 3.1 / 2.5 / 2.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 3
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant E:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 4.2 / 4.5
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 2
Type of Utterance Used for the PFTA:	Null Politeness

Informant F:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 3.1 / 3.3 / 2.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 4.3 / 4.4 / 4.5

Discourse Types Chosen: Familiar Politeness: 0

                                            Neutral Politeness: 2

                                            Formal Politeness: 0

                                            Null Politeness: 3

Type of Utterance Used for the PFTA: Null Politeness

JAPANESE MALES

Informant A:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 2.1 / 3.1 / 2.5 / 3.4

Discourse Types Chosen: Familiar Politeness: 0

                                            Neutral Politeness: 2

                                            Formal Politeness: 2

                                            Null Politeness: 0

Type of Utterance Used for the PFTA: Formal Politeness

Informant B:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 2.1 / 3.1 / 2.5 / 4.5

Discourse Types Chosen: Familiar Politeness: 0

                                            Neutral Politeness: 2

                                            Formal Politeness: 1

                                            Null Politeness: 1

Type of Utterance Used for the PFTA: Null Politeness

Informant C:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 2.2 / 2.6

Discourse Types Chosen: Familiar Politeness: 0

                                            Neutral Politeness: 3

	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used for the PFTA:	Null Politeness	

Informant D:

Total Number of Utterances Selected:	5

| Discourse Path Chosen: | 2.1 / 2.2 / 3.2 / 2.5 / 4.5 |

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	1
	Null Politeness:	1

| Type of Utterance Used for the PFTA: | Null Politeness |

Informant E:

Total Number of Utterances Selected:	5

| Discourse Path Chosen: | 2.1 / 2.2 / 3.2 / 2.5 / 3.4 |

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	2
	Null Politeness:	0

| Type of Utterance Used for the PFTA: | Formal Politeness |

Informant F:

Total Number of Utterances Selected:	4

| Discourse Path Chosen: | 2.1 / 4.2 / 2.5 / 2.6 |

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	0
	Null Politeness:	1

| Type of Utterance Used for the PFTA: | Neutral Politeness |

Informant G:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 3.1 / 2.5 / 4.5

Discourse Types Chosen: Familiar Politeness: 0

   Neutral Politeness: 1

   Formal Politeness: 1

   Null Politeness: 1

Type of Utterance Used for the PFTA: Null Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 2.1 / 2.2 / 2.5 / 2.6

Discourse Types Chosen: Familiar Politeness: 0

   Neutral Politeness: 4

   Formal Politeness: 0

   Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

Informant B:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 1.4 / 1.6

Discourse Types Chosen: Familiar Politeness: 2

   Neutral Politeness: 1

   Formal Politeness: 0

   Null Politeness: 0

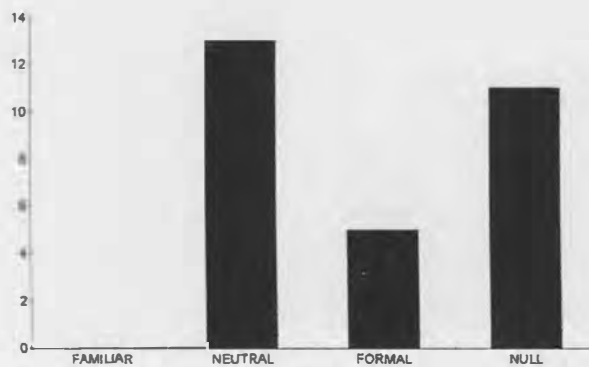Type of Utterance Used for the PFTA: Familiar Politeness

Informant C:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 2.2 / 1.4 / 2.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 3
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant D:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 2.2 / 4.5
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for the PFTA:	Null Politeness

Informant E:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.5 / 1.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant F:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	2.1 / 3.1 / 3.4

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used for the PFTA: Formal Politeness

Informant G:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 1.4 / 1.6

Discourse Types Chosen: Familiar Politeness: 2

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used for the PFTA: Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 3.1 / 3.4

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used for the PFTA: Formal Politeness

Informant B:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 1.4 / 1.6

Discourse Types Chosen: Familiar Politeness: 2

Neutral Politeness: 1

| | Formal Politeness: | 0 |
| | Null Politeness: | 0 |

Type of Utterance Used for the PFTA: Familiar Politeness

Informant C:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 1.4 / 3.4

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterance Used for the PFTA: Formal Politeness

Informant D:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 3.1 / 1.4 / 1.6

Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterance Used for the PFTA: Familiar Politeness

Informant E:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 2.2 / 2.6

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used for the PFTA: Neutral Politeness

Informant F:

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 2.2 / 3.4

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for the PFTA: Formal Politeness

Informant G:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 2.1 / 3.1 / 1.4 / 2.6

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 2

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for the PFTA: Neutral Politeness

MODULE 10.1: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 29

Mean Number of Utterances: 4.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

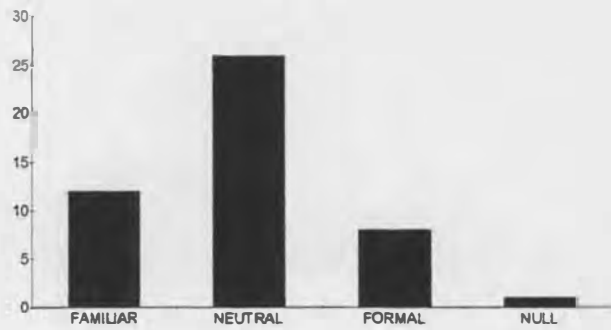Percentages of Politeness Utterances Used for PFTA:

JAPANESE MALES

Total Number of Utterances Selected: 28

Mean Number of Utterances: 4.0

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 25

Mean Number of Utterances: 3.5

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 22

Mean Number of Utterances: 3.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 57

Mean Number of Utterances: 4.0

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 47

Mean Number of Utterances: 3.5

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:
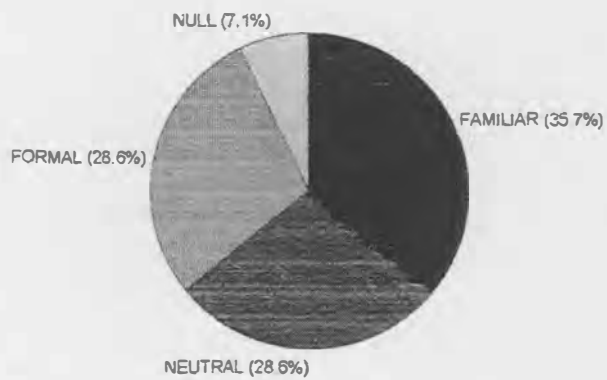
MODULE NO: 10.2

Format 1

Primary Focus: Interactional

Intended Discourse Function: To rectify a misunderstanding

S is Male, H is Female

H is known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
		[opening acts]	
1.1 S: Hi .	2.1 S: Why?	3.1 S: 'Course I haven't forgotten about you.	4.1 S: What do you mean?
		[establishing acts]	
1.2 S: How was the trip?		3.2 S: Why, have you been waiting for me?	
1.3 S: You're back early, aren't you?		3.3 H: Oh, not for very long . . .	
1.4 H: Oh, it was good.		3.4 S: How come?	
		[signalling acts / H]	
1.5 H: Actually, I'm not really back early . . .	2.2 H: I did tell you I was arriving at three- fifteen, didn't I?	3.5 H: Well . . .	4.2 H: Sorry, but . . .
		[PFTA realisation / H]	
1.6 H: I did manage to catch the three- fifteen train . . .	2.3 H: I've been waiting for you for nearly an hour.	3.6 H: I was on the three- fifteen train, you know.	4.3 H: It's just that I've been waiting here since three-fifteen.

[signalling acts / S]

1.7
S: Oh no . . . !

2.4
S: No you didn't.

3.7
S: Are you sure you
said three-fifteen?

4.4
S: Oh, three-fifteen, not
three fifty.

1.8
S: The three-fifteen
train?

2.5
S: You couldn't have
been.

4.5
S: Well . . .

[PFTA realisation / S]

1.9
S: Oh look - I'm really
sorry. I thought you
said the three- fifty
train . . . .

2.6
S: You told me you
were arriving on the
three-fifty train.

3.8
S: I'm sure you said
three-fifty.

4.6
S: It's not my fault.

4.7
S: You should've made it
clearer when you
called me

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	3.2* / 2.3 / 2.2 / 2.4 / 2.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 4
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for S's PFTA:	Neutral Politeness
	*Formal-Politeness Establishing Act used
	as Opening Act

Informant B:

Total Number of Utterances Selected:	11
Discourse Path Chosen:	1.1 / 1.2 / 1.4 / 1.3 / 1.5 / 3.4 / 3.6 / 4.4 /
	3.7 / 2.3 / 4.7
Discourse Types Chosen:	Familiar Politeness: 5
	Neutral Politeness: 1
	Formal Politeness: 3
	Null Politeness: 2
Type of Utterance Used for S's PFTA:	Null Politeness

Informant C:

Total Number of Utterances Selected:	9
Discourse Path Chosen:	3.1 / 1.3 / 1.5 / 3.4 / 3.6 / 4.4 / 2.2 / 1.7 /
	1.9
Discourse Types Chosen:	Familiar Politeness: 4
	Neutral Politeness: 1

Formal Politeness: 3

Null Politeness: 1

Type of Utterance Used for S's PFTA: Familiar Politeness

Informant D:

Total Number of Utterances Selected: 11

Discourse Path Chosen: 1.1 / 1.2 / 1.4 / 1.5 / 2.2 / 2.4 / 2.6* / 3.7 /
4.5 / 4.6 / 4.7

Discourse Types Chosen: Familiar Politeness: 4

Neutral Politeness: 3

Formal Politeness: 1

Null Politeness: 3

Type of Utterances Used for S's PFTA: Neutral Politeness (1 Utterance)

Null Politeness (2 Utterances)

*Penultimate Neutral-Politeness PFTA
used following a Neutral-Politeness
Signalling Act prior to the concluding
PFTA

Informant E:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 3.2* / 2.3 / 3.4 / 2.6

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used for S's PFTA: Neutral Politeness

*Formal-Politeness Establishing Act used
as Opening Act

Informant F:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.6* / 4.5 / 4.6 / 4.7
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 3
Type of Utterance Used for S's PFTA:	Neutral Politeness (1 Utterance)
	Null Politeness (2 Utterances)

*Neutral-Politeness PFTA used immediately after H's PFTA but prior to S's concluding PFTA

Informant G:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	1.1 / 1.2 / 1.4 / 4.2 / 2.3 / 2.5 / 2.6
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 3
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used for S's PFTA:	Neutral Politeness

JAPANESE MALES

Informant A:

Total Number of Utterances Selected:	9
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.5 / 2.2 / 2.3 / 4.5 / 4.6 / 4.7
Discourse Types Chosen:	Familiar Politeness: 4
	Neutral Politeness: 2

Formal Politeness: 0

Null Politeness: 3

Type of Utterance Used for S's PFTA: Null Politeness (2 Utterances)

Informant B:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 3.2* / 2.3 / 3.4 / 2.6

Discourse Types Chosen:

Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used for S's PFTA: Neutral Politeness

*Formal-Politeness Establishing Act used

as Opening Act

Informant C:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 2.1 / 2.2 / 3.7 / 2.3 / 2.5 / 2.6

Discourse Types Chosen:

Familiar Politeness: 0

Neutral Politeness: 5

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for S's PFTA: Neutral Politeness

Informant D:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.2 / 1.4 / 1.3 / 2.3 / 3.4 / 2.2 / 2.4 / 2.6

Discourse Types Chosen:

Familiar Politeness: 4

Neutral Politeness: 4

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for S's PFTA: Neutral Politeness

Informant E:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 2.1 / 2.2 / 4.4 / 4.5 / 4.6 / 4.7

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 0

Null Politeness: 4

Type of Utterance Used for S's PFTA: Null Politeness   (2 Utterances)

Informant F:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.4 / 1.3 / 2.3 / 3.6 / 3.7 / 3.8

Discourse Types Chosen: Familiar Politeness: 4

Neutral Politeness: 1

Formal Politeness: 3

Null Politeness: 0

Type of Utterance Used for S's PFTA: Formal Politeness

Informant G:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 1.2 / 1.4 / 1.3 / 2.2 / 1.9

Discourse Types Chosen: Familiar Politeness: 5

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used for S's PFTA: Familiar Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	3.1 / 1.3 / 2.2 / 1.9
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used for S's PFTA:	Familiar Politeness

Informant B:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.6 / 1.9
Discourse Types Chosen:	Familiar Politeness: 5
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for S's PFTA:	Familiar Politeness

Informant C:

Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.9*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0

Type of Utterance Used for S's PFTA: Familiar Politeness

*Familiar-Politeness PFTA used as

Opening Act

Informant D:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 3.1 / 2.2 / 3.8* / 1.2

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 1

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used for S's PFTA: Formal Politeness

*PFTA followed by Familiar-Politeness

Establishing Act

Informant E:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 1.3 / 1.5 / 1.6 / 1.8 / 2.2 / 1.9

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used for S's PFTA: Familiar Politeness

Informant F:

Total Number of Utterances Selected: 4

Discourse Path Chosen: 4.1 / 2.2 / 2.4 / 2.6

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 3

Formal Politeness: 0

Null Politeness: 1

Type of Utterance Used for S's PFTA: Neutral Politeness

Informant G:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.4 / 1.3 / 1.5 / 1.6 / 1.8 /1.9

Discourse Types Chosen: Familiar Politeness: 8

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used for S's PFTA: Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 3.1 / 1.2 / 1.4 / 2.2 / 2.4 / 2.6

Discourse Types Chosen: Familiar Politeness: 2

Neutral Politeness: 3

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used for S's PFTA: Neutral politeness

Informant B:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.4 / 1.3 / 1.5 / 1.6 / 1.8 /1.9

Discourse Types Chosen: Familiar Politeness: 8

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used for S's PFTA: Familiar Politeness

Informant C:

Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.9*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for S's PFTA:	Familiar Politeness
	*Familiar-Politeness PFTA used as
	Opening Act

Informant D:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	1.1 / 1.3 / 1.5 / 1.6 / 1.8 / 2.2 / 1.9
Discourse Types Chosen:	Familiar Politeness: 6
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used for S's PFTA:	Familiar Politeness

Informant E:

Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.2* / 2.2 / 3.8
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 2
	Null Politeness: 0

Type of Utterance Used for S's PFTA: Formal Politeness

 *Formal-Politeness Establishing Act used

 as Opening Act

Informant F:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.5 / 3.6 / 1.9

Discourse Types Chosen: Familiar Politeness: 5

 Neutral Politeness: 0

 Formal Politeness: 1

 Null Politeness: 0

Type of Utterance Used for S's PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected: 5

Discourse Path Chosen: 1.3* / 1.5 / 2.2 / 1.8 / 1.9

Discourse Types Chosen: Familiar Politeness: 4

 Neutral Politeness: 1

 Formal Politeness: 0

 Null Politeness: 0

Type of Utterance Used for S's PFTA: Familiar Politeness

 *Familiar-Politeness Establishing Act used

 as Opening Act

MODULE 10.2: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 54

Mean Number of Utterances: 7.7

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

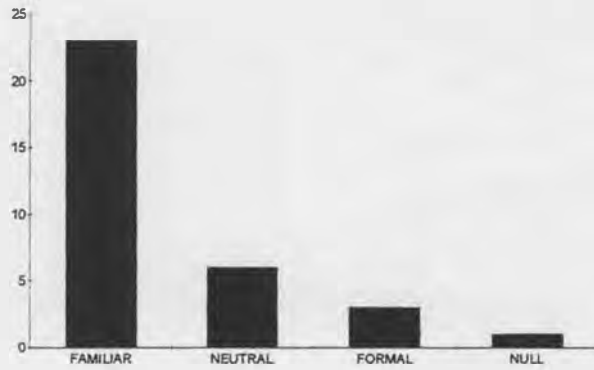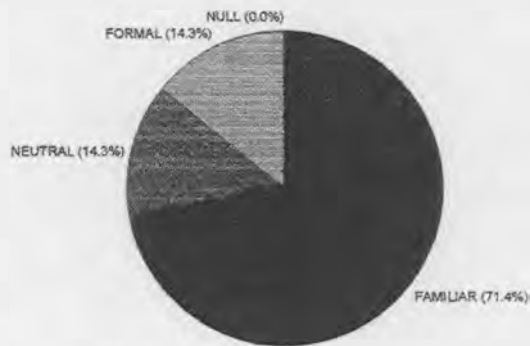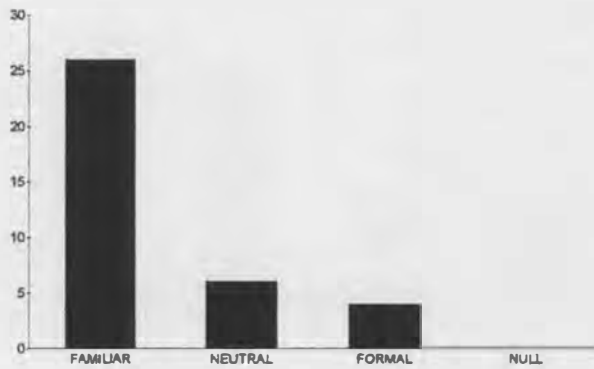Percentages of Politeness Utterances Used for PFTA:

JAPANESE MALES

Total Number of Utterances Selected: 48

Mean Number of Utterances: 6.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
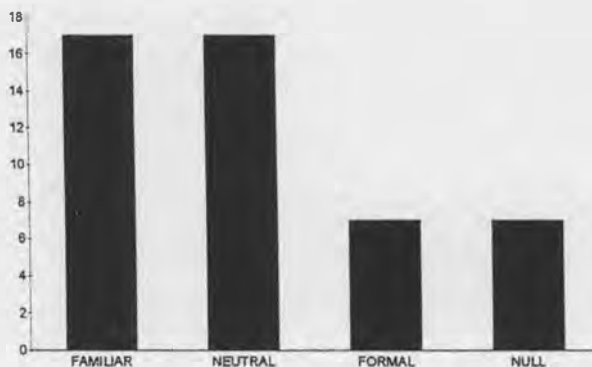
Percentages of Politeness Utterances Used for PFTA:
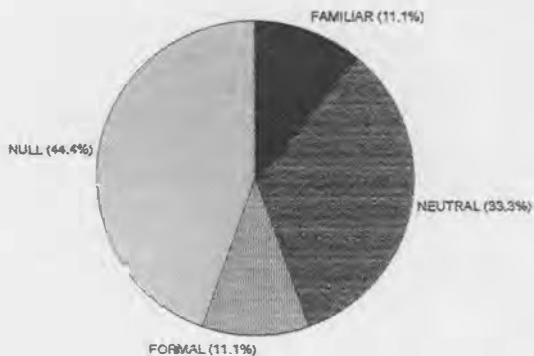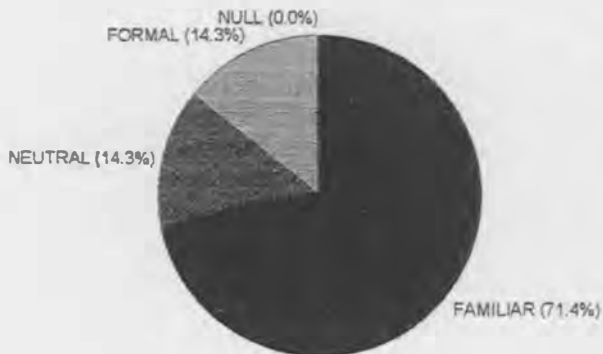
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 33

Mean Number of Utterances: 4.7

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

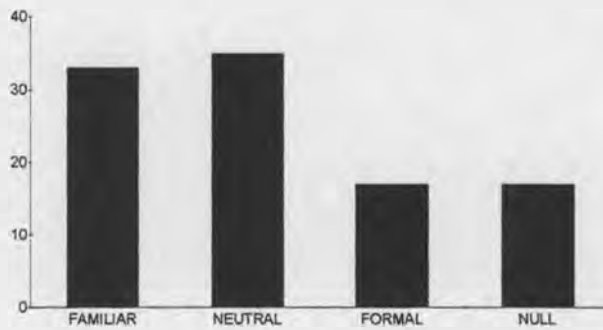Percentages of Politeness Utterances Used for PFTA:

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 36

Mean Number of Utterances: 5.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:
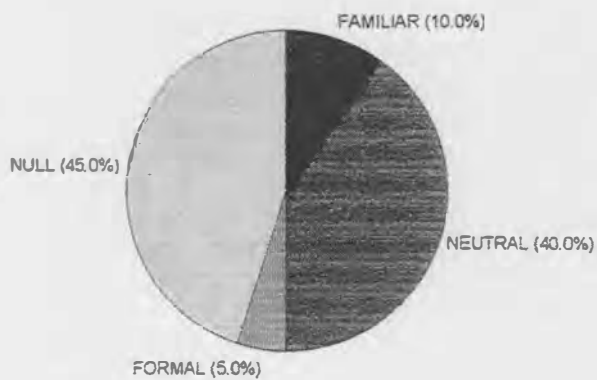
JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 102

Mean Number of Utterances: 7.2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

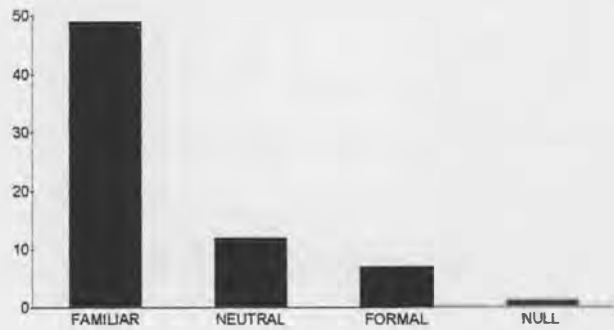Percentages of Politeness Utterances Used for PFTA:
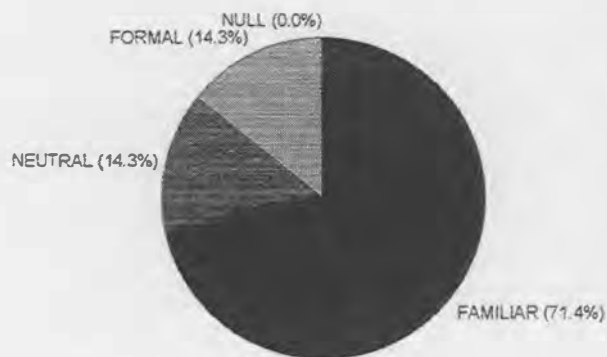
NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 69

Mean Number of Utterances: 4.9

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

MODULE NO: 13.2

Format 2: Supplementary

Intended Discourse Function: To intervene and table a new topic

S is Male, H is Male

H is known to S

Pragmalinguistic time constraints do not obtain

so i don't really know what the ANswer is [:][1] i mean [:][2] australian rules football is australia's national GAME and of course it MUST be shown on television [:][3] but it means that less and less people are going to the actual GAMES [:][4] and without the money from people actually [:][5] atTENding the games [:][6] the clubs will go bankrupt [TRP][7] it's not as if football were becoming LESS popular [:][8] it's probably more popular now than EVer [:][9] i mean with the west coast eagles and everything [::][10] it's just that [::][11] you know [::][12] i mean [::][13] football clubs [::][14] well [:][15] they NEED people to support them at the their matches [:][16] or [::][17] you know [TRP][18] i mean [::][19] they simply won't be able to surVIVE [TRP][20] and there are all these other sports becoming so popular now [:][21] sports that AREn't broadcast live on television [:][22] people are going to watch THEM live and are just watching Australian Rules on teleVIsion [TRP][23] i mean soccer [::][24] and baseball [::][25] and [::][26] er [::][27] er [::][28] er [::][29] that other game [::][30] you know [::][31] the one like basketball but with different rules [TRP][32] and cricket too i guess [::][33] although that's often shown on tv too i guess

FAMILIAR	NEUTRAL	FORMAL	NULL

[intervening acts]

FAMILIAR	NEUTRAL	FORMAL	NULL
1.1 S: You know, it's funny.		3.1 S: Really . . .	

[establishing/signalling acts]

FAMILIAR	NEUTRAL	FORMAL	NULL
1.2 S: I lived in California for a little while, and			4.1 S: I've lived in the U.S.

[PFTA realisation]

FAMILIAR	NEUTRAL	FORMAL	NULL
1.3 S: It's never really seemed to be a problem with baseball in America.	2.1 S: Baseball's so popular in America that that doesn't happen.	3.2 S: They don't seem to have that problem in America with baseball - it must be really popular or something.	4.2 S: We didn't have that problem with baseball in America.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Point of Intervention:	22
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 4.1 / 4.2

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	2
Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance Used for the PFTA:	Null Politeness	

Informant B:

Point of Intervention:	18
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 1.3

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant C:

Point of Intervention:	22
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 4.2

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	1

Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Null Politeness

Informant D:

Point of Intervention:	22
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 2.1

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant E:

Point of Intervention:	28
Total Number of Utterances Selected:	1
Discourse Path Chosen:	4.2

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	1

Type of Utterance Used to Intervene:	Null Politeness
Type of Utterance Used for the PFTA:	Null Politeness

Informant F:

Point of Intervention:	20
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 2.1

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	1
Formal Politeness:	1
Null Politeness:	0

Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Neutral Politeness

Informant G:

Point of Intervention:	28
Total Number of Utterances Selected:	1
Discourse Path Chosen:	4.2

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	1

Type of Utterance Used to Intervene:	Null Politeness
Type of Utterance Used for the PFTA:	Null Politeness

JAPANESE MALES

Informant A:

Point of Intervention:	23
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3

Discourse Types Chosen:

Familiar Politeness:	3
Neutral Politeness:	0

	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant B:

Point of Intervention:	22	
Total Number of Utterances Selected:	2	
Discourse Path Chosen:	3.1 / 2.1	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant C:

Point of Intervention:	20	
Total Number of Utterances Selected:	1	
Discourse Path Chosen:	4.2	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterance Used to Intervene:	Null Politeness	
Type of Utterance Used for the PFTA:	Null Politeness	

Informant D:

| Point of Intervention: | 32 | |
| Total Number of Utterances Selected: | 2 | |

Discourse Path Chosen: 1.1 / 3.2

Discourse Types Chosen: Familiar Politeness: 1

      Neutral Politeness: 0

      Formal Politeness: 1

      Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Formal Politeness

Informant E:

Point of Intervention: 25

Total Number of Utterances Selected: 3

Discourse Path Chosen: 3.1 / 4.1 / 4.2

Discourse Types Chosen: Familiar Politeness: 0

      Neutral Politeness: 0

      Formal Politeness: 1

      Null Politeness: 2

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance Used for the PFTA: Null Politeness

Informant F:

Point of Intervention: 27

Total Number of Utterances Selected: 2

Discourse Path Chosen: 1.1 / 2.1

Discourse Types Chosen: Familiar Politeness: 1

      Neutral Politeness: 1

      Formal Politeness: 0

      Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Neutral Politeness

Informant G:

Point of Intervention:	30
Total Number of Utterances Selected:	2
Discourse Path Chosen:	4.1 / 1.3
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used to Intervene:	Null Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Point of Intervention:	10
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 1.2 / 3.2
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

Informant B:

Point of Intervention:	7
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3

Discourse Types Chosen:

Familiar Politeness: 3

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant C:

Point of Intervention: 4

Total Number of Utterances Selected: 2

Discourse Path Chosen: 1.1 / 3.2

Discourse Types Chosen:

Familiar Politeness: 1

Neutral Politeness: 0

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Formal Politeness

Informant D:

Point of Intervention: 7

Total Number of Utterances Selected: 3

Discourse Path Chosen: 1.1 / 1.2 / 1.3

Discourse Types Chosen:

Familiar Politeness: 3

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant E:

Point of Intervention:	12
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant F:

Point of Intervention:	18
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant G:

Point of Intervention:	7
Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.3
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 0

	Null Politeness:	0
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Familiar Politeness	

NATIVE-SPEAKING MALES

Informant A:

Point of Intervention:	18	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 1.2 / 4.2	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Null Politeness	

Informant B:

Point of Intervention:	4	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 1.2 / 1.3	
Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant C:

| Point of Intervention: | 4 | |
| Total Number of Utterances Selected: | 3 | |

Discourse Path Chosen:	1.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant D:

Point of Intervention:	7
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 1.3
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant E:

Point of Intervention:	13
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant F:

Point of Intervention:	7
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant G:

Point of Intervention:	18
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

MODULE 13.2: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 13

Mean Number of Utterances: 1.8

Points of Intervention: 18 20 22 22 22 28 28
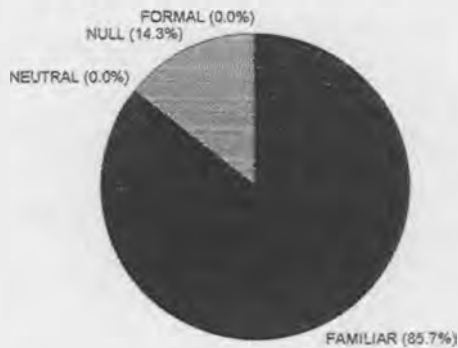
Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	-	-	5	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
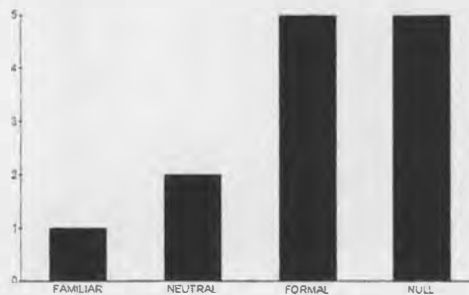
Selected:

Percentages of Politeness Utterances Used for PFTA:
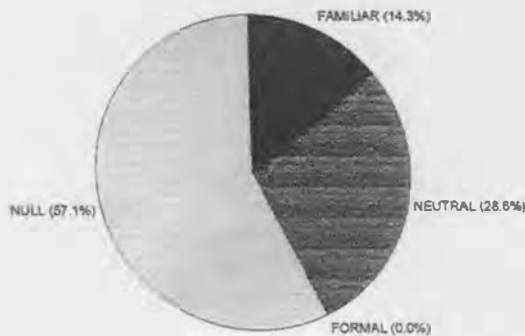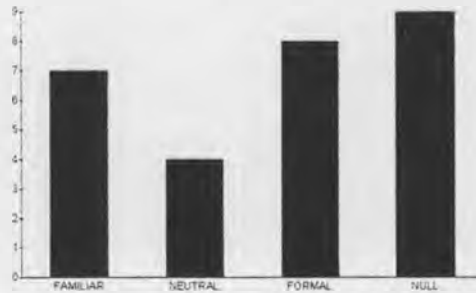
JAPANESE MALES

Total Number of Utterances Selected: 15

Mean Number of Utterances: 2.1

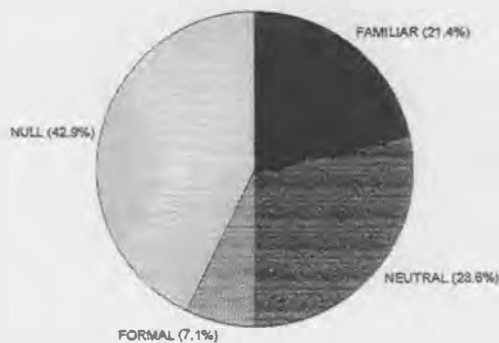Points of Intervention: 20 22 23 25 27 30 32

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	3	-	2	-
Signalling/ Establishing	-	-	-	1
PFTA	-	-	-	1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

FAMILIAR NEUTRAL FORMAL NULL

Percentages of Politeness Utterances Used for PFTA:

NULL (28.6%) FAMILIAR (28.6%) FORMAL (14.3%) NEUTRAL (28.6%)
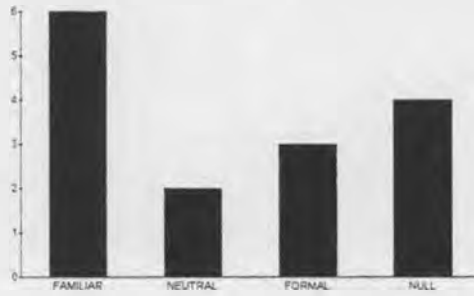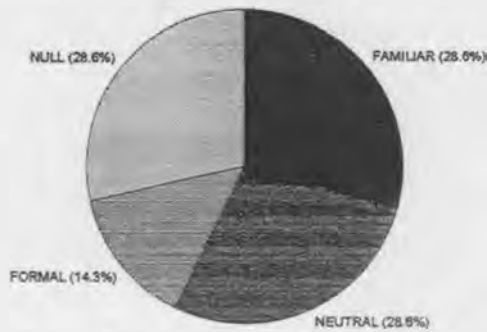
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 18

Mean Number of Utterances: 2.5

Points of Intervention: 4 7 7 7 10 12 18

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	5	-	1	-
Signalling/ Establishing	-	-	-	-
PFTA	1	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
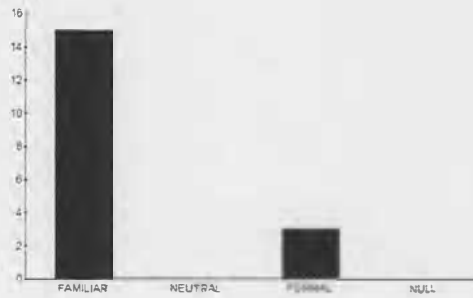
Percentages of Politeness Utterances Used for PFTA:
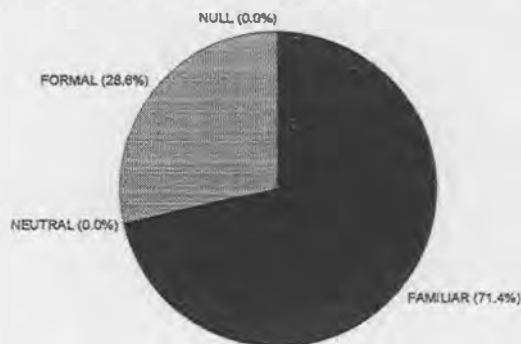
NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 20

Mean Number of Utterances: 2.8

Points of Intervention: 4 4 7 7 13 18 18

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	5	-	2	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
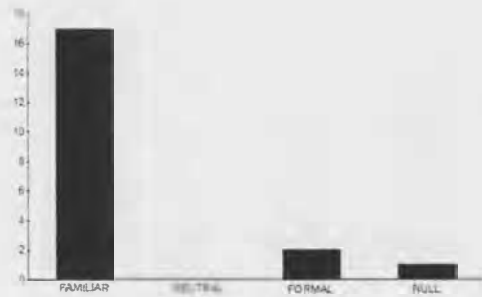
Selected:

Percentages of Politeness Utterances Used for PFTA:

JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 28

Mean Number of Utterances: 2.0

Points of Intervention: 18 20 20 22 22 22 22 23 25 27 28

                                         28 30 32

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	3	-	7	-
Signalling/ Establishing	-	-	-	1
PFTA	-	-	-	3

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 38

Mean Number of Utterances: 2.7

Points of Intervention: 4 4 4 7 7 7 7 7 10 12 13 18 18 18

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	10	-	3	-
Signalling/ Establishing	-	-	-	-
PFTA	1	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
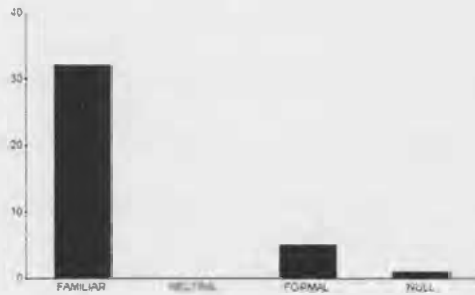
Percentages of Politeness Utterances Used for PFTA:
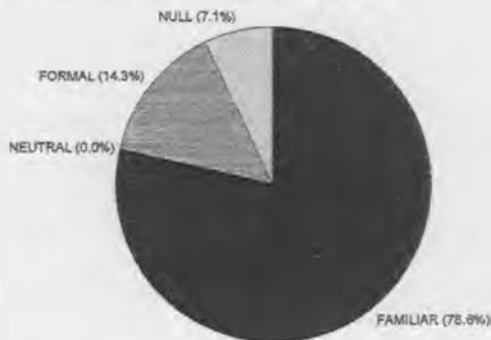
MODULE NO: 12.1

Format 2: Supplementary

Intended Discourse Function: To intervene and reorient the talk

S is Female, H is Male

H is not known to S

Pragmalinguistic time constraints do not obtain

well [::]^1 actually we don't have any diRECT flights to tokyo this weekend [::]^2 i mean [:]^3 there ARE some flights with seats available [:]^4 but they're all full price [::]^5 tell you what we HAVE got though [::]^6 there's a SINGapore airlines flight which leaves on SUNday evening [::]^7 arriving Tokyo on Monday NIGHT [TRP]^8 THAT's discounted [TRP]^9 it includes a one-night stopover in singapore staying at the [::]^{10} just let me check this [::]^{11} the name of the hotel is [:]^{12} er er er er ahhhhh [:]^{13} yes [:]^{14} here it is [:]^{15} staying at the peninsular hotel [::]^{16} right in the heart of the city [TRP]^{17} this one's actually REALly good value [TRP]^{18} it includes transfers to and from the airport of course with an afternoon tour of the city included in the cost [::]^{19} which is [:]^{20} I think it's about [::]^{21} just let me check this [::]^{22} it's er er er [::]^{23} ah yes [:]^{24} here it is [:]^{25} it's seven hundred and twenty dollars [TRP]^{26} just let me check [::]^{27} i'll see what seats are avAILable [TRP]^{28} mightn't be able to get you a WINdow seat [:]^{29} but i'm sure there'll be plenty of OTHer seats available [TRP]^{30}

FAMILIAR	NEUTRAL	FORMAL	NULL

[intervening acts]

1.1	2.1	3.1	4.1
S: Yes . . .	S: Sorry.	S: Sorry, but . . .	S: No.

[establishing/signalling acts]

1.2	2.2	3.2	4.2
S: It sounds good . . .	S: That wouldn't be any good to me.	S: Yes. It does sound very good.	S: I'm not interested in that flight.

1.3		3.3	
S: But I think I'll have to book on one of the direct flights.		S: But you did mention that there were some fully priced direct flights.	

[PFTA realisation]

1.4	2.3	3.4	4.3
S: I wonder if you'd mind giving me some details about those.	S: Please tell me about the fully priced direct flights you have.	S: You wouldn't have any details on those handy, would you?	S: Tell me about the fully priced direct flights you have.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Point of Intervention:	8
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 4.2 / 4.3

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	0
Formal Politeness:	1
Null Politeness:	2

Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Null Politeness

Informant B:

Point of Intervention:	30
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.2 / 1.3 / 3.4

Discourse Types Chosen:

Familiar Politeness:	2
Neutral Politeness:	0
Formal Politeness:	1
Null Politeness:	0

Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

Informant C:

Point of Intervention:	22
Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 4.3

Discourse Types Chosen:

Familiar Politeness:	0

	Neutral Politeness:	1
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterance Used to Intervene:	Neutral Politeness	
Type of Utterance Used for the PFTA:	Null Politeness	

Informant D:

Point of Intervention:	21	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	2.1 / 2.2 / 2.3	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used to Intervene:	Neutral Politeness	
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant E:

Point of Intervention:	17	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	3.1 / 4.2 / 4.3	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	2
Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance Used for the PFTA:	Null Politeness	

Informant F:

Point of Intervention:	17	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	3.1 / 2.2 / 2.3	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant G:

Point of Intervention:	26	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	2.1 / 2.2 / 4.3	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterance Used to Intervene:	Neutral Politeness	
Type of Utterance Used for the PFTA:	Null Politeness	

JAPANESE MALES

Informant A:

Point of Intervention:	17	
Total Number of Utterances Selected:	2	
Discourse Path Chosen:	4.1 / 4.3	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0

| | Formal Politeness: | 0 |
| | Null Politeness: | 2 |

Type of Utterance Used to Intervene: Null Politeness

Type of Utterance Used for the PFTA: Null Politeness

Informant B:

Point of Intervention: 18

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.2 / 2.3

Discourse Types Chosen:

	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used to Intervene: Neutral Politeness

Type of Utterance Used for the PFTA: Neutral Politeness

Informant C:

Point of Intervention: 17

Total Number of Utterances Selected: 3

Discourse Path Chosen: 4.1 / 2.2 / 4.3

Discourse Types Chosen:

	Familiar Politeness:	0
	Neutral Politeness:	1
	Formal Politeness:	0
	Null Politeness:	2

Type of Utterance Used to Intervene: Null Politeness

Type of Utterance Used for the PFTA: Null Politeness

Informant D:

Point of Intervention: 26

Total Number of Utterances Selected: 2

Discourse Path Chosen: 2.2 / 2.3

Discourse Types Chosen:
Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene: Neutral Politeness

Type of Utterance Used for the PFTA: Neutral Politeness

Informant E:

Point of Intervention: 26

Total Number of Utterances Selected: 3

Discourse Path Chosen: 2.1 / 2.2 / 4.3

Discourse Types Chosen:
Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 0

Null Politeness: 1

Type of Utterance Used to Intervene: Neutral Politeness

Type of Utterance Used for the PFTA: Null Politeness

Informant F:

Point of Intervention: 17

Total Number of Utterances Selected: 3

Discourse Path Chosen: 4.1 / 2.2 / 4.3

Discourse Types Chosen:
Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 2

Type of Utterance Used to Intervene: Null Politeness

Type of Utterance Used for the PFTA: Null Politeness

Informant G:

Point of Intervention:	17
Total Number of Utterances Selected:	3
Discourse Path Chosen:	4.1 / 2.2 / 2.3

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	2
Formal Politeness:	0
Null Politeness:	1

Type of Utterance Used to Intervene:	Null Politeness
Type of Utterance Used for the PFTA:	Neutral Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Point of Intervention:	5
Total Number of Utterances Selected:	2
Discourse Path Chosen:	1.1 / 1.4

Discourse Types Chosen:

Familiar Politeness:	2
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	0

Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant B:

Point of Intervention:	8
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 3.3 / 3.4

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Formal Politeness

Informant C:

Point of Intervention: 8

Total Number of Utterances Selected: 3

Discourse Path Chosen: 1.1 / 1.3 / 1.4

Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant D:

Point of Intervention: 8

Total Number of Utterances Selected: 3

Discourse Path Chosen: 1.2 / 1.3 / 1.4

Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant E:

Point of Intervention:	5
Total Number of Utterances Selected:	1
Discourse Path Chosen:	1.4

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant F:

Point of Intervention:	8
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 3.3 / 3.4

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	0

Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

Informant G:

Point of Intervention:	8
Total Number of Utterances Selected:	4
Discourse Path Chosen:	1.1 / 1.2 / 3.3 / 1.4

Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	1

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Point of Intervention: 5

Total Number of Utterances Selected: 1

Discourse Path Chosen: 1.4

Discourse Types Chosen:

Familiar Politeness: 1

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant B:

Point of Intervention: 8

Total Number of Utterances Selected: 3

Discourse Path Chosen: 3.2 / 3.3 / 1.4

Discourse Types Chosen:

Familiar Politeness: 1

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant C:

Point of Intervention: 8

Total Number of Utterances Selected: 3

Discourse Path Chosen:	2.1 / 2.2 / 2.3	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	3
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used to Intervene:	Neutral Politeness	
Type of Utterance Used for the PFTA:	Neutral Politeness	

Informant D:

Point of Intervention:	8	
Total Number of Utterances Selected:	4	
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4	
Discourse Types Chosen:	Familiar Politeness:	4
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant E:

Point of Intervention:	8	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	3.2 / 3.3 / 3.4	
Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	3
	Null Politeness:	0
Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance Used for the PFTA:	Formal Politeness	

Informant F:

Point of Intervention:	8
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.2 / 1.3 / 1.4

Discourse Types Chosen:

Familiar Politeness:	3
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	0

Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant G:

Point of Intervention:	8
Total Number of Utterances Selected:	4
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4

Discourse Types Chosen:

Familiar Politeness:	4
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	0

Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

MODULE 12.1: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 20

Mean Number of Utterances: 2.8

Points of Intervention: 8 17 17 21 22 26 30

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	-	3	3	-
Signalling/ Establishing	1	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
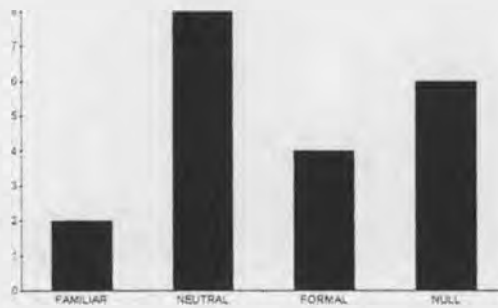
Percentages of Politeness Utterances Used for PFTA:
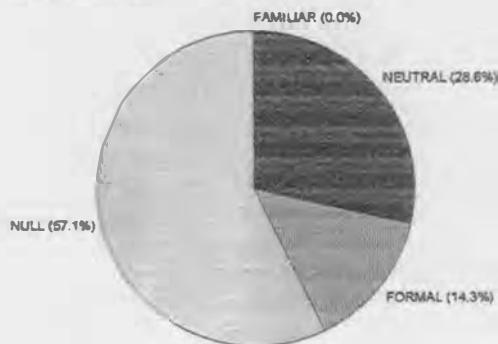
JAPANESE MALES

Total Number of Utterances Selected: 18

Mean Number of Utterances: 2.5

Points of Intervention: 17 17 17 17 18 26 26

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	-	1	-	4
Signalling/ Establishing	-	2	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
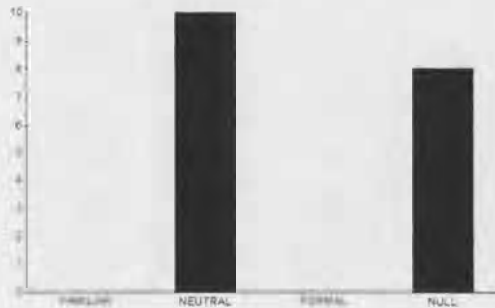
Percentages of Politeness Utterances Used for PFTA:
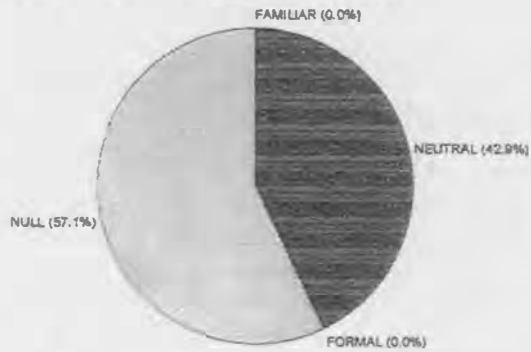
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 19

Mean Number of Utterances: 2.7

Points of Intervention: 5 5 8 8 8 8 8

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	5	-	-	-
Signalling/ Establishing	1	-	-	-
PFTA	1	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
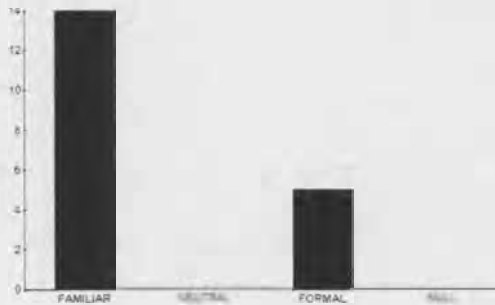
Percentages of Politeness Utterances Used for PFTA:
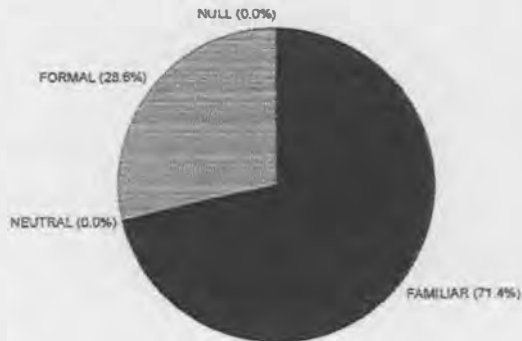
NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 21

Mean Number of Utterances: 3.0

Points of Intervention: 5 8 8 8 8 8 8

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	2	1	-	-
Signalling/ Establishing	1	-	2	-
PFTA	1	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
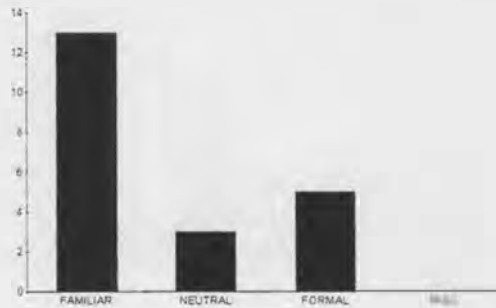
Percentages of Politeness Utterances Used for PFTA:
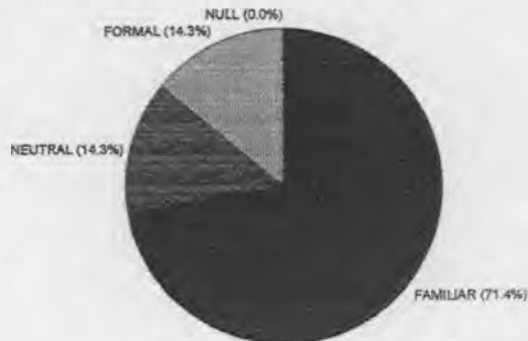
JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 38

Mean Number of Utterances: 2.7

Points of Intervention: 8 17 17 17 17 17 17 18 21 22 26 26

26 30

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	-	4	3	4
Signalling/ Establishing	1	2	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
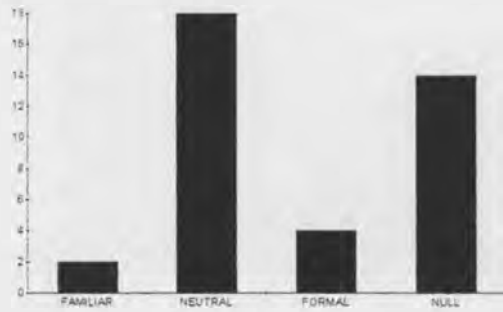
Percentages of Politeness Utterances Used for PFTA:
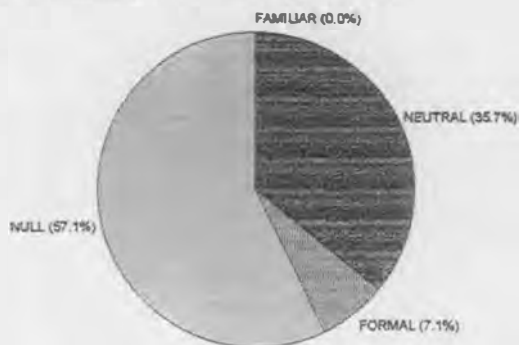
NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 40

Mean Number of Utterances: 2.8

Points of Intervention: 5 5 5 8 8 8 8 8 8 8 8 8 8 8

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	7	1	-	-
Signalling/ Establishing	2	-	2	-
PFTA	2	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
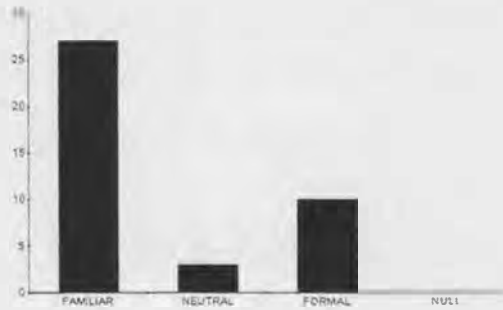
Percentages of Politeness Utterances Used for PFTA:
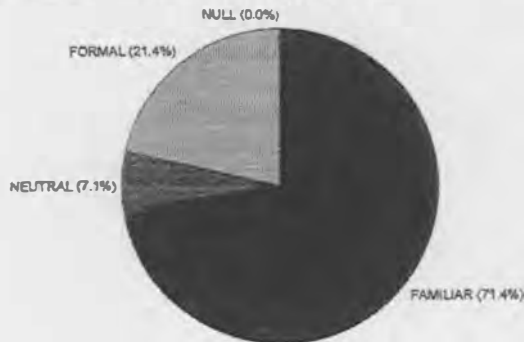
MODULE NO: 12.2

Format 2: Supplementary

Intended Discourse Function: To intervene and reorient the talk

S is Female, H is Male

H is known to S

Pragmalinguistic time constraints do not obtain

hey where've you BEEN [:][1] i've been waiting here for twenty MINutes [::][2] i'm in a no PARking zone TOO [TRP][3] come on [:][4] let's get moving [TRP][5] what HAppened ANYway [:][6] i was just going to CALL chris and tell him we weren't COMing [TRP][7] it's [:][8] it's [:][9] what time is it now [:][10] it must be [::][11] we'd better get MOving [TRP][12] DAMN [::][13] i hope i haven't got aNOTHer parking ticket [TRP][14] i DID say eleven THIRty didn't i [::][15] at the front desk of the LANgley [TRP][16] maybe i should call chris ANYway [::][17] just to [::][18] damn i can't [:][19] the car [TRP][20] anyway [:][21] come on [::][22] we'd better get MOVing [TRP][23]

FAMILIAR	NEUTRAL	FORMAL	NULL

[intervening acts]

1.1 S: [laughs] One of us has made a mistake	2.1 S: I think we must have misunderstood each other.	3.1 S: Sorry Peter	4.1 S: You've made a mistake

[establishing/signalling acts]

1.2 S: But I distinctly remember you saying you'd meet me in front of the hotel.	2.2 S: I've been waiting in front of the hotel for twenty-five minutes.	3.2 S: I must have misunderstood you.	4.2 S: You told me to meet you in front of the hotel.
1.3 S: Anyway - it doesn't matter.	2.3 S: But we still have enough time.	3.3 S: I was waiting in front of the hotel	4.3 S: Look - don't start to panic - we've got enough time.
1.4 S: We've still got time.		3.4 S: Anyway, we've still got plenty of time.	

[PFTA realisation]

1.5 S: Oh, and thanks for setting this up. Much appreciated.	2.4 S: And thanks for the trouble of arranging this.	3.5 S: And look Peter, thanks so much for going to all this trouble . . . setting this up and everything	4.4 S: By the way, thanks for arranging all this.
1.6 S: You shouldn't get a ticket this time of day . . .	2.5 S: I wanted to thank you yesterday but we didn't have time on the phone.	3.6 S: I meant to thank you yesterday, but . . .	4.5 S: I wanted to thank you yesterday but you were in too much of a hurry.
	2.6 S: I hope you haven't got a ticket.	3.7 S: And look, if you have got a ticket, just give it to me. It's the least I can do . . .	4.6 S: You probably won't have a ticket.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Point of Intervention:	16
Total Number of Utterances Selected:	5
Discourse Path Chosen:	3.1 / 3.2 / 2.2 / 3.4 / 3.5*
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 4
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance(s) Used for the PFTA:	Formal Politeness

*Does not to refer to the possibility of H's getting a parking ticket

*Does not refer to the difficulty with the telephone call caused by H

Informant B:

Point of Intervention:	16
Total Number of Utterances Selected:	7
Discourse Path Chosen:	3.1* / 2.1* / 3.2* / 2.2 / 3.4 / 3.5 / 3.6*
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 5
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness

Type of Utterance(s) Used for the PFTA: Formal Politeness   (2 Utterances)

*2 intervening acts (Formal Politeness and Neutral Politeness)

*Utterance 3.2 functionally mitigates 2.1

*Does not refer to the possibility of H's getting a parking ticket

Informant C:

Point of Intervention: 16

Total Number of Utterances Selected: 3

Discourse Path Chosen: 3.1 / 3.3 / 3.2*

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 0

Formal Politeness: 3

Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant D:

Point of Intervention: 16

Total Number of Utterances Selected: 6

Discourse Path Chosen: 3.1* / 2.1* / 3.2* / 2.2 / 3.4 / 3.5*

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 2

Formal Politeness: 4

Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: Formal Politeness

*2 intervening acts (Formal Politeness and Neutral Politeness) used

*Utterance 3.2 functionally mitigates 2.1

*Does not refer to the possibility of H's getting a parking ticket

*Does not refer to the difficulty with the telephone call caused by H

Informant E:

Point of Intervention: 16

Total Number of Utterances Selected: 4

Discourse Path Chosen: 3.1 / 3.2 / 3.3 / 3.1*

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 0

Formal Politeness: 4

Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: None Selected

* Intervening act used as part of establishing/signalling sequence; &

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant F:

Point of Intervention:	7
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 3.3 / 3.2*

Discourse Types Chosen:

	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	3
	Null Politeness:	0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant G:

Point of Intervention:	6
Total Number of Utterances Selected:	4
Discourse Path Chosen:	3.1 / 1.2 / 3.3 / 3.4*

Discourse Types Chosen:

	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	3
	Null Politeness:	0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out

the problem is due to the nature of the
phone call/possibility of parking ticket

JAPANESE MALES

Informant A:

Point of Intervention:	7
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 3.3 / 3.2*
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 3
	Null Politeness: 0
Type of Utterance Used to Intervene:	Neutral Politeness (1 Utterance)
	Formal Politeness (1 Utterance)
Type of Utterance(s) Used for the PFTA:	None Selected

*Does not attempt any part of the
tripartite PFTA of thanking/pointing out
the problem is due to the nature of the
phone call/possibility of parking ticket

Informant B:

Point of Intervention:	7
Total Number of Utterances Selected:	5
Discourse Path Chosen:	3.1 / 3.2 / 3.3 / 3.5 / 2.5*
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 4
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness

Type of Utterance(s) Used for the PFTA: Formal Politeness (2 Utterances)

*Does not refer to the possibility of H's getting a parking ticket.

Informant C:

Point of Intervention: 16

Total Number of Utterances Selected: 6

Discourse Path Chosen: 3.1* / 2.1* / 3.2* / 2.2 / 3.4 / 3.5*

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	2
Formal Politeness:	4
Null Politeness:	0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: Formal Politeness

*2 intervening acts (Formal Politeness and Neutral Politeness) used

*Utterance 3.2 functionally mitigates 2.1

*Does not refer to the possibility of H's getting a parking ticket

*Does not refer to the difficulty with the telephone call caused by H

Informant D:

Point of Intervention: 6

Total Number of Utterances Selected: 5

Discourse Path Chosen: 3.1 / 4.2 / 3.2 / 2.4 / 2.5*

Discourse Types Chosen:

Familiar Politeness:	0
Neutral Politeness:	2
Formal Politeness:	2

	Null Politeness:	1
Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance(s) Used for the PFTA:	Neutral Politeness	(2 Utterances)

*Does not refer to the possibility of H's getting a parking ticket

Informant E:

Point of Intervention:	14
Total Number of Utterances Selected:	6
Discourse Path Chosen:	3.1 / 3.3 / 3.2 / 1.4 / 2.4 / 1.6*

Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	1
	Formal Politeness:	3
	Null Politeness:	0

Type of Utterance Used to Intervene:	Formal Politeness	
Type of Utterance(s) Used for the PFTA:	Neutral Politeness	(1 Utterance)
	Familiar Politeness	(1 Utterance)

*Does not refer to the difficulty with the telephone call caused by H

Informant F:

Point of Intervention:	6
Total Number of Utterances Selected:	4
Discourse Path Chosen:	3.1 / 1.2 / 3.3 / 3.4*

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	3
	Null Politeness:	0

Type of Utterance Used to Intervene:	Formal Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant G:

Point of Intervention: 16

Total Number of Utterances Selected: 4

Discourse Path Chosen: 3.1 / 3.2 / 1.2 / 3.4*

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 0

Formal Politeness: 3

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Point of Intervention: 1

Total Number of Utterances Selected: 4

Discourse Path Chosen: 3.1 / 3.3 / 3.4 / 1.5*

Discourse Types Chosen: Familiar Politeness: 1

                                                Neutral Politeness: 0

                                                Formal Politeness: 3

                                                Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: Familiar Politeness

                                                *Does not refer to the possibility of H's

                                                getting a parking ticket (NB: Would be

                                                pragmatically unlikely given that the point

                                                of S's intervention is prior to H's mention

                                                of being parked in a No Parking zone)

                                                *Does not refer to the difficulty with the

                                                telephone call caused by H

Informant B:

Point of Intervention: 2

Total Number of Utterances Selected: 3

Discourse Path Chosen: 1.1 / 2.3 / 1.5*

Discourse Types Chosen: Familiar Politeness: 2

                                                Neutral Politeness: 1

                                                Formal Politeness: 0

                                                Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance(s) Used for the PFTA: Familiar Politeness

                                                *Does not refer to the possibility of H's

                                                getting a parking ticket (NB: Would be

                                                pragmatically unlikely given that the point

of S's intervention is prior to H's mention of being parked in a No Parking zone)

*Does not refer to the difficulty with the telephone call caused by H

Informant C:

Point of Intervention:	2
Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 1.2 / 1.3 / 1.4*
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Neutral Politeness
Type of Utterance(s) Used for the PFTA:	None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant D:

Point of Intervention:	2
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 1.2 / 3.4*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant E:

Point of Intervention: 3

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.5 / 1.6*

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance(s) Used for the PFTA: Familiar Politeness   (2 Utterances)

*Does not refer to the difficulty with the telephone call caused by H

Informant F:

Point of Intervention: 3

Total Number of Utterances Selected: 6

Discourse Path Chosen: 2.1 / 2.2 / 1.3 / 1.4 / 3.5 / 1.6*

Discourse Types Chosen: Familiar Politeness: 3

Neutral Politeness: 2

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used to Intervene: Neutral Politeness

Type of Utterance(s) Used for the PFTA: Formal Politeness   (1 Utterance)

Familiar Politeness   (1 Utterance)

*Does not refer to the difficulty with the telephone call caused by H

Informant G:

Point of Intervention:	3
Total Number of Utterances Selected:	4
Discourse Path Chosen:	1.1 / 2.2 / 1.3 / 1.4*
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance(s) Used for the PFTA:	None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

NATIVE-SPEAKING MALES

Informant A:

Point of Intervention:	3
Total Number of Utterances Selected:	7
Discourse Path Chosen:	3.1 / 3.3 / 2.1* / 2.3 / 2.4 / 2.5 / 1.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 4
	Formal Politeness: 2
	Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance(s) Used for the PFTA: Neutral Politeness   (2 Utterances)

Familiar Politeness   (1 Utterance)

*Neutral-Politeness intervening act

incorporated as part of the

establishing/signalling routine

Informant B:

Point of Intervention: 3

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 2.2 / 1.3 / 1.4 / 1.5 / 1.6*

Discourse Types Chosen: Familiar Politeness: 5

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance(s) Used for the PFTA: Familiar Politeness   (2 Utterances)

*Does not refer to the difficulty with the

telephone call caused by H

Informant C:

Point of Intervention: 3

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.5 / 1.6*

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance(s) Used for the PFTA:	Familiar Politeness (2 Utterances)
	*Does not refer to the difficulty with the telephone call caused by H

Informant D:

Point of Intervention:	5
Total Number of Utterances Selected:	5
Discourse Path Chosen:	3.1* / 2.1* / 1.3 / 1.4 / 1.6*
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance(s) Used for the PFTA:	Familiar Politeness
	*2 intervening acts (Formal Politeness and Neutral Politeness) used
	*Does not perform the act of thanking on-record
	*Does not refer to the difficulty with the telephone call caused by H

Informant E:

Point of Intervention:	3
Total Number of Utterances Selected:	4
Discourse Path Chosen:	1.1 / 2.2 / 1.3 / 1.4*
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 1
	Formal Politeness: 0

| | Null Politeness: | 0 |

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant F:

Point of Intervention: 2

Total Number of Utterances Selected: 4

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4*

Discourse Types Chosen:

	Familiar Politeness:	4
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance(s) Used for the PFTA: None Selected

*Does not attempt any part of the tripartite PFTA of thanking/pointing out the problem is due to the nature of the phone call/possibility of parking ticket

Informant G:

Point of Intervention: 3

Total Number of Utterances Selected: 6

Discourse Path Chosen: 2.1 / 2.2 / 1.3 / 1.4 / 3.5 / 1.6*

Discourse Types Chosen:

Familiar Politeness: 3

Neutral Politeness: 2

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used to Intervene: Neutral Politeness

Type of Utterance(s) Used for the PFTA: Formal Politeness   (1 Utterance)

Familiar Politeness   (1 Utterance)

*Does not refer to the difficulty with the

telephone call caused by H

MODULE 12.2: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 32

Mean Number of Utterances: 4.5

Points of Intervention: 6 7 16 16 16 16 16

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	-	-	7	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
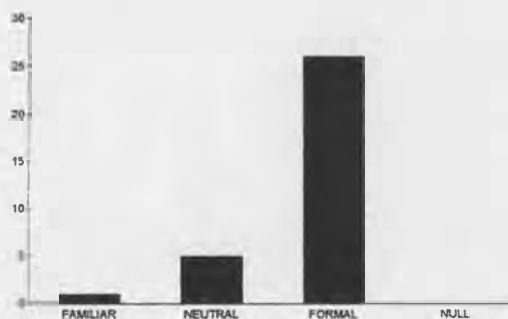
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Percentages of Politeness Utterances Used for PFTA:
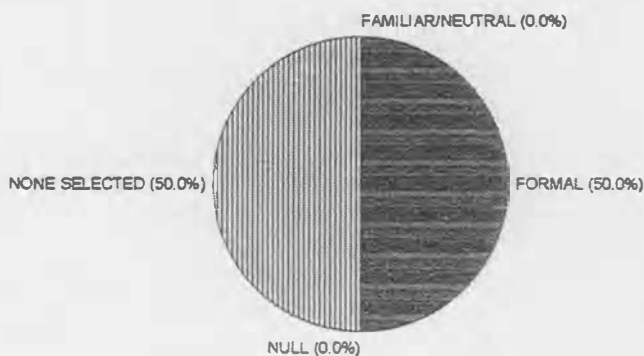
JAPANESE MALES

Total Number of Utterances Selected: 33

Mean Number of Utterances: 4.7

Points of Intervention: 6 6 7 7 14 16 16

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	-	-	7	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
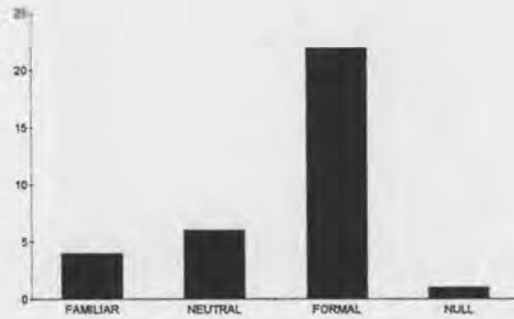
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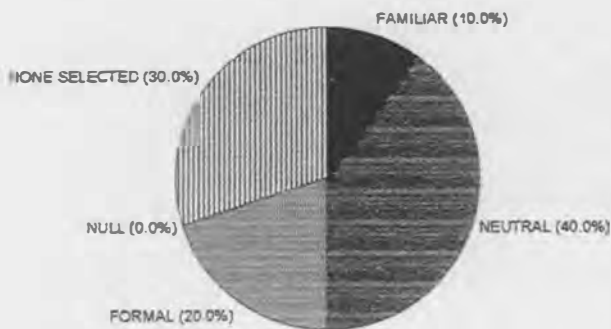
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 30

Mean Number of Utterances: 4.2

Points of Intervention: 1 2 2 2 3 3 3

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	3	2	2	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
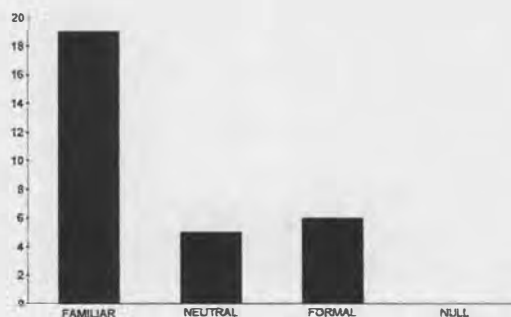
Selected:

Percentages of Politeness Utterances Used for PFTA:
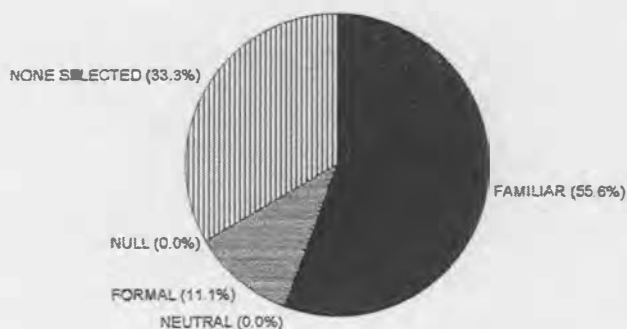
NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 38

Mean Number of Utterances: 5.4

Points of Intervention: 2 3 3 3 3 3 5

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Nuli
Intervening	4	1	2	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
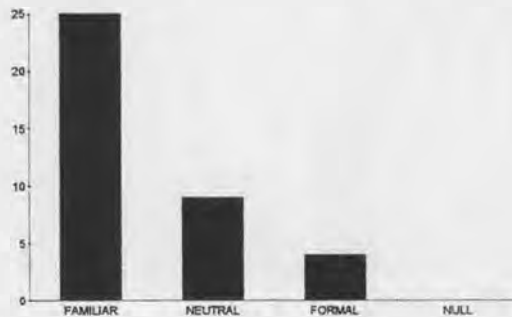
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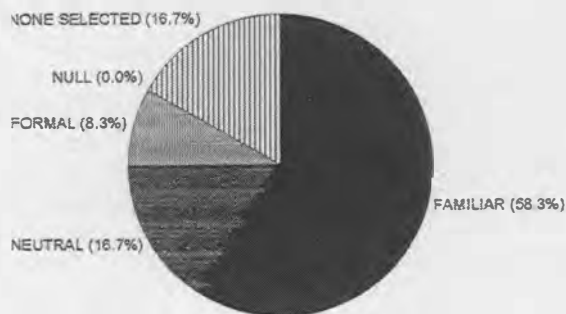
JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 65

Mean Number of Utterances: 4.6

Points of Intervention: 6 6 6 7 7 7 14 16 16 16 16 16 16

16

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	-	-	14	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
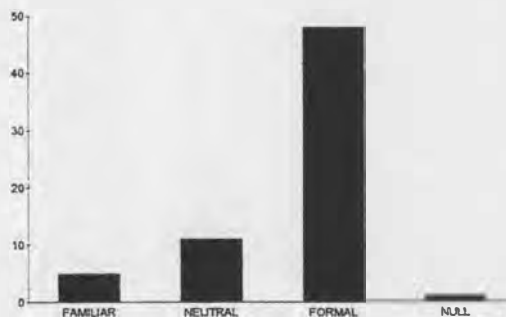
Selected:

Percentages of Politeness Utterances Used for PFTA:
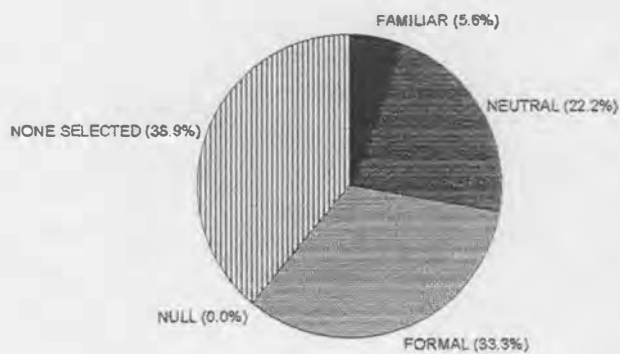
NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 68

Mean Number of Utterances: 4.8

Points of Intervention: 1 2 2 2 2 3 3 3 3 3 3 3 3 5

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	7	3	4	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
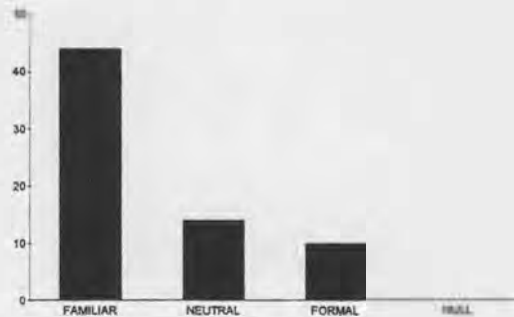
Percentages of Politeness Utterances Used for PFTA:
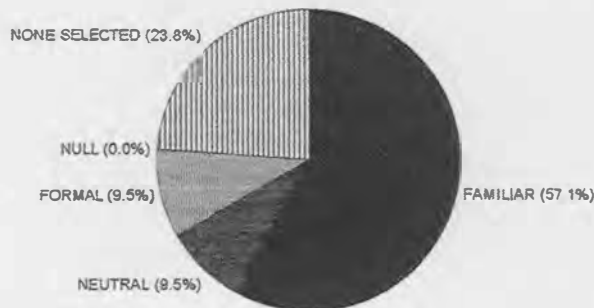
MODULE NO: 14.2

Format 2: Supplementary

Intended Discourse Function: To intervene and place an opposing viewpoint on record

S is Male, H is Female

H is known to S

Pragmalinguistic time constraints obtain

sure it's not far at all [::][1] just walk DOWN this street and take the SECond turn on your RIGHT [TRP][2] that's [::][3] er [::][4] er [::][5] SMITH street i think it's called [TRP][6] yeah [:][7] i'm PREtty sure that's smith street [TRP][8] anyway [:][9] go up that street for about [::][10] oh i don't know [::][11] sixty or seventy metres i guess [:][12] until you come to a newsagent's on the corner [TRP][13] if you turn LEFT there and keep going [:][14] roberts road is one of the small cross streets [TRP][15] it's the third or fourth street along i think [TRP][16] it's one of those anyway [TRP][17] you'll see it anyway [TRP][18] it's only a small street [TRP][19]

FAMILIAR	NEUTRAL	FORMAL	NULL

[intervening acts]

1.1
S: Hang on - are you sure that's right?

2.1
S: That's not right.

3.1
S: I don't think that's right, is it?

4.1
S: No.

[establishing/signalling acts]

1.2
S: I used to live near there . . .

4.2
S: That's wrong.

[PFTA realisation]

1.3
S: I thought Roberts Road was up here on the left . . .

2.2
S: It's this way and it's on the left.

3.2
S: I'm pretty sure it's this way and it's on the left.

4.3
S: It's definitely this way and it's on the left.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Point of Intervention:	15
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

Informant B:

Point of Intervention:	16
Total Number of Utterances Selected:	3
Discourse Path Chosen:	4.1* / 2.1* / 2.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used to Intervene:	Null Politeness
Type of Utterance Used for the PFTA:	Neutral Politeness
	*2 intervening acts (Null Politeness and Neutral Politeness) selected

Informant C:

Point of Intervention:	18
Total Number of Utterances Selected:	3

Discourse Path Chosen:	1.1 / 1.2 / 4.3
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Null Politeness

Informant D:

Point of Intervention:	13
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant E:

Point of Intervention:	17
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

Informant F:

Point of Intervention:	13
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 1.2 / 3.2
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

Informant G:

Point of Intervention:	15
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 1.2 / 3.2
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

JAPANESE MALES

Informant A:

Point of Intervention:	15
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 2.2
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 1

| | Formal Politeness: | 0 |
| | Null Politeness: | 0 |

| Type of Utterance Used to Intervene: | Familiar Politeness |
| Type of Utterance Used for the PFTA: | Neutral Politeness |

Informant B:

Point of Intervention:	15
Total Number of Utterances Selected:	2
Discourse Path Chosen:	2.1 / 2.2

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	2
	Formal Politeness:	0
	Null Politeness:	0

| Type of Utterance Used to Intervene: | Neutral Politeness |
| Type of Utterance Used for the PFTA: | Neutral Politeness |

Informant C:

Point of Intervention:	16
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2

Discourse Types Chosen:	Familiar Politeness:	0
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	0

| Type of Utterance Used to Intervene: | Formal Politeness |
| Type of Utterance Used for the PFTA: | Formal Politeness |

Informant D:

| Point of Intervention: | 8 |
| Total Number of Utterances Selected: | 2 |

Discourse Path Chosen: 2.1 / 4.3

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 1

Type of Utterance Used to Intervene: Neutral Politeness

Type of Utterance Used for the PFTA: Null Politeness

Informant E:

Point of Intervention: 17

Total Number of Utterances Selected: 2

Discourse Path Chosen: 3.1 / 3.2

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance Used for the PFTA: Formal Politeness

Informant F:

Point of Intervention: 16

Total Number of Utterances Selected: 2

Discourse Path Chosen: 3.1 / 3.2

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterance Used to Intervene: Formal Politeness

Type of Utterance Used for the PFTA: Formal Politeness

Informant G:

Point of Intervention:	13
Total Number of Utterances Selected:	3
Discourse Path Chosen:	3.1 / 1.2 / 3.2
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Point of Intervention:	2
Total Number of Utterances Selected:	2
Discourse Path Chosen:	1.1 / 1.3
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant B:

Point of Intervention:	2
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 3.2

Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Formal Politeness

Informant C:

Point of Intervention:	6	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 1.2 / 1.3	
Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant D:

Point of Intervention:	2	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 1.2 / 1.3	
Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant E:

Point of Intervention:	2
Total Number of Utterances Selected:	2
Discourse Path Chosen:	1.1 / 1.3
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant F:

Point of Intervention:	2
Total Number of Utterances Selected:	2
Discourse Path Chosen:	3.1 / 3.2
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterance Used to Intervene:	Formal Politeness
Type of Utterance Used for the PFTA:	Formal Politeness

Informant G:

Point of Intervention:	2
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 3.2
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 0
	Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Formal Politeness

NATIVE-SPEAKING MALES

Informant A:

Point of Intervention: 2

Total Number of Utterances Selected: 3

Discourse Path Chosen: 1.1 / 1.2 / 3.2

Discourse Types Chosen: Familiar Politeness: 2

Neutral Politeness: 0

Formal Politeness: 1

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Formal Politeness

Informant B:

Point of Intervention: 2

Total Number of Utterances Selected: 3

Discourse Path Chosen: 1.1 / 1.2 / 1.3

Discourse Types Chosen: Familiar Politeness: 3

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterance Used to Intervene: Familiar Politeness

Type of Utterance Used for the PFTA: Familiar Politeness

Informant C:

Point of Intervention: 2

Total Number of Utterances Selected: 2

Discourse Path Chosen:	1.1 / 3.2	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Formal Politeness	

Informant D:

Point of Intervention:	2	
Total Number of Utterances Selected:	2	
Discourse Path Chosen:	1.1 / 1.3	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant E:

Point of Intervention:	2	
Total Number of Utterances Selected:	3	
Discourse Path Chosen:	1.1 / 1.2 / 1.3	
Discourse Types Chosen:	Familiar Politeness:	3
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0
Type of Utterance Used to Intervene:	Familiar Politeness	
Type of Utterance Used for the PFTA:	Familiar Politeness	

Informant F:

Point of Intervention:	2
Total Number of Utterances Selected:	2
Discourse Path Chosen:	1.1 / 1.3
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

Informant G:

Point of Intervention:	2
Total Number of Utterances Selected:	3
Discourse Path Chosen:	1.1 / 1.2 / 1.3
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterance Used to Intervene:	Familiar Politeness
Type of Utterance Used for the PFTA:	Familiar Politeness

MODULE 14.2: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 19

Mean Number of Utterances: 2.7

Points of Intervention: 13 13 15 15 16 17 18

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	2	-	4	1
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
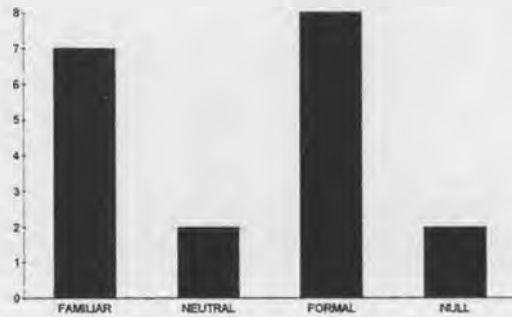
Percentages of Politeness Utterances Used for PFTA:
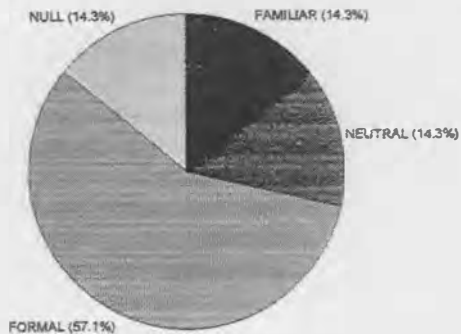
JAPANESE MALES

Total Number of Utterances Selected: 16

Mean Number of Utterances: 2.2

Points of Intervention: 8 13 15 15 16 16 17

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	1	2	4	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
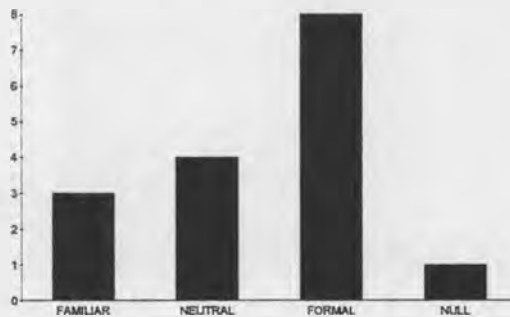
Percentages of Politeness Utterances Used for PFTA:
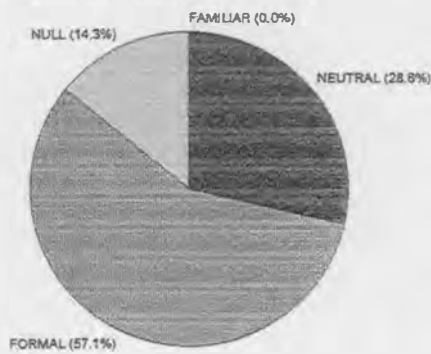
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 18

Mean Number of Utterances: 2.5

Points of Intervention: 2 2 2 2 2 2 6

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	6	-	1	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
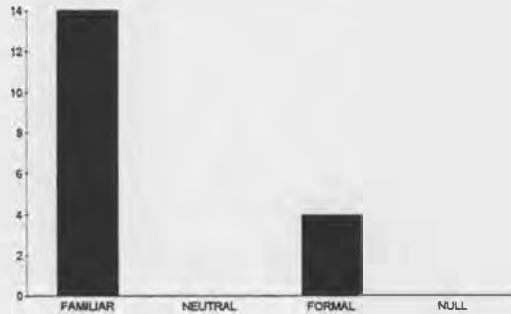
Percentages of Politeness Utterances Used for PFTA:
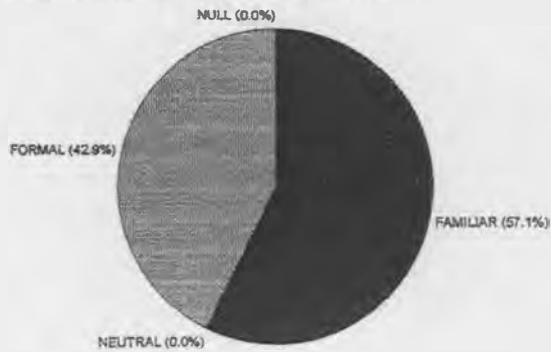
NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 18

Mean Number of Utterances: 2.5

Points of Intervention: 2 2 2 2 2 2 2

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	7	-	-	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
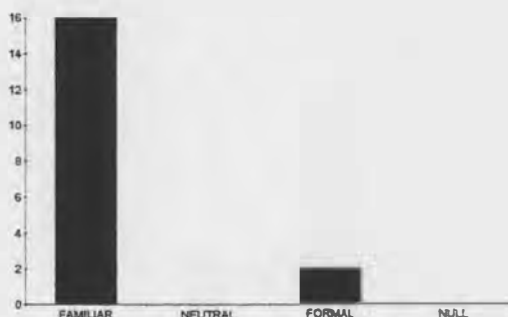
Percentages of Politeness Utterances Used for PFTA:
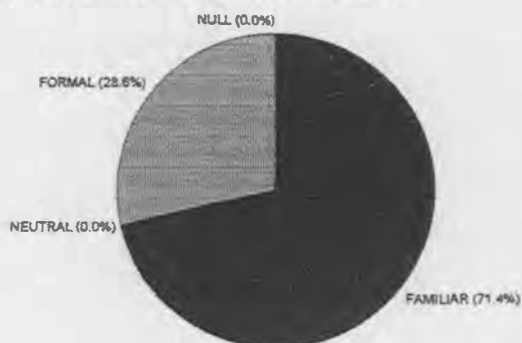
JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected:	35
Mean Number of Utterances:	2.5
Points of Intervention:	8 13 13 13 15 15 15 15 16 16 16 17
	17 18

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	3	2	8	1
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

NULL (14.3%)   FAMILIAR (7.1%)
NEUTRAL (21.4%)
FORMAL (57.1%)
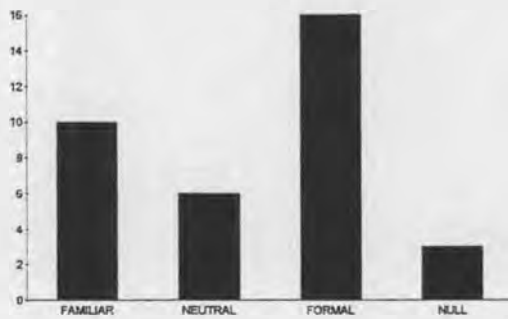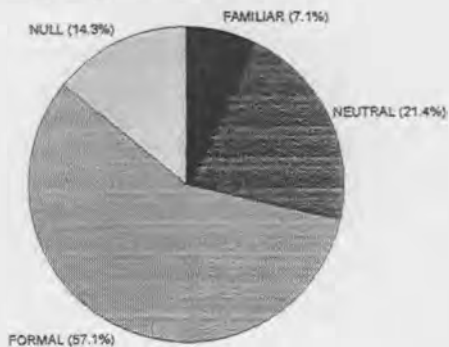
NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 36

Mean Number of Utterances: 2.5

Points of Intervention: 2 2 2 2 2 2 2 2 2 2 2 2 2 6

Type of Politeness Utterance Used to Intervene:

	Familiar	Neutral	Formal	Null
Intervening	13	-	1	-
Signalling/ Establishing	-	-	-	-
PFTA	-	-	-	-

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
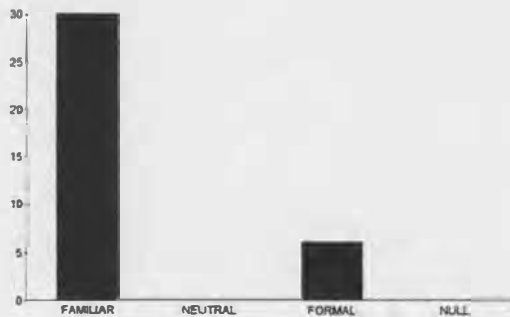
Percentages of Politeness Utterances Used for PFTA:
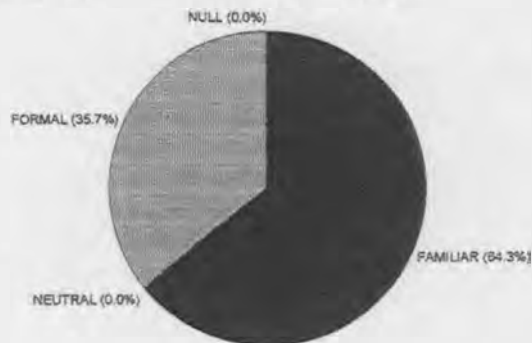
MODULE NO: 3.2

Format 1

Primary Focus: Transactional

Intended Discourse Function: To gain recompense

S is Female, H is Male

H is not known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
		[opening acts]	
1.1 S: [coughs]	2.1 S: Hello.	3.1 S: Hi.	4.1 S: Excuse me.
1.2 H: Oh hi -sorry, I didn't see you standing there.	2.2 H: Oh - hello.	3.2 H: Hi.	4.2 H: Yes?
1.3 S: That's okay.			
1.4 S: Sorry to interrupt . . .			
1.5 H: That's okay.			
		[establishing acts]	
1.6 S: Look, I don't know whether you'd remember me or not, but . . .	2.3 S: It's about this jacket.	3.3 S: Sorry to bother you, but . . .	4.3 S: I want to talk to you about this jacket.
1.7 S: I was in here a few minutes ago to pick up this jacket.		3.4 S: I need to talk to talk to someone about this jacket.	
1.8 S: You were pretty			

busy at the back
when I was here.

1.9
H: Oh, yes.

2.4
H: What's the problem?

[signalling acts]

1.10
S: Well, I'm afraid there
seems to be a bit of
a problem with the
jacket.

2.5
S: The jacket's been
damaged.

3.5
S: The jacket seems to
have been damaged.

4.4
S: The point is . . .

4.5
S: I want to make a
complaint.

1.11
H: Oh dear . . .

[PFTA realisation]

1.12
S: You see, one of the
buttons must have
come off while it was
being cleaned . . .

2.6
S: One of the buttons
is missing.

3.6
S: You seem to have
lost one of the
buttons while you
were cleaning it.

4.6
S: You've torn one of
the buttons off it.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	2.1 / 2.2 / 3.3 / 1.7 / 1.9 / 1.10 / 2.4 / 4.6
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 3
	Formal Politeness: 1
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Null Politeness

Informant B:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	4.1 / 4.2 / 1.7 / 4.5 / 2.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 3
Type of Utterances Used for the PFTA:	Neutral Politeness

Informant C:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	4.1 / 4.2 / 3.4 / 4.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 3
Type of Utterances Used for the PFTA:	Null Politeness

Informant D:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	4.1 / 4.2 / 1.7 / 2.4 / 2.5 / 4.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 3
Type of Utterances Used for the PFTA:	Null Politeness

Informant E:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	4.1 / 4.2 / 3.4 / 2.4 / 2.5 / 4.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 1
	Null Politeness: 3
Type of Utterances Used for the PFTA:	Null Politeness

Informant F:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	4.1 / 4.2 / 1.7 / 2.4 / 2.5 / 4.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 3
Type of Utterances Used for the PFTA:	Null Politeness

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	4.1 / 4.2 / 3.4 / 2.4 / 4.6

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 1

Null Politeness: 3

Type of Utterances Used for the PFTA: Null Politeness

JAPANESE MALES

Informant A:

Total Number of Utterances Selected: 5

Discourse Path Chosen: 4.1 / 4.2 / 1.7 / 2.4 / 4.6

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 3
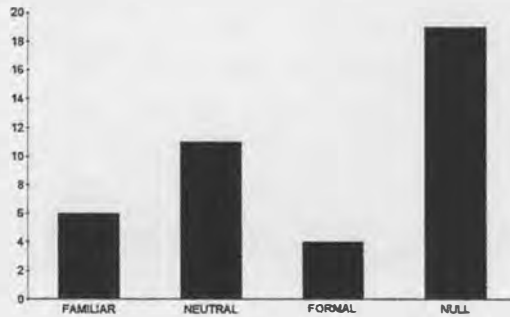
Type of Utterances Used for the PFTA: Null Politeness

Informant B:

Total Number of Utterances Selected: 5

Discourse Path Chosen: 4.1 / 4.2 / 3.4 / 2.4 / 4.6

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 1

Formal Politeness: 1

Null Politeness: 3

Type of Utterances Used for the PFTA: Null Politeness

Informant C:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 4.1 / 4.2 / 1.7 / 1.9 / 2.4 / 4.5 / 2.6

Discourse Types Chosen: Familiar Politeness: 2

Neutral Politeness: 2

	Formal Politeness:	0
	Null Politeness:	3

Type of Utterances Used for the PFTA: Neutral Politeness

Informant D:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	4.1 / 4.2 / 3.4 / 2.4 / 4.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 1
	Formal Politeness: 1
	Null Politeness: 3

Type of Utterances Used for the PFTA: Null Politeness

Informant E:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	4.1 / 4.2 / 1.7 / 2.4 / 4.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 3

Type of Utterances Used for the PFTA: Null Politeness

Informant F:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	4.1 / 4.2 / 2.3 / 2.4 / 4.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 3

Type of Utterances Used for the PFTA: Null Politeness

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	4.1 / 4.2 / 1.7 / 2.4 / 4.6
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 1
	Formal Politeness: 0
	Null Politeness: 3
Type of Utterances Used for the PFTA:	Null Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	1.4 / 1.6 / 1.7 / 1.9 / 1.10 / 1.12
Discourse Types Chosen:	Familiar Politeness: 6
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant B:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	4.1 / 4.2 / 1.6 / 1.7 / 1.9 / 1.10 / 1.12
Discourse Types Chosen:	Familiar Politeness: 5
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 2
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant C:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	4.1 / 1.7 / 3.5 / 1.12
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant D:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	4.1 / 3.2 / 3.3 / 3.4 / 1.12
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 0
	Formal Politeness: 3
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant E:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	3.1 / 3.2 / 1.6 / 1.7 / 1.9 / 1.10 / 1.12
Discourse Types Chosen:	Familiar Politeness: 5
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant F:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	1.4 / 1.7 / 1.10 / 1.12

Discourse Types Chosen: Familiar Politeness: 4

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 3.1 / 3.2 / 1.7 / 1.9 / 1.10 / 1.12

Discourse Types Chosen: Familiar Politeness: 4

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 3.1 / 3.2 / 1.6 / 1.7 / 1.9 / 1.10 / 1.12

Discourse Types Chosen: Familiar Politeness: 5

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant B:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 3.1 / 3.2 / 3.3 / 1.7 / 3.5 / 3.6

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 0

	Formal Politeness:	5
	Null Politeness:	0
Type of Utterances Used for the PFTA:	Formal Politeness	

Informant C:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	3.1 / 3.2 / 1.7 / 1.9 / 1.10 / 1.12

Discourse Types Chosen:	Familiar Politeness:	4
	Neutral Politeness:	0
	Formal Politeness:	2
	Null Politeness:	0
Type of Utterances Used for the PFTA:	Familiar Politeness	

Informant D:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	3.3* / 1.7 / 3.5 / 3.6

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	0
	Formal Politeness:	3
	Null Politeness:	0
Type of Utterances Used for the PFTA:	Formal Politeness	

*Formal-Politeness Establishing Act used as Opening Act

Informant E:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	3.1 / 3.2 / 1.4 / 1.6 / 1.7 / 1.9 / 1.10 / 1.12

Discourse Types Chosen:	Familiar Politeness:	6
	Neutral Politeness:	0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant F:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 3.1 / 3.2 / 1.7 / 1.9 / 1.10 / 1.12

Discourse Types Chosen: Familiar Politeness: 4

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 4.1 / 4.2 / 1.4 / 1.6 / 1.7 / 1.9 / 1.10 / 1.12

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 2

Type of Utterances Used for the PFTA: Familiar Politeness

MODULE 3.2: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 40

Mean Number of Utterances: 5.7

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances

Selected:

Percentages of Politeness Utterances Used for PFTA:
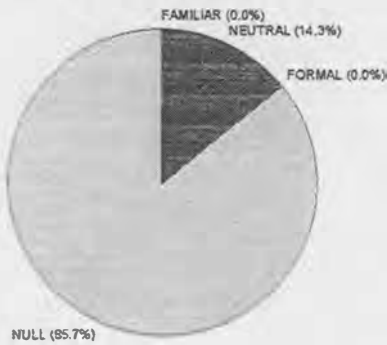
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
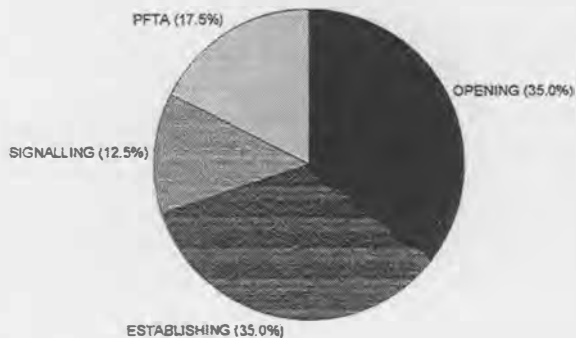
JAPANESE MALES

Total Number of Utterances Selected: 37

Mean Number of Utterances: 5.2

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
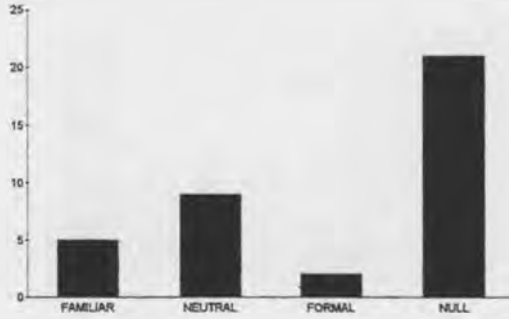
Percentages of Politeness Utterances Used for PFTA:
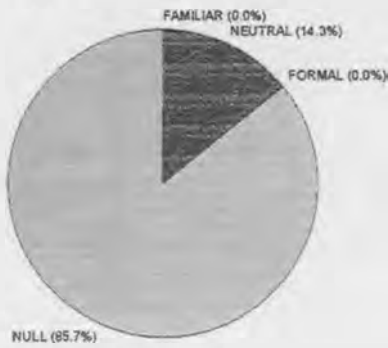
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
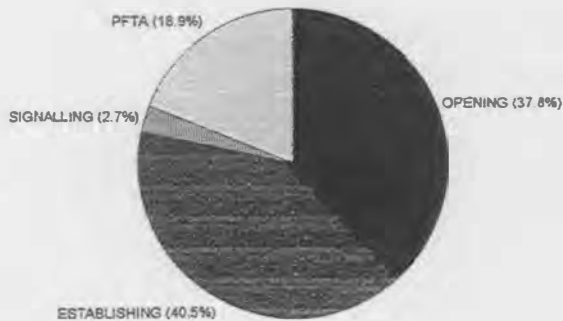
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 39

Mean Number of Utterances: 5.5

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
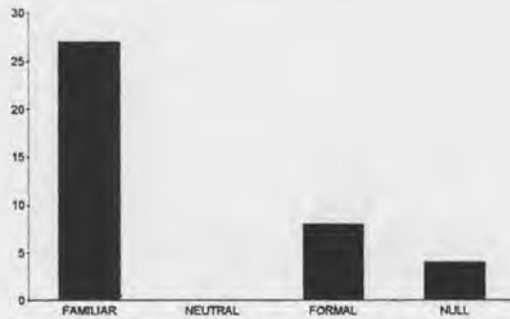
Percentages of Politeness Utterances Used for PFTA:

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
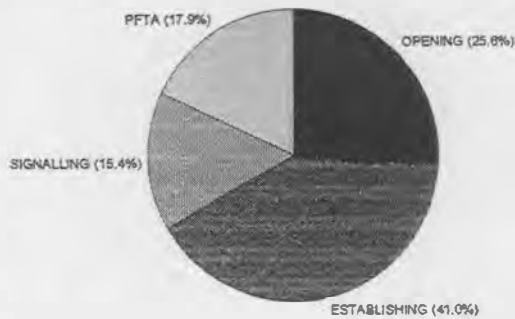
NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 45

Mean Number of Utterances: 6.4

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
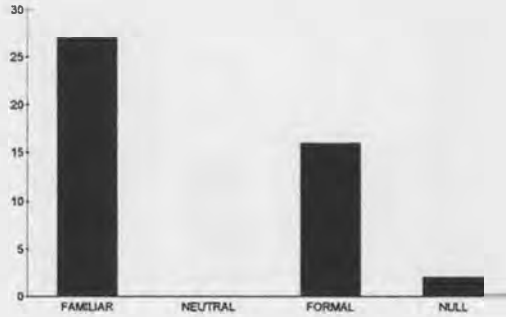
Percentages of Politeness Utterances Used for PFTA:
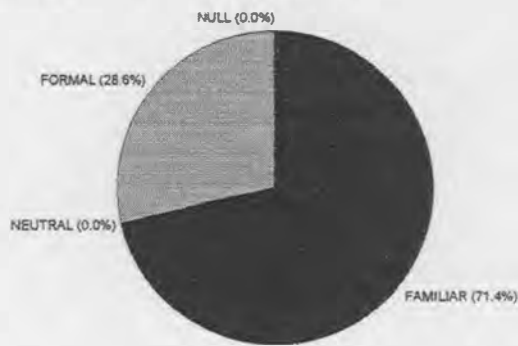
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
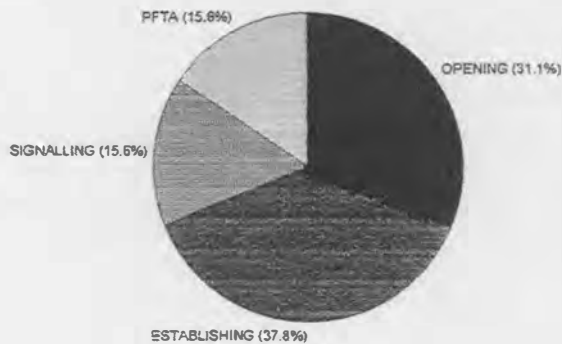
JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 77

Mean Number of Utterances: 5.5

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
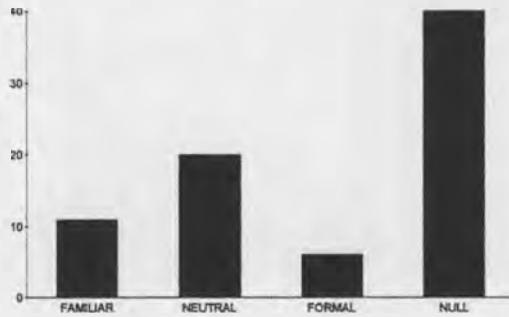
Selected:

Percentages of Politeness Utterances Used for PFTA:
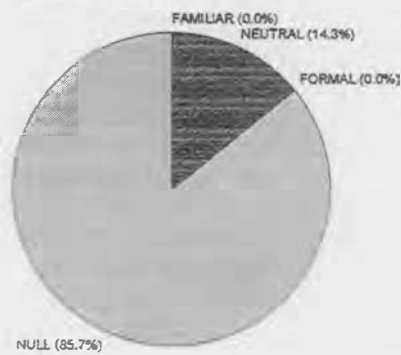
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
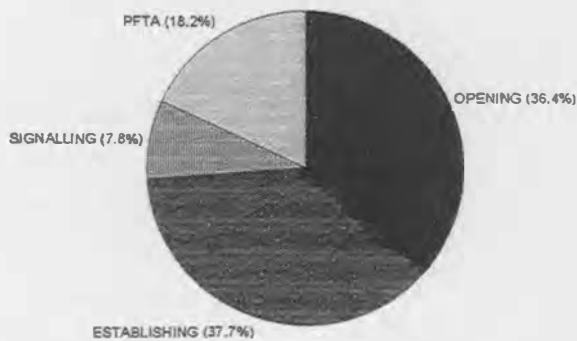
NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 84

Mean Number of Utterances: 6

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
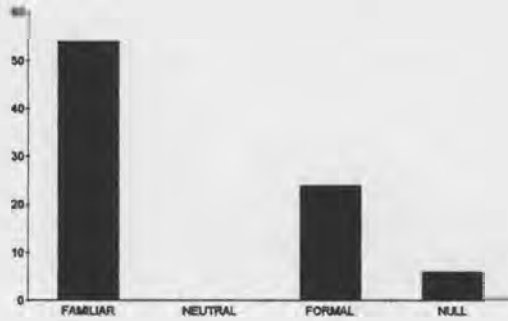
Percentages of Politeness Utterances Used for PFTA:
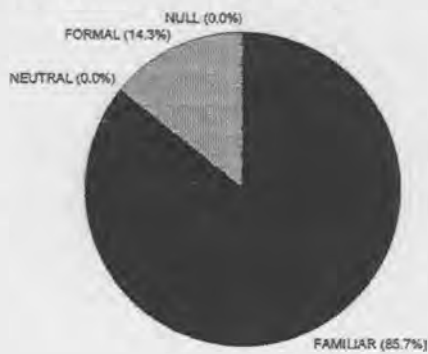
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
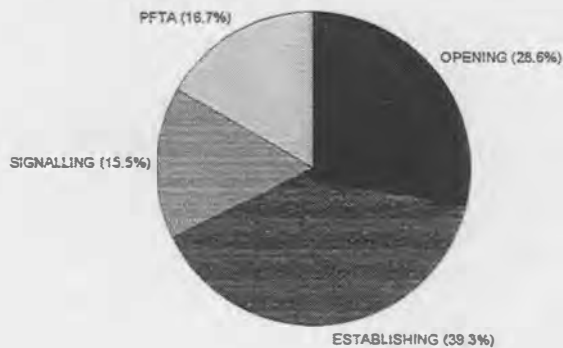
MODULE NO: 1.1

Format 1

Primary Focus: Transactional

Intended Discourse Function: To modify H's personal behaviour

S is Male, H is Female

H is known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
	[opening acts]		
1.1 S: Hi Pat.	2.1 S: Good morning Patricia.	3.1 S: Pat - sorry, I can see you're busy, but can I just talk to you for a tick?	4.1 S: Patricia, I want to see you about something.
1.2 H: Oh, hi.	2.2 H: Oh, good morning.	3.2 H: Sure - what's up?	4.2 H: What's the problem?
	[establishing acts]		
1.3 S: Beautiful day, isn't it?	2.3 S: How are you?		
1.4 H: Yeah, lovely, isn't it?	2.4 H: Fine thanks. How're you?		
1.5 S: Gee, nice car!	2.5 S: Fine thanks.		
1.6 H: Thanks.			
1.7 S: Had it long?			
1.8 H: Oh, a while . . .			

1.9
S: Let me give you
a hand.

1.10
S: How're things at
work? Keeping you
busy?

1.11
H: Yeah, keeps me out
of trouble.

1.12
S: It must be great,
though, working in
a pub and
everything . . . .

1.13
H: Oh, it's not bad,
I guess . . .

1.14
H: How're things
with you?

1.15
S: I'm pretty busy at
the moment. I've got
some exams coming
up in a few weeks
that I'm not looking
forward to . . .

[signalling acts]

1.16
S: Actually, Pat, I
need to ask you
a favour . . .

1.17
S: As you know, I'm
studying at the
moment, so . . .

1.18
S: Well, to be honest,
it's a bit hard to
concentrate when
you can hear some-
body's television
in the next flat . . .

2.6
S: I want to talk to you
about the volume of
your television set
at night.

3.3
S: Pat, you know your
television set? Don't
you think it's a bit
loud sometimes?

3.4
S: Look, Pat, we're
neighbours, right?

3.5
S: Well, the walls in
these flats seem to be
a bit thin and the
sound of your
television set's
distracting me when

4.3
S: I want to complain
about the volume
of your television
set at night.

I'm trying to study.

[PFTA realisation]

1.19
S: I couldn't ask you to turn your television down a bit, could I?

2.7
S: I can hear your television set clearly in my bedroom when I'm trying to study, so I have to ask you to turn it down.

3.6
S: So I know you'll understand when I ask you to turn it down a bit.

4.4
S: It's much too loud. I can hear it clearly in my bedroom, so turn it down please.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	10
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.4 / 2.5 / 1.16 / 2.6 / 1.17 / 1.18 / 1.19

Discourse Types Chosen:

Familiar Politeness:	4
Neutral Politeness:	6
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant B:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.4 / 2.5 / 1.16 / 2.6 / 2.7

Discourse Types Chosen:

Familiar Politeness:	1
Neutral Politeness:	7
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Neutral Politeness

Informant C:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	1.1 / 1.2 / 2.3 / 2.4 / 2.5 / 1.16 / 2.6 / 4.4

Discourse Types Chosen:

Familiar Politeness:	3
Neutral Politeness:	4
Formal Politeness:	0
Null Politeness:	1

Type of Utterances Used for the PFTA: Null Politeness

Informant D:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.4 / 2.5 / 2.6 / 1.17 / 3.5
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 6
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Not Selected

Informant E:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.4 / 2.5 / 2.6 / 3.4 / 4.4
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 6
	Formal Politeness: 1
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Null Politeness

Informant F:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	1.1 / 1.2 / 3.1 / 3.2 / 2.6 / 1.17 / 3.5
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 1
	Formal Politeness: 3
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Not Selected

Informant G:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	1.1 / 1.2 / 3.1 / 3.2 / 3.4 / 1.17 / 3.3

Discourse Types Chosen: Familiar Politeness: 3

                                               Neutral Politeness: 0

                                               Formal Politeness: 4

                                               Null Politeness: 0

Type of Utterances Used for the PFTA: Not Selected

JAPANESE MALES

Informant A:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 2.3 / 2.4 / 2.5 / 1.16 / 2.6 / 2.7

Discourse Types Chosen: Familiar Politeness: 3

                                               Neutral Politeness: 5

                                               Formal Politeness: 0

                                               Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

Informant B:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.10 / 1.11 / 1.16 / 1.17 / 3.5 /

                                               3.6

Discourse Types Chosen: Familiar Politeness: 6

                                               Neutral Politeness: 0

                                               Formal Politeness: 2

                                               Null Politeness: 0
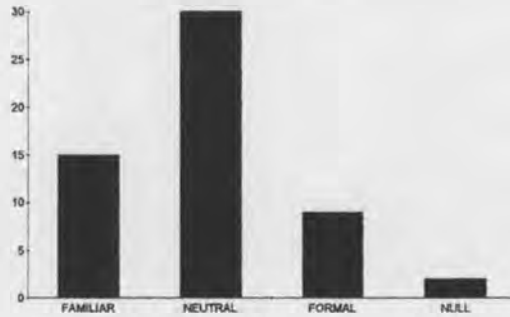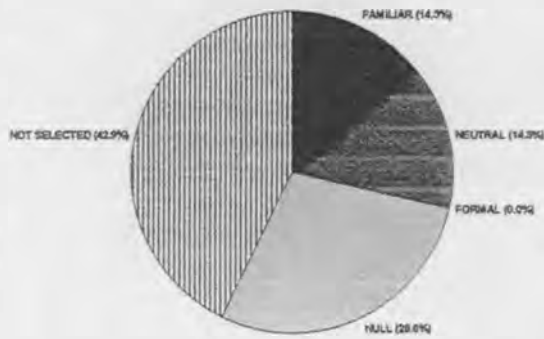
Type of Utterances Used for the PFTA: Formal Politeness

Informant C:

Total Number of Utterances Selected: 11

Discourse Path Chosen: 2.1 / 2.2 / 2.3 / 2.4 / 2.5 / 1.5 / 1.6 / 1.16 /

                                               2.6 / 1.17 / 1.18

Discourse Types Chosen:

Familiar Politeness: 5

Neutral Politeness: 6

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Not Selected

Informant D:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 2.3 / 2.4 / 2.5 / 1.16 / 2.6 / 2.7

Discourse Types Chosen:

Familiar Politeness: 3

Neutral Politeness: 5

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

Informant E:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 2.1 / 2.2 / 2.3 / 2.4 / 2.5 / 2.6 / 3.4 / 4.4

Discourse Types Chosen:

Familiar Politeness: 0

Neutral Politeness: 6

Formal Politeness: 1

Null Politeness: 1

Type of Utterances Used for the PFTA: Null Politeness

Informant F:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 2.3 / 2.4 / 2.5 / 1.16 / 2.6 / 2.7

Discourse Types Chosen:

Familiar Politeness: 3

Neutral Politeness: 5

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

Informant G:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.16 / 2.7

Discourse Types Chosen: Familiar Politeness: 5

Neutral Politeness: 1

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 2.3 / 2.4 / 2.5 / 2.6 / 4.2 / 1.18 / 1.19

Discourse Types Chosen: Familiar Politeness: 3

Neutral Politeness: 4

Formal Politeness: 0

Null Politeness: 1

Type of Utterances Used for the PFTA: Familiar Politeness

Informant B:

Total Number of Utterances Selected: 11

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.10 / 1.11 / 1.14 /

1.15 / 1.16 / 1.18 / 1.19

Discourse Types Chosen:	Familiar Politeness:	11
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant C:

| Total Number of Utterances Selected: | 4 |

Discourse Path Chosen: 1.1 / 2.6 / 3.4 / 2.7

Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	2
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterances Used for the PFTA: Neutral Politeness

Informant D:

Total Number of Utterances Selected: 14

Discourse Path Chosen: 1.1 / 1.2 / 1.5 / 1.7 / 1.8 / 1.10 / 1.11 / 1.12 / 1.13 / 1.14 / 1.15 / 1.16 / 3.5 / 1.19

Discourse Types Chosen:	Familiar Politeness:	13
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant E:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.10 / 1.11 / 1.15 / 1.16 / 1.19* / 1.17*

Discourse Types Chosen: Familiar Politeness: 8

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

*Familiar-Politeness PFTA followed by a

Familiar-Politeness Signalling Act

Informant F:

Total Number of Utterances Selected: 12

Discourse Path Chosen: 1.1 / 1.2 / 1.10 / 1.11 / 1.12 / 1.13 / 1.14 /

1.15 / 1.16 / 1.19* / 1.17* / 1.18*

Discourse Types Chosen: Familiar Politeness: 12

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

*Familiar-Politeness PFTA followed by 2

Familiar-Politeness Signalling Acts

Informant G:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 1.2 / 1.10 / 1.11 / 3.3 / 1.17 / 3.6

Discourse Types Chosen: Familiar Politeness: 5

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Formal Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	1.1 / 1.2 / 1.10 / 1.11 / 3.3 / 1.17
Discourse Types Chosen:	Familiar Politeness: 5
	Neutral Politeness: 0
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Not Selected

Informant B:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	1.1 / 1.2 / 1.10 / 1.11 / 1.16 / 1.17 / 1.18 / 1.19
Discourse Types Chosen:	Familiar Politeness: 8
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant C:

Total Number of Utterances Selected:	11
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4 / 1.10 / 1.11 / 1.14 / 1.15 / 1.16 / 1.18 / 1.19
Discourse Types Chosen:	Familiar Politeness: 11
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant D:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	3.1 / 3.2 / 1.16 / 1.17 / 1.18
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Not Selected

Informant E:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	3.1 / 3.2 / 3.3 / 3.4 / 3.5 / 3.6
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 0
	Formal Politeness: 6
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Formal Politeness

Informant F:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	3.1 / 3.2 / 1.16 / 1.19* / 1.17* /1.18*
Discourse Types Chosen:	Familiar Politeness: 4
	Neutral Politeness: 0
	Formal Politeness: 2
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness
	*Familiar-Politeness PFTA followed by 2 Familiar-Politeness Signalling Acts

Informant G.

Total Number of Utterances Selected:	8
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4 / 1.16 / 1.17 / 1.18 / 1.19
Discourse Types Chosen:	Familiar Politeness: 8
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

MODULE 1.1: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 56

Mean Number of Utterances: 8.0

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:

JAPANESE MALES

Total Number of Utterances Selected: 57

Mean Number of Utterances: 8.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances

Selected:

Percentages of Politeness Utterances Used for PFTA:

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
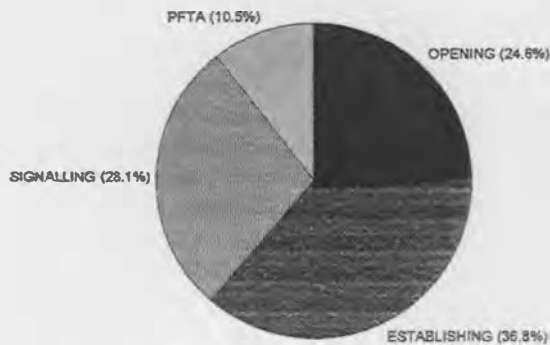
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 64

Mean Number of Utterances: 9.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
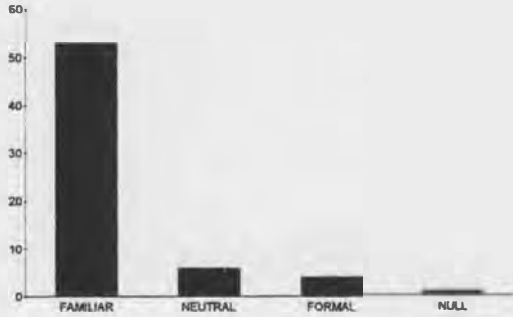
Percentages of Politeness Utterances Used for PFTA:
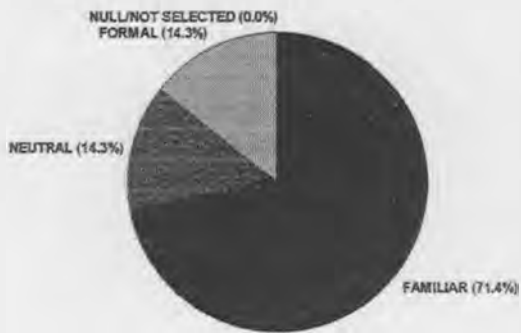
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
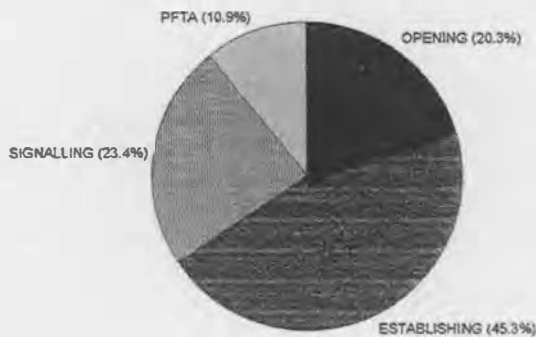
NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 50

Mean Number of Utterances: 7.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
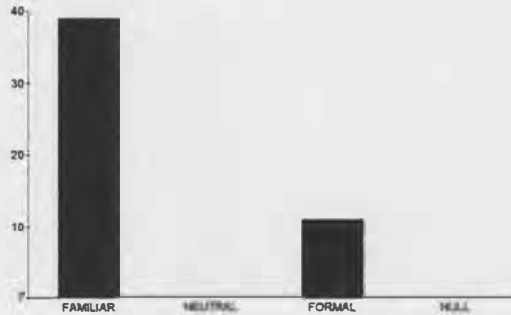
Percentages of Politeness Utterances Used for PFTA:
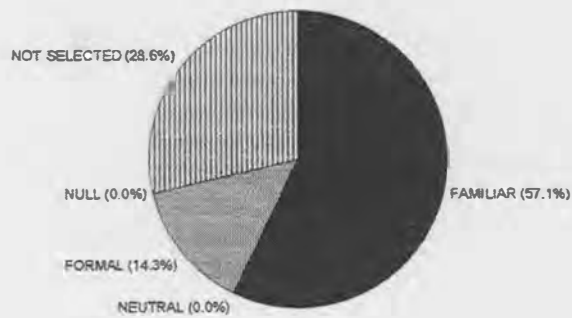
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
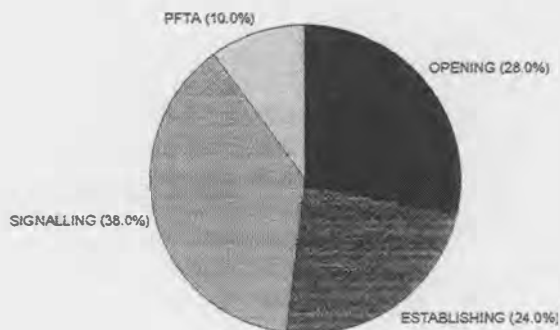
JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 113

Mean Number of Utterances: 8.0

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
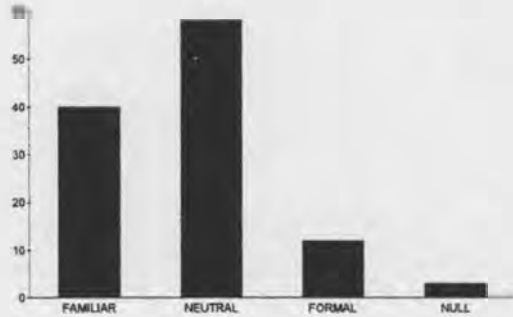
Percentages of Politeness Utterances Used for PFTA:
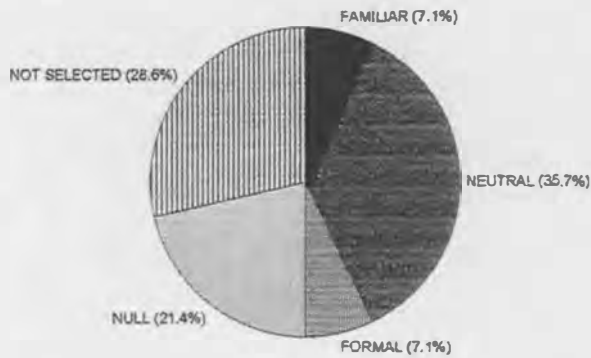
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
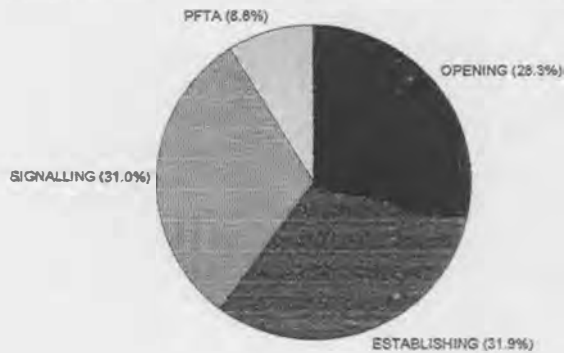
NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 114

Mean Number of Utterances: 8.1

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
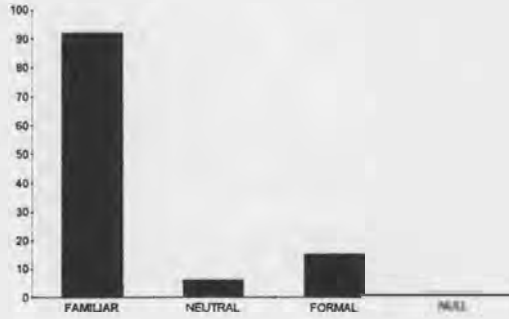
Percentages of Politeness Utterances Used for PFTA:
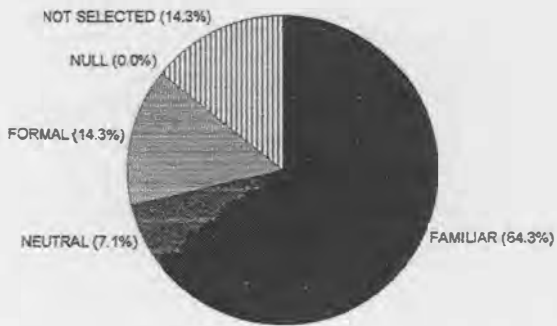
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
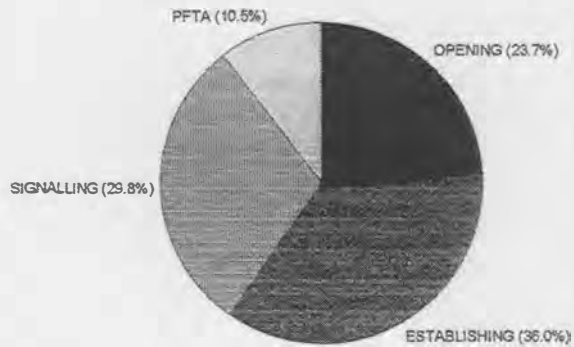
MODULE NO: 2.2

Format 1

Primary Focus: Transactional

Intended Discourse Function: To obtain something from H

S is Male, H is Female

H is known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
		[opening acts]	
1.1 S: Sorry to bother you . . .	2.1 S: I need to talk to you about something.	3.1 S: I couldn't talk to you for a minute, could I?	4.1 S: I want to tell you something.
1.2 S: Got a second?			
1.3 H: Sure.	2.2 H: Please come in.		
1.4 H: Come in.	2.3 H: Have a seat.		
1.5 H: Grab a seat.			
		[establishing acts]	
1.6 S: Whew! There's a million people out there tonight.	2.4 S: It's very busy in the restaurant tonight, isn't it?	3.2 S: Gee, business is booming tonight, isn't it?	
1.7 S: I don't think we've ever been so busy.			
1.8 S: They're drinking like fish too . . .			

1.9
H: That's great.

2.5
H: Yes, it's really
busy.

[signalling acts]

1.10
S: Sorry . . .

1.11
S: I don't want to
take up too much
of your time.

1.12
S: I've got to get back
to the restaurant
soon, but . . .

1.13
S: I did want to ask
you a small
favour . . .

1.14
S: You know I'm
supposed to
be working
tomorrow . . . ?

1.15
S: It's just that, as you
know, Sundays
aren't too busy,
and . . .

1.16
S: Actually, an old
friend of mine is
arriving in Perth
tomorrow. She'll only
be here for a couple
of days . . .

1.17
S: I know it's short
notice, but . . .

1.18
S: So I was
wondering . . .

1.19
S: You know I'm
always happy to

2.6
S: A friend of mine
will be arriving
in Perth tomorrow,
but she'll only be
here for two days.

2.7
S: I want to meet my
friend at the airport
and spend the day
with her, so . . .

3.3
S: Look, sorry to
have to ask
you this, but . . .

3.4
S: I've got a friend
from overseas
arriving tomorrow,
so . . .

4.2
S: I'm going to be busy
all day Sunday, so . . .

work when you
need me, but . . .

[PFTA realisation]

1.20
S: I don't suppose I
could ask if I
could possibly
have tomorrow off,
could I?

2.8
S: It'll be all right if I
don't come to work
tomorrow, won't it.

3.5
S: I hope you won't
mind if I don't come
in to work
tomorrow.

4.3
S: I won't be able to
come to work
tomorrow.

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	1.1 / 2.1 / 2.2 / 2.3 / 2.6 / 1.9 / 2.7 / 4.3
Discourse Types Chosen:	Familiar Politeness: 2
	Neutral Politeness: 5
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Null Politeness

Informant B:

Total Number of Utterances Selected:	9
Discourse Path Chosen:	1.1 / 1.2 / 2.2 / 2.3 / 4.1 / 2.6 / 2.7 / 1.19 / 1.20
Discourse Types Chosen:	Familiar Politeness: 4
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant C:

Total Number of Utterances Selected:	9
Discourse Path Chosen:	1.1 / 1.2 / 4.1 / 2.2 / 2.3 / 1.19 / 2.6 / 2.7 / 2.8
Discourse Types Chosen:	Familiar Politeness: 3
	Neutral Politeness: 5
	Formal Politeness: 0
	Null Politeness: 1

Type of Utterances Used for the PFTA: Neutral Politeness

Informant D:

Total Number of Utterances Selected: 11

Discourse Path Chosen: 1.1 / 2.1 / 2.2 / 2.3 / 1.10 / 1.11 / 2.6 / 2.7 /

1.17 / 1.18 / 1.20

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 5

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant E:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.13 / 2.6 / 2.7 / 1.17 /

2.8

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 3

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

Informant F:

Total Number of Utterances Selected: 10

Discourse Path Chosen: 1.1 / 1.2 / 2.2 / 2.3 / 4.1 / 2.6 / 2.7 / 1.19 /

1.20* / 1.17*

Discourse Types Chosen: Familiar Politeness: 5

Neutral Politeness: 4

Formal Politeness: 0

Null Politeness: 1

Type of Utterances Used for the PFTA: Familiar Politeness

*Familiar-Politeness Signalling Act used

after the Familiar-Politeness PFTA

Informant G:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 3.1 / 1.3 / 1.4 / 1.13 / 3.4 / 3.5

Discourse Types Chosen: Familiar Politeness: 4

Neutral Politeness: 0

Formal Politeness: 3

Null Politeness: 0

Type of Utterances Used for the PFTA: Formal Politeness

JAPANESE MALES

Informant A:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.2 / 2.2 / 2.3 / 4.1 / 2.6 / 2.7 / 1.19 /

1.20

Discourse Types Chosen: Familiar Politeness: 4

Neutral Politeness: 4

Formal Politeness: 0

Null Politeness: 1

Type of Utterances Used for the PFTA: Familiar Politeness

Informant B:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.13 / 2.6 / 2.7 / 2.8* /

1.17*

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 3

	Formal Politeness:	0
	Null Politeness:	0
Type of Utterances Used for the PFTA:	Neutral Politeness	
	*Familiar-Politeness Signalling Act used after the Neutral-Politeness PFTA	

Informant C:

Total Number of Utterances Selected:	7	
Discourse Path Chosen:	1.1 / 3.1 / 2.2 / 2.3 / 3.4 / 2.7 / 2.8	
Discourse Types Chosen:	Familiar Politeness:	1
	Neutral Politeness:	4
	Formal Politeness:	2
	Null Politeness:	0
Type of Utterances Used for the PFTA:	Neutral Politeness	

Informant D:

Total Number of Utterances Selected:	8	
Discourse Path Chosen:	1.1 / 2.1 / 2.2 / 2.3 / 2.6 / 1.19 / 2.7 / 4.3	
Discourse Types Chosen:	Familiar Politeness:	2
	Neutral Politeness:	5
	Formal Politeness:	0
	Null Politeness:	1
Type of Utterances Used for the PFTA:	Null Politeness	

Informant E:

Total Number of Utterances Selected:	8	
Discourse Path Chosen:	1.1 / 3.1 / 1.3 / 1.4 / 1.5 / 1.13 / 3.4 / 3.5	
Discourse Types Chosen:	Familiar Politeness:	5
	Neutral Politeness:	0
	Formal Politeness:	3

Null Politeness: 0

Type of Utterances Used for the PFTA: Formal Politeness

Informant F:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.10 / 1.13 / 3.4 / 1.20

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 0

Formal Politeness: 1

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 2.1 / 2.2 / 2.3 / 2.6 / 2.7 / 2.8

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 6

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.13 / 1.16 / 1.18 / 1.20

Discourse Types Chosen: Familiar Politeness: 8

Neutral Politeness: 0

| | Formal Politeness: | 0 |
| | Null Politeness: | 0 |

Type of Utterances Used for the PFTA: Familiar Politeness

Informant B:

Total Number of Utterances Selected: 5

Discourse Path Chosen: 1.1 / 1.13 / 2.2 / 1.16 / 1.20

Discourse Types Chosen:

Familiar Politeness:	4
Neutral Politeness:	1
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant C:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.13 / 1.16 / 1.18 /

1.20* / 1.17*

Discourse Types Chosen:

Familiar Politeness:	9
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

*Familiar-Politeness Signalling Act used

after the Familiar-politeness PFTA

Informant D:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.5 / 1.10 / 1.14 /

1.16 / 1.20

Discourse Types Chosen: Familiar Politeness: 9

                                            Neutral Politeness: 0

                                            Formal Politeness: 0

                                            Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant E:

Total Number of Utterances Selected: 12

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.10 / 1.11 / 1.13 /

                                            1.14 / 1.16 / 1.17 / 1.18 / 1.20

Discourse Types Chosen: Familiar Politeness: 12

                                            Neutral Politeness: 0

                                            Formal Politeness: 0

                                            Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant F:

Total Number of Utterances Selected: 11

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.5 / 1.6 / 1.7 / 1.12 /

                                            1.13 / 1.16 / 1.20

Discourse Types Chosen: Familiar Politeness: 11

                                            Neutral Politeness: 0

                                            Formal Politeness: 0

                                            Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 3.4 / 1.17 / 1.20

Discourse Types Chosen:	Familiar Politeness:	6
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 1.2 / 1.13 / 1.3 / 1.16 / 1.17 / 3.5

Discourse Types Chosen:	Familiar Politeness:	6
	Neutral Politeness:	0
	Formal Politeness:	1
	Null Politeness:	0

Type of Utterances Used for the PFTA: Formal Politeness

Informant B:

Total Number of Utterances Selected: 11

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.11 / 1.13 / 1.14 /
1.16 / 1.17 / 1.18 / 1.20

Discourse Types Chosen:	Familiar Politeness:	11
	Neutral Politeness:	0
	Formal Politeness:	0
	Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant C:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.13 / 1.16 /
1.17 /1.18 / 1.20

Discourse Types Chosen: Familiar Politeness: 9

                                                Neutral Politeness: 0

                                                Formal Politeness: 0

                                                Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant D:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 3.3 / 3.4 / 3.5

Discourse Types Chosen: Familiar Politeness: 3

                                                Neutral Politeness: 0

                                                Formal Politeness: 3

                                                Null Politeness: 0

Type of Utterances Used for the PFTA: Formal Politeness

Informant E:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.13 / 1.12 / 1.16 / 1.20

Discourse Types Chosen: Familiar Politeness: 8

                                                Neutral Politeness: 0

                                                Formal Politeness: 0

                                                Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant F:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.13 / 3.3 / 3.4 / 1.20

Discourse Types Chosen: Familiar Politeness: 6

                                                Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant G:

Total Number of Utterances Selected: 7

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.13 / 1.16 / 1.20* / 1.17*

Discourse Types Chosen: Familiar Politeness: 7

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

*Familiar-Politeness Signalling Act used

after the Familiar-Politeness PFTA

MODULE 2.2: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 63

Mean Number of Utterances: 9

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
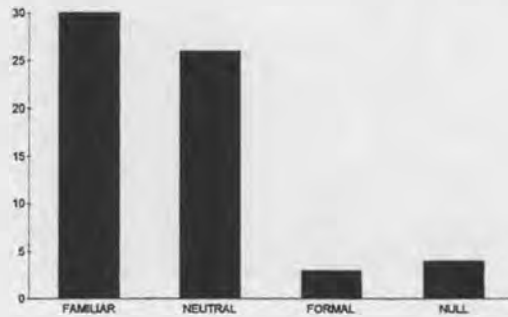
Percentages of Politeness Utterances Used for PFTA:
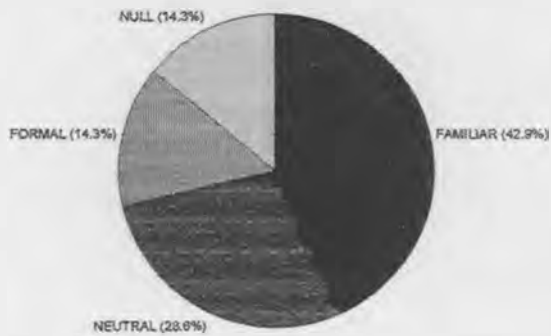
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
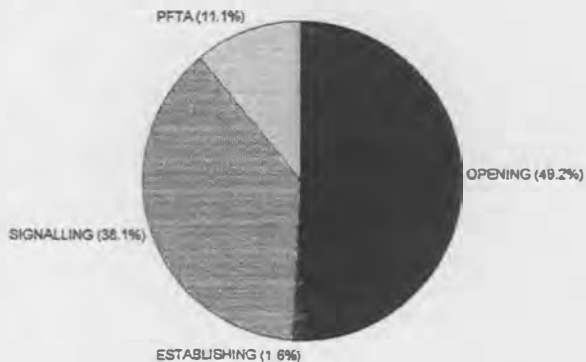
JAPANESE MALES

Total Number of Utterances Selected: 55

Mean Number of Utterances: 7.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
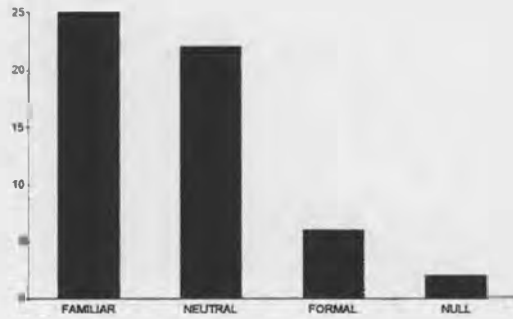
Percentages of Politeness Utterances Used for PFTA:
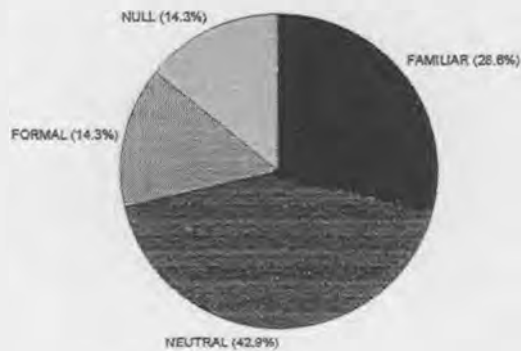
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
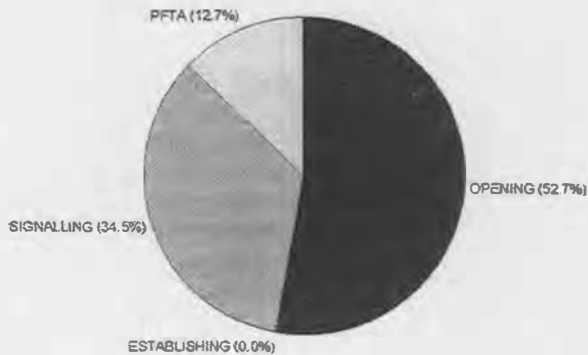
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 61

Mean Number of Utterances: 8.7

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

FAMILIAR (100.0%)

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:

PFTA (11.5%)

OPENING (45.9%)

SIGNALLING (39.3%)

ESTABLISHING (3.3%)

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 56

Mean Number of Utterances: 8.0

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
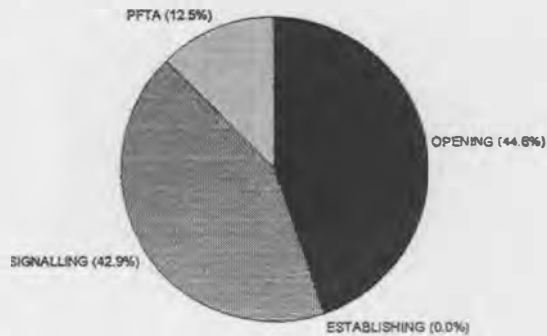
JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 118

Mean Number of Utterances: 8.4

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
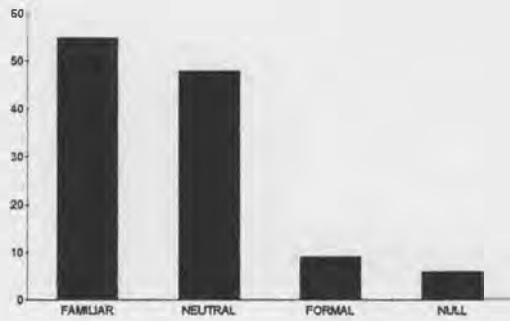
Percentages of Politeness Utterances Used for PFTA:
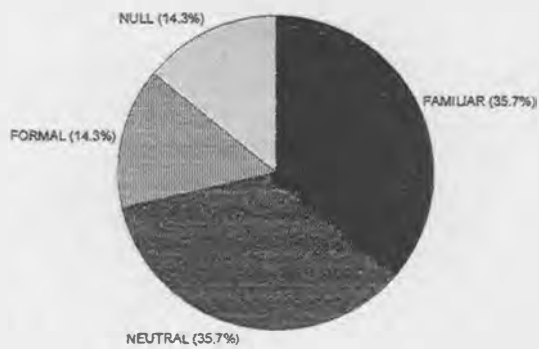
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
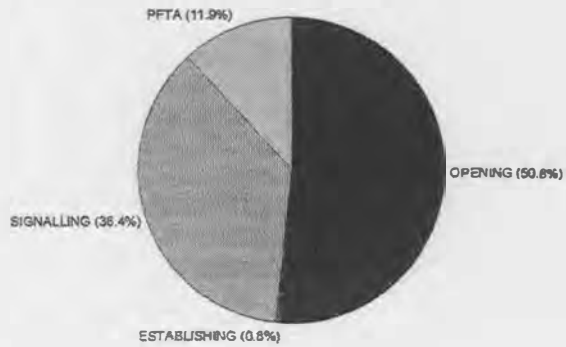
NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 117

Mean Number of Utterances: 8.3

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:
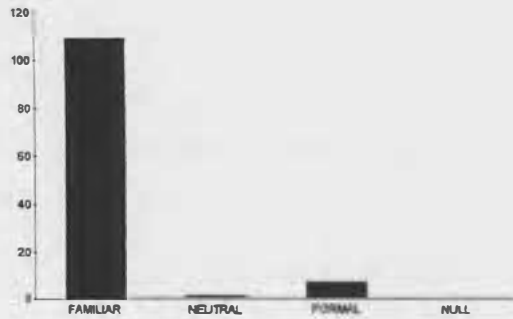
Percentages of Politeness Utterances Used for PFTA:
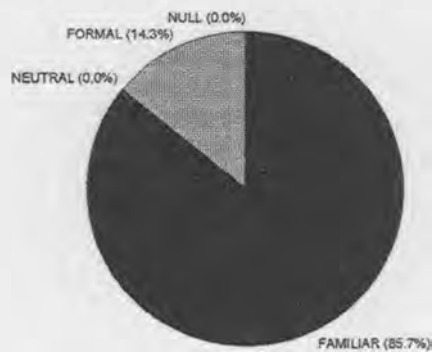
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
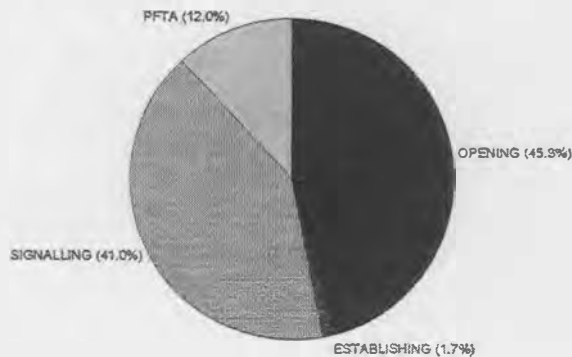
MODULE NO: 2.1

Format 1

Primary Focus: Transactional

Intended Discourse Function: To obtain something from H

S is Female, H is Male

H is not known to S

Pragmalinguistic time constraints do not obtain

FAMILIAR	NEUTRAL	FORMAL	NULL
	[opening acts]		
1.1 H: That's four-eighty thanks.	2.1 H: That's four-eighty.	3.1 H: That's four-eighty thanks.	4.1 H: That's four-eighty thanks.
1.2 S: Here we go.	2.2 S: Thank you.	3.2 S: Thanks.	
	[establishing acts]		
1.3 S: Sorry - I haven't got anything smaller . . .			
1.4 H: That's okay			
1.5 S: I just couldn't resist one of your apple pies			
1.6 S: They look so delicious.			
1.7 S: Do you really make them here?			
1.8 H: Yes - fresh every morning.			

1.9

S: They smell great.

1.10

H: Thanks. Enjoy your
meal.

[signalling acts]

| **1.11** | **2.3** | **3.3** | **4.2** |
| S: Ta. Oh - by the way, look - | S: By the way, I wonder if I could ask you for a small favour. | S: Look, sorry to bother you, but . . . | S: I'd like to ask you something if I may . . . |

1.12

S: I was just
wondering . . .

| **1.13** | **2.4** | **3.4** | |
| S: Actually, I've been on holiday here for the last couple of days. | H: Yes? | S: I've got a couple of hours to kill before I catch my train, and I'd like to leave my luggage somewhere safe while I go for a walk. | |

| **1.14** | **2.5** | | |
| S: I've had a great time, but . . . | S: I've been on holiday in Sydney, but today I'm going back to Perth. | | |

1.15

S: Today I've got to
go back to Perth
unfortunately.

| **1.16** | **2.6** | | |
| S: I've got to catch a train in a couple of hours and I wanted to stretch my legs, but I don't want to have to cart my luggage around with me. | S: I want to leave my luggage somewhere while I go for a walk. | | |

[PFTA realisation]

| **1.17** | **2.7** | **3.5** | **4.3** |
| S: I don't suppose I could just leave my suitcase here for about an hour while I have a bit of a look around, could I? There's nothing valuable in it, but it's a bit heavy to carry . . . | S: Could I leave my suitcase here for about an hour? | S: You wouldn't mind if I left my suitcase here for an hour, would you? | S: I want to leave my suitcase here for an hour while I go for a walk. Is that okay? |

JAPANESE ESL INFORMANTS

JAPANESE FEMALES

Informant A:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 1.16 / 2.7
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Neutral Politeness

Informant B:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	1.1 / 1.3 / 1.4 / 2.3 / 2.6 / 1.17
Discourse Types Chosen:	Familiar Politeness: 4
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant C:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 2.2 / 4.2 / 4.3
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 2
	Formal Politeness: 0
	Null Politeness: 2
Type of Utterances Used for the PFTA:	Null Politeness

Informant D:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 4.2 / 2.7* / 1.16*
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 3
	Formal Politeness: 0
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Neutral Politeness
	*Neutral-Politeness PFTA followed by
	Familiar-Politeness Signalling Act

Informant E:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 1.16 / 2.7
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Neutral Politeness

Informant F:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.6 / 2.7
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 5
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Neutral Politeness

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 1.16 / 2.7
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Neutral Politeness

JAPANESE MALES

Informant A:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 4.2 / 2.7* / 3.4*
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 3
	Formal Politeness: 1
	Null Politeness: 1
Type of Utterances Used for the PFTA:	Neutral Politeness
	*Neutral-Politeness PFTA followed by a
	Formal-Politeness Signalling Act

Informant B:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 1.17
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 3
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant C:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 1.16 / 2.7
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Neutral Politeness

Informant D:

Total Number of Utterances Selected:	4
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 3.5
Discourse Types Chosen:	Familiar Politeness: 0
	Neutral Politeness: 3
	Formal Politeness: 1
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Formal Politeness

Informant E:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 1.16 / 2.7
Discourse Types Chosen:	Familiar Politeness: 1
	Neutral Politeness: 4
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Neutral Politeness

Informant F:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	2.1 / 2.2 / 2.3 / 2.4 / 2.6 / 2.7

Discourse Types Chosen: Familiar Politeness: 0

Neutral Politeness: 7

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

Informant G:

Total Number of Utterances Selected: 5

Discourse Path Chosen: 2.1 / 2.2 / 2.3 / 1.16 / 2.7

Discourse Types Chosen: Familiar Politeness: 1

Neutral Politeness: 4

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Neutral Politeness

AUSTRALIAN NATIVE-SPEAKING INFORMANTS

NATIVE-SPEAKING FEMALES

Informant A:

Total Number of Utterances Selected: 9

Discourse Path Chosen: 1.1 / 1.3 / 1.4 / 1.5 / 1.6 / 1.13 / 1.15 / 3.4 /

3.5

Discourse Types Chosen: Familiar Politeness: 7

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Formal Politeness

Informant B:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4 / 1.12 / 3.4 / 1.17

Discourse Types Chosen:

Familiar Politeness:	6
Neutral Politeness:	0
Formal Politeness:	1
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant C:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4 / 2.3 / 1.16 / 1.17

Discourse Types Chosen:

Familiar Politeness:	6
Neutral Politeness:	1
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant D:

Total Number of Utterances Selected:	17
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4 / 1.5 / 1.6 / 1.7 / 1.8 / 1.9 / 1.10 / 1.11 / 1.12 / 1.13 / 1.14 / 1.15 / 1.16 / 1.17

Discourse Types Chosen:

Familiar Politeness:	17
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant E:

Total Number of Utterances Selected:	9
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4 / 1.11 / 1.12 / 1.13 / 1.16 / 1.17
Discourse Types Chosen:	Familiar Politeness: 9
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant F:

Total Number of Utterances Selected:	8
Discourse Path Chosen:	1.1 / 1.2 / 1.3 / 1.4 / 1.11 / 1.12 / 1.16 / 1.17
Discourse Types Chosen:	Familiar Politeness: 8
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

Informant G:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	1.1 / 1.3 / 1.4 / 1.11 / 1.17
Discourse Types Chosen:	Familiar Politeness: 5
	Neutral Politeness: 0
	Formal Politeness: 0
	Null Politeness: 0
Type of Utterances Used for the PFTA:	Familiar Politeness

NATIVE-SPEAKING MALES

Informant A:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.3 / 1.4 / 1.10 / 1.11 / 1.12 / 1.16 / 1.17

Discourse Types Chosen: Familiar Politeness: 8

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant B:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.3 / 1.4 / 1.10 / 1.11 / 1.12 / 3.4 / 3.5

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 0

Formal Politeness: 2

Null Politeness: 0

Type of Utterances Used for the PFTA: Formal Politeness

Informant C:

Total Number of Utterances Selected: 6

Discourse Path Chosen: 1.1 / 1.2 / 1.3 / 1.4 / 1.12 / 1.17

Discourse Types Chosen: Familiar Politeness: 6

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant D:

Total Number of Utterances Selected:	5
Discourse Path Chosen:	3.1 / 3.2 / 3.3 / 3.4 / 1.17

Discourse Types Chosen:

Familiar Politeness:	1
Neutral Politeness:	0
Formal Politeness:	4
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant E:

Total Number of Utterances Selected:	7
Discourse Path Chosen:	1.1 / 1.3 / 1.4 / 1.10 / 1.11 / 1.12 / 1.17

Discourse Types Chosen:

Familiar Politeness:	7
Neutral Politeness:	0
Formal Politeness:	0
Null Politeness:	0

Type of Utterances Used for the PFTA: Familiar Politeness

Informant F:

Total Number of Utterances Selected:	6
Discourse Path Chosen:	1.1 / 1.3 / 1.4 / 3.3 / 3.4 / 3.5

Discourse Types Chosen:

Familiar Politeness:	3
Neutral Politeness:	0
Formal Politeness:	3
Null Politeness:	0

Type of Utterances Used for the PFTA: Formal Politeness

Informant G:

Total Number of Utterances Selected: 8

Discourse Path Chosen: 1.1 / 1.3 / 1.4 / 1.11 / 1.12 / 1.13 / 1.16 /

1.17

Discourse Types Chosen: Familiar Politeness: 8

Neutral Politeness: 0

Formal Politeness: 0

Null Politeness: 0

Type of Utterances Used for the PFTA: Familiar Politeness

MODULE 2.1: SUMMARY

JAPANESE FEMALES

Total Number of Utterances Selected: 35

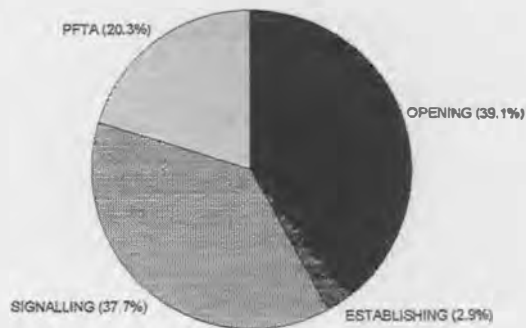Mean Number of Utterances: 5.0

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
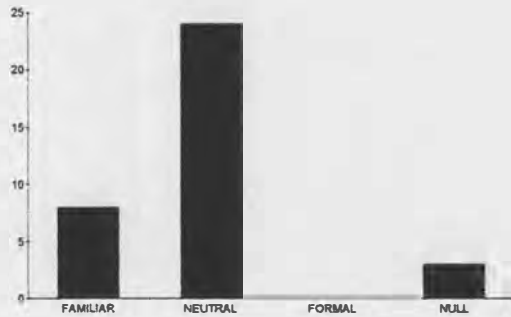
Percentages of Politeness Utterances Used for PFTA:
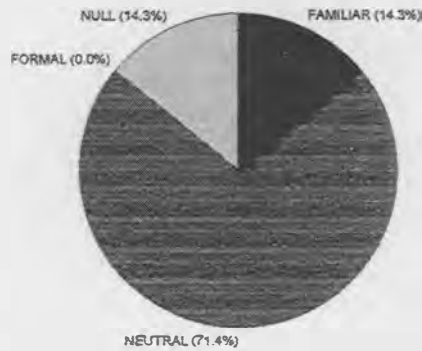
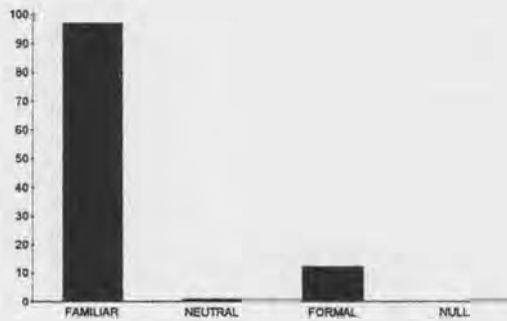Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
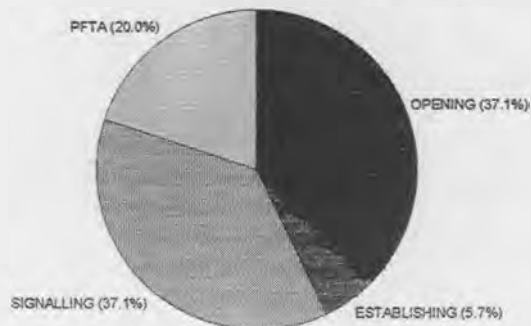
JAPANESE MALES

Total Number of Utterances Selected: 34

Mean Number of Utterances: 4.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:
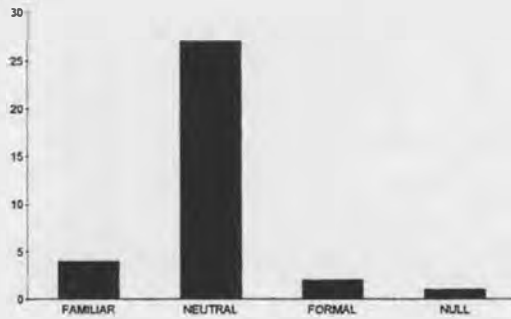
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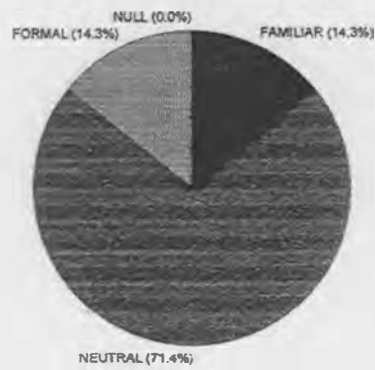
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
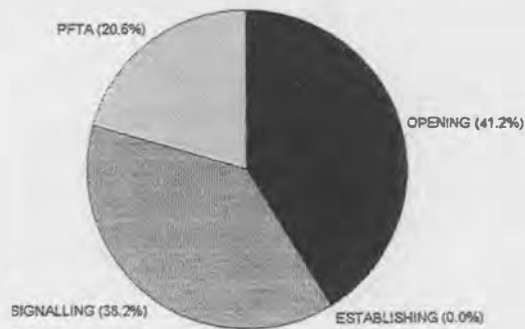
NATIVE-SPEAKING FEMALES

Total Number of Utterances Selected: 62

Mean Number of Utterances: 8.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:

NATIVE-SPEAKING MALES

Total Number of Utterances Selected: 48

Mean Number of Utterances: 6.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:

JAPANESE ESL SPEAKERS: OVERALL

Total Number of Utterances Selected: 69

Mean Number of Utterances: 4.9

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances
Selected:

Percentages of Politeness Utterances Used for PFTA:

Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:

NATIVE ENGLISH SPEAKERS: OVERALL

Total Number of Utterances Selected: 110

Mean Number of Utterances: 7.8

Relative Proportions of Familiar, Neutral, Formal, and Null Politeness Utterances Selected:

Percentages of Politeness Utterances Used for PFTA:
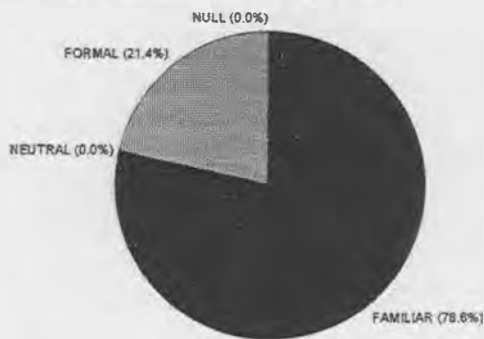
Relative Percentages of Opening, Establishing, and Signalling Acts to the PFTA:
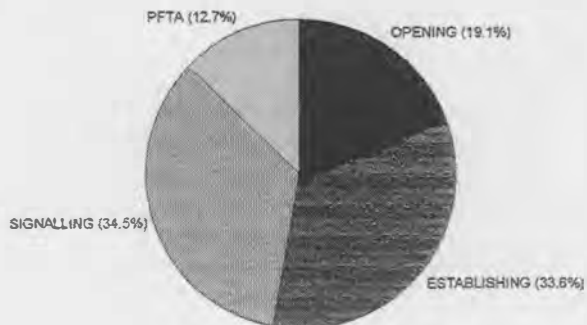
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