

Sociopragmatics Symposium 2026

Sociopragmatics in Interaction: Practices, Identities, and (Emerging) Contexts

19–20 December 2026
Kansai University, Osaka, Japan
Symposium Programme

KANSAI UNIVERSITY

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Introduction & Welcome

The Sociopragmatics Symposium 2026 (SpS2026), *Sociopragmatics in Interaction: Practices, Identities, and (Emerging) Contexts*, brings together scholars examining how meaning, social relationships, identities, and cultural knowledge are accomplished through interaction. The programme reflects the breadth of contemporary sociopragmatic research, featuring work across multilingual, intercultural, institutional, digital, and everyday settings.

Building on the inaugural symposium, SpS2026 further develops a collegial forum for sociopragmatics in East Asia while welcoming contributions that place regional concerns in dialogue with wider international scholarship. The symposium brings together established and emerging researchers, creating opportunities to share theoretically informed and empirically grounded work, exchange perspectives, and develop new research connections.

SpS2026 is intended as a supportive space for meaningful scholarly discussion. Alongside showcasing completed research, it welcomes work in progress and encourages participants to engage constructively with new ideas, developing analyses, and emerging methodological approaches. We hope that the presentations and discussions over these two days will stimulate collaboration and contribute to the continued growth of sociopragmatics as a dynamic and internationally connected field.

We are especially honoured to welcome our keynote speakers, Emerita Professor Momoko Nakamura of Kanto Gakuin University and Professor Daniel Z. Kádár of Dalian University of Foreign Languages, the Research Institute for Linguistics at the Hungarian Academy of Sciences, and the University of Maribor. Their keynote addresses, *Politeness Norms and a Youth Vernacular* and *A Contrastive Approach to Sociopragmatic Analysis*, offer complementary perspectives on important current directions in sociopragmatic inquiry.

We extend our sincere thanks to all presenters, chairs, and participants for contributing their expertise and enthusiasm to the symposium. We are also very grateful to the anonymous reviewers whose generous time and thoughtful feedback have helped shape the quality and coherence of the programme.

We gratefully acknowledge the support of a Grant-in-Aid for Scientific Research (KAKENHI), which has made the organisation of this symposium possible.

Finally, we warmly welcome you to Kansai University and to SpS2026. We look forward to two days of engaging presentations, generous discussion, and new directions for sociopragmatics in interaction.

Sincerely,

Todd J. Allen, PhD
Symposium Convenor



Keynote Speaker Information

Politeness Norms and a Youth Vernacular
Professor Emerita Momoko Nakamura

This study shows that people preserve the culturally important norms of linguistic politeness against an emerging vernacular style by narrowing the social meanings of the style in media. The case in point is the youth style involving *su*, the shortened form of the honorific copula *desu*. As the distinction between the honorific *desu/masu* and the plain *da* forms is one of the most important resources to comply with linguistic politeness, the style can be problematized as destabilizing the norms of linguistic politeness. Examining (1) the ways male college students employ the style, (2) lay people's evaluations of the style on a Q&A website, and (3) the ways TV ads adopt the style, I demonstrate that the style's multiple social meanings in local interactions are simplified in the mediatised discourse. The analysis of students' usages reveals that they utilize the style to index multiple social meanings, to which taking a stance of polite solidarity is central. In contrast, the investigation of comments on a Q&A website shows that they deny the politeness of the style by assigning it extremely negative social meanings. The analysis of the style in TV ads indicates that they decrease the polite meaning of the style and highlight the solidarity meaning, expanding it to index a humorous, relaxed form of masculinity. The analyses imply that, when the style is recontextualized into media, its multiple meanings are regimented and the indexical regimentation serves to manage the culturally important boundaries between the polite/plain styles.

A Contrastive Approach to Sociopragmatic Analysis
Professor Daniel Z. Kádár

In this talk, I present a new contrastive discourse analytic approach for sociopragmatic analysis. While cross-cultural analysis has been an integral part of sociopragmatic inquiries, as witnessed by many influential studies both in Japanese and international pragmatic research, fully-fledged contrastive analyses have been relatively marginal in the mainstream of sociopragmatics. This tendency may correlate with the fact that the contrastive pragmatic approach -- established in the Cross-Cultural Speech Act Realisation Project (Blum-Kulka et al. 1989) -- is a radically language-anchored one, and as such it has been primarily used in pragmalinguistics and second-language pragmatics. In the present lecture I argue that contrastive pragmatics provides an indispensable tool for conducting discourse-based sociopragmatic research in a rigorous and replicable way, exactly due to its language-anchored nature. Through the rigour and replicability of the contrastive approach, the analyst becomes able to avoid many criticisms the field has received, such as prioritising qualitative over quantitative evidence, cherry-picking data, etc. The contrastive approach also allows us to make research relating to the pragmatics of East Asian languages more relevant for those who do not speak such languages. The framework presented in this talk is based on House and Kadar (2021), and I will illustrate its use with the aid of different case studies featuring Japanese, Chinese and English data.

Schedule Overview

Each panel features three 20-minute presentations, followed by a 10-minute question-and-answer session. Presenters are asked to keep to their allotted time.

Saturday 19th December 2026 (Umeda Campus, Room: 701)

Time	Session	Presentation titles and authors
09:00–09:05	Opening remarks	Dr Todd J. Allen (Symposium Convenor)
09:05–10:15	Panel 1: Refusals: Accountability, Strategies and Pedagogy	**From (in)directness to accountability: An attributional perspective on refusals**— Xianming Fang **UK Role-Play Data on Refusal Speech Acts and Their Pedagogical Implications for Japanese EFL Classrooms**— Aika Miura **Decoding Refusal Strategies: A Comparative Analysis of Thai and Vietnamese EFL Learners**— Le Quang Thao, Supparada Punnasirawat and Anchalee Wannaruk
10:15–11:25	Panel 2: Public Personae and Accountability in Mediated Discourse	**Impoliteness Reciprocity in Big Brother Naija: Understanding the Role of Moral Order, Power and Context**— Toochukwu Mariagorettie Awolor and Sopuruchi Christian Aboh **I'm sorry, but to WHOM?: Role Coalescence and Dispersion in Chinese Influencer Public Apologies**— Yichen Li and Xiaodong Yang **Digital pragmatics and online interaction in Taiwan's "Salmon Chaos": Indexical, Mediatization, and Social Personae**— Jennifer M. Wei
11:25–11:35	Coffee break	
11:35–12:35	Keynote: Professor Momoko Nakamura	**Politeness Norms and a Youth Vernacular**
12:35–13:35	Lunch	
13:35–14:45	Panel 3: Relational Practices in Online Interaction	**The Female Gaze in Xiaohongshu Comment Sections: When Compliments Become Intrusive**— Mengyuan Tang and Mian Jia (**Dis)like Expressions in Online Consumer Reviews among Chinese-English Bilingual Speakers: A**

		Written DCT study— Xuanqi Wang and Mian Jia **Address Forms in Online Interaction across Romance Languages**— María Sampedro Mella
14:45–15:55	Panel 4: Coordinating Participation and Relationships in Interaction	**Multilingual and Multimodal Service Encounters in a Kansai Hostel: A sociopragmatic analysis of front-desk interaction**— Andrew Barke and Shotaro Kanayama **From Personal Experience to Common Ground: Sociopragmatic Construction of Shared Understanding in Japanese Peer Interaction**— Hirokazu Nukuto and Akira Taneichi **Community-Based Sociolinguistic Fieldwork with Deaf Indigenous Participants: Methodological and Ethical Challenges in the Terena Context**— Ulisses de Oliveira
15:55–16:10	Coffee break	
16:10–17:20	Panel 5: Language, Power and Social Order	**Politeness Strategies as Argumentative Coercion in Platonic Dialogues**— Maria Karali **Negotiated power: Speech acts and societal order in Colonial Spanish Louisiana**— Jeremy King **The Syntax of Flight: Western Linguistic Hegemony, Coerced L2 Acquisition, and the Sociopragmatics of Survival in Crisis-Ridden Myanmar**— Richard Dare
17:20–18:30	Panel 6: Sociopragmatic Awareness and Competence	**Managing Embarrassment in L2 Interaction: Toward an Interactional Pragmatic Competence Perspective**— Lala Takeda **Patterns of Linguistic Form Selection in Japanese Requests: Effects of Social Status and Imposition**— Haoying Yang, Haining Cui and Hyeonjeong Jeong **Pragmatic Awareness among Native Speakers of Japanese and Mexican Spanish: Sociopragmatic Cues in High-Imposition Requests**— Monica Aleman-Rodriguez

Sunday 20th December 2026 (Senriyama Campus, Room: F401 教室)

Time	Session	Presentation titles and authors
09:00–10:10	Panel 7: Political Discourse: Narratives, Positioning and Evasion	**How Crisis Becomes a National Narrative: The Discursive Construction of Disaster in Turkish Government Discourse after the 2023 Türkiye–Syria Earthquake**— Masako Nagata **Pragmatic Division of Labor between Long-Form and Short-Form Negation: Mitigation and Assertion in Korean Parliamentary Discourse**— Nahyung Kong **How politicians evade answers – Exploring non-cooperativity through strategic disregard of the relevance maxim**— René Nicolas and Arndt Riester
10:10–11:10	Keynote: Professor Daniel Z. Kádár	**A Contrastive Approach to Sociopragmatic Analysis**
11:10–11:20	Coffee break	
11:20–12:30	Panel 8: Digital Interaction across Languages and Learning Contexts	**Let's Make Online Friends: Building Relationships through Digital Storytelling**— Oswaldo Castro Romero and Yorika Miyagi **Revisiting Digital Pragmatics Assessment: L2 Japanese Learners' Perceived Challenges and Interactional Strategies**— Chie Ogawa and Shiming Trevor Xia **A Comparative Analysis of Code-Switching Patterns in Egyptian Arabic-English and English-Polish YouTube Podcasts and Vlogs**— Natalia Siereda
12:30–13:30	Lunch	
13:30–14:40	Panel 9: Constructing Shared Understanding in Interaction	**Negotiating meaning of creative expressions in doctor-patient interactions**— Mariya Hristova **A Sociopragmatic Analysis of Laughter in First-Encounter Pandemic Dialogues Among Japanese Students**— Etsuko Yoshida and Kazuyo Murata **The sequential formulation of a specific rule-related statement in parent-child interaction**— Eric Hauser and Younhee Kim

14:40–15:50	Panel 10: Pragmatics and Intercultural Education	**Hearts on their sleeves? How Japanese residents in Poland interpret Polish politeness and emotional expression**— Agata Klimczak-Pawlak **Sociopragmatic Negotiation Strategies in Global Liberal Arts Education**— Tosh Yamamoto and Yasuhiro Hayashi **From immersion to entanglement: Language, technology and (new) materialities in study abroad contexts**— Levi Durbidge
15:50–16:00	Coffee break	
16:00–17:10	Panel 11: Person Reference and Relational Norms	**Extended uses of *sono ko* in Japanese person reference: A sociopragmatic perspective**— Mariko Tani **Fictional depictions of gendered person reference practices in the 2025 Japanese TV drama「じゃあ、あんたが作ってみろよ」**— Matilda Loomes **Second-Person Reference and Institutional Hierarchy in Korean, Chinese, and Japanese Police Drama Remakes**— Yoko Yonezawa, Xiangdong Liu and Narah Lee
17:10–18:20	Panel 12: Researching Situated Interaction: Positionality, Ethics and Embodiment	**Researcher Positionality in Sociopragmatics Research: Reflexivity, Ethical Tensions, and Data Construction through Relationships with Participants** — Saki Araki **Ambiguity as an Interactional Resource: Managing Accountability through Head Nods**— Hossein Hosseini Sangchali, Pouria Pouresmaeil Naghibi, Baqer Yaqubi and Sajjad Pouromid **More Than Serving Drinks: The Interactional Work of Hospitality in Japan**— Todd J. Allen
18:20	Closing remarks	Dr Todd J. Allen (Symposium Convenor)

List of Abstracts

Panel 1: Refusals: Accountability, Strategies and Pedagogy

From (in)directness to accountability: An attributional perspective on refusals— Xianming Fang

Refusals have long been examined as rapport-sensitive speech acts, yet much of the literature continues to treat explanations as a relatively uniform indirect strategy. This presentation proposes an attributional perspective on refusals, arguing that explanations mitigate not simply because they are indirect, but because they allocate accountability for noncompliance in different ways. Drawing on attribution theory, rapport management, and recent empirical work on Chinese refusals, the talk examines how refusal explanations are organized along two dimensions: locus of causality, namely internal versus external causes, and controllability, namely controllable versus uncontrollable causes. The presentation synthesizes two connected studies. The first is a production-oriented analysis of 777 refusal explanations elicited from 100 Chinese university students across contexts varying in power and social distance. It identifies recurrent explanatory themes and four attributional patterns: internal-controllable, internal-uncontrollable, external-uncontrollable, and vague reasons. The results show a marked preference for uncontrollable attributions, especially internal-uncontrollable explanations, suggesting that speakers design refusals to reduce perceived responsibility while still displaying orientation to relational obligations. The second study examines recipients' evaluations of attributionally framed refusals. In an online scenario-based task, 199 Chinese university students rated refusal types in terms of appropriateness and associated negative emotional reactions. The findings reveal a stable evaluative hierarchy: direct refusals and vague reasons are evaluated least favourably, internal-controllable explanations remain vulnerable to negative judgement, while uncontrollable explanations, especially external-uncontrollable ones, receive the most positive evaluations. Power and social distance further shape these patterns, but do not erase the broader accountability hierarchy. Overall, the presentation argues for re-specifying refusal explanations as account-giving practices with distinct accountability profiles. This perspective moves refusal research beyond taxonomies of (in)directness and opens new directions for examining the production and perception of refusals and (im)politeness in pragmatics.

UK Role-Play Data on Refusal Speech Acts and Their Pedagogical Implications for Japanese EFL Classrooms— Aika Miura

This study explores pedagogical implications for foreign language education, specifically aimed at enhancing the sociopragmatic competence of Japanese learners of English. Developing instructional materials to improve sociopragmatic proficiency in second language users has been widely investigated (e.g., Riddiford & Holmes, 2015). Félix-Brasdefer (2025) is among the scholars who have investigated sociopragmatic awareness regarding refusals over the years, especially with regard to learner agency and pragmatic resistance in intercultural communication (e.g., Ishihara, 2019; McConachy, 2023).

This paper reports preliminary findings from role-plays and reflective interviews conducted in the UK in 2025. The dataset comprises interactions among seven pairs of British permanent residents representing diverse occupations, social classes, ages, ethnicities, native languages, and cultural backgrounds. The four role-play scenarios cover two invitation–refusal and two request–refusal situations across varying social relationships: a party invite between casual acquaintances, a coffee invite between close friends, an extra-shift request from a boss to a part-time employee, and a refund request from a customer to a shop assistant. The resulting data revealed a rich variety of sequential organization occurring before and after speech acts—an aspect often overlooked in foreign language instruction in Japan (Roever, 2022). Post-role-play interviews showed that all speakers were conscious of politeness levels and face

threats toward their interlocutors. However, how participants perceived social distance and power relations between speaker and interlocutor in the given role-play settings varied. Consequently, reducing typical patterns of adjacency pairs into a single model, as well as identifying stereotypical UK refusal strategies for instructional use, is unlikely to be feasible. Nevertheless, the interactional data collected through these role-plays holds high potential as a teaching resource in foreign language education, particularly when aiming to foster metapragmatic knowledge and address the need to teach the co-construction of conversation.

Decoding Refusal Strategies: A Comparative Analysis of Thai and Vietnamese EFL Learners— Le Quang Thao, Supparada Punnasirawat and Anchalee Wannaruk

A substantial body of research on English refusal speech acts has emphasized the significance of raising learners' pragmatic awareness to prevent intercultural misunderstandings and develop pragmatic competence (Schauer, 2006; Chang, 2009). As English is increasingly used as a lingua franca, comparing how users from different sociocultural backgrounds perform refusals provides valuable insights into interlanguage pragmatics and intercultural communication (Krulatz & Dixon, 2020; Baker, 2026). This study compared the refusal strategies employed by Thai and Vietnamese EFL learners to examine both shared and culture-specific patterns of sociopragmatic behavior. The participants included sixty tertiary EFL learners, comprising thirty participants from each country. Both groups completed an English discourse completion test (DCT), consisting of twelve refusal scenarios. To further explore the sociocultural and pragmatic factors underlying their strategy choices, six participants from each group subsequently participated in semi-structured retrospective interviews. The findings indicated that both Thai and Vietnamese EFL learners employed a wide range of refusal strategies, including indirect, direct, and adjunct strategies, with indirect refusals emerging as the dominant pattern across both groups. However, subtle sociopragmatic differences were observed. Vietnamese learners tended to produce longer and more elaborated refusals, whereas Thai learners relied more frequently on adjuncts and pause fillers. In contrast, Vietnamese learners more often incorporated expressions of hope, wishes, and congratulations as supportive moves. Thematic analysis identified six interrelated factors shaping learners' refusal behavior: (1) social manners and cultural norms, (2) prior English learning experience, (3) social status, (4) stimulus types, (5) language competency, and (6) pragmatic competence. These findings advance interlanguage sociopragmatics by revealing how learners from two expanding-circle contexts negotiate face-sensitive speech acts through culturally informed pragmatic choices. The study also highlights the importance of integrating sociopragmatic awareness into EFL instruction to support more effective intercultural communication.

Panel 2: Public Personae and Accountability in Mediated Discourse

Impoliteness Reciprocity in Big Brother Naija: Understanding the Role of Moral Order, Power and Context— Toochukwu Mariagorettie Awolor and Sopuruchi Christian Aboh

Big Brother Naija is a Nigerian reality TV show where contestants, known as housemates, live together for ten weeks, competing for the grand prize of over 100 million naira (US$74,300). Despite the emergence of research on this aspect of pop culture, the impolite use of language in the show is relatively unexplored. Following the call to explore the workings of impoliteness reciprocity in non-British cultures and L2 interactions, this study examines impoliteness reciprocity in the 2023 All Stars edition of Big Brother Naija through the analytical lens of the Principle of Impoliteness Reciprocity (PIR, Culpeper & Tantucci, 2021; Culpeper et al., 2025). The coding of the data for the aspects of the PIR, comprising 18 YouTube videos, was done by adapting Culpeper et al.'s (2025) seven coding features, comprising turn orientation, number of words in the turn, impoliteness formulae, number of (conventionalised) impolite or negative words, sarcasm, personalisation, and resonance. The findings show that impoliteness reciprocity manifests in the forms of matching, mismatching downshift and mismatching upshift. Given the culture-specific ideologies

of the Nigerian online context, matching and mismatching upshift were contextualised using the Nigerian concepts of *gbasgbos* and *wotowoto* to analyse interactional aggression in Nigerian pop culture. The findings demonstrate how sociopragmatic norms and expectations, such as moral order, power, context and the desire to win the show, impact impoliteness reciprocity. The study contributes to the literature on Big Brother Naija as pop culture and extends the application of the principle of impoliteness reciprocity to a non-Western, highly performative, English as a second-language context.

I'm sorry, but to WHOM?: Role Coalescence and Dispersion in Chinese Influencer Public Apologies— Yichen Li and Xiaodong Yang

Social media influencers operate as hybrid public actors whose public apologies have become a ubiquitous practice under platform visibility and public scrutiny (Yang, 2024; Zhang et al., 2025). Yet these apologies are not well captured either by a dyadic model of an offender apologizing to an offended hearer or by accounts of public apology addressed to an undifferentiated moral community. Building on the speech-act-set tradition (Olshtain & Cohen, 1983), public ritual apology (Kádár et al., 2018), Goffman's (1981) production format, and Bell's (1984) audience design, this study develops a role-configuration account of Chinese-language influencer public apologies.

Drawing on a 25-item corpus of influencer-centered apology statements from Chinese platforms including Weibo, Douyin, and RedNote with seven focal cases selected for detailed analysis, this study examines how apology-relevant participant roles are coalesced and dispersed. The framework distinguishes four participant roles: the victim, ratified audience as the projected addressee, the demander, and the public arbiter. In prototypical interpersonal apologies, the four participant roles often coalesce; yet in influencer public apologies, these roles are systematically dispersed, with configurations varying by the nature of offense and audience ecology.

The analysis shows that apology formulae, signaled by illocutionary force indicating devices (IFIDs), direct apologetic force toward particular role occupants. Accounts and responsibility claims distribute accountability across choices of self-referring expressions; repair offers assign remedial entitlement to direct victims; moral realignments project publics or authorities as arbiters of the adequacy of apology. This is particularly evident in the use of *dajia* ('everyone/all of you'), which collapses heterogeneous participant roles into a single collective addressee. This study argues that influencer public apology is a role-dispersed mediated remedial event and contributes to apology pragmatics by shifting attention from apology-strategy inventories to participant role configuration.

Digital pragmatics and online interaction in Taiwan's "Salmon Chaos": Indexical, Mediatization, and Social Personae— Jennifer M. Wei

The study investigates how the meaning-making surrounding the term *gui* in personal names shapes group identification during Taiwan's 2021 "Salmon Chaos." Drawing on Silverstein's (2003) indexical orders, Eckert's (2008) indexical field, and Park's (2021) figures of personhood, the analysis traces how a playful homophonic naming stunt on Sushiro's Facebook Fan Page (FFP) rapidly escalated into a mediatized social phenomenon.

At the first order, the phonetic correspondence between 鮭魚 "salmon" and viable personal name characters constituted an indexical relationship that participants recognized and acted upon. Digital media then recontextualized these acts through second-order indexicals—generational labels ('Salmon Generation'), stylized honorifics ('Mr./Ms. Salmon'), and evaluative descriptors—that framed the practice as humorous, irresponsible, or opportunistic. As these labels circulated across platforms, third-order metapragmatic commentary emerged, producing recognizable social personae such as the 'Name Gambler,' 'Altruistic Promoter,' and 'Self-branding Documentarian.'

Through fractal recursivity, iconization, and erasure (Irvine & Gal, 2000), salmon-themed names became shorthand for broader anxieties about youth culture, bureaucratic rigidity, and cross-strait politics. Analyzing over sixty digital media reports—including and Facebook comments as quoted within journalistic coverage—the study map how discursive strategies such as puns, numerical triggers, and stance-laden headlines stabilize salmon-names as signs of generational behavior and civic responsibility.

The findings demonstrate how digital media not only report but actively shape the ideological uptake of naming practices, transforming a two-day promotion into a site of moral debate and collective identity negotiation. The study contributes to scholarship on digital pragmatics, metapragmatics, and online interaction by showing how micro-level linguistic play scales into macro-level social meaning through mediated uptake.

Panel 3: Relational Practices in Online Interaction

The Female Gaze in Xiaohongshu Comment Sections: When Compliments Become Intrusive— Mengyuan Tang and Mian Jia

While complimenting behavior is commonly seen as a non-intrusive positive politeness strategy (Chen, 2010; Alfonzetti & Scivoletto, 2025), complimenting on one's appearance could become intrusive in certain contexts, especially towards women (di Gennaro & Ritschel, 2019). This study examines an emerging type of intrusive compliments in which female users direct these compliments toward male influencers through sexualization and relational imposition. Responding to the recent call for more studies of compliments in social media contexts (Maíz-Arévalo, 2026), we compared the pragmatic strategies of intrusive and non-intrusive compliments on Xiaohongshu, a female-centric Chinese social media platform known for female empowerment discourse (Wang & Chang, 2025). A corpus of 600 appearance-related compliments (300 intrusive, 300 non-intrusive) was collected from female users' comments on six male influencers. These data were analyzed in terms of complimenting explicitness and specific linguistic realizations.

The study yielded three key findings. First, non-intrusive compliments were predominantly explicit (74.5%), whereas intrusive compliments were triggered mainly by implicit strategies (81.4%). Second, in intrusive compliments, Xiaohongshu users often employed gender-loaded terms (e.g., 嫁妆 "*dowry*" in "*Refinement is the best dowry a man can bring*", conventionally associated with brides) and canned multimodal stickers were rarely found in non-intrusive ones. Finally, we identified a reversed gender dynamic: female commenters addressed male influencers by reappropriating conventionally masculine language typical of male-to-female interactions.

This study contributes to pragmatic understandings of intrusive compliments on social media. As a potential positive politeness strategy, intrusive compliments are more about building rapport among female commenters than with the male complimentee. Treating social media as polylogue sites, it highlights the importance of studying complimenting exchanges beyond the dyad. Additionally, although normalized within this platform's female empowerment culture, users simultaneously mitigate potential face threats through implicit strategies, demonstrating that intrusive complimenting behavior is jointly shaped by platform norms and politeness norms.

(**Dis)like Expressions in Online Consumer Reviews among Chinese-English Bilingual Speakers: A Written DCT study**— Xuanqi Wang and Mian Jia

Research on online consumer reviews (OCRs) has identified cross-linguistic differences in employing pragmatic strategies between L1 speakers of Chinese and English (Feng & Ren, 2020; Wei, 2023). Recent studies have shown that bilinguals tend to use different pragmatic strategies when expressing emotionally charged apologies in their L1 and L2 (Pérez & Mavrou, 2026). What remains less known, however, is whether the pragmatic differences between L1 and L2 language use would be extended to strongly opinionated

OCRs. Leveraging Hong Kong's bilingual profile, the study aims to investigate how Chinese-English bilinguals express strong (dis)likes in OCRs in different languages.

This project includes two complementary studies. Study 1 compared the pragmatic differences between naturally occurring OCRs of Hong Kong restaurants posted on Google Maps in Chinese or English. A limitation, however, is that we are unsure whether the comments came from bilingual Hong Kongers or tourists. To address this limitation, Study 2 will use a written DCT to elicit the same genre of OCRs (strongly like/dislike) written in L1 Chinese or L2 English by bilingual participants from Hong Kong (approximately 150). OCRs in both studies will be coded for emotionality (presence/absence of affective evaluation) and pragmatic modifications (intensification & mitigation), partly adapted from Ren (2018, 2019). Chi-Square tests will be used to determine statistical differences.

Study 1 found that despite giving extreme ratings (1 or 5 stars), OCRs contained more non-affective than affective evaluations. Moreover, while pragmatic strategies differed by valence, no significant differences were observed between languages. Data collection for Study 2 is currently in progress and will be completed by November 2026. We confirm that preliminary data analysis will be ready for presentation at the symposium. In these two studies, we expect to find out whether and how pragmatic strategies in OCRs are shaped by cultural differences embedded in language or by reduced emotional resonance due to varying language proficiencies (Purpuri et al. , 2025).

This study contributes to sociopragmatic research by shifting the focus from examining linguacultural differences between monolingual speakers from different cultures to bilingual speakers whose pragmatic behaviors are shaped by both cultures. Morevoer, the study shifts the focus from examining L2 speakers' pragmatic competence in classroom settings to the real-world context of online consumer reviews.

Address Forms in Online Interaction across Romance Languages— María Sampedro Mella

Address forms are commonly defined as "words and phrases used for addressing. They refer to the collocutor(s) and thus contain a strong element of deixis" (Braun, 1988, pp. 7–8). Unlike English, which uses a single second-person pronoun (*you*), most Romance languages display address systems with two or even three forms (e.g., *tu–vous*, in French). From a sociopragmatic perspective, the choice between formal and informal address forms provides insight into how speakers construct and negotiate interpersonal relationships, politeness, and social distance across different communicative contexts.

This paper adopts a cross-cultural and sociopragmatic approach to examine address forms in three European language varieties: French (from France and Belgium), Peninsular Spanish, and European Portuguese. The study relies on the COFRE corpus (Corpus of Online Forum Replies)—comprising 4,084 discussion threads and 32,147 replies from TripAdvisor forums—, which provides an empirical basis for investigating address practices in comparable contexts of computer-mediated communication (Sampedro Mella et al., 2026).

Combining quantitative and qualitative analysis, the study first examines the overall distribution of address forms across the three language varieties. Second, it analyses representative examples to explore sociopragmatic variation in politeness practices, focusing on how speakers negotiate interpersonal relationships and social distance when addressing unknown interlocutors in online forums.

The results confirm previous findings (Sampedro Mella, 2021; Sampedro Mella & Sánchez Gutiérrez, 2023, for Spanish; Coveney, 2010; Isosävi et al., 2025, for French; Marques & Duarte, 2019; Faria, 2022; Duarte & Marques, 2023, for European Portuguese). The informal address form is used extensively in the Peninsular Spanish dataset, alongside other direct and informal politeness strategies (e.g., imperative forms). By contrast, it is only marginally attested in the French and Portuguese corpora, where speakers

predominantly employ formal address forms together with negative politeness strategies (e.g., modal verbs). These contrasting patterns reveal that address choice in online forums is not simply a matter of individual politeness preferences, but reflects sociopragmatic variation and context-dependent norms concerning interpersonal distance and the negotiation of solidarity and respect among unfamiliar interlocutors across languages. Ultimately, this study contributes to cross-cultural pragmatics and sociopragmatics by illustrating how interpersonal meanings and interactional practices are shaped not only by speakers' intentions, but also by contextually and socioculturally constructed norms (Terkourafi, 2019).

Panel 4: Coordinating Participation and Relationships in Interaction

Multilingual and Multimodal Service Encounters in a Kansai Hostel: A sociopragmatic analysis of front-desk interaction— Andrew Barke and Shotaro Kanayama

This paper examines the interactional practices of front-desk staff at a hostel-style accommodation establishment in the Kansai region of Japan, a setting characterized by a relaxed atmosphere created through the casual behavioural style adopted by staff, and a linguistically diverse clientele. Drawing on recordings of naturally occurring staff–guest interactions, the study focuses on one staff member in particular, Yasu, a Japanese male in his twenties, whose multilingual and multimodal practices illustrate how hospitality workers navigate service encounters involving both Japanese and international tourists. The analysis is informed by sociopragmatic and interactional approaches to workplace discourse (e.g., Barke, 2018; Cook, 2018; Nakamura, 2017), as well as recent work on multimodal communication in Japanese hospitality contexts (e.g. Allen & Liu, 2024; Moody, 2022).

When interacting in Japanese, Yasu consistently employs formulaic expressions typical of service encounters, including both addressee and referential honorifics, even with guests who are not proficient speakers of Japanese. At the same time, he adapts his speech to enhance comprehensibility for non-native speakers through strategies such as use of the casual conjunctive *de*, the filler *eeto*, repetition of key information, and the use of hand gestures and facial expressions. He also draws on positive politeness strategies, including showing interest in guests' hobbies, to foster rapport in line with the hostel's friendly ethos.

In English-medium interactions, Yasu shifts to a markedly casual style, using items such as *yeah*, *okay*, *sure*, and greetings like *hi*, aligning with global hostel norms rather than Japanese service-encounter formulaicity. The data also reveal frequent guest use of smartphone translation apps, to which staff respond orally, creating hybrid technology-mediated interactional sequences. Overall, the study highlights how frontline hospitality workers flexibly combine linguistic, pragmatic, and multimodal resources to manage diverse communicative needs in contemporary Japanese tourism settings.

From Personal Experience to Common Ground: Sociopragmatic Construction of Shared Understanding in Japanese Peer Interaction— Hirokazu Nukuto and Akira Taneichi

This study examines how participants negotiate socially shared meanings through the dynamic construction of common ground in Japanese peer interaction, focusing on the coordinated use of verbal and embodied resources. Drawing on Allan's (2013, 2023) account of common ground and context as mutually constitutive and continuously negotiated, the study explores how participants transform personal experiences into socially recognizable and mutually interpretable knowledge during interaction.

The data consist of video-recorded conversations among Japanese university students discussing music preferences while recounting personal experiences. From a sociopragmatic (Culpeper, 2021) and a multimodal interactional perspective (e.g., Goodwin, 2000; Norris, 2004; Jewitt et al., 2016), the analysis examines responses displaying interpersonal support, collaborative utterance completion, gaze, nodding,

and gesture. Particular attention is paid to moments in which speakers' individual experiences are taken up, generalized, and collaboratively reformulated into socially recognizable forms of shared understanding that co-participants participants subsequently treat as common ground.

The analysis demonstrates that common ground is not merely a pre-existing body of shared knowledge but is continuously expanded through interaction. Participants collaboratively transform personal experiences into socially recognizable forms of shared understanding that become available as common ground, enabling displays of mutual understanding and interpersonal support. In addition, embodied resources such as gaze, nodding, and gesture contribute to this process by displaying participation, coordinated engagement, and understanding, often projecting these before they are fully verbalized.

The findings suggest that common ground is not simply retrieved from prior shared knowledge but is interactionally achieved as participants collaboratively transform personal experiences into socially recognizable forms of shared understanding through the coordinated use of verbal and embodied resources. By integrating Allan's account of common ground with multimodal interaction analysis, this study demonstrates how common ground is interactionally accomplished through multimodal practices and contributes to sociopragmatic research on the collaborative construction of shared meaning.

Community-Based Sociolinguistic Fieldwork with Deaf Indigenous Participants: Methodological and Ethical Challenges in the Terena Context— Ulisses de Oliveira

Deaf Indigenous individuals experience overlapping linguistic, social and institutional barriers, while the visual-spatial languages used in their communities remain largely undocumented. This presentation combines preliminary findings from earlier doctoral research with the methodological design of an ongoing FUNDECT-funded project on Brazilian Sign Language (Libras), Terena Sign Language and other visual-spatial communicative practices in Mato Grosso do Sul, Brazil. It examines how intercultural communication, regional variation and identity construction can be investigated while respecting the linguistic and social circumstances of Deaf Indigenous participants. The project adopts a qualitative, community-engaged approach informed by collaborative models of linguistic fieldwork (Czaykowska-Higgins, 2009). Following ethical approval and the relevant community and institutional authorisations, data will be produced through semi-structured interviews and recorded interactions with Deaf Terena children and adults. An Indigenous researcher residing in the community will provide on-site support and cultural mediation, while researchers proficient in Libras may assist remotely. The linguistic analysis is grounded in Systemic Functional Linguistics (Halliday & Matthiessen, 2014), examining how participants represent experience, negotiate relationships and organise meaning through signed, bodily and spatial resources. Preliminary findings from the earlier research indicate that linguistic elicitation cannot be separated from local social relationships, multilingual repertoires and culturally situated forms of interaction. They also show that communication involving Terena Sign Language, Libras, Portuguese and Terena requires continuous negotiation of meaning and identity. The methodological design additionally addresses a central challenge of sign-language research: participants' images constitute both linguistic data and biometric identifiers. The presentation therefore discusses: (a) accessible consent; (b) flexible interviewing; (c) community mediation; and (d) shared control over audiovisual data. It argues that combining sociopragmatic analysis, SFL and community-engaged fieldwork can support more ethical and context-sensitive research on minoritised visual-spatial languages.

Panel 5: Language, Power and Social Order

Politeness Strategies as Argumentative Coercion in Platonic Dialogues— Maria Karali

This contribution investigates a range of ostensibly conventional politeness strategies that perform complex sociopragmatic functions in the negotiation of interpersonal relations, but, mainly, in

argumentative control in Ancient Greek Platonic dialogues (1st half of 4th c. B.C.). Both the volitional framework and the discernment-based theory of politeness will be adopted as analytical models for the examination of the corpus (Unceta Gómez & Berger, 2022; Barrios-Lech, 2022; Eelen, 2001). The main politeness strategies attested are: address forms, inclusive 'we', disjunctive and tag questions; all are, almost exclusively, used by the philosopher.

Address forms are mainly conventional markers of courtesy (Dickey, 1996, 2010). Inclusive 'we' presents the argument as a joint inquiry that converts the earlier answers of interlocutors into a collective argumentative basis. It apparently creates cooperation, but ultimately transforms admissions into shared premises and constrains future resistance.

Disjunctive, as non canonical, biased, questions **(**Dayal, 2016) function as a mechanism of epistemic, pragmatic, and conversational coercion, insofar as they restrict the interlocutor's field of possible response. They impose a predetermined set of alternatives and thereby transfer control of the argumentative space to the questioner. Tag questions convert the interlocutor's replies into binding commitments and argumentative implications; hence their force lies in their incremental coerciveness (Reese & Asher, 2010; cf. Schegloff, 2007; Siemund, 2018). The philosopher controls the topic, the form of response, the sequence of inference and transforms voluntary assent into constraint.

Platonic politeness strategies serve as a pressing discursive *pretext for argumentative reasoning*. Platonic politeness emerges as markedly distinct from a purely volitional model (Brown & Levinson, 1978, 1987; Siemund, 2018) whereby speakers select polite forms in order to achieve specific interactional effects. Even though it is not *wakimae* (Hill et al., 1986; Ide, 1989, 1992; Matsumoto, 1988, 1989, 1993; Watts, 2005) in the strict linguistic sense, it approximates a form of socially appropriate discernment-based appropriateness by recognizing the interlocutors' status, role, hierarchy, social distance, situation, and relational expectations. It thus functions both as social propriety and as a (covert) mechanism of coercive reasoning.

Negotiated power: Speech acts and societal order in Colonial Spanish Louisiana— Jeremy King

Despite its importance in the history of the American continent, Spanish colonial Louisiana has received scarce attention in scholarly work. During the 40 years of Spanish rule in 18th-century Louisiana, innumerable business letters were circulated within the colony with a multitude of different aims: descriptions of local situations, petitions to government officials, offers of goods and services, and adjudications of legal matters.

One seldom-studied aspect of Colonial Louisiana is that of the power relationships between different members of society. Given the tumultuous transition between French and Spanish rule in the territory, relationships between government officials, and those between officials and settlers, were negotiated and defined in practice. The ways in which power plays out in interpersonal interactions is one that features prominently in the scholarly literatures of many areas of study (Brown and Levinson 1987), including the notion that we have (or lack) 'the right' to act in certain ways, depending on the power dynamics of an interaction. The current study seeks to examine these assumptions at a micro-level with data from this historical North American speech community.

The corpus for the study consists of 200 institutional letters from two settlements of the Louisiana territory between 1778 and 1802. Commissive and directive speech acts were identified in the corpus and classified according to the taxonomies in Bilbow (2002) and Blum-Kulka et al. (1989), respectively. Findings reveal that, contrary to the conclusions in much of the literature (Fairclough (1989)), speakers in Spanish Louisiana universally issued directly formulated speech acts, but with varying levels of tentativeness highly dependent on the relative power of the speaker in the interaction. The study results thus call into question traditional notions of the 'rights' speakers of differing levels of power possess.

The Syntax of Flight: Western Linguistic Hegemony, Coerced L2 Acquisition, and the Sociopragmatics of Survival in Crisis-Ridden Myanmar— Richard Dare

The concept of 'linguistic hegemony' is hardly a novelty in modern critical theory. Indeed, the imposition of a master tongue is as ancient as empire itself. In our contemporary, globalised matrix, however, this structural coercion seems to have shed its formerly militaristic garb, and in its place adopted a more respectable veneer of educational standardisation.

This paper examines an important contemporary contradiction: the transformation of English language from an instrument of global solidarity into a mechanism of geopolitical gatekeeping. Centred on the unfolding crisis in Myanmar (a landscape defined by civil war, economic collapse, and forced military conscription) this study investigates how the mandatory pursuit of English proficiency, driven by standardised metrics like the IELTS examination, functions no longer as an organic intellectual pursuit, but rather as a desperate strategy for survival.

Addressing the Symposium's interest in 'sociopragmatics in L1 and L2 contexts', this research explores how contexts of state failure redefine pragmatic motivations undergirding second-language acquisition. While indigenous Burmese language, for example, remains the primary vehicle for cultural identity in Myanmar, and languages like Korean and Chinese satisfy students' growing aesthetic and regional economic demands respectively, English is uniquely weaponised by Western academic apparatuses to function as an inescapable filter.

Utilising critical discourse analysis of international admissions requirements alongside qualitative case studies of student trajectories at Myanmar's largest private university, the study exposes a structural violence that may be embedded in linguistic hierarchies.

The paper's findings reveal that international insistence on L2 English proficiency establishes what might well be described as a 'gulag of the mind'. Rather than fostering genuine intercultural synthesis, such regimes effectively force subjugated populations to adopt the argot of their historical colonisers as the inescapable price of admission to safety, thereby reinforcing systemic dependency under the guise of meritocratic opportunity.

Panel 6: Sociopragmatic Awareness and Competence

Managing Embarrassment in L2 Interaction: Toward an Interactional Pragmatic Competence Perspective— Lala Takeda

Studies on second language (L2) interaction demonstrate how learners collaboratively manage communication through interactional resources, while those of pragmatic competence primarily examine the socially appropriate performance of speech acts. However, learners' ability to accomplish emotional actions in interaction has received comparatively little attention. Drawing on recent work on the sociopragmatics of emotion, particularly embarrassment as social action (Chang & Haugh, 2025) and emotive politeness (Larina, 2025), this study investigates how Japanese EFL learners display and collaboratively manage embarrassment during paired storytelling. Such management is treated as a dimension of interactional pragmatic competence, defined as learners' ability to deploy interactional resources to accomplish socially appropriate interpersonal and emotional actions, particularly when linguistic resources are insufficient.

The data comprise paired storytelling interactions based on the same six-picture sequence conducted in English and then Japanese. Rather than viewing lexical retrieval problems as individual cognitive difficulties, the analysis focuses on embarrassment sequences in which learners orient to moments when English "does not come." Conversation analysis informed by interactional sociopragmatics examines how learners manage these moments through pauses, fillers, first-language utterances (e.g.,

Nante iu n da kke? “How do you say it?”), self-repair, laughter, gaze, and partner assistance. These interactional practices are then compared with learners’ subsequent discussions in Japanese, where the same moments are explicitly characterized as occasions when English failed to come to mind.

A marked asymmetry between displaying embarrassment in L2 interaction and talking about it in L1 discussion was observed. Learners possess rich metapragmatic resources for describing embarrassment in Japanese, but rely primarily on interactional resources to accomplish the same emotional action in English. Furthermore, the interactional management of embarrassment may constitute a core component of interactional pragmatic competence and contribute to the sociopragmatics of emotion by demonstrating how emotive politeness is collaboratively achieved despite limited linguistic resources.

Patterns of Linguistic Form Selection in Japanese Requests: Effects of Social Status and Imposition— Haoying Yang, Haining Cui and Hyeonjeong Jeong

Interlocutors’ social status and imposition are two key factors determining the linguistic realization of politeness (Hirakawa et al., 2012). Although previous studies have reported variation in individual linguistic forms across social contexts (Aihara, 2008), little attention has been paid to how multiple linguistic forms co-occur to realize politeness.

This study investigated how Japanese speakers strategically select and organize linguistic forms when making request cross different levels of imposition and interlocutor social status. Twenty-seven native speakers of Japanese were recruited to complete an oral production task. They produced request utterances in a polite way across four contextual conditions that manipulated addressee’s role (Professor vs. Peer) and request imposition (High vs Low). Each utterance was coded for the presence of politeness-related linguistic forms (Okamoto, 2002), and multiple correspondence analysis was conducted to identify the underlying pragmatic strategies reflected in co-occurrence patterns of linguistic forms. Mixed-effects multinominal logistic models were then used to examine the effects of interlocutor social status and imposition on strategy selection.

Two levels of pragmatic adjustment underlying request production were identified. At the first level, speakers adjusted the overall pragmatic strategy by selecting among declarative, interrogative, and imperative. The choice between imperative and other two constructions were independently modulated by both social status and imposition. Imperative constructions were less likely to be used when addressing a professor and when making high-imposition requests. At the second level, speakers adjusted mitigation devices, such as deontic (-temoii) and epistemic modality (-darō), within interrogative constructions. While interlocutors’ social status modulated the use of most linguistic forms, main effect of imposition was only observed for epistemic modality.

By integrating data-driven and confirmatory approaches, the study demonstrated that politeness is realized through the context-sensitive selection and organization of multiple linguistic forms. Compared with imposition, interlocutors’ social status exerts a broader influence on speakers' linguistic choices.

Pragmatic Awareness among Native Speakers of Japanese and Mexican Spanish: Sociopragmatic Cues in High-Imposition Requests— Monica Aleman-Rodriguez

This paper presents a revised and expanded analysis of a previous study on the pragmatic awareness of native speakers of Japanese and Mexican Spanish. It compares the sociopragmatic cues that speakers considered when formulating high-imposition requests.

Participants were 107 native speakers of Mexican Spanish and 71 native speakers of Japanese. They completed a discourse completion task (McConachy 2019), consisting of high-imposition request situations designed according to differences in social relationships, based on Escandell Vidal (1993). After

completing the task, participants answered two open-ended questions: (1) “What factors did you consider when deciding how to make the request? Please describe them,” and (2) “What is most important to you when asking someone for a favor?” Their responses were examined through lexical frequency analysis using RStudio and AntConc, followed by a qualitative text-based analysis of the responses containing the most frequent lexical items.

The results revealed both similarities and differences between the two groups. Mexican Spanish speakers most frequently referred to the nature of the favor, followed by their relationship and degree of closeness with the hearer, the level of trust between them, and age differences. Japanese speakers referred most frequently to their relationship with the hearer, particularly the hearer’s social position, followed by age differences, the nature of the favor, and the circumstances surrounding the request. Thus, although both groups considered the relationship with the hearer, age, and the nature of the favor, the relative importance assigned to these cues differed.

Building on the previous analysis, this revised study further clarifies the similarities and differences in how the two language groups understand the sociopragmatic factors involved in high-imposition requests. By examining speakers’ explanations of their own pragmatic decision-making, the study provides a foundation for further cross-linguistic research and future learner-oriented analyses of request behavior.

Panel 7: Political Discourse: Narratives, Positioning and Evasion

How Crisis Becomes a National Narrative: The Discursive Construction of Disaster in Turkish Government Discourse after the 2023 Türkiye–Syria Earthquake— Masako Nagata

This study analyzes Turkish government discourse following the 2023 Türkiye–Syria earthquake, focusing on how disaster is transformed into a discursive resource that underpins state legitimacy and national historical narratives. While existing scholarship on disasters in Türkiye has largely focused on emergency response, governance, and recovery policies, less attention has been paid to how the Turkish government constructs the meaning of disaster and links it to legitimacy-building and national historical narratives.

Adopting a linguistic anthropological perspective that views discourse as a constitutive social practice, this study examines presidential speeches and recovery-related governmental statements after the earthquake. It focuses on the process through which the meaning of the disaster is progressively reconfigured across phases.

The analysis shows that the earthquake was first framed as an “unprecedented crisis” requiring nationwide mobilization. The discourse then shifted toward unity, solidarity, and endurance, representing the state as a guardian of social order. In the recovery phase, housing construction and the handover of residences were highlighted as symbols of state capacity and governance performance. Ultimately, these achievements were incorporated into the national vision of the “Century of Türkiye (Türkiye Yüzyılı),” repositioning the disaster within a narrative of national development and embedding it in the national historical narrative.

These findings demonstrate that disaster governance operates not only through material recovery efforts but also through the reconfiguration of the semiotic order. The state transforms crisis into achievement, and achievement into historical narrative, thereby producing new forms of legitimacy and self-representation. Rather than treating disaster as merely an object through which state capacity is evaluated, this study conceptualizes disaster as a discursive site through which the state reconfigures its own legitimacy and historical narrative. It reveals the semiotic processes making disaster available for such uses. It offers a perspective on the relationship between discourse, disaster governance, and state formation.

Pragmatic Division of Labor between Long-Form and Short-Form Negation: Mitigation and Assertion in Korean Parliamentary Discourse— Nahyung Kong

Korean possesses two truth-conditionally equivalent negation strategies — periphrastic long-form negation (-ci anh-) and preverbal short-form negation (an/mot) — a typologically rare redundancy, given that standard negation is overwhelmingly realized by a single strategy across languages (Miestamo 2005). Whereas prior work has treated the alternation as syntactic-semantic, this study argues that the redundancy is resolved through a pragmatic division of labor: long-form negation functions as a mitigating device that buffers illocutionary force through morphological periphrasis, whereas short-form negation serves direct assertion. The account integrates face theory (Brown & Levinson 1987), mitigation typology (Caffi 2007; Fraser 1980), and form-function iconicity (Haiman 1983), and is tested on the NIKL National Assembly Minutes corpus, an adversarial institutional genre in which denial, disagreement, and refusal — all formally anchored in negation — constitute routine face-threatening acts (Harris 2001; Ilie 2010).

A pilot of one subcommittee session (3,337 utterances; 403 verified negative clauses) supports the prediction: government witnesses preferred long-form negation over legislators at an odds ratio of 4.32 ($p < .001$), and the role effect survived control for deferential speech level under speaker-clustered logistic regression (OR = 2.36, $p < .001$), indicating the asymmetry is not reducible to formality. The pilot motivated two refinements: confirmation-seeking negative interrogatives (-ci anh-supnikka), roughly one-third of long-form tokens, constitute a distinct indirectness-based mitigation route requiring construction-type coding, and negator-level asymmetries (legislators' near-exclusive reliance on short-form an) require separate treatment of ability negation mot. The full study scales to multiple sessions and committees, combining double-annotated FTA-context coding, utterance-level co-occurrence analysis with an expanded mitigator inventory (epistemic and quotative-evidential markers), mixed-effects modeling, and sequential analysis of question-response adjacency pairs. The study offers the first systematic sociopragmatic account of the Korean negation alternation and a corpus-based test of the iconicity of periphrasis and mitigation.

How politicians evade answers – Exploring non-cooperativity through strategic disregard of the relevance maxim— René Nicolas and Arndt Riester

Human communication is cooperative (Grice, 1975). However, one genre that regularly breaks with this principle is the political interview. On one side are interviewers, demonstrating adversarial behavior (Clayman & Fox, 2017; Clayman & Heritage, 2021), on the other, evasive politicians (Bull & Mayer, 1993; Clayman, 2001; Bull, 2008). We build a corpus of German radio interviews. For each interview, we visualize its topical discourse structure (based on the QUD framework; Roberts, 2012; Riester et al., 2018). For each of the interviewer's questions, there is a response branch by the politician, consisting of one or several utterances. We furthermore develop a linguistically motivated response classification based on Bull & Mayer, 1993; Ginzburg et al., 2022.

(1) **Journalist**: [...] What does *compulsory education* mean?

Politician:[...] But these young people aren't concerned with *compulsory education*, rather, these young people are concerned about the fact that we [...] are taking away their future.

(2) **Journalist:** Disciplinary proceedings are underway against at least 400 police officers. So are we dealing with a relatively minor problem?

Politician: [...] The number 400 is also there, [...], and yes, it can't just be dismissed like that.

(1) is an example of answer evasion, an Anaphoric Shift, defined as the strategic use of lexical material from the question (*compulsory education*), while at the same time answering a different (implicit) question. Politicians use this technique to shift the conversation in another direction without necessarily indicating

this. Hence, we observe a tacit violation of the relevance maxim, yet one that isn't meant to trigger a conversational implicature. Compare this to (2), which also does not provide a congruent, direct answer. However, in this example an indirect answer is implicated.

In this talk, we provide a quantitative analysis of response strategies and discuss, which maxim violations fail to trigger implicatures and why.

Panel 8: Digital Interaction across Languages and Learning Contexts

Let's Make Online Friends: Building Relationships through Digital Storytelling— Oswaldo Castro Romero and Yorika Miyagi

As international online youth programs continue to expand within Society 5.0, understanding how meaningful social relationships are built through interaction in digitally mediated environments has become increasingly important. This study examines a three-year international online program involving young people from diverse cultural and linguistic backgrounds and investigates how digital storytelling functioned as a communicative and pedagogical practice for developing relationships, empowered identities, and active participation. Drawing on digital ethnography, the study analyzes interactions among participants, mentors, and facilitators across three program implementations (GGM2023, GGM2025, GGM2026). The Digital Storytelling Support Model (DSSM) and the concept of *Nested Communities* were employed as analytical frameworks to examine how social relationships developed and transformed through virtual interactions.

The findings reveal that creating and exchanging digital narratives provided opportunities for participants to initiate and strengthen relationships. Patterns emerged in which trust developed through reciprocal interactions, horizontal communication, personal self-disclosure, and supportive responses, facilitating collaboration, friendship, and a sense of belonging. Relationship-building varied across team projects, while mentorship and co-creation promoted reciprocity and cooperation. Within mentorship groups, sharing personal experiences and feedback fostered trust, emotional support, and mutual recognition. Interactions with facilitators created supportive spaces where participants were encouraged to express themselves, negotiate roles, and determine their levels of participation. The analysis also identified *affinity groups*, where participants developed connections around shared interests, experiences, and values, rather than on pre-existing social ties. These groups contributed to social identity development, sustained participation, and stronger feelings of belonging and continuity.

The study demonstrates how communicative practices surrounding storytelling can facilitate self-disclosure, relationship development, and identity construction across cultural and linguistic boundaries. It further suggests that online youth programs can intentionally integrate digital storytelling, mentoring, and supportive facilitation practices to create conditions for reciprocal interaction, belonging, and collective actions.

Revisiting Digital Pragmatics Assessment: L2 Japanese Learners' Perceived Challenges and Interactional Strategies— Chie Ogawa and Shiming Trevor Xia

The rapid expansion of digitally mediated communication has created new opportunities for assessing L2 pragmatic competence. Digital platforms can reach more diverse, geographically dispersed learners, enabling more ecologically valid studies of interaction across contexts (Su et al., 2026). Ogawa et al. (2026) examined the oral performance of twenty L2 Japanese learners living in China, who completed three online role-play tasks between a professor and a student (e.g., requesting a letter of recommendation, rejecting a professor's request). Four expert raters assessed the role-play performances using an assessment rubric, and Multifaceted Rasch Measurement supported the effectiveness of the rubric.

Building on this study (Ogawa et al, 2026), the current presentation revisits the assessment framework through a qualitative analysis of twelve participants' post-task reflections. The research questions include: (1) What challenges did L2 Japanese learners perceive when delivering an online role play task with a professor? And (2) what interactional strategies did learners use to overcome these challenges?

Reflections revealed that learners' central difficulty was not only a lack of pragmalinguistic knowledge itself such as *keigo*, but also uncertainty about the specific requirement in the scenario and the appropriate level of politeness with a professor. This suggests that a central challenge of assessing pragmatic performance with the L2 learners lies in sociopragmatic judgment: assessing what register and stance are appropriate to a given scenario and relationship with an interlocutor rather than in pragmalinguistic accuracy alone. Informed by these reflections, analysis of the corresponding video-recorded performances further examines how these challenges and strategies manifested during the online role-plays. The presenters will discuss the implications of digitally mediated assessment for reaching more diverse learner populations who live outside target language communities, and how pragmatic features could be assessed among these groups.

A Comparative Analysis of Code-Switching Patterns in Egyptian Arabic-English and English-Polish YouTube Podcasts and Vlogs— Natalia Siereda

This paper aims to compare the patterns of code-switching in two language pairs: Egyptian Arabic-English and English-Polish in YouTube podcasts and vlogs published by adult native speakers of Egyptian Arabic and Polish. The material consists of a total of 15:27:45 recording time, 7:54:40 for POL-ENG and 7:33:05 for AR-ENG. To categorize attested tokens, the CS typology proposed by Muysken (Muysken 2000; insertion, alternation, congruent lexicalization) was used. Every recording was coded and analysed from a usage-based (UB; Backus 2012) perspective, taking into consideration both the speech act and the sociolinguistic background of the speakers. Both parts of the material contain audio/video files where Polish or Egyptian Arabic respectively is considered to be the base (or matrix; Myers-Scotton 1993) language with occasional switches from English (source language). The switches were divided into separate categories for each language pair, based on Muysken's classification. The main aim of the analysis was to examine how two typologically different languages (Egyptian Arabic and Polish) interact with English that is also typologically different to both of them. Insertion was prevalent among CS types, followed by alternation. Polish proved to be more productive when creating new word forms, including verbal, adverbial, nominal and adjective ones. The place of English in Egyptian and Polish linguistic landscape is considered meaningful in analysing speakers' language choices, as the country's history of contacts with English is reflected in the contemporary language practices. The emergence of English, or Global English, in Poland is relatively new, dating only 20-30 years back, which might contribute to the flexibility in creating new forms. Egyptian Arabic, on the other hand, has been in contact with English since the colonial period, going back to the end of the 19th century. Speakers of both languages in the collected material use code-switching with awareness and certitude that their performance will be understood by the intended audience.

Panel 9: Constructing Shared Understanding in Interaction

Negotiating meaning of creative expressions in doctor-patient interactions— Mariya Hristova

Doctor–patient interactions provide a fruitful setting for investigating meaning negotiation because patients frequently use metaphorical and other creative expressions to describe symptoms. Previous research on medical consultations has shown that patients and healthcare professionals use metaphors to conceptualize pain, illness, and treatment (Declercq, van Poppel & Velvis 2023). When introduced into dialogue, such expressions may require interlocutors to collaboratively establish their intended meaning. This challenge is shaped by the knowledge asymmetry between interlocutors (Heritage 2012), as doctors and patients occupy different positions within an institutional setting. While doctors have medical

expertise, patients have privileged knowledge of their own symptoms and experiences, influencing how they interact and negotiate meaning (Kuna & Hámori 2023).

This study investigates how interlocutors negotiate the meaning of creative expressions and establish shared interpretations. I conduct a qualitative analysis of several doctor–patient interactions in German involving children and adolescents, including both L1 and L2 speakers. I focus on sequences in which participants negotiate the interpretation of creative expressions, examining utterances that reveal epistemic positioning, uncertainty, and knowledge claims, as well as practices such as clarification requests, paraphrases, explanations, and the negotiation of common ground (Deppermann 2024).

Expressions that are conventional in other linguistic or situational contexts may acquire novel interpretations when used to describe symptoms. Their interpretation therefore depends not only on conventional meaning, but also on the context and on the linguistic backgrounds and knowledge that participants bring to the interaction. This is particularly relevant in interactions involving L2 speakers, where patients may draw on conventional metaphorical or idiomatic expressions from their first language that are not conventional in German. Such differences in linguistic background can become relevant when participants negotiate what an expression means in the medical interaction.

A Sociopragmatic Analysis of Laughter in First-Encounter Pandemic Dialogues Among Japanese Students— Etsuko Yoshida and Kazuyo Murata

The COVID-19 pandemic has accelerated new forms of social division, forcing young speakers to negotiate differing perspectives in their daily interactions. While participants perceive these divisions, one research indicates they typically avoid explicit conflict, opting instead to construct a shared "we" identity in contrast to a negatively evaluated "other" (Murata, 2023). Against this backdrop, this study investigates the interactional role of laughter in managing these dynamics during first-encounter dialogues among Japanese university students. Drawing on the theoretical framework of the Stance Triangle (Du Bois, 2007), the research aims to elucidate: (1) how laughter emerges when participants display differing stances toward a shared topic; and (2) the functions laughter serves in transitioning from an affective stance to an affiliative one.

The study employs a qualitative analysis of interactional data to examine the sequential organisation of laughter in relation to stance-taking. The data consist of conversations of thirty pairs of Japanese university students who met online for approximately 20 minutes and shared personal experiences about how the COVID-19 pandemic affected their daily lives. The analysis reveals that laughter frequently occurs in the early stages of interaction, particularly when divergent opinions surface, serving to mitigate potential confrontation (Glenn, 2003; Murata, 2009). Rather than reinforcing division, laughter facilitates the collaborative sharing of affective stances, creating moments of empathy (Heritage, 2011). Consequently, the findings suggest that laughter operates as a stance-softening and empathy-building device, bridging individual experiential perspectives rather than hierarchical differences. The relevance of this study lies in its demonstration of how laughter facilitates intersubjectivity and maintains social cohesion even amidst the latent social divisions characteristic of the post-pandemic era.

The sequential formulation of a specific rule-related statement in parent-child interaction— Eric Hauser and Younhee Kim

General statements of rules and more specific statements that can be related to rules are primary resources with which parents teach their children morality and the normative requirements and expectations of living in a society. However, neither general statements of rules (e.g., "Theft is wrong") nor more specific rule-related statements (e.g., "That would be theft") are ready-made. They are formulated each time they are made, occasioned by and designed to fit the local interactional context (Hauser, 2010; Kim & Fitzgerald, 2026). In this presentation, we use ethnomethodological conversation analysis and

occasioned semantics (Bilmes, 2011; Hauser, 2023) to explicate how a specific rule-related statement is formulated by a parent in real time across multiple turns-at-talk. The data come from an audio-recording of interaction between a father and his 4-year-old son. The family is bilingual (English and Chinese) and lives in Singapore. However, in the interaction that we analyze, the only language is English. Through ethnomethodological conversation analysis, we explicate the action(s) that each turn-at-talk which leads up to the rule-related statement implements, what it is responsive to, and what it occasions. Through doing this, we show how what comes to be the rule-related statement starts off quite differently, as a reminiscing about something that happened in the life of the father and son about a year earlier. This then develops into a somewhat nonserious disagreement, before developing into the specific rule-related statement itself. Through occasioned semantics, we explicate the semantic processes, such as generalization (Hauser, 2011), specification, and regrading (Hauser & Prior, 2019) through which intelligible meaning is co-constructed. This study contributes to work on the socialization of children into the normative requirements and expectations of society. It also demonstrates the productivity of combining conversation analysis with occasioned semantics.

Panel 10: Pragmatics and Intercultural Education

Hearts on their sleeves? How Japanese residents in Poland interpret Polish politeness and emotional expression— Agata Klimczak-Pawlak

It is well known that the way meaning is interpreted in interaction is shaped by social norms and cultural expectations, and that differences in these norms may cause misunderstanding in intercultural encounters. Polish speech acts have been compared mainly with English, German and Russian, mostly on production data (Ogiermann, 2009; Thielemann et al., 2021), and Japanese-Polish communication has been examined predominantly within Japanese-owned companies (Jabłoński, 2011; Nukui, 2019), however, little is known about how Japanese people living in Poland interpret everyday Polish interaction. Differences can be expected to be most visible in emotional expression, as Polish norms have been described as linking emotional openness with sincerity (Ogiermann, 2009), whereas Japanese display rules favour masking negative feelings (Spencer-Oatey & Kádár, 2021).

The aim of the study is to find out which interactional practices of Poles are most striking for Japanese residents, how they are evaluated, and whether evaluations are related to length of residence, intensity of contact with Poles and the language of contact (Polish or English). It also asks whether respondents adopt or deliberately resist Polish norms.

The data are collected by means of an online questionnaire in Japanese, which combines open critical incident questions with 21 statements on Polish communicative behaviour, including apologies, requests, refusals, complaints, praise and the display of emotions. Each statement is rated for frequency and for the respondent's emotional reaction, and an emotion display grid compares Poland and Japan. The open answers are analysed with the use of Spencer-Oatey and Kádár's (2021) model of evaluation, which helps to identify the expectations, face concerns and obligations behind the judgements.

The paper presents preliminary findings of the data collected in November 2026 and discusses them from a contrastive perspective, contributing to research on a language pair not involving English (House & Kádár, 2024).

Sociopragmatic Negotiation Strategies in Global Liberal Arts Education— Tosh Yamamoto and Yasuhiro Hayashi

This research explores the implementation of a sociopragmatic mindset within global liberal arts education in the VUCA era. The primary goal is to facilitate authentic negotiative communication that ensures a fair distribution of benefits among multicultural stakeholders. By applying strategic frameworks such as the

Lewin Model and Harvard Business Review strategies, the study teaches students how to build trust and reach consensus in complex environments while emphasizing the equitable distribution of benefits following successful negotiations.

The study utilized a case study approach at Kansai University, centered on an active learning negotiation practicum using the *Momotaro* (Peach Boy) fairy tale as a narrative framework. Student teams representing stakeholders—including Momotaro, the Villagers, and the Ogre—worked to define their missions, ZOPA (Zone of Possible Agreement), and BATNA (Best Alternative to a Negotiated Agreement) while utilizing empathy maps for preparation. Notably, the methodology integrated Humanistic AI as a critical thinking tool, utilizing a Humanistic AI Map to identify sociopragmatic biases, specifically those occurring in English as a first language, during the preparation phase. Following consensus-building, teams discussed the fair distribution of resulting benefits, concluded by authentic assessments at the meta-cognitive level.

Key findings revealed significant gaps between initial preparation and the reality of multi-stakeholder interaction, requiring participants to readjust strategies to achieve a consensus that benefited all parties. The results also highlighted the effectiveness of AI in analyzing humanistic subcategorizations and biases that often hinder trust-building in international communication.

Ultimately, this approach suggests a promising direction for nurturing international communication skills. Integrating humanistic AI with narrative-based simulations effectively prepares students to navigate diverse cultural values and build trust using sociopragmatic concepts in a global society.

This research explores the implementation of a sociopragmatic mindset within global liberal arts education in the VUCA era. The primary goal is to facilitate authentic negotiative communication that ensures a fair distribution of benefits among multicultural stakeholders. By applying strategic frameworks such as the Lewin Model and Harvard Business Review strategies, the study teaches students how to build trust and reach consensus in complex environments while emphasizing the equitable distribution of benefits following successful negotiations.

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From immersion to entanglement: Language, technology and (new) materialities in study abroad contexts— Levi Durbidge

As we confront the disruptive forces of hyperconnectivity, algorithmic mediation, and global mobility, it becomes increasingly important to explore approaches that account for how these dynamics shape processes of intercultural communication. Study abroad programs, including those which target Japan, are often idealised as sites of immersive linguistic and cultural contact, represent a key site for observing how these and other elements intersect with meaning-making.

Drawing on a New Materialist framework, this research investigates student experiences during a two-week study abroad program in Japan, using observations, participant journals, and interviews. A semiosis-in-situ approach reveals how participant understanding was co-created through the Japanese sociocultural and material landscape, including assemblages of clothing, menus, smartphone-based AI translation, urban infrastructure, weather, and other language resources.

By foregrounding the role of non-human actors in shaping interactions in Japan, the presentation demonstrates how intercultural communication and learning emerge through semiotic assemblages that entangle human and non-human elements. In exploring these distributed, materially mediated processes, the presentation suggests ways that language learning pedagogies can begin accounting for the technological, spatial, and embodied conditions in which communication takes place.

Finally, the study challenges construct-oriented understandings of communicative competence, proposing instead a view of competence as dynamic, creative, and relational; emergent from situated encounters within technologised and materially diverse settings, with implications for Japanese language teaching and beyond.

Panel 11: Person Reference and Relational Norms

Extended uses of *sono ko* in Japanese person reference: A sociopragmatic perspective— Mariko Tani

This study examines the Japanese person-referring form *sono ko* (lit. “that child”), focusing on what licenses its use beyond its lexical meaning of “child” and how such extended uses can give rise to sociopragmatic inferences.

Although *ko* lexically denotes a child, *sono ko* is also used to refer to women and to people close to the speaker. How can such semantically and pragmatically extended uses be accounted for?

Furthermore, in certain contexts, a female speaker’s choice between *sono ko* and its alternative *sono hito* (lit. “that person”), which has been argued to carry no characterization of the referent (Toe 2016), can trigger sociopragmatic inferences, particularly regarding how the speaker construes her relationship with the referent. In what contexts do such inferences arise, and what kinds of interpretations do they invite?

Drawing on the radical category for diminutives (Jurafsky 1996), this presentation proposes an account of the range of referents licensed by *sono ko*. It also investigates how female speakers’ use of *sono ko* and *sono hito* to refer to male referents generates sociopragmatic inferences.

The present study hypothesizes that the use of *sono ko* for non-child referents can be explained by semantic and pragmatic extensions of *ko* related to gender and interpersonal closeness. These extensions, in turn, allow the use of *sono ko* for male referents to trigger sociopragmatic inferences about the relationship between the speaker and the referent. Consequently, *sono hito*, treated as an unmarked form in previous work, may itself become a marked form through its contrast with *sono ko* (cf. Irvine 2001).

Fictional depictions of gendered person reference practices in the 2025 Japanese TV drama「じゃあ、あんたが作ってみろよ」— Matilda Loomes

This study explores how gender ideology is reflected and negotiated by fictional characters in Japanese TV drama. The data of this study is drawn from a prime-time romantic comedy drama, じゃあ、あんたが作ってみろよ 'Then You Try Making It!'. The story depicts the transformation of a stereotypical traditional couple, who, upon their separation, discover the fluidity of gender roles in contemporary society and are forced to recalibrate their assumptions to navigate everyday social interactions and relationships. This presentation draws on data of interactional speech throughout the drama and analyses the potency of gendered language stereotypically regarded as 'women's and men's language' in fictional media (Nakamura, 2014). First, the presentation focuses on address and reference terms used by the two main characters, where the male lead uses names without polite or intimate suffixes, while the female lead consistently employs honorific addressee reference terms. These respective linguistic practices setup the foreground of the stereotypically conservative couple of a dominating, 'Kyushu danji' male and docile female, alongside overtly exemplified traditionally gendered actions and behaviors. Second, the focus will shift to two new characters, through which traditional ideology is juxtaposed against a transforming social reality in contemporary Japan, as reflected by the varied person reference styles. In this way, the presentation will show that while larger ideological norms are at play, identity negotiation is not static but dynamic, dependent on relations with others and one's own identity.

Second-Person Reference and Institutional Hierarchy in Korean, Chinese, and Japanese Police Drama Remakes— Yoko Yonezawa, Xiangdong Liu and Narah Lee

This study explores address and person reference as indexical resources through which social relations are negotiated (Agha, 2007), focusing on Japanese, Chinese, and Korean.

Though genealogically unrelated, these three languages share histories of cultural contact and broadly similar expectations that social hierarchy be acknowledged through address and/or honorifics. That said, each organises person reference differently, distinctions visible only through comparison (Lee et al., 2025; Yonezawa et al., 2025).

Using the Korean police drama *Signal* (2016) and its Chinese (2019) and Japanese (2018) remakes, the study develops a scene- and relation-based contrastive approach. Because remakes are culturally rewritten rather than translated, matched scenes and relationships are reconstructed according to local interactional norms. They therefore provide controlled re-contextualisation: similar relational problems remain, while their linguistic and embodied solutions may differ.

Methodologically, second-person references between police officers were categorised according to the interlocutors' relative positions and reference form. Their selection and shifts were then analysed qualitatively in relation to unfolding interaction.

Findings show that across versions, unmarked institutional reference draws on occupational and rank resources, while speakers strategically shift among candidate forms. Korean foregrounds age–rank tension through explicit metapragmatic negotiation and marks hierarchy most consistently, requiring honorific packaging in superior-oriented interaction while permitting derogatives and descriptive noun phrases. Japanese shares Korean's title-based formality but negotiates hierarchy more indirectly through pronouns, suffixes, sarcasm, and embodied confrontation; full names remain marked for officiality or distancing. Chinese combines administrative titles and shortened-title forms with peer-oriented solidarity expressions and alternation between *nǐ* and *nín*.

Panel 12: Researching Situated Interaction: Positionality, Ethics and Embodiment

Researcher Positionality in Sociopragmatics Research: Reflexivity, Ethical Tensions, and Data Construction through Relationships with Participants— Saki Araki

Qualitative sociopragmatics research often assumes that researchers can critically reflect on their positionality throughout the research process. However, less attention has been paid to how different interpersonal relationships between researchers and participants shape both data interpretation and the production of the data itself (Kirkham & Mackey, 2016). This study explores how the researcher's relationships with participants influenced analytical decisions and methodological practices during a qualitative study involving French residents in Japan.

The participants occupied different relational positions with respect to the researcher, including a close artist-researcher friend and her French language teacher. At the same time, the researcher was not positioned as a detached observer, but as a social actor and a member of French-speaking communities in Japan. Through reflexive analysis of an interview and ethnographic note-taking, the study examines how these multiple positionalities and interpersonal relationships shaped the interactional alignments established with participants and the ethical tensions involved in representing participants' narratives.

The findings suggest that the researcher continually negotiated between analytical interpretation and the desire to preserve existing interpersonal relationships. Concerns about potentially damaging these relationships frequently influenced how participants' words were interpreted and represented. Furthermore, one participant with whom the researcher shared a particularly close relationship appeared to engage in heightened self-reflection following the interviews, suggesting that the research interaction itself may have shaped the participant's subsequent reflections. These observations indicate that researcher–participant relationships can influence not only data analysis but also the co-construction of the data.

The presentation argues that sociopragmatic researchers should adopt an explicitly reflexive and relational stance, recognising that their analytical position may need to remain fluid depending on their relationship with individual participants. Rather than treating researcher positionality as a fixed methodological statement, the study proposes adopting flexible data collection practices responsive to the nature of relationships with participants.

Ambiguity as an Interactional Resource: Managing Accountability through Head Nods— Hossein Hosseini Sangchali, Pouria Pouresmaeil Naghibi, Baqer Yaqubi and Sajjad Pouromid

Institutional interaction is organized around asymmetries in knowledge, authority, and participation that require participants to negotiate competing normative expectations. In the second-language classroom, these competing expectations become especially visible when learners are expected to demonstrate knowledge while maintaining participation in the ongoing instructional activity. This accountability is acutely felt when teachers employ Designedly Incomplete Utterances to elicit candidate completions, placing a learner's epistemic status on public display. We examine how learners deploy an ambiguous embodied resource, a precisely timed head nod at the transition-relevance place, to navigate these conflicting structural demands when the projected verbal completion is absent. Rather than treating the head nod as having a fixed interactional meaning, the analysis traces how its significance is sequentially accomplished through the participants' mutually displayed orientations. Drawing on multimodal conversation analysis, this study demonstrates how by responding to an invitation for verbal participation with a visual display of attentiveness, the learner reconfigures the teacher's incomplete utterance as ongoing instruction rather than an opportunity for turn transfer. In doing so, the learner remains visibly aligned with the pedagogical activity while avoiding the explicit epistemic commitment associated with producing the projected verbal response. This allows the learner to manage a potential Claim of Insufficient Knowledge, thereby preserving a competent learner identity and sustaining participation without publicly displaying not-knowing. Ultimately, the analysis demonstrates how fine-grained sequential analysis

provides empirical grounding for sociopragmatic claims about participation, accountability, and identity. By demonstrating that the social meaning of an embodied action cannot be separated from the sequential trajectory through which participants make it accountable, this study shows how multimodal conversation analysis offers an empirically grounded account of the interactional accomplishment of participation, epistemic positioning, and learner identity in institutional settings.

More Than Serving Drinks: The Interactional Work of Hospitality in Japan— Todd J. Allen

Small hospitality establishments (SHEs) in Japan are more than commercial settings: hospitality is also accomplished through everyday interaction. Drawing on ethnographic observation, interviews, customer surveys, and 84 hours of video-recorded interaction at three venues, this study examines how hosts create opportunities for participation and belonging.

Three examples illustrate this interactional work. At Cocktails Orange, the *Mamasan* listens and responds while taking orders, weaving service into customers' ongoing conversation. At Murphy's Irish Pub, owner Michael uses greetings, humour, practical guidance, and local knowledge to help a newcomer join the social environment. At an Okinawan *izakaya*, the *Mamasan*'s food offers, advice, and teasing express care and encourage participation. These practices show how hospitality extends beyond service routines through attentiveness, interactional responsiveness, and locally meaningful relationships (Allen & Liu, 2022, 2024; Fukushima, 2015).

The venues foster different forms of belonging: neighbourhood-based, translocal, and familial. Across them, belonging develops through recognition, inclusion, and shared participation. The findings suggest that hospitality—and aspects of *omotenashi*—can be understood as an interactional accomplishment rather than a fixed cultural ideal or formal service practice. By connecting close analysis of talk with ethnographic accounts, the study shows how small hospitality establishments function as social infrastructure through the everyday work of welcoming and connecting people (Farrer, 2024).

Venue Information & Access

December 19th	**Kansai University, Umeda Campus** Address: 1-5 Tsuruno-cho, Kita-ku, Osaka-shi, Osaka, 530-0014	**Access by train:** • Get off at Hankyu Railway Osaka-Umeda Station, and then walk about five minutes. • Get off at JR Osaka Station, and then walk about eight minutes.
December 20th	**Kansai University, Senriyama Campus** Address: 3-3-35 Yamate-cho, Suita-shi, Osaka 564-8680	**Access by train:** • Get off at Kandaimae Station on the Hankyu Railway Senri Line, and then walk about five minutes to the Main Gate.



Umeda Campus Map



Senriyama Campus Map



SpS2026 will be held in building #5.
Iwasaki Memorial Building 岩崎記念館
This is a 10-minute walk from
Kandaimae Station (関大前駅)

SpS2026 Organizing Committee

Professor Andrew Barke, Kansai University

Dr Yoko Yonezawa, The University of Sydney

Professor Momoyo Shimazu, Kansai University

Dr Xiangdong Liu, Western Sydney University

Dr Todd J. Allen, Kansai University

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We sincerely thank all the speakers and participants for their valuable contributions to SpS2026 and look forward to future gatherings in sociopragmatics. If you are interested in collaborating or helping to organize future events, we warmly welcome your involvement.

https://www.toddjamesallen.com/sps2026

