

7th International Conference

**Across Borders VII:
Cultures in Dialogue**

April 27–29, 2017

Estonian Literary Museum
Estonian National Museum
Tartu, Estonia

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7th International Conference "Across Borders VII: Cultures in Dialogue",
April 27–29, 2017

Estonian Literary Museum / Estonian National Museum, Tartu, Estonia

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Welcome to the 7th International Conference ACROSS BORDERS: Cultures in Dialogue

Dear participant,

On the behalf of the Estonian Literary Museum, Estonian National Museum and all the partner institutions that have made this conference possible, I warmly welcome you to Tartu. This is a moment we have been preparing for since last summer, and I know it will be worth the wait.

We are very glad that so many of you have decided to take this trip to Estonia to take part in the seventh Across Borders conference in the series that deals with aspects of culture, language and literature. The conference series initiated by Professor Fritz Koenig has grown in size and scope, and I am sure it will continue to grow—especially so because we have, over the years, formed a network of researches who are not only colleagues but also good friends.

This conference is very special to us not only because we now have the chance to host many distinguished scholars studying culture, literature and language. We have also taken the opportunity to fill you in on the rich Estonian culture. I hope the encounters with the Estonian culture, from folklore to food to nature, will catch your interest and you will come back to experience more, securing the relations with the country, its people and Estonian Literary Museum in particular. Keeping this in mind, we have planned a social agenda with opportunities for informal discussions over the dinner table, a concert/dance workshop at the closing reception, a tour of Tartu's best ghost-stories and places with a Polish connection (some of them overlapping).

With regards to the conference programme, our aim was, as always, to cover as much as possible and still stay in the framework of the conference theme. Thanks to the conference delegates, a varied and exciting three days are waiting ahead of us.

We hope that your stay in Tartu will be a success, in both academic and social sense, and that you will take away many fresh ideas and colourful memories.

Tere tulemast!

Organising committee:

Prof. Grzegorz Przebinda,
Rector, Krosno State College, Jagiellonian University, Kraków

Prof. Fritz Koenig,
Krosno State College

Dr. Władysław Chłopicki,
Krosno State College, Jagiellonian University, Kraków

Dr. Bartosz Gołąbek,
Krosno State College, Jagiellonian University, Kraków

Prof. Władysław Witalisz,
Krosno State College, Jagiellonian University, Kraków

Dr. Pille Runnel,
Estonian National Museum, Tartu

Dr. Liisi Laineste,
Center of Excellence for Estonian Studies, Estonian Literary Museum, Tartu

Conference secretary Anastasiya Fiadotava,
University of Tartu

PROGRAMME

THURSDAY, APRIL 27

(Estonian Literary Museum)

9:00 Registration

9:20 Conference opening

9:30 KEYNOTE

CHAIR Władysław Chłopicki

Prof. Gerard McCann (St Mary's University College, UK)

10:30 Coffee break

11:00 – 12:30 Session 1

Parallel 1: **Contemporary folklore**

CHAIR Piret Voolaid

Katalin Vargha Global and local attributes in the visualisation of Hungarian twisted proverbs

Joanna Szerszunowicz Typowy Janusz and Bad Luck Brian: On meme characters from a cross-linguistic and cross-cultural perspective

Mare Kalda From teaching netiquette to self-presentation: The development of the Be-Like-Bill meme

Parallel 2: **Literature and identity**

CHAIR Grażyna Maria Teresa Branny

Marin Laak Poetry as a border state: French avant-gardism in Estonian literature

Emrah Atasoy Identity politics in dystopian narrative

Ramona Hărșan Mapping transgressive moral identities in Mircea Nedelciu's prose: Western counterculture and fictional communist '68ers

Parallel 3: **Culture**

CHAIR Christopher Brighton

Yali Li, Matthew Lawson A Study on cross-cultural food euphemisms

Jaana Eigi, Katrin Velbaum, Endla Lõhkivi, Edit Talpsepp On harms caused by different understandings of interdisciplinarity in a field

Ilga Migla English-Latvian borrowing of idioms

Parallel 4: **PANEL: Communication style I**

CHAIR Władysław Chłopicki / Tiit Hennoste

Liisi Laineste Metaphors of death and sickness in Estonian school-related conversations

Anna Rewiś-Łętkowska A corpus-based study of education-related metaphors in Polish

Andriela Rääbis, Kirsi Laanesoo, Tiit Hennoste, Andra Rumm Complaint sequences in Estonian school-related conversations

Lunch break

14:30 – 16:00 Session 2

Parallel 1: **Language contact**

CHAIR Anita Buczek-Zawiła

Alicja Witalisz Contact-induced crossing borders in morphology

Marcin Zabawa English-Polish language contact in the sphere of computers: Investigating the use of lexical borrowings in informal language of computer users

Alicja Fajfer Similar languages, different dialects: Migrants from Ukraine and Belarus discover Silesian

Parallel 2: **Estonian-Finnish session**

CHAIR Renate Pajusalu

Tõnno Jonuks Ancient sacrality and modern offerings—comparing contemporary deposits at sacred sites in Finland and Estonia

Anneli Saro Provocative encounters of Estonian and Finnish culture. Two theatre scandals

Renate Pajusalu, Ninni Jalli (Im)politeness in Estonian and Finnish: Address forms and grammar of requests

Parallel 3: **PANEL: Communication style II**

CHAIR Liisi Laineste

Tiit Hennoste, Kirsi Laanesoo, Andra Rumm, Andriela Rääbis Information and confirmation polar questions in everyday Estonian dialogues

Piotr Romanowski Information and confirmation seeking as expressed in questions based on the Polish corpus of everyday conversations

Michał Wilczewski Narrative accounts of Polish expatriates' communication encounters with the Chinese in a multinational corporation

16:00 Coffee break

16:30 – 18:00 Session 3

Parallel 1: **Contemporary media**

CHAIR Anneli Baran

Dominika Kováčová How important or unimportant: Analyzing evaluation in the news

Jan Chovanec The contestation of category labels in online discussion forums

Jan Eichler The discursive articulation of Canadian identity through Don Cherry's *Coach's Corner*

Parallel 2: **Literature**

CHAIR Fritz Koenig

Triinu Ojamaa Language usage as a mirror of the diaspora Estonians' acculturation process

Inguna Daukste-Silasproģe "In the space between my Latvian and my Swedish writing" (Juris Kronbergs)

Władysław Witalisz Chaucer and medieval antisemitism: A reading of *The Prioress' Tale*

Parallel 3: **PANEL: Communication style III**

CHAIR Władysław Chłopicki and discussant Adam Głaz

Władysław Chłopicki Humour in Polish communication style

Dorota Brzozowska Gender and values in discourse

Discussion of the CS panel

19:00 – 22:00 Opening reception

The opening reception will take place in the Estonian Literary Museum on the 27th of April, Vanemuise 42, Tartu

FRIDAY, APRIL 28

(Estonian Literary Museum)

9:30 KEYNOTE

CHAIR Władysław Witalisz

Prof. Mariusz Misztal (Pedagogical University of Kraków)

10:30 Coffee break

11:00 – 12:30 Session 4

Parallel 1: **PANEL: Ethnolinguistics I**

CHAIR Joanna Szerszunowicz

Adam Głaz “The Other”. Towards differential cultural models

Renata Kamenická *Trapnost* and embarrassment as cultural conceptualizations (Czech, British, American)

Anneli Baran The indefiniteness of terminology on the example of phraseology

Parallel 2: **Theatre**

CHAIR Anneli Saro

Edite Lescinska Erasing borders: Alvis Hermanis, Krzysztof Warlikowski, Romeo Castellucci merge opera and dramatic theatre

Lauma Mellēna-Bartkeviča Opera across borders: New technologies and mediatization

Kamilia Ziganshina Transmedia world of *Madame Butterfly*

Parallel 3: **Interpreting**

CHAIR Alicja Witalisz

Joanna Ziobro-Strzępek Stress-related issues in simultaneous interpreting—research, practice, and didactics

Sylwia Gierszal-Sławik Extra-linguistic knowledge as a key factor in community interpreting

Angelika Peljak-Łapińska Challenges of translating Belarusian language and culture into English. A case study

Parallel 4: **Media**

CHAIR Jan Chovanec

Victoria Martin, Elena Domínguez Cultures in dialogue: An English/Spanish evidential perception-based approach to readership reaction in the cases Aylan Kurdi's and Omran Daqneesh's viral photographs

Helena Worthington Creating illusions: The media coverage of the Syrian armed opposition forces

Lunch break

14:30 – 16:00 Session 5

Parallel 1: **PANEL: Ethnolinguistics II**

CHAIR Adam Głaz

Anna Wyrwa Translation as reconstruction of the speaker's, translator's, or listeners' worldview?

Saša Babič Swearing: Dissolution into nothingness

Piret Voolaid Contemporary use of proverbs in Estonian and Finnish daily newspapers (Estonian case—proverbs in horoscopes)

Parallel 2: **Women and literature**

CHAIR Emrah Atasoy

Eda Kalmre Self-created love stories in girls' culture

Hande Seber Elizabeth Barrett Browning's *Aurora Leigh*: Fashioning an identity as a woman poet

Fritz Koenig The perception of sexuality and the role of women in Wilhelminian and Victorian literature

Parallel 3: **Translation**

CHAIR Clare Vassallo

Katarzyna Dziemian The two Polish translations of Terry Pratchett's *The Wee Free Men*

Dominika Krysztofowicz, Zofia Krupienicz Community interpreting in Poland

16:00 Coffee break

16:30 – 18:00 Session 6

Parallel 1: **Migration and minorities**

CHAIR Mariusz Misztal

Eija Stark Minorities in majority proverbs and folktales

Roman Alvarez Languages, migrations and the consolidation of power

Ayhan Erol Migration, cultural representation and music: The Tatar minority in Finland

Parallel 2: **Theatre**

CHAIR Edite Lescinska

Ieva Rodiņa Borders between Life and Theatre in the stage directing of Vladislavs Nastavševs

Vēsma Lēvalde Director as translator: Oļģerts Kroders and Russian classics

Parallel 3: **Humour**

CHAIR Dorota Brzozowska

Anastasiya Fiadotava “Who sharpens the knives in my house?”: Belarusian jokes about adultery at the turn of the century

Ioana Ciurezu Shaping and reshaping identity in ethnic minority jokes

Aleksandar Takovski Laugh will tear us apart (again): Confronting ethnic prejudices through humour

Parallel 4: **Globalisation and language**

CHAIR Marcin Zabawa

Ewa Rusek Research Perspectives on English as a global language

Anna Borowska How to interpret aviation lingua franca

Sara de Albornoz The role of news translation in cultural globalization

19:00 Evening sightseeing tours of Tartu (Ghost stories / Tour on Polish trails in Tartu, Town Hall Square)

SATURDAY, APRIL 29

(Estonian National Museum)

9:00 buses leave from Vanemuise 42 to Estonian National Museum

9:30 KEYNOTE

CHAIR Liisi Laineste

Prof. Mihhail Lotman (Tallinn University / University of Tartu, Estonia)

10:30 Coffee break

11:00 – 12:30 Session 7

Parallel 1: **Teaching and mediation of knowledge**

CHAIR Nicholas Mikkelsen

Clare Vassallo From invisibility to centre stage: Translation as conceptual metaphor for the mediation of knowledge

Stellan Sundh “My friend is funny.” Baltic young learners’ use of adjectives in written production of English

Irena Ragaisiene and Audronė Raškauskienė The representation of cultural values in young learners’ compositions in English: A comparative analysis of data from the BYLEC (Baltic Young Learners of English Corpus) project

Parallel 2: **Language**

CHAIR Ene Vainik

Emilia Pomiankiewicz Baltic sign languages – iconicity in Latvian and Lithuanian sign languages

Joanna Bożeńska Meeting the Other in the language. Visual-spatial communication in the Baltics: The grammar of the body and the face

Anita Buczek-Zawiła “Do they say what they intend to say?” Sentence stress meaning contribution in the performance of L1/L2 phonetically-untrained speakers

Parallel 3:

WORKSHOP: **Manju Patel-Nair** (Changemakers Unlimited, UK)

Parallel 4: **ERM panel I**

CHAIR Agnes Aljas

Kristel Rattus The role of dialogue in *Encounters*, the new permanent exhibition at the Estonian National Museum

Pille Runnel Communicating religion—displaying religious objects at the museum exhibition

Merilin Piipuu Memory and museum, examples from The Museum of Occupations

Lunch break

14:30 – 16:00 Session 8

Parallel 1: **Humour**

CHAIR Anastasiya Fiadotava

Tereza Walsbergerová Laughing at robots: Ironic portrayals of artificial intelligence across western cultures

Nailya Bashirova Ironic intertextuality in the press

Miruna Iacob On political humor in Communist Romania

Parallel 2: **Teaching**

CHAIR Agnieszka Strzałka

Monika Łodej Reading competence in Polish learners of English

Agnieszka Habrat The relationship between self-related views and L2 proficiency in Polish secondary and tertiary students

Nicholas Mikkelsen How insights from conversation analysis can improve L2 learners' conversational skills

Parallel 3: **Russia**

CHAIR Eda Kalmre

Bartosz Gołąbek Andrei Sakharov and the West. Communication across ideological borders

Anton Liutynskii Religious crimes in the Russian Empire (1845–1906): The language of law

Olga Schitz, Dina Mymrina Culture and languages in the conditions of historical and geographical isolation

Parallel 4: **ERM panel II**

CHAIR Pille Runnel

Heidi Erbsen, Andrew Worth, Katerina Tikhonova, Stanislav Yevstifeyev, Elisa Ceconi

The multinational face Estonia

Ene Vainik The word associations reveal: What does it take to be an Estonian?

Anneli Kõvamees From Russia with ...?

16:00 Coffee break

16:30 – 18:00 Session 9

Parallel 1: **Literature**

CHAIR Gerard McCann

Stephen Dougherty Liu Cixin, Arthur C. Clarke, and 'Global Science Fiction'

Dorota Rygiel Neither Eastern nor Western: Cultural hybrids in modern British-Asian fiction

Grażyna Maria Teresa Branny A dissolution of borderlines in Toni Morrison's *God Help the Child*

Parallel 2: **Teaching**

CHAIR Stellan Sundh

Christopher Brighton Critical thinking in online intercultural learning

Ewa Bandura Criticality development for enabling intercultural dialogue

Agnieszka Strzałka From Whorf to an Indian restaurant. Teaching and learning IC as shown in academic course syllabi

Parallel 3: **Germany**

CHAIR Anna Hycnar

Anna Hycnar Leichte-Sprache-Texte als verständlichkeitsoptimierte Inputs und Outputs im DaF-Unterricht für Erwachsene

Leszek Habrat Polnische Kriegsführung in der Zeit von Stephan Báthory.

Magdalena Latkowska Germans on the “German emigration”? The emigration of the GDR-writers to the FRG in the years 1949–1989

Parallel 4: **ERM panel III**

CHAIR Anu Kannike

Agnes Aljas Present for the future, collecting and presenting contemporary in museum

Marta Frączkiewicz Cultural dialogue between groups of people migrating to Warmia and Masuria in years 1945–1953

Pihla Maria Siim Estonian families in Finland: Gendered aspects of mobility and translocal care

A walk through the exhibition of Estonian National Museum

19:00 Closing dinner and Estonian dance evening at the Estonian National museum black box (B-entrance of the Estonian National Museum)

PRACTICAL INFORMATION

Lunch is provided for all conference participants at Hektor café (in Hektor Hotel, Riia 26) / Apraadiaresto (Kastani 42) on April 27 and 28, and at Estonian National Museum café on April 29.

If in trouble, call

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	11:00 12:30	14:30 16:00	16:30 18:00
Thu 27 April	<p>1/1: Big lecture hall Contemporary folklore Chair Voolaid Vargha Szerszunowicz Kalda</p> <p>1/2: Library hall Literature and identity Chair Branny Laak Atasoy Härşan</p> <p>1/3: Research hall Culture Chair Brighton Li, Lawson Migla Eigi et al</p> <p>1/4: Seminar hall Communication styles I Chair Chłopicki / Hennoste Laineste Rewiś-Łętkowska Rääbis et al</p>	<p>2/1: Big lecture hall Language contacts Chair Buczek-Zawiła A. Witalisz Zabawa Fajfer</p> <p>2/2: Library hall Estonian-Finnish session Chair Pajusalu Jonuks Saro Pajusalu, Jalli</p> <p>2/3: Seminar hall Communication styles II Chair Laineste Hennoste et al Romanowski Wilczewski</p>	<p>3/1: Big lecture hall Contemporary media Chair Baran Kovacova Chovanec Eichler</p> <p>3/2: Library hall Literature Chair Koenig Ojamaa Daukste-Silasproģe W. Witalisz</p> <p>3/3: Seminar hall Communication styles III Chair Chłopicki, Głaz Chłopicki Brzozowska Discussion</p>

Fri 28 April	4/1: Big lecture hall Ethnolinguistics I Chair Szerszunowicz Głaz Kamenická Baran	5/1: Big lecture hall Ethnolinguistics II Chair Głaz Wyrwa Babič Voolaid	6/1: Big lecture hall Migration and minorities Chair Misztal Stark Alvarez Erol
	4/2: Library hall Theatre Chair Saro Lescinska Mellēna-Bartkeviča Ziganshina	5/2: Library hall Women and literature Chair Atasoy Kalmre Seber Koenig	6/2: Library hall Theatre Chair Lescinska Rodiņa Lēvalde
	4/3: Research hall Interpreting Chair A. Witalisz Ziobro-Strępek Gierszał-Sławik Peljak-Łapińska	5/3: Seminar hall Translation Chair Vassallo Dziemian Krysztofowicz, Krupienicz	6/3: Research hall Humour Chair Brzozowska Fiadotava Ciurezu Takovski
	4/4: Seminar hall Media Chair Chovanec Martin, Domínguez Worthington		6/4: Seminar hall Globalisation and language Chair Zabawa Rusek Borowska de Albornoz

Sat 29 April	7/1: A IV Teaching and mediation of knowledge Chair Mikkelsen Vassallo Sundh Ragaisiene, Raškauskienė	8/1: A V Humour Chair Fiadotava Walsbergerová Bashirova Iacob	9/1: A I Literature Chair McCann Dougherty Rygiel Branny
	7/2: A V Language Chair Vainik Pomiankiewicz Bożeńska Buczek-Zawiła	8/2: A I Teaching Chair Strzałka Łodej A. Habrat Mikkelsen	9/2: A V Teaching Chair Sundh Brighton Bandura Strzałka
	7/3: A I Workshop Manju Patel-Nair	8/3: A IV Russia Chair Kalmre Gołębek Liutynskii Schitz, Mymrina	9/3: A IV Germany Chair Hycnar Hycnar L. Habrat Latkowska
	7/4: A II ERM panel CHAIR Aljas Rattus Runnel Piipuu	8/4: A II ERM panel Chair Runnel Erbsen et al Vainik Kõvamees	9/4: A II ERM panel Chair Kannike Aljas Frączkiewicz Siim Discussion

KEYNOTE: Prof. Gerard McCann

St Mary's University College, Belfast, UK

'Post-truth society' and the case for reconstituting Europe

The European Union is again suffering from a monumental lack of confidence and trust, where, to quote W.B. Yeats, 'the best lack all conviction, while the worst are full of passionate intensity'. The idea of European integration is being questioned again by fundamentalism, internal and external, and it has provoked disbelief for many citizens on the continent. Events are speeding up, as they do occasionally through history, caught within the technological whirlwind that Western 'post-truth' society is consumed by, silting-up political discourse and breaking relations that have taken a generation to mould. This disposition, of which Brexit is one manifestation, has brought the European project—the very principle of European Union itself - to a point of disestablishment. The ideal of European unification in its modern form has its genesis in the fight against oppression. It comes from the wisdom of the resistance movement and democrats who believed in the power of solidarity. This hope came out of a wilderness and a stark existential light that the poverty of humanity had brought us towards. 'Union' was ultimately a revelation regarding the meaning of freedom and significantly was to become a selfless strike for the safety of generations not yet born. It was the legacy of Sophie Scholl and Konrad Adenauer, Jean Monnet and Maximilian Kolbe, Primo Levi and Anne Frank, to name a few. This shift in mentalities was away from the bitterness of enclosed worlds towards the fresh air of openness and tolerance, with all the liberties and opportunities that this would bring. At its core, this process of integration presented moral purpose in face of ideological nuance, circumventing coded dysfunctional philosophies to determine a peculiarly European sense of open society, one that was eventually defined as 'common purpose, common destiny, unity through diversity'. This legacy is for the first time under threat. This paper will address the breakdown in many regions of the principle of common purpose and will analyse the context within which this has occurred. It will conclude by speculating on the need to reengage with the founding ideals of the European integration process.

KEYNOTE: Prof. Mariusz Misztal

Pedagogical University, Kraków, Poland

“We, authors, Ma’am”. Queen Victoria as a writer and the importance of her publications

Queen Victoria was an avid writer, producing more than 60 million words, which, if all published would make 700 volumes. Before she was 11, she wrote a story about a girl sent to a boarding school. From the age of 13 until a few days before her death, she kept journals, filling with her observations more than 43 000 pages; and she was one of the most prolific letter writers of her times. Queen Victoria was the first monarch whose writings appeared in print, although she claimed she had no skill whatever in authorship, and for a long time felt extremely reluctant to publish anything written by herself. Her best known publications, *Leaves from the Journal of Our Life in the Highlands* and *More Leaves from the Journal of a Life in the Highlands*, were immediate bestsellers, and although today their literary merit could be questioned, they are important as the proof that, unlike other members of the Royal Family, the Queen was almost compulsive in her need to share her private life with a wider public. Indeed, it was only with the greatest difficulty that she was prevented from publishing her manuscript version of her relationship with the notorious John Brown.

KEYNOTE: Prof. Mihhail Lotman

Tallinn University / University of Tartu, Estonia

Crossing borders

In my paper I will dwell on the identity of culture, its self-determination and self-description, as well as the construction of the Other and the crossing of borders. Cultural identity is always formed in comparison and contact with others. Of special interest are the situations in culture, where 1) own is interpreted as alien, 2) alien is interpreted as own. Some examples: in the Renaissance, Polish nobility identified itself not with Slavs or Lithuanians, but with Sarmatians; similar processes can be seen in the history of Russia after the reforms by Peter I, barbarian nations in Europe appropriated the classical culture of the Antiquity, compare also the effect of "juniper Germans" in Estonia. In the paper I will offer an insight into the formation of European identity in the Renaissance and bring forth the universal features of Renaissance, which are characteristic of the societies of different eras and areas. The features of Renaissance can be found, e.g., in Islamic world as well as, in particular, in the Chinese culture. An important semiotic mechanism is the surpassing of oneself, leaving one's narrow temporal framework and cultural stereotypes. In the second part of my paper I will make an attempt to offer the typology of intercultural contacts and will illustrate it with the examples of the construction of Russian cultural identity, especially the attitudes towards East and West.

WORKSHOP: Manju Patel-Nair

Changemakers Unlimited, UK

Education for Global Citizens—Preparing learners to become agents of change

How do we create Global Citizens who, rather than feeling 'trapped' by globalisation, can instead participate as 'Agents of Change'? Every day we have a choice about what we do with our 'birth right' as Global Citizens—do we actively pursue solutions towards social justice, employ our critical thinking faculties and consider more than just the single story about world events, OR do we allow others to frame all the answers? Global citizenship is a way of living that is global, creative and entrepreneurial. It involves taking risks and encourages critical thinking and resilience.

Our learners need knowledge, skills and values necessary to be the changemakers. Agency, the ability to achieve goals, is a combination of competence and autonomy. Our learners need opportunities to take actions towards their goals. In their goal to become resilient and effective in the 21st century we as educators need to give them opportunities. As educators we have the power to channel students' positive energies and help them believe that they are not helpless, that change is possible, and that they can drive it.

This interactive workshop outlines current thinking around global citizenship, youth voice and social enterprise, as well as providing practical 'take-away' activities for you to use back in your classrooms.

Agnes Aljas

Estonian National Museum, Tartu, Estonia

Present for the future, collecting and presenting contemporary in museum

The paper will address the issues and questions on curating the exhibitions on contemporary times. The examples are coming from the production of Estonian National Museum permanent exhibition *Encounters* sub-exhibition called *Times of Freedom*, opened in October 2016 in new museum building.

The exhibition is the outcome of different knowledges, attitudes, skills and mostly agreements, coming from curators, designers and many other influencers, who have their ideas and smaller or bigger impacts to the outcome. When an exhibition is in the planning stage, the potential visitors are very much in author's mind, on the level of exhibition concept and on layout. Once the exhibition is finally opened, the visitor's understanding and usage of the exhibition is normally completely different that the authors intentions.

I will combine the curatorial perspective with the questions coming from the preliminary reception of visitors, based on their observations and also to visitors', experts' and museum tour guides' feedback. The practice-based questions I would like to address is how to manage different cultural meanings and how to analyse them; how would it be possible to follow the visitor's feedback and track the emotional personal contexts that come together in exhibitions?

Roman Alvarez

University of Salamanca, Spain

Languages, migrations and the consolidation of power

In Europe, our common homeland, two “civil wars” had taken place during the 20th century (WWI and WWII). But we keep on defending a common identity, a so-called post-nationalist phase, in which the old concept of “Europeanness” is a cultural term. Europe, in spite of the fact that borders have been changeable and forced displacements of entire populations have taken place, is a multicultural entity whose institutions speak 22 languages, with a total of 462 possible language combinations for translation and interpreting. Such a plurality of voices requires a certain degree of identity both linguistically and culturally. But there is a growing feeling among Europeans that the humanist ideology which has been prevalent since the Age of Enlightenment is now in danger due to the increasing number of migrated and repatriated persons seeking refuge in our countries (see Todorov’s *The Fear of Barbarians: Beyond the Clash of Civilizations*, 2010), where he offers a new perspective of our relations with the Islamic world.

We need to build an identity with languages, but excluding the superiority of one of them over that of the other. Since language is an essential instrument in the consolidation of power structures, minoritized languages and dominant languages come necessarily into conflict. All European citizens should learn one of the majority languages and also at least one of the languages spoken in the smaller countries, and something similar could be said of the study of literatures, because they contributed to the creation of a European identity, from the ancient Greek literature (Homer, Aeschylus...) to the contemporary authors.

It is true that some languages have been imposed through military force. But the fact is that a language is important whenever the nation that speaks it is important in the international context. Spanish was relevant—and still is the language spoken by 500 million people. But the “Euro-English”, “World English” or “Global English” is nowadays—either we like it or not—the “lingua franca” of the world. For how long? Perhaps the Chinese will take leadership in the future.

Emrah Atasoy

Hacettepe University, Turkey

Identity politics in dystopian narrative

Culture plays an instrumental role in utopian thought and literary utopias/dystopias as these speculative texts are in search for an ideal social order. A specific culture, real or imaginary, is presented to the reader with reference to various features such as education, religion, gender, and administration. The citizens are shaped and cultivated in line with the means of social engineering and normative ethics to form an ideal world. In this envisioned world, power politics determines the distribution of power contingent upon the type of the political body, whether meritocratic or totalitarian. Although the state desires to establish an ideal order, rebellion and frustration might ensue as a result of certain practices of the governing structure such as standardisation, collectivism, and sameness, which demonstrates the mobile aspect of utopias and dystopias. These differing reactions lead to some troubles related with minority cultures, identity and othering in this projected world. The world becomes a mishmash of utopian hope and nightmarish dystopian reality. The individual finds himself/herself in an epistemological warfare against the system due to an identity crisis in dystopia, which Lyman Tower Sargent describes as “a non-existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as considerably worse than the society in which the reader lived” (*The Three Faces*, p. 9). It is this crisis of identity that prompts the individual/the protagonist to a quest for his/her own individual identity. The aim of this presentation is therefore to discuss the identity politics, uprising, and the utopian hope in dystopian narrative with reference to some exemplary texts.

Saša Babič

**Research Centre of the Slovenian Academy of Sciences and Arts,
Slovenia**

Swearing: Dissolution into nothingness

Swear words are words which are categorized as bad language that uses taboo lexis. Swear words do not have a literal meaning, but what I consider to be of special importance is that swearing is a highly emotive language that has been present all through the history, remained in our mental dictionary, and can thus be classified as folklore. Although swearing has been highly present among humans, this genre was until recently rather neglected as a research topic. In my research, I aim to focus on Slavic swearing, with emphasis on Slovenian language. Looking into deeper levels of Slavic swearing—its lexis and context of use—discloses the conception of exorcising a person or a situation on similar level as incantations try to deport illness. At the same time, conceptions of order and chaos, origin and emptiness are revealed in some forms of swearing. These categories show that swearing is not only a manner to give voice to taboos, but can be connected also with incantations, which implies that commonness and magic, lower and higher, profanity and sacred are all in a constant dialogue in its substrata when we talk about swearing.

Ewa Bandura

Institute of English Studies of the Jagiellonian University, Poland

Criticality development for enabling intercultural dialogue

In my paper, I will argue that foreign language teachers should foster their students' critical skills to enable their participation in intercultural dialogue. Criticality development can be viewed both as a general educational aim all teachers should contribute to, and, at the same time, as a particular task of foreign language education. For instance, Byram (2012) considers critical awareness and skills central to his well-known model of Intercultural Competence, which is one of the elements of Intercultural Communicative Competence developed by a foreign language student. Criticality enhancement is neglected or avoided by many language teachers, and yet appeals to those who believe that foreign language education should aspire to be more than 'training for a job market'. Instead, it ought to enable students to become active, critical and autonomous citizens of a multilingual world. Inspiring examples of research on the critical dimension in foreign language education include Crozet (2017), Houghton & Yamada (2012), and Young & Sachdev (2011).

The results of my own recent case study will both illustrate the application of the theoretical assumptions mentioned above, as well as contribute to the discussion about the challenges teachers face instilling critical skills and habits in the students. A small-scale project has been designed to observe and diagnose my university students' critical reading and presentation skills development. Regularly encouraged to identify contexts and implicit values in texts, uncover ideologies, and evaluate sources on the basis of explicit criteria, the participants will be asked about their experience of learning and critical awareness raising. The conclusions drawn from the study will help find effective ways of including the critical dimension in the foreign language syllabi, and of making the university students aware of its significance for their future as intercultural communicators in both private and professional lives.

Anneli Baran

Estonian Literary Museum, Estonia

The indefiniteness of terminology on the example of phraseology

The short forms of folklore include proverbs, riddles, sayings. The first two are easily identified based on their characteristics, but sayings prove more complicated both in terms of their form as well as content. The Estonian word that denotes folk phraseology is actually of German origin: *die Redewendung*. The reason for this is mainly historical connections and the preferences of past times. Estonian became an official language in 1920 and it was only then, in the context of independence, that a need for terminology in Estonian emerged. Before that, terms were largely adapted-translated from German. This in itself does not mean that a term is unsuitable, it is merely a question of developing the language and broadening its uses.

However, with borrowed terms, one needs to consider that languages develop different associations, meaning that terms may become to denote different concepts. The conceptual world behind a term is an open category, as we well know, and can be filled differently depending on our interpretation (i.e., which characteristics are considered important). Sayings as phraseological phenomena could be characterised by idiomaticity, stability, reproducibility and figurativeness. However, these seemingly objective criteria can partially overlap and they can also be partially subjectively interpreted. In the presentation, I will focus on this seeming contradiction between a term and a concept on the example of one of the vaguer subcategories of folk sayings, that is, weather sayings (internationally also known as weather wisdom). One way of organising the terminology of phraseology is to incorporate the approaches of such fields as semiotics or cultural linguistics.

Nailya Bashirova

Kazan State Conservatoire, Russia

Irony and intertextuality in the press

The present study deals with the interrelation between irony and intertextuality in quotations and allusions in English and Russian press. Irony is sometimes viewed as a variety of intertextuality, being based on two voices presented in the same context (Kothoff 2002). These two voices belonging to the text producer and somebody else (possibly very distant or hypothetical (Sperber & Wilson 1981)) are supposed to be processed simultaneously by the text receiver and conceived as opposing for the irony to take effect (Giora 1995; Giora & Gur 2003; Attardo 2001; Kothoff 2002; Kothoff 2009). Intertextuality always creates a textual polyphony and establishes links between the source and the target. And though not all intertexts are necessarily ironic this co-presence of the two voices in a quotation and allusions is often combined with an ironic connotation in mass media. The analysis is carried out within the theoretical framework of frame analysis (Attardo 2001) and semiotic approach towards text analysis (Eco 1976, 1979) and concentrates upon allusive quotations allusions to classical texts in English and Russian newspaper articles. Classical texts are widely alluded to modern press for their recognizability and interpretability. Although classics are considered authoritative sources, their “canonicity” and “monumentality” arouse a desire to downgrade and ironize them (Bloomfield 1976). The two scripts activated by an intertext overlap due to some common semantic features but change of reference may result in the scripts opposition leading to contextual inappropriateness of the borrowed classical text and an emergent ironic connotation. Both in the English and Russian press the inappropriateness (and hence irony) may be created by a) opposition of presuppositions of the intertext in the source and target; b) subject-matter mismatch when scripts are opposed as tragic/comic, lyrical/trivial, etc., c) “co-presence of incongruous registers” (styles, historical periods) (Attardo 2001).

Anna Borowska

University of Warsaw, Poland

How to interpret aviation lingua franca

The main aim of the paper is to give the reader a general overview of how and when aviation lingua franca is used and what rules it follows. It also highlights certain tendencies in current aviation communication. In 1951 International Civil Aviation Organization instated English as the language of aviation. Soon after it has been strictly regulated. From that moment Aviation English has been used globally and quickly transformed into lingua franca of aviation. We cannot overlook the dominance of English in all of the aviation disciplines. However, the article presents the code used in radiotelephony. It was prescribed for operational personnel: airline and general pilots, controllers as well as airport ground services. Furthermore, this specialist variety has to be also learned by aviation professionals being native speakers of English because its specific coded nature impedes comprehension by general English users. The article presents the stages we should follow in order to interpret the code properly. They locate interdisciplinary approach to the study of language and intercultural communication. The author offers insight into the rules and current use of aviation English, presenting standard aviation phraseology and plain aviation English. Moreover, the author explains some coded words impossible to understand without the special key. The focus is also put on interaction between native and non-native speakers in professional communication on a regular basis. The paper not only describes aviation English code, presents its strong and weak points, illustrates its use, supports its interpretation, but also lists the levels of interpretation of this professional code that may be useful for novice professionals but mainly for linguists interested in this discipline. Following her experience in teaching Aviation English, the author points to the main problems *ab initio* students are to overcome to start using this variety of specialist language.

Joanna Bożeńska

East Asian Comparative Linguistics and Baltic Studies University
of Warsaw, Poland

Meeting the Other in the language. Visual-spatial communication in the Baltics: The grammar of the body and the face

Despite the fact sign languages are recognized as natural languages with their own grammar and lexicon, attempts to describe them dates back to the recent past—only in the 1960s appeared the first linguistic description of the American Sign Language (Stokoe 1960). Therefore the social awareness about them is still negligible, sign languages are often wrongly considered less valuable comparing to spoken languages.

Like other languages of the world sign languages are complex and differ only in modality. Alongside the space, hand form and movement, non-manual elements as mimics, head and torso movements as well as eyes are very crucial in the sign communication playing both linguistic and expressive role (Tomaszewski & Rosik 2007; Tomaszewski & Farris 2010). The wide range of use facial and non-manual body expressions can be seen during the story telling or in the single sentences, like questions, commands, negations. To illustrate described above phenomenon will be used linguistic data collected among the Latvian Deaf, as a part of a wider research.

Linguistically, culturally and ethnically diverse territory of the Baltics seems to be unique place to meet the Lithuanian, Latvian and Estonian Deaf.

Grażyna Maria Teresa Branny

**Uniwersytet im. Jana Kochanowskiego, Kielce (filia w Sandomierzu),
Poland**

A dissolution of borderlines in Toni Morrison's *God Help the Child*

The article focuses on Toni Morrison's latest novel *God Help the Child* (2015), whose main concern in the literal sense is child abuse, while in the figurative one it is the relative nature of the very notion of a borderline. By presenting a skilful though somewhat perverse merger of binary oppositions on different levels (racial, social, moral and psychological), the writer makes borderlines of all sorts appear artificial and therefore invalidates them. Thus childhood merges with adulthood through sexual traumas that live on; touch with no touch as the evil touch of a parent equals an abhorrence of touching the child Other; truth with a lie as it proves as destructive as lying in good faith; passing blackness with blue blackness as the former conceives the latter; appearances with reality in the ironic title of the book, where it is both the mother and the child that in fact need God's help, and for the same reason too, i.e., sexual abuse that the child falls victim to because the mother refuses to hear. Paradoxically, through the wrestling of her protagonists Bride and Booker with their childhood traumas, Toni Morrison demonstrates a thoroughly surreptitious, because natural, process of dissolution of all barriers, which thus prove arbitrary constructs producing the equally arbitrary notion of the Other. Taking an utterly holistic view of the nature of things, Morrison seems to suggest that borderlines are a consequence and a manifestation of a lack of balance, which therefore needs to be redressed. She does exactly that in the process of writing her novel, by restoring her protagonists to themselves psychologically, and to each other through love, mutual understanding and maturation.

Christopher Brighton

Krosno State College, Poland

Critical thinking in online intercultural learning

Mezirow's concept of "using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action" (1996, p. 164) is a target for educational learning. The ability to develop in students the skills and competences necessary for analysis of events and take hold of their own learning outcomes is very present in the Bologna process for EU higher education. Hanlin-Rowney et al. (2006) note that online cross-cultural collaboration and intercultural group dynamics are key factors in building trust and dialogue of issues that reflect on an individual's personal identity or habits. Consequently, Hobbs, Donnelly, Friesem and Moen (2013) argue that encouraging the development of a global digital literacy increase the learner's ability to approach issues from multiple points-of-view and develop creative and collaborative frameworks to provide a developed sense of voice. In other words, the argument states that online cross-cultural learning develops critical analytical skills and encourages a wider range of opinions to be considered in the creation of opinion.

The present paper is a study of 36 students involved in a global online communication course and their transformative educational experience in critical thinking. The data is obtained through a Self-Awareness Inventory and socio-cultural observation. The study argues that the global nature of cross-cultural dialogue does improve the students' critical thinking skills and the collaborative nature of the programme is the essential reason for their advancement.

Dorota Brzozowska
Opole University, Poland

Gender and values in discourse

The aim of the presentation is to focus on gender characteristics of the sample data (the Polish corpus of daily conversations related to education) with regard to communicative strategies such as cooperation and evaluation. The number and quality of adjectives used will be looked at and the roles they play in building critical or supportive types of utterance will be analysed. The verbal reactions to positive or negative valuations will be shown so to pinpoint the constructive or disruptive influence on the dynamics of the particular exchange of information stage. The stereotypical presumption of the more emotional character of female interaction will be checked altogether with the claims on more straightforward and low context style presented by male speakers. The interactions within gender mixed or same gender pairs of interlocutors will be taken into consideration.

Anita Buczek-Zawiła

Pedagogical University, Kraków, Poland

“Do they say what they intend to say?” Sentence stress meaning contribution in the performance of L1/L2 phonetically untrained speakers

Sentence stress is one of the most prominent elements of intonational structure. For the unmarked cases certain regularities can be observed as to its location, however, it has no single, established once-and-for-all site in an utterance, instead it is used to signify and signal additional information, such as thematic/rhematic structure, co-reference, contrast or emphasis. Within a linguistic unit containing more than one stressed syllable, these stresses will be perceived as being of different relative prominence. This difference is normally used to perform a number of varied linguistic functions. Yet, it appears to be rarely consciously used.

This feature of connected speech has been given relatively little attention, both within discussions of phonological systems of individual languages as well as in a contrastive or interactional usage-based perspective. The paper attempts to partially fill this gap by investigating the contribution of additional (shades of) meanings carried by the marked/variable position of sentence stress. The investigations will focus on Polish speakers of English, as users of their native Polish language but also as competent users of English. The respondents are all residents of Poland who have had substantial experience with exposure to and use of English as a foreign language.

In previous studies on the subject of sentence stress the focus was on the perception side of the phenomenon. The present study ventures to examine the performance of phonetically untrained speakers in this respect. The preliminary observation seems to be that Polish speakers modify their sentence stress patterns proportionally to the growing proficiency and impact of other languages, with slightly different patterning than as predicted by, among others, the normative sources. There seems to be some relevant correlation between their abilities to use sentence stress in both languages that they use regularly. These abilities, in turn, may be related to their perceptual sensitivity to the incoming signal.

Władysław Chłopicki

Krosno State College / Jagiellonian University, Poland

Humour in Polish communication style

My study is based on two assembled corpora of Polish conversation, including 108 speakers and ca 3 hours of conversation (in 42 separate extracts), where speakers, mostly Polish undergraduate and graduate students, discuss freely their experiences with education, esp. Polish education system. It is likely to be expanded by the time of the conference by two other corpora where speakers are going to be allowed to speak freely without any topical constraints. The two existing corpora, put together as part of 2015 and 2016 courses at the Jagiellonian University in Kraków, include many examples of spontaneous humour and they are going to be discussed using the corpora as sources of examples. The theoretical framework is that of Polish conversational style, which can be defined as largely cooperative, although expressive, with disagreements and criticism being voiced freely. Politeness patterns tend to be of a positive type in Brown and Levinson framework, and narratives tend to be supported and not interrupted by participants. Humour seems to fit in and enhance these characteristics as, on the one hand, it strengthens the group cohesion by ridiculing the others (esp. teachers) and on the other it is directed at group members, particularly self-directed (self-deprecating humour, e.g. making fun of their inability to learn).

Jan Chovanec

Masaryk University, Brno, Czech Republic

The contestation of category labels in online discussion forums

This presentation deals with the ways social identities are constituted and contested through oppositional discourse in reader comments in online newspapers. Adopting the perspective of critical discourse analysis and pragmatics, it analyses reader comments as complex acts of self- and other-positioning (Davies & Harré 1990) in which various kinds of mutually opposed social identities are not only openly negotiated but also hotly contested. Since personal and social identities are embedded in social activity (Antaki & Widdicombe 1998), these identity constructions serve some specific purposes in users' online interactions, while reflecting deeply held assumptions and stereotypes about the 'other' (van Dijk 1998).

Based on data from discussion forums in mainstream British newspapers, the presentation focuses on how category labels are contested in series of reader comments on the recent immigration crisis. Several strategies of contestation are identified, ranging from ironic counterpoint to outright denial and ridicule. This talk concentrates on examples of ironic contestation (cf. Weizman 2015), pointing out that the combination of aggression and entertainment makes them particularly effective forms of communication. On the one hand, ironic remarks delegitimize the other (or the other's categorization of the self), through the oppositeness of the intended meaning. In this way, they mitigate the aggression inherent in the expression of disagreement or in the conflicting points of view. On the other, they have a playful edge in that they can reveal the interlocutor's creativity and rhetorical skill. Considering the reactions to ironic remarks, the presentation argues that ironic remarks are partly effective because they are rather difficult to refute by the other interlocutors in their follow-up utterances.

Ioana Ciurezu

Transilvania University of Braşov, Romania

Shaping and reshaping identity in ethnic minority jokes

Based on a corpus consisting of ethnic jokes collected from online sources and joke books, the present paper aims at observing how identity is reflected in Romanian ethnic minority jokes by applying the General Theory of Verbal Humour (Attardo 2001). This qualitative analysis focuses on the targets and on the stereotypes attributed to minority groups. Apart from the GTVH, I will discuss the jokes in terms of semantic scripts opposition (Attardo 2001; Davies 1990). The ethnic jokes selected target the most numerous minorities in Romania, such as Hungarians, Gypsies, Germans or Jews. The analysis will also point out the most common joke topics, but also the stereotypes attributed to people belonging to the various ethnic groups.

Inguna Daukste-Silasproģe
University of Latvia

“In the space between my Latvian and my Swedish writing” (Juris Kronbergs)

The paper will focus on the diversity of the creative literary activities of the Latvian poet and translator Juris Kronbergs. He was born in 1946 in Sweden, in a family of Latvian refugees. His search for the creative personality is based on the point of overlapping of several culture spaces—he grew up in a family where the language of communication was Latvian; educated in Sweden, studied Nordic and Baltic languages and literature at the Stockholm University (including also the Latvian language), his first creative effort was still in Swedish (poetry book *De närvarande*, 1984), but since the so-called period of awakening (the 1980s) he only writes poetry in Latvian. It must also be mentioned that for many years he has worked as a translator for the Nordic Council, as well as been a mediator of cultures—introducing Latvian literature to the Swedish readers, and vice versa—making Swedish literature known to the Latvian readers. These diverse culture impulses have formed his literary style.

Sara de Albornoz

University of Oviedo, Spain

The role of news translation in cultural globalization

The growth of the movement of peoples, goods and capitals that characterizes globalization has made the volume of translation increase exponentially. The overcoming of space, time and monetary constraints for the transfer of information has made the spreading of news from any corner of the world almost instantaneous. However, this has not led to a higher variety of news sources and complexity on the information we receive. On the contrary, the number of news producers is very limited and their control of the international news market is ever growing. Thus, we witness the consolidation of a communication industry that controls the international information flows, turning news into a commodity that conforms to the law of the market. This way, the power relations and other implications of any translation act are ignored, creating an illusion of instantaneity and immediate access to knowledge.

The aim of this presentation is to reflect on media translation and its role in the globalized society. Drawing upon the main scholars in this field, such as Esperança Bielsa and Susan Bassnett, Michael Cronin, Roberto Valdeón and Cristina Schäffner, among others, this presentation tries to understand the importance of news translation as a key mediator to understand the mechanisms of cultural globalization and the importance of interdisciplinarity in such a complex field.

Stephen Dougherty

Agder University, Kristiansand, Norway

Liu Cixin, Arthur C. Clarke, and 'Global Science Fiction'

This paper investigates the work of the contemporary Chinese science fiction writer Liu Cixin in the context of his relation to the British science fiction icon Arthur C. Clarke. Liu has won the China Galaxy Science Fiction Award eight times since 1999, and the Nebula (Xingyun) Award twice. His *Remembrance of Earth's Past* trilogy has met with great success in the U.S. The first volume, *The Three Body Problem* (translated by Ken Liu), won the 2015 Hugo Award. These achievements alone testify to Liu's literary historical importance and his critical significance. However, I am especially interested in two qualities of Liu's science fiction: first, his deep ambivalence towards the history of Chinese modernization; and second, his complex and productive negotiation with Anglo-American science fiction. In his remarkable collection of novellas titled *The Wandering Earth*, radiant images of advanced technology (nanotech, supercomputers, near-light-speed rocket travel, etc.) are fused together with earthy, muted images of rural and urban poverty, and environmental degradation and catastrophe. A great deal of irony is born of their conjunction. This irony functions as an index for both Liu's local and national commentary, and his profoundly synthetic variety of fiction. However, Liu's irony also marks the impure space of local, or national, literatures in the era of globalization. Liu identifies himself as a great fan of Golden Age, Anglo-American science fiction, though his writing is not derivative. In my presentation I shall argue that Liu is no more original, no more distinctively "local" a writer, than when he is channeling the ghosts of his Golden Age forebears, especially Arthur C. Clarke, with whom he acknowledges a special relationship. The matter of literary influence is thus considered. However, the essay is also concerned with the "global" state of science fiction today, which cannot be conceived of without reference to the interplay of Anglophone and non-Anglophone science fiction production, or to the absolutely central role of translation.

Katarzyna Dziemian

Krosno State College, Poland

The two Polish translations of Terry Pratchett's *The Wee Free Men*

Terry Pratchett's Discworld series has been very successful in Poland, largely thanks to the excellent translations produced by Piotr Cholewa. *The Wee Free Men* is one of the Discworld novels aimed at younger readers. It first appeared on the Polish market in 2005, translated by Dorota Malinowska-Grupińska, as *Wolni Ciutludzie*. The translation met with rather negative reactions from the fandom, accustomed to the other translator's style. A translation by Piotr Cholewa, titled *Wolni Ciut Ludzie*, followed five years later. The two translations are an interesting example of two different interpretations of the source text's style and tone. While each has its stronger and weaker points, both can be considered successful translations, showing two different approaches to presenting Pratchett's prose to Polish audiences. The proposed paper will look at how each translator chose to deal with some of the creative challenges posed by Pratchett's writing, concentrating on the worlds created in each of the translations and how they compare to the world of *The Wee Free Men*.

Jan Eichler

Masaryk University, Brno, Czech Republic

The discursive articulation of Canadian identity through Don Cherry's *Coach's Corner*

Have you ever thought about how you would define your identity? How about delineating your nation's identity? Attempts at providing a fully-fledged definition of Canadian identity have been going on for several decades. Still, the debates about a unified description of Canadianness remain unresolved. Nowadays, the media provide one of the platforms offering an interesting insight into the process of identity negotiation and present an important means of facilitating identity construction. The present study inspects the discursive construction of national identity within Canadian context. Specifically, the study focuses on *Coach's Corner*, currently the longest running television program in Canada, and its main personality—Don Cherry. The data for the analysis has been collected throughout the National Hockey League 2015/2016 regular season when *Coach's Corner* airs weekly on Saturday night. Relying predominantly on Critical Discourse Analysis and its sub-disciplines, the study explores discursive strategies and linguistic devices employed in order to articulate Canadian national uniqueness on the one hand, and how to position Canadian collectivity towards other nations on the other hand. Also, the study explores the presentation of the in-group members and the out-group members on the show and how the discourse is appropriated in order to create an inclusive framework for the members of the former. By subjecting the collected data to qualitative research, the present study aims to demonstrate that there exists conceptual polarization between the inner and outer group members that is created by adopting contrasting discourses by Don Cherry. Furthermore, the study argues that Cherry negotiates Canadian identity by foregrounding the positive qualities of the in-group and the negative qualities of the out-group.

**Jaana Eigi (corresponding author); Katrin Velbaum, Endla Lõhkivi,
Edit Talpsepp**

University of Tartu, Estonia

On harms caused by different understandings of interdisciplinarity in a field

The aim of the paper is to discuss how collaborators' understandings of interdisciplinarity may interfere with successful interdisciplinary practice. We analyse a series of interviews with researchers working in language technology and computer linguistics, which are taken to be an example of institutionally established and productive interdisciplinary field. In our qualitative analysis, we combined two approaches—the positioning theory (Langenhove & Harre 1999) and the method of culture contrast (Hasse & Trentemøller 2009)—that are specifically suited for studying dynamic social processes. We show that at the core of the interviewees' understanding of their work in an interdisciplinary field there may be the commitment to a specific disciplinary or interdisciplinary method; a certain way of seeing and thinking that may be developed in one field and then applied in a different one; the perception of one's field as by its nature interdisciplinary; the experience of receiving interdisciplinary education; the perception of oneself and one's colleagues as researchers with interdisciplinary interests. Analysing these understandings allows us to identify problems to which some understandings of interdisciplinarity may give rise. For example, the commitment to a specific method as self-sufficient may limit one's view of the potential contributions of one's collaborators, prevent one from recognising their concerns about the quality of research or discourage the discussion of conflicts. The paper shows how such patterns of self-understanding and communication may sometimes be harmful for interdisciplinary research.

**Heidi Erbsen, Andrew Worth, Katerina Tikhonova, Stanislav Yevstifeyev,
Elisa Ceconi**

University of Tartu, EU-Russian Studies, Estonia

The multinational face Estonia

In this age of globalization and increased mobility, cultural lines are increasingly blurred and some individuals' abilities to identify themselves within a social group are a continuously complex process. Estonia in particular is a country with a historically close-knit culture; however, due to its size and location, it serves as an example of a cultural crossroad with intensive creolization on its borders. Currently, there are several initiatives by the Estonian government to attract students and business professionals to Estonia and provide incentives for these individuals to stay and contribute to Estonian society.

This project is aimed at describing the multicultural society within Estonia, identities and integration in Estonian cultural and political society. Our goal is to collect a wide range of stories about "Non-Estonians" who call Estonia their home. These will be individuals with diverse backgrounds who live, work, and/or study in Estonia with the common criteria that they all claim some form of Estonian identity: be it national or cultural. These groups include: Native Russians, business professionals, academic individuals, and people born in Estonia who left for various personal or political reasons, and have returned to the country; who may struggle with their identity as Estonians and integration into Estonian society.

To collect these stories, we will personally conduct and record partially formalized deep interviews with at least ten individuals from each of the four aforementioned groups and transpose the interviews into journalistic stories (approx. 1,000 words each). While the main goal of this project is to collect interesting cases about the diversity of non-Estonians living in Estonia, these stories will have potential to be useful to the Estonian Government in addressing diversity in Estonia.

Ayhan Erol

Dokuz Eylul University, Izmir, Turkey

Migration, cultural representation and music: The Tatar minority in Finland

The Finnish Tatars mainly immigrated to Finland, where was Grand Duchy of Finland in The Russian Empire back then, from Tatar villages in the neighbourhood of Volga region in the Government of Nizhny Novgorod in the Tsarist Russia since the middle of the 19th century. The Tatars are the builders of independent Finland and Finnish society. Tatar community is one of the well-established minorities in Finland. The population of Muslim Tatar with Turkish origin in Finland is now about 700. The inherited religion (Islam), mother tongue (the Mishar dialect of the Tatar language) and shared cultural traditions including musical practices united the Tatars in Finland into a uniform community. They became firmly integrated into Finnish society while retaining their own cultural characteristics.

Music, like identity, is both performance and story, describe the social in the individual and the individual in the social, the mind in the body and the body in the mind. Some migrant communities use music in an inner-directed manner, as a means of maintaining cultural identity. But in many situations music is used to address the wider community, as a way of establishing a group's identity in the eyes (and ears) of others. The Finnish Tatar community uses music in both an inner-and an outer-directed manner. In this paper I discuss how a closer look at "Tatar music" made in Finland provides an analytical tool for understanding the representations of Tatar identity. Close readings of some commercial and fieldwork recordings illustrate how songs may imagine and embody multi-dimensional Tatar identities. The presentation will be accompanied by supporting audio and visual examples.

Alicja Fajfer

University of Eastern Finland

Similar languages, different dialects: Migrants from Ukraine and Belarus discover Silesian

Typically, the discourse about immigrants in Poland revolves around Ukrainian nationals, who make up the largest group of immigrants. Despite migrants' heterogeneity, the narrative of cultural and linguistic similarity is another common theme. In this paper, we argue that the notion of similarity, being a drastic simplification, is not helpful in migration research.

The paper is based on the author's doctoral research concerning immigrants from Ukraine and Belarus living in the administrative district of Silesia in southern Poland. Data were collected using qualitative interviewing. The theoretical framework of the study is based on the postmodern concepts of identification and identity negotiation. The aim of the study is to explore the mundane realities experienced by the participants. We observe that, Ukrainians and Belarusians imagine a strong assimilative pressure, to which they respond differently. One way to respond to this pressure is to reach for a third identification. Silesianness, symbolised by a local vernacular language, has several functions. On one hand, some participants reconstruct Polishness as a mainstream concept, which makes it distant. Being a part of the mundane reality makes Silesianness an attractive and familiar option. In this sense, the mundane takes precedence over the abstract. On the other hand, Silesianness may help negotiate the dividing symbolism of state borders, by introducing smaller scale categories. Paradoxically, otherness may be a key to inclusion. In this sense, the notions complement one another. To conclude, we advocate that exploring people's mundane experiences is a useful tool to understand the process of migrant adaptation.

Anastasiya Fiadotava

University of Tartu, Estonia

“Who sharpens the knives in my house?”: Belarusian jokes about adultery at the turn of the century

This paper is a homage to Belarusian folklorist and ethnographer Uladzimir Sysou whose extensive legacy includes collecting 139 jokes during his field research in southern Belarus in 1995. Due to his early death these jokes and other folklore items remain unpublished and as to my knowledge, they have escaped the attention of folklorists. 58 of the jokes focus on family relations, mostly the relationship between a husband and a wife. One of the most popular topics of these jokes is the issue of pre- and post-marital affairs of one (or both) of the partners. The joke texts show an ambiguous attitude of people towards this issue. While committing adultery is considered improper, not a lot of effort is made to conceal it. If (or rather, when) a case of adultery comes to light, it does not lead to any serious problems for either spouse.

Such an attitude reflected in jokes should be studied in the cultural and historical context. In the early 1990s Belarus experienced a curious mix of late Soviet ideology and morals with an increasing cultural influence from abroad. Western music, movies and mass media introduced a new set of values (including those pertaining to family life), but these values were only beginning to transform the old attitudes and ways of life. This time was also marked by a relatively low level of censorship (compared to Soviet or modern Belarus). Such freedom of speech resulted in rather frivolous joke topics that touched upon even the most intimate aspects of people's lives.

Marta Frączkiewicz

Nicolaus Copernicus University in Toruń, Poland

Cultural dialogue between groups of people migrating to Warmia and Masuria in years 1945–1953

At the end of World War II, the original inhabitants of Warmia and Masuria began to leave their homes in fear of the approaching troops of the Red Army. Their place was occupied by voluntary settlers from Central Poland, who were encouraged by stories of abandoned farms migrated to areas of former East Prussia, as well as so-called "repatriates": people displaced by force from the Eastern Borderlands and people deported during the Operation "Wisła" in 1947. The aim of the paper would be to present the cultural dialogue between different groups of people, who migrated to in Warmia and Mazury in the first years after the end of World War II from various places and for various reasons. I would like to introduce some examples of cultural differences and similarities, which caused both prejudices, reluctance, and often even hostility between groups of people of different origin, as well as a sense of community and friendship. My presentation will be based on field research initiated in April 2015. It is part of the research for my doctoral thesis on the history of the region in the period from 1945 to 1953. The material, which I managed to collect so far includes 33 qualitative interviews, of which were conducted in the districts of Olsztyn and Szczytno.

Sylvia Gierszal-Sławik

University of Silesia, Poland

Extra-linguistic knowledge as a key factor in community interpreting

The complex translation process requires not only linguistic and cross-cultural competence but also extra-linguistic knowledge in order to mentally transpose and verbalize the message into the target language. The linguistic competence encompasses perfect command of the native and foreign language, yet mere bilingualism does not make a translator. Cultural competence covering various aspects of communication, cross-cultural awareness, and cultural background is indispensable in performing the translation assignment. Secondly, it is the extra-linguistic competence composed of specialist and general world knowledge that enables and facilitates cross-cultural communication. It should be also born in mind that interpersonal skills, especially tact, politeness and respect are additional prerequisite conditions to ensure quality community interpreting services. In this presentation the author uses the term translation referring to converting a source text into target text regardless the way of communication, along the same line, translator also denotes the interpreter. Considering the fact that community interpreting and, in particular, the process of investigating immigrants involves not only oral but also written translation, the abovementioned general terms are applied. This presentation shows a concise overview of translation competences during investigation and puts a special emphasis on the extra-linguistic ones which assist the communication between the immigrant and the border guard, and the court if required. The research findings confirm the assumption that extra-linguistic knowledge is conducive to a reliable and comprehensible conversion of the source text into the target one both in the spoken and written way.

Adam Głaz

Maria Curie-Skłodowska University, Lublin, Poland

“The Other”. Towards differential cultural models

Crossing borders of any kind (political, cultural, religious) entails encountering “the Other”. This study looks at how the fear of the Other, rampant in contemporary societies, is countered linguistically in selected English-language discourses, including both sides of the Atlantic, Australia, and New Zealand. The overarching conceptual category of THE OTHER is internally heterogeneous and involves linguistic portrayals (or profiling, in the sense of Barmiński 2012) through such terms as other, different, foreigner, stranger, or alien. The kinds of discourses that will be analysed, i.e. those aimed to reduce the level of the fear of or the hostility towards the Others, contextualize these terms in ways markedly different from those in the fear-augmenting discourses. Typical devices used for the purpose are collocations and lexical patterns within the text. The data come from British, American, Canadian, Australian, and New Zealand press and public discourse, with some insight also obtained from Ryszard Kapuściński’s (2009) notion of the Other. However, because Kapuściński’s series of lectures is a translation into English from Polish, a brief (and necessarily cursory) excursus into the analogous portrayal in the Polish original is performed. On the theoretical side, the analysis will hopefully provide a hint as to whether and in what ways the heterogeneity of THE OTHER as a concept can be captured in terms of differential cultural models (Sharifian 2015).

Bartosz Gołębek

Krosno State College / Jagiellonian University, Poland

Andrei Sakharov and the West. Communication across ideological borders

The aim of this paper is to present the most prominent dissident of Soviet era Andrei Sakharov and his way to communicate with the western societies and public opinion in the 70s. His work and public activity for the human rights in the Soviet Union made him the most famous Russian "liberal" political thinkers of that time all over the world. In 1973, Sakharov was nominated for the Nobel Peace Prize and in 1974 was awarded the Prix mondial Cino Del Duca. The thinker was awarded the Nobel Peace Prize in 1975. The Norwegian Nobel Committee called him "a spokesman for the conscience of mankind". In the words of the Nobel Committee's citation: "In a convincing manner Sakharov has emphasised that Man's inviolable rights provide the only safe foundation for genuine and enduring international cooperation." By 1980 (till his exile to Gorky) Sakharov and his wife Elena Bonner stood for the human rights all over the world, especially in the Soviet Union officially and in public. In spite of his exile, among western journalists he and his wife were still the most popular and appreciated Soviet commentators for the international affairs.

Agnieszka Habrat

Krosno State College, Poland

The relationship between self-related views and L2 proficiency in Polish secondary and tertiary students

Amongst the factors that lead to success in second language learning, individual learner differences and personality variation are viewed as highly influential. A variable whose role in L2 learning achievement seems crucial, and which is sensitive to cultural background, is the level of learner self-esteem. It is worth marking the distinction between a learner's overall sense of self-worth, known as global self-esteem, and student perceptions of competence in various academic and non-academic domains (such as social or behavioural), referred to as self-concept. The paper focuses on L2-related facet of academic self-concept, as it is believed to have the strongest impact on attainment in L2. A sound level of self-concept has a range of behavioural benefits, such as independence, responsibility, resistance to peer pressure, willingness to attempt new tasks and challenges, or the ability to handle positive and negative emotions, all of which are highly relevant to achievement in learning (Ferkany 2008). Self-concept, relatively stable in adults, is subject to dynamic fluctuations in adolescents and young adults (Kelsey & Simons 2014). The factors responsible for the dynamics may be of manifold nature—for example social, developmental, or educational. One of the aspects representing the educational strand is growing proficiency in L2. The aim of the study is to investigate whether there is any linkage between learner self-concept and the level of proficiency in L2. The paper reports the results of research conducted on a sample of Polish secondary and tertiary students (N = 381), representing varied proficiency levels, from A2 to C1. The study has been undertaken in the belief that its results will help recognize the importance of nurturing and maintaining students' self-images as those who have strong visions of themselves as successful learners engage more effectively in language learning.

Leszek Habrat

Krosno State College, Poland

Polnische Kriegsführung in der Zeit von Stephan Báthory

Zum 430 Jahrestag des Todes und zum 440 Jahrestag der Krönung von einem der bedeutendsten polnischen Könige—Stephan Báthory—wird der Einfluss des Königs auf polnische Kriegsführung besprochen. Die instabile politische Situation im Mitteleuropa in der zweiten Hälfte des 16. Jhs., insbesondere die Bedrohung seitens des Zarentums Moskau, erzwang die Reformen im polnischen Heer. Der Hauptträger der notwendigen Reformen war der 1576 zum polnischen König gewählte Fürst von Siebenbürgen Stephan Báthory, der dann am 1. Mai 1576 in Krakau gekrönt wurde. Die Modernisierung der polnischen Streitkräfte beruhte nicht nur auf Einführung von neuen technischen Mitteln und Organisation von Ingenieurtruppen, sondern vor allem auf weitgehender Umorganisation der Armeeleitung und Bildung von neuen Truppengattungen. Die Folge davon war die Entstehung einer Streitkraft, die west- und osteuropäische Militärtechnik in sich verband und als solche fähig war, jeden Gegner zu schlagen. Im Artikel werden die von Stephan Báthory entwickelten Formationen wie Hussaria oder Piechota Wybraniecka, ihre Technik und Taktik besprochen. Weiterhin werden in dieser Arbeit die Konsequenzen der vom König Stephan durchgeführten Reformen in den von ihm geführten Kriegen gegen Danzig und Moskau besprochen. Es wird auch die Rolle von Hussaria im nächsten Jahrhundert in den Kriegen gegen Schweden, Türken, Moskau und Kosaken und ihre Überlegenheit auf dem Schlachtfeld erwähnt.

Ramona Hărșan

Transilvania University of Brașov, Romania

Mapping transgressive moral Identities in Mircea Nedelciu's prose: Western counterculture and fictional communist '68ers

Few explorations consider discussing the (improbable) influence of the so-called „Sixties” Counterculture over the Eastern-European communist societies—its echoes and possible effects on the mentalities of the last generation of (unwilling) communists—as a matter of (trans)cultural de- and re-territorialisation. My paper will focus, as a case study, on the works of a nowadays canonical Romanian 1980s fiction writer—Mircea Nedelciu—whose main wanderer-characters (cunningly proposed as role-models) recurrently tend to de- and re-territorialize their personal (and especially their moral) identities, by refusing the (moral) identity models enforced on them by the communist Power and attempting to (re)construct themselves as “'68ers”. Apart from subversively discussing the trans-territoriality of liberal, anti-totalitarian values under globalization through the use of “on-the-road” stereotypical '68-like characters, Nedelciu's fictional discourse is also meant to become a (disguised) trans-literary—i.e., political, social and moral/philosophical—rhetoric. His meta-textual inserts and his particular “practice” of the literary text are intended to civically (re)educate—through fiction—a society disfigured by totalitarian propaganda. Nedelciu's “dreamland”, the “Eldorado” of this intended de-/re-“location” of the reader are Western in the sense that they are democratic—making freedom of thought, (moral) self-construction and ultimately, “civil disobedience” possible. Nedelciu's works thus also require a fresh, trans-disciplinary (metaliterary, but also philosophical/ethical, socio-cultural, historical) reading: their reader (professional or not) is forced to commit various “territorial transgressions” and has to extend his/her moves towards the “open territory” of what is generally called “cultural studies”. It is such a mixed approach that I actually propose here.

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Tiit Hennoste, Kirsi Laanesoo, Andra Rumm, Andriela Rääbis
University of Tartu, Estonia

Information and confirmation polar questions in everyday Estonian dialogues

The topic of our presentation is differences between information questions (prototypical questions, basic questions) which are used to fill a gap in the questioner's knowledge (Are you a student?) and confirmation questions where a proposition is presented by the speaker for confirmation (So you are a student?) (see Stivers & Enfield 2010; Borge 2013).

There are several form variants for polar questions in Spoken and Written Estonian (Hennoste et al. 2013, 2016): the sentence-initial particles *kas* and *ega* (e.g. *Kas sa oled abielus?* 'KAS you are married?' 'Are you married?'); the sentence-final tags and particles *jah* 'yes', *või/vä* 'lit. or', *eks*, *eksju*, *onju* etc 'approx.: right' (e.g. *Sa oled abielus jah?* 'You are married JAH?'), subject-verb inversion (*Oled sa abielus?* 'Are you married?') and different word-order variants which differ from declarative, and declaratives with a special intonation (*Sa oled abielus?* 'You are married?'). In addition, declaratives with declarative intonation are used as questions (*Sa oled abielus. 'You are married.'*).

Our research questions are (a) which linguistic formats are used in everyday Estonian for information and confirmation questions, (b) in which sequences different question variants occur (primary/secondary sequences, pre-sequences, etc.) and (c) under which conditions the declaratives are interpreted as questions. The frequency of information questions and confirmation questions and different form variants will be counted.

Our data come from the school-related everyday conversations of the Corpus of Spoken Estonian of the University of Tartu. We selected 58 dialogues from everyday interaction. Our collection contains 300 analyzable polar questions. Method we use is a qualitative conversation analysis.

Anna Hycnar

Krosno State College, Poland

Leichte-Sprache-Texte als verständlichkeitsoptimierte Inputs und Outputs im DaF-Unterricht für Erwachsene

Der Beitrag beschreibt die Relevanz der Easy-to-Read-Texte im modernen DaF-Unterricht mit erwachsenen Lernern. Im Mittelpunkt stehen die Überlegungen über die Nützlichkeit der zuvörderst für Menschen mit Lese- und Schreibproblemen konzipierten Leichten Sprache im Fremdsprachenunterricht der Erwachsenenbildung.

Im ersten Teil des Beitrags werden die Zielgruppen, Definitionen und Regeln der Leichten Sprache expliziert, sowie die im sprachwissenschaftlichen Kontext wiederholt auftretenden Kritikpunkte der Leichten Sprache problematisiert. Im zweiten Teil untersucht der Beitrag anhand von Textbeispielen, die von deutschen Behörden, Institutionen und Medien verfasst wurden, inwieweit die Leichte Sprache auch von erwachsenen Fremdsprachenlernenden nutzbringend gebraucht werden kann. Durch Praxisberichte und Didaktisierungsvorschläge wird vermittelt, wie die Leichte Sprache zum Abbau von Kommunikationsbarrieren und kommunikativer Ungleichheit zwischen AutorInnen und LeserInnen der fremdsprachlichen Texte beiträgt. Hierzu werden Verdienste der Easy-to-Read-Texte sowohl für die Überbrückung der Kluft zwischen den Informationsbedürfnissen und fremdsprachlichen Kompetenzen der erwachsenen Lerner im Anfängerunterricht, als auch für die Entwicklung der freieren Formen von Sprachmittlung im fachbezogenen Fremdsprachenunterricht für Fortgeschrittene, dargestellt.

Miruna Iacob

Transilvania University of Braşov, Romania

On political humor in Communist Romania

Almost three decades after the fall of the communist regime, the persistence of memory in regard to the forms of dissidence and survival within an oppressive regime represents an act which certifies the lack of a complete collective conformism towards a social and political background of terror and fear. The present paper attempts to explore the political humor of the 1980s as a method to confront the ordeals of a totalitarian regime and as a means to denounce the general sense of insufficiency, but also to highlight the relationship between the increased degree of oppression and the augmentation of oral tradition. I shall emphasize the distinctive features of political humor in Communist Romania, the statistic recurrence of several themes and subjects, but also the neutralizing function of humor within a social space disintegrated by the hostile political frame. In addition, since I shall deliver an intercultural approach, on the one hand I will reveal the presence of humor in Romanian culture as an index of subversion and psychological collective balance, and on the other hand, I shall point out the undermining function of political humor in other European countries of the former Communist bloc.

Tõnno Jonuks

Estonian Literary Museum, Estonia

Ancient sacrality and modern offerings— comparing contemporary deposits at sacred sites in Finland and Estonia

Since the 1990s the tradition to use sacred places has significantly increased across the Eastern Europe. In Estonian society, a contemporary pagan community *Maavalla Koda* has gained an important position and has become the main public leader to form traditions for that. In Finland, members of different groups without any dominating community use sacred places. As a result, somewhat different situations were created in the two neighbouring countries despite of similar sources and generally analogous academic view towards folk religions in Estonia and Finland. The purpose of this paper is to explore deposits left to sacred places in selected sites in Estonia and Finland for comparison and to discuss the origin of similarities and differences. Fieldwork has demonstrated that the people using sacred places for leaving deposits is not limited with contemporary pagans only but is significantly broader, encompassing different religious communities and single persons and as such reflecting above all the contemporary “fuzzy spirituality”.

Mare Kalda

Estonian Literary Museum, Estonia

From teaching netiquette to self-presentation: The development of the Be-Like-Bill meme

In the end of 2015, a stick figure of a man named Bill appeared on Fun-njunk and Reddit web portals. During the first months of 2016 it reached its peak popularity, being circulated also via Facebook and other paths of the virtual universe. The creators of the image took advantage of the simple character that was complemented with short verbal suggestions concerning proper behaviour of Internet users.

The appearance of the Be-Like-Bill-Meme seems to manifest the need of the Internet users themselves to regulate peoples' lives and deeds online. Discussing the role of Bill we can see that it propagates normal human relationships that always deserve to be maintained whether offline or online, and that nobody should be offended or feel bad.

Interestingly, soon after Bill's appearance on the Internet, some web portals developed "meme engines" where it was possible to customise the meme: to change "Bill" with other names, and put whoever to set a good example in something using the formula "X does something good / he or she is smart: be like X" (and vice versa: "X does something wrong: do not be like X").

Looking at it from the folkloristic point of view, the meme functions as a piece of tradition that spreads for a certain time, varies, influences its users, perhaps makes someone laugh and irritates others. Being just a funny game, the meme is more and more used for online self-presentation. In its specific way it reflects and emphasises certain values and aspects of modern life.

Eda Kalmre

Estonian Literary Museum, Estonia

Self-created love stories in girls' culture

In the Soviet Union, the girl's handwritten prose about romantic love is a genre that was practiced by teenage girls. We may classify these stories as remaining on the borderline of naïve literature and (album) folklore. Some researchers date the emergence of girls' love manuscripts as a genre to the romantic epoch of the 1950s–1960s. Others believe it existed much earlier as an unofficial, non-canonical form of folklore; at the same time, however, the stories were not collected at that time and have only recently caught the attention of researchers. This is also why much information about this genre has simply been lost. The empirical material collected and stored in the Estonian Folklore Archives gives ground to suggest that the handwritten romantic prose stories by girls became widespread in Estonia during the postwar period; they were copied from one another, and read over and over again. While in earlier times love stories circled among small closed groups of girls, today the unlimited possibilities offered by the new media and Internet, have made them considerably more popular and widespread. My paper is based on interactive love stories collected from 12 to 16-year-old Estonian girls' blogs starting from 2010, and partly also on girls' manuscript material from the second half of the 20th century, employed mainly to provide a historical and comparative perspective to the contemporary interactive material. While observing the role models and the origin and transformation of these narratives, I attempt to demonstrate how the imagery of romantic love and happiness in the girls' creation has changed. I also intend to show how the Western culture, including popular culture and new media, is constantly providing models for gender and dyadic roles and has thereby changed girls' romantic culture.

Renata Kamenická

Masaryk University, Brno, Czech Republic

***Trapnost* and embarrassment as cultural conceptualizations (Czech, British, American)**

The paper is an exploratory study of the cultural conceptualizations of *trapnost*/embarrassment in the Czech, British, and American cultures. These will be studied primarily by examining the reflections of the concept in language (in available corpora and other linguistic evidence). The questions the paper would like to answer and use to specify the respective cultural conceptualizations are the following: How is *trapnost*/embarrassment explicitly referenced in the two languages? (What are the occasions for evoking the concept of *trapnost*/embarrassment? What do the underlying grammatical structures—found in statements featuring *trapnost*/embarrassment as a concept—convey about the respective cognitive constructions of this emotion?) What is the pragmatics of expressing feelings of *trapnost*/embarrassment or observing it? (What is the balance of referring to *trapnost*/embarrassment in oneself/in others?) What constructions of *trapnost*/embarrassment in the respective cultures can be identified in the private and what in the public sphere? (How are these related within one culture and across the cultures?) What is the relationship between *trapnost*/embarrassment and stud/shame in the respective cultures? If possible, also the following question will be explored: How do findings based on language evidence correspond with observations from analytical discourses involving *trapnost*/embarrassment (in literature and film, in psychology) in the cultures speaking the two languages? The study will also remark on variations (beyond a mere one-to-one equivalent) found in translations featuring the keywords and will conclude with a critical assessment of what can and cannot be achieved in studying the emotional cultural constructs of *trapnost*/embarrassment through language-based contrastive analysis, in order to gauge what is lost in translating the concepts in a straightforward way.

Saija Kaskinen

University of Eastern Finland

Media and trauma in border utopias: Karelian fever in the context of political journalism

This paper examines the role and responsibility of mass media in the so-called trauma process of mass immigration. The paper will especially pay attention to the created tension between the media's enormous persuasion power and the central journalistic demands for concision, ethical neutrality, and perspectival balance. The role of media and its pragmatic effect on social interaction and social desire for transition is investigated in a historical phenomenon called the Karelian fever—the mass immigration of Northern American Finns to Soviet Karelia in the 1930s. The main source of research material consists of American and Canadian leftist press. Drawing on political discourse and border theories, the aim is to explore various dimensions of an immigrant experience represented in political journalism and addresses the question about the ontological status of trauma in localized, culturally specific representation of suffering. Investigating political discourse at the crossroads between historical and personal tragedies, between the politics of suffering and survival, the paper aims at identifying the usage of language that either enhances and adds to a politics of recrimination or vengeance or aims at achieving understanding and reconciliation.

Fritz Koenig

Krosno State College, Poland

The perception of sexuality and the role of women in Wilhelminian and Victorian literature

Looking at novels of the period of Visual Realism in Germany and England, roughly from 1850 to the turn of the century, it is evident that in their treatment of love and its sexual manifestation, they are prudish on the one hand, but blatant on the other. The misogyny and the debasement of women in general is amazing. Only at the end of the century, with the advent of psychology as a science, are there tendencies to analyze sexuality as such, accompanied by a close look at the role of women.

In 1904, the Federation of German Women (*Bund deutscher Frauenvereine*) published with German thoroughness, a compendium of prostitution in all major German cities, including the ones that today lie within Polish borders. The book lists the number of prostitutes, their medical supervision, names of the physicians, ages of prostitutes, organization in brothels, etc. The gist of this book is not to eliminate prostitution, but rather to improve conditions. Even the Women's Federation appears to condone it. The exploitation of women in a chauvinistic society seems still to be an undisputed fact.

However, some questions marks are set. Effi Briest who after her divorce, loses honor and social standing and ends up as a consumptive seamstress could well have fared still worse, namely as a prostitute. Arthur Schnitzler points out in *Leutnant Gustl* in 1900 that women were seen as objects of service and lust and not as equal human beings. The sexual act as such is taboo far into the 20th century, actually until D. H. Lawrence appears on the scene.

Dominika Kováčová

Masaryk University, Brno, Czech Republic

How important or unimportant: Analyzing evaluation in the news

When turning on the radio or TV in the evening, many are in search of unbiased and reliable news about the world around us. One of the obligations imposed on presenters in broadcast news is thus to preserve their neutrality and objectivity and the audience expects them to do so. Nevertheless, some previous studies (e.g. Montgomery 2007) have shown that evaluation plays a significant role in certain parts of the broadcast. In my research, I examine if and how presenters evaluate the news that they deliver to an unsuspecting audience. The data used in my analysis consists of five transcriptions of ABC's World News Tonight with David Muir. In order to assure variation in news content, the material was collected using 'constructed week' sampling. As the transcripts illustrate, news presentation is divided into three parts, namely news kernel, news report and live interview with the correspondent, which is optional. The aim of the present study was to identify instances of evaluation in these three sections and to categorize them into ten parameters of evaluation, as proposed in the framework developed by Bednarek and Caple (2012). In addition, the attention is paid to linguistic resources (both lexical and grammatical) for expressing evaluation. Such two-fold analysis thus demonstrates to what extent evaluative parameters and means of evaluation differ in the individual parts of news presentation. Since the production of broadcast news involves a number of people with various institutional rights, the source of evaluations is also scrutinized and the motivation for evaluating is debated.

Dominika Krysztofowicz, Zofia Krupienicz
Adam Mickiewicz University, Poznań, Poland

Community interpreting in Poland

Community interpreting is a specific type of interpreting service which is vital in communities with large numbers of ethnic minorities, enabling them to access services where, due to the language barrier, they would otherwise find it difficult. Areas typical for community interpreting include medical, educational and legal areas. Community interpreting has become a specialized field of research in Poland only recently. Within many years following Poland's entrance into European Union the country did not have to struggle with any serious demographical changes. According to Polish Central Statistical Office, 93,9% citizens declared themselves as of Polish national-ethnic identity in 2011. The situation remained this way even in spite of flourishing international cooperation and multicultural work environments that appeared on Polish market more and more apparently. A need for new professions which have been already established and functioning in Western European countries emerged in Poland slowly, fuelled mainly by issues connected with international cooperation and business matters. However, with the necessity of dealing with the Ukrainian crisis and refugee problem, the need of providing new professions and institutions to deal with services such as community interpreting became clearer. The presentation will focus on existing regulations and future possibilities of community interpreting in Poland.

Anneli Kõvamees

Tallinn University, Estonia

From Russia with ...?

The contemporary world is full of movement as everything moves: goods, ideas, people. This movement has brought about various changes. For example, due to the movement of refugees, Europe has found itself in a new situation that has raised not only economic, political, and financial issues but also existential questions as the European way of life is changing. The demographic situation has changed and continues to change; various nationalities can be found in the world metropolises, and the shift from the monocultural and monolingual world to the multicultural and multilingual one is obvious. Therefore, more and more people have a 'hyphenated identity'; consequently, one's national identity may not be as clear as before. Over the last decade, many Estonians have left their homeland and settled down in other countries. Primarily, members of the younger generation are leaving, some of them permanently. These tendencies in the society are clearly visible in literature, for example, in the travel books series called *My* by the Estonian publisher Petrone Print. In the contemporary world, anyone can be the subject of a book and anyone can write and publish a book. Writing and publishing have been democratized: one does not have to be a writer in the traditional sense of the word to publish a book. In connection with the new media (e.g. blogs), a certain revolution has taken place: everyone writes, borders are blurred and anyone can call him/herself a writer. Concentrating on books written about Russia (*My Moscow* and *My Petersburg*) and using imagology as the theoretical basis, the paper analyses the depiction of the Other and the ways one's identity is being defined in the cultural dialog.

Marin Laak

Estonian Literary Museum, Estonia

Poetry as a border state: French avant-gardism in Estonian literature

I shall discuss the influence of French literature on the Estonian avant-gardist poetry of the first half of the 20th century. Following the model of other European literatures, Estonian literature also underwent a radical change. Modernisation of Estonian literature and arts started in the first decade of the 20th century, led by the Young Estonia movement. This was a Utopian project, to become an equal counterpart to other European, but especially to English, French, German and Nordic literatures of the “opera house culture”. The Young Estonia movement had its effect on creative pursuits of Estonian authors for several decades and caused a paradigmatic change in the local literary process. When talking about this movement, our contemporary literary criticism of the 21st century has uncritically used the notion of “self-colonisation”, meaning the wish to bend local culture voluntarily towards foreign models. Based on aspects of cultural exchange and the perspective of comparative literature, I will argue against such a viewpoint.

I shall examine the introduction of French avant-gardism to Estonia and its dialogue with Estonian literature in the 1920s, which was the period of most productive avant-gardist experimenting in Estonian poetry. The ideals of Young Estonia deemed to be achievable, poets tried their hand with expressionism, surrealism and other aesthetics and forms; rhythms of metropolis and cubist forms found their way into poetry.

In the 1920s, two authors, Johannes Semper and Johannes Barbarus translated and introduced contemporary French literature to Estonian cultural space. Both of them were also innovators of poetry. I have already earlier hypothesised that in mediating French literature, Barbarus’s main intention was the developing of modern Estonian criticism as well as the shaping of the reception of his own modernist poetry. Now I shall examine more closely the reflection of the borders of Estonian and French literatures in the private correspondence of Barbarus and Semper in 1911–1939. I shall attempt to analyse these unique manuscript archival materials by applying the possibilities and means offered by digital humanities.

Liisi Laineste

Estonian Literary Museum, Estonia

Metaphors of death and sickness in Estonian school-related conversations

The aim of this paper is to analyse the use of metaphors of death and sickness in conversations. The main research question is in which context and how often do people use such metaphors in conversation. Metaphors can be used very widely, from helping to deliver a particular message to playing around with concepts and form. Although metaphors, as other elements of figurative speech, require more effort on both sides of the communicative chain, they may in some cases permit more precise and informative communication than do literal expressions. At the same time, it has been noted that metaphors are typically used for humorous and interpersonal purposes rather than for more serious aims, such as explaining difficult abstract concepts (Carter 2004), to enliven the conversation and show one's creative potential.

The data come from the Corpus of Spoken Estonian of the University of Tartu. The recorded conversations were selected from a database using a number of education-related search words. In the next step, the context for the search words was examined to find metaphors. Metaphors are used in an emotional context and they can bring about more metaphors from the other participants of the interaction. The results present different uses and types of metaphors and seek to compare this to Polish corpus of conversations.

Magdalena Latkowska

University of Warsaw, Poland

Germans on the “German emigration”? The emigration of the GDR-writers to the FRG in the years 1949–1989

One of the consequences of a hard cultural politics of the SED (Socialist Party of the German Unity) was that many politically active writers were forced to emigrate or did it on their own will. Almost all of them chose the Federal Republic of Germany for their new homeland, which was the geographically closest and the culturally most similar country. The emigration followed in “waves”: the most intensive one took place in 1976, after one of the singers, Wolf Biermann, had been deprived of the GDR-citizenship for his criticism of the politics of the party (but not of the socialism itself). However, neither the decision of the emigration nor the life in a new country were simple and free of problems. In my paper I would like to show how the emigration of the cultural elite (especially writers) from the GDR to the FRG in the years 1949–1989 looked like, as well as, taking into consideration the political context, to present on some examples the motives of the decisions and their consequences for the writers—the professional and private ones.

Edite Lescinska

Institute of Literature, Folklore and Art of the University of Latvia (ILFA)

Erasing borders: Alvis Hermanis, Krzysztof Warlikowski, Romeo Castellucci merge opera and dramatic theatre

Contemporary theatre reflects on the tectonic changes of the modern world exploring new meanings and possibilities. This process includes not only classical theatre or innovative forms of performing arts, but also the most conventional, traditional, elitist kind of theatre—the opera. Opera of the 21st century is taken over by directors with a strong dramatic or cinematographic background—Bob Wilson, Benoît Jacquot, Lev Dodin, Olivier Py, Alvis Hermanis, Krzysztof Warlikowski, Romeo Castellucci etc. The last three have made the most controversial opera productions, erasing the border between opera and dramatic theatre. They bring their dramatic-theatre-approved experience and work methods with them: 1) a much more liberal attitude arises towards the libretto and score; 2) new stories are created by using the opera structure, which differ from the plots of classical opera; 3) modern issues enter the opera; 4) the opera interprets life in exactly the same way as dramatic theatre productions—dealing with the most relevant philosophical, political and social aspects of modern society. Hermanis (*La Damnation de Faust* at Opera Bastille, 2015) explores the Apocalypse of the European civilization, its downfall, as well as possibilities of salvation; while Warlikowski (*Don Giovanni* at La Monnaie, 2014, *The Bluebeards Castle/La Voix Humaine* at Opera Bastille, 2015) is questioning the very essential values of the mankind: good and evil, virtue and sin, even religion and gender; but Castellucci (*Orpheus and Eurydice* at La Monnaie, 2014) creates contemporary version of ancient myth.

Vēsma Lēvalde

Kurzeme Institute of Humanities, Latvia

Director as translator: Oļģerts Kroders and Russian classics

The article is based on research carried out by the author within the framework of the doctoral thesis "Productions of the Classics Directed by Oļģerts Kroders: the Text and its Interpretation". The first part of the paper is composed as a general introduction about the necessity of text interpretation in stage director's work; the second part analyses the Latvian translation of the play *Without a Dowry* (Russian: Бесприданница), translated by Kroders in 1981 to be staged in Liepāja State theatre. With minor stylistic changes, the director used the same text in 2012, when he staged the play in Valmiera theatre. According to Kroders, the task of the stage director is, firstly, to comprehend the author's text, secondly, to adapt this text to the concept of the planned stage version, thirdly to achieve the best possible perception of the director's perspective in the audience. Thus, the work of each and every stage director with the text of the production is a creative activity, which starts with the identification of the translator (in this case also of the stage director) with the initial text to be translated, the comprehension of it, followed by a new, individual version in order to uncover the text to the audience. The concept of the production of *Without a Dowry* and the portrait of Larisa makes think of the parallels with, according to Kroders "the highest achievement of mankind in drama", namely, *Hamlet* by William Shakespeare. The study is dominated by the hermeneutic approach because it justifies the interpretation of the text as a way to implement understanding and also emphasizes the production as an artistic entirety and at the same time respects the functionality of its individual components (in this case the text).

Yali Li, Matthew Lawson

Krosno State College, Poland / Amridge University, USA

A study on cross-cultural food euphemisms

In almost every culture, we can find the names of dishes (foods) which do not reflect the contents. This study selects several of these names from Chinese, English, and German, and analyzes the reasons and cultural background of this phenomenon. The results of the analysis reveal that the underlying reasons of these names are more complex than they appear. The factors include ethnic, political, social, historical, religious, esthetic, commercial, etc. criteria. We realize that food is not only essential to human survival and sustenance, but also a tool to pass on cultural, social, and traditional messages.

Anton Liutynskii

Uniwersytet im. Jana Kochanowskiego, Kielce, Poland

Religious crimes in the Russian Empire (1845–1906): The language of law

Territories inhabited by ethnic Poles were part of the Russian Empire in the period 1815–1917. After attempts by the Poles to restore the independence of their state, Russian state authorities extended all laws of the Empire to the territory of the dependent political entity known then as “Kingdom of Poland”.

Among them was the criminal code, where the list of crimes began with crimes against religion.

The terminology used by the legislator to describe crimes is very interesting.

Of additional interest is the use of the Polish language in a special version of the code for “Polish territories”.

The presentation undertakes a comparative analysis and interpretation of some terms that have legal significance.

Monika Łodej

Pedagogical University of Kraków, Poland

Reading competence in Polish learners of English

Reading competence is referred to as a general power (West 1926) which is not confined to one language and therefore transferable. However, studies on L2 (Koda 2004) reveal that “when reading in an unfamiliar language, even accomplished readers commonly function like novices, exhibiting many of the same problems as unskilled readers” (p. 20). From the developmental perspective, there are three main variables in L2 language competence: L1 reading ability, L2 proficiency (Alderson 1984), and L2 decoding competence (Gough & Tunmer 1986). The present study investigated reading comprehension, accuracy and rate of twelve year old Polish (N=15) EFL learners. Reading comprehension was assessed in relation to Polish L1 and EFL on the basis of gap completion tasks. Reading rate in both languages was calculated with the number of words read within one minute. To measure reading accuracy features of regularity and frequency were manipulated in reference to reading in English. The study revealed that reading comprehension in English is neither correlated with reading comprehension in Polish nor with the remaining tested variables. Reading rate in both languages is highly correlated. Reading accuracy in English is correlated with reading rate in English but not with reading comprehension. The weak and negative correlations observed in the EFL group might indicate a large variance in the reading skills of individual students.

Victoria Martin, Elena Domínguez
Universidad Complutense, Madrid, Spain

Cultures in dialogue: An English/Spanish evidential perception-based approach to readership reaction in the cases Aylan Kurdi's and Omran Daqneesh's viral photographs

The images of Aylan Kurdi—Syrian boy found drowned on 2 September 2015 in the Mediterranean Sea—and Omran Daqneesh—the Syrian boy rescued after an airstrike in the Syrian city of Aleppo on August 17, 2016—have become emblematic of the world's failure in Syria despite the high average of children who have been dying a day since the armed conflict began five years ago. Nevertheless, the simple fact that the two photographs were taken one year apart proves that nothing has actually changed on the governmental side within this past year. In this context, and with a focus on the readership side, it is now the aim of this paper to see if the perception of English and Spanish readers, repeatedly exposed to these bloody images, has been affected in any significant manner in the time between the two iconic photographs. In order to examine the perception of the two images in question, a selection of the readers' comments to the different opinion articles addressing the sordid issues will be taken as a corpus for analysis. To this end, British and Spanish newspapers with dissimilar ideological positions will be considered. The ultimate goal is to analyze the comments with a focus on evidential perception in order to see if perception has been affected by the events occurred during the year between the images. The existing relation between sight and the linguistic expression of knowledge will be observed to this end (Dundes 1972; Manns 1983; Tyler 1984; Danesi 1985, 1990; Ong 1991; Gallup & Cameron 1992; Sjöström 1999; Yu 2004; Lien 2005; Hanegreefs 2008). Perception verbs might be typically expected to indicate an external source of perception and a direct mode of knowing. Nevertheless, the cases of indirect perception, either physical or conceptual, leading to an inferential, conceptual mode of knowing will be also considered in this paper (Viberg 1983, 1984, 2004/2005). The study follows a contrastive corpus-based methodology as well as a combined qualitative and quantitative approach aimed at

revealing frequency of distribution and usage patterns of the English and Spanish evidentials of perception under study. Results are expected to reveal any possible changes in the perception of English and Spanish readers occurred within the past year while revealing public opinion as an extension of shared evidential perception.

Lauma Mellēna-Bartkeviča

University of Latvia

Opera across borders: New technologies and mediatization

The rocketing development of new technologies has made an impact on every genre of performing arts today, even opera that is considered to be one of the most conservative forms of musical theatre. The widespread everyday use of technologies sets a new framework of requirements, challenges and opportunities for all involved parties. Media offer wide-range possibilities for stage directors and producers to make the audience to experience anew the classical opera repertoire in new, visually impressive productions, providing new forms of interpretation and operatic immersion both in presence in opera houses and virtually—live or recorded opera musical and visual transmissions online, via cinematic platforms, radio, TV, CD and DVD recordings etc. Technological innovation starting from surtitle machines and ending up with live online transmissions diversifies the distribution channels and democratizes the genre in terms of availability. All of these aspects raise the debate on operatic experience today, questioning the strengths and weaknesses of technologies-provided opportunities in terms of producing, enjoying, researching and teaching opera, opening up new questions about mediated artistic experience. The paper will outline some of the main problems related to the use of new technologies in opera productions, the issues of collective and individual reception and development of the operatic culture cultivated by the opportunities provided by new technologies and media.

Ilga Migla

Latvian Language Institute of the University of Latvia

English-Latvian borrowing of idioms

English influence on other languages is obvious. Anglicisms penetrate all areas of life (the media, advertising and everyday life). A lot of English words have also come into Latvian. English influence nowadays also appears in the idioms (collocations and proverbs, slogans). In my report with examples it will be shown how the English idioms entered the Latvian phraseology.

Nicholas Mikkelsen

University of Tartu, Estonia

How insights from conversation analysis can improve L2 learners' conversational skills

In language teaching, working with students' conversational competencies is a great challenge. This is made even more difficult by teaching materials being subject to the written language bias (Linell 2005). This is especially the case for Danish where particles, for example, are an important word class in the spoken language, but totally overlooked in teaching materials and most ordinary grammars. In our work with the DanTIN research group, we have investigated several phenomena unique to spoken Danish (see Samtalegrammatik.dk). In this paper, I will provide some examples of these phenomena and demonstrate how the use of authentic recordings of conversations can help improve L2 learners' conversational skills. My focus will be on the interjection *ej* which is commonly used in assessments and the particle *nå* and how it has many different functions depending on its prosodic packaging.

Triinu Ojamaa

Estonian Literary Museum, Estonia

Language usage as a mirror of the diaspora Estonians' acculturation process

Language functions as a means of communication as well as a symbol of ethnicity. If the importance of the communicative function of language diminishes, then its symbolic role can intensify significantly: a language can become only a symbol of identity without having any pragmatic value. Nevertheless, language shift is a complicated process, and any diaspora community can lose its heritage language overnight.

A diaspora community usually consists of various subgroups (economic migrants, political émigrés etc.). Some earlier studies have demonstrated that the major difference between Estonian economic and political immigrants (especially the WWII refugees) is the latter's well-developed ethnic self-awareness, which is made visible through strong attachment to the heritage culture and language.

Usually identity studies deal with the question of the importance of language in maintaining ethnic identities in a multicultural environment. Based on Aksel Valgma's novel *Elu üksiklennud*, 1966 ('The Solitary Birds of Life'), the current paper aims to demonstrate how language can be used toward both purposes, serving as a symbol of ethnicity as well as of multiculturalism.

Valgma was an exile writer who arrived in Australia in 1949 as a Displaced Person. Based on his own experiences, he depicts the cultural encounter between two successive immigration waves: the economic immigrants who were interested in rapid integration into the Australian society, and the postwar refugees who, still dreaming about a return to the homeland, strove to maintain their ethnic culture in its deepest purity. In the paper, I will (1) comment on the background of the economic immigrants' mixed language tradition and (2) demonstrate how in Valgma's novel mixed language is contrasted with the regular Estonian giving a witty picture of several aspects of the acculturation process.

Renate Pajusalu, Ninni Jalli

University of Tartu, Estonia, University of Helsinki, Finland

(Im)politeness in Estonian and Finnish: Address forms and grammar of requests

The presentation will deal with different methods of studying (im)politeness, namely addressing and requesting practices in Estonian and Finnish.

The option of addressing an interlocutor with the V-form (the plural 2nd person pronoun or with pure verb marking or, in the case of Finnish, the possessive suffix) exists in both languages of our study, but actual use of formal address varies by language. In the same way, the prototypical formal (polite) request is structured similarly in Estonian and Finnish (*Kas te saaks mind aidata? Voisitteko auttaa minua?* 'Could you help me?'), but variation of components of the construction (the conditional mood, modal verb etc.) depends on different circumstances in Estonian and Finnish practices.

We will discuss results based on questionnaires, discourse completion tasks and interviews. In some of our studies Russian has been one of the languages as well and we can provide some comparison with Russian practices too.

According to the data, Finnish, Estonian and Russian addressing practices can be seen as a quantitative continuum with Finnish as a language using less V-forms and Russian using them the most. However, the practices have qualitative differences as well. For example, in Russian and Finnish the usage of V-forms are mostly caused by age difference between interlocutors, while in Estonian the most important characteristic of choosing between the V and T form is the (non)acquaintance between interlocutors.

The most typical head act of request in all the studied languages is an interrogative clause containing a modal verb in the conditional mood. Typical questions, however, have less conditional forms than requests in Estonian and Finnish data. We will discuss how functions of the conditional mood and other grammatical categories differ in Estonian and Finnish politeness strategies.

Angelika Peljak-Łapińska
University of Warsaw, Poland

Challenges of translating Belarusian language and culture into English. A case study

King Stakh's Wild Hunt, a novel by Uladzimir Karatkievič, poses a great multi-level challenge for an English translator. The title could be interpreted both in the context of the main heroine's story and in the context of Belarusian nation. Events are located in *balota* that is multidimensional concept in Belarusian culture, additionally in the description of localization the author uses few synonyms that have various semantic shades. The plot is full of references to the historical characters and facts concerning Belarus, as well as geographical names. A number of proper names convey latent meaning that cannot be accurately presented by using simple transcription from one alphabet to another. The vocabulary used varies between personages who are representatives of the gentry, service and peasants. Additionally the novel contains folk songs that are not only lyric pieces but also relate to folk superstitions and traditions characteristic for the region.

Translating the Belarusian language, and as follows from that—the culture, is extremely difficult. The problem is strictly connected to the fact that Belarusian literature is in fact a 'small literature'. The same could be projected on a Belarusian culture that is fairly unknown even among neighbour nations. Thus the responsibility of the translator includes not only the proper translation of the plot of a novel, but also conveying all important cultural aspects, because the translation is a chance for that culture to reach international interest and regard.

Merilin Piipuu

The Museum of Occupations, Tallinn, Estonia

Memory and museum, examples from The Museum of Occupations

When a museum is creating temporary or permanent exhibitions, the institution is facing many questions: What do we choose to present? Who has the right to remember? Who has the right to tell their stories? As public memory is always a dialogue between past and present, between events, perspectives and power, we should also ask what stories are silenced or who do not have the right to speak.

The Museum of Occupation has within the last two years started to focus on the enforced silences within Estonian recent history, considering its role to be an active discussion creator not a passive observer. The Museum has recently opened various temporary exhibitions that have analyzed issues such as the ways in which gay people were repressed in the USSR or moments of our history that we are not as proud of such as autonomy referendum in Narva in 1993. All of these exhibitions have received considerable criticism in Estonian public media. In addition to that, the museum has chosen to openly talk about the process of creating a new permanent exhibition, including its plan to rename the institution, which caused considerable public media discussions. In my presentation, I will analyze this criticism, focusing on the narratives it is based on. I argue that the narrative of suffering that has been dominant in understanding Estonia's Soviet past, is selective, creating several memory voids. I will also reflect on the Museum's experiences what it means to talk about difficult or conflicting memories, analyzing how the notion of museum itself has changed.

Emilia Pomiankiewicz

University of Warsaw, Poland

Baltic sign languages—iconicity in Latvian and Lithuanian sign languages

Every social group in the world depending on the geographic location uses the individual communication system—a natural language specific for each type of society. Undoubtedly the most popular widespread group acquired in the way of spoken communication are phonetic languages. However analogically among spoken languages in the way of natural development crystallised another type of language group, namely sign languages that has been used by deaf users (Krysiak 2012). Equivalently Lithuanian Sign Language (LGK, *lietuvių gestų kalba*) and Latvian Sign Language (LZV, *latviešu zīmju valoda*) are natural sign languages that evolved spontaneously among deaf people in abovementioned countries. Similarly to all sign languages, Baltic Sign Languages are independent in the structure from phonetic language with fully developed grammar and syntax. However along with sign languages both in Lithuania and Latvia has been created an artificial form—manually coded phonetic language in Lithuanian so-called *žodinės kalbos kalkė* (Neringa Marcinkevičienė 2008; Bethere 2004). Iconicity understood in the context of visual similarity of denotation to the sign is one the most recognizable sign language's feature (Rutkowski & Fabisiak 2011). Sign languages are certainly more iconic in the comparison to phonetic languages (Fisher 2006). The essential fact is that classifiers are characterized by direct association of grammatical form that they represent and the coincidence of meaning (Arik 2010). Furthermore classifiers are recognized as significant elements in the morphologically complex structures (Zwitserslood 2012). The paper discusses the classifiers issue in the sign communication in Latvia and is based on the elicitation materials. The methodology and process of data collection will be presented in the presentation.

Irena Ragaišienė, Audronė Raškauskienė
Vytautas Magnus University, Lithuania

The representation of cultural values in young learners' compositions in English: A comparative analysis of data from the BYLEC (Baltic Young Learners of English Corpus) project

The intension of the presentation is to analyse the representation of cultural values in young learners' compositions in English. The analysis is based on data from the BYLEC (Baltic Young Learners of English Corpus) project, conducted from 2015 to 2016. The project, coordinated by Uppsala University, Sweden, under the supervision of Stellan Sundh, involves young learners from some twenty schools in six countries in the Baltic Region: Sweden, Estonia, Latvia, Lithuania and Russia. Central in the analysis is the treatment of family and home as represented in the in-class compositions by 12-year-olds on assigned topics. Sociological and psychological approaches to family (Brannen 2000; Kaufman & Taniguchi 2006; Risman 2009; Lareau 2010; Dermott & Seymour 2011) and home were employed to conduct a comparative analysis to investigate the subjective perceptions of family, by extension home, regarding the family as a deep structure of culture (Samovar et al. 2009). The data on the target topics was classified around the emotive, structural and symbolic/interactionist dimensions of the family and the related concept, home. The representation of the current family and home reveals significant similarities among the participating countries in that the treatment of these concepts reflects on the culturally dominant discourses that shape the perception of family and home in the young learners' cultures. On the other hand, students' compositions on their envisioning of their future family and home reveal departures from the established/traditional meanings of the family. The meaning of home, however, remains largely unchanged across cultures. There seem to be no systematic cross-cultural variations along this particular dimension. A related focus of analysis is an investigation of social identities that emerge in students' representations of family and home.

Anna Rewiś-Łętkowska
Krosno State College, Poland

A corpus-based study of education-related metaphors in Polish

The paper presents a discourse-based analysis of metaphors in the Polish corpus of daily conversations related to education. It makes a contribution to the comparative research into Polish and Estonian communication styles. The metaphor study of the Polish corpus conducted by the author so far suggests a consistent framing of the learning experience under four major conceptual metaphors, with their source domains allocated to the semantic fields of ILLNESS, DEFECATION, FORCE and MOTION. This paper focuses primarily on creativity in the online construction of the metaphors. Generalizations made on the basis of the analysis show that the novelty of the metaphorical expressions is achieved through constructing hybrid metaphors, conceptual blends or combining two or more metaphorical concepts in one utterance. The paper also aims at discussing the functions of the metaphors in the education-related conversations. The use of the metaphors seems to be motivated by emotional reactions or the speaker's intention to give a humorous touch to the conversation. This analysis of language in use remains compatible with the Conceptual Metaphor Theory (Lakoff & Johnson 1980; Gibbs 2008; Kovecses 2010). It represents, however, a more dynamic view of metaphor, where using metaphor is a process which develops as the discourse unfolds in time (Fauconnier & Turner 1998, 2002; Deignan 2005; Cameron et al. 2009).

Kristel Rattus

Estonian National Museum, Tartu, Estonia

The role of dialogue in *Encounters*, the new permanent exhibition at the Estonian National Museum

For the Estonian National Museum, the construction of the new building from 2008 to 2016 meant not only a change in the physical environment, but the creation of a entirely new cultural complex. This raised both practical and ideological questions. What would be the content of the new building? What would the museum look like once it moved in? What could be taken from the existing National Museum, and what should be changed? What sort of museum did Estonian society need?

The concept of “dialogue” became the central element—more in the sense of polyphony rather than a dialectic. The concept of dialogue has been used as the theoretical underpinning for the exhibition concept as well as a practical exhibition creation method. Different views of cultural phenomena and historical events are presented mainly through juxtaposition of subjective positions based on various source material and by introducing interactivity into the exhibition hall.

Ieva Rodiņa

Institute of Literature, Folklore and Art, University of Latvia

Borders between Life and Theatre in the stage directing of Vladislavs Nastavševs

Vladislav Nastavshev is one of the leading theatre directors in today's Latvian theatre. His performances, staged in both state and independent theatres in Riga, have always stirred broad discussions—not only because they are usually based upon complex, sometimes shocking physical metaphors, but also about the personal and social context that is connected to his art. Nastavshev in recent years has become the absolute author (stage director, set and costume designer, composer) of his productions. His working methods with actors are described as radical and somewhat sadistic but the productions he has created—powerful, sometimes not ideal but always aesthetically and philosophically conceptual works of art. In recent Latvian theatre awards ceremony 'Actors' Night 2016' Nastavshev received 4 awards—Grand Prix, Best Large Space Performance and Best Theatre Music for the production of *Blood Wedding* by F. G. Lorca at the Latvian National Theatre and Best Stage Director for *Blood Wedding* and *The Black Sperm* by Sergey Uhanov at Ģertrūdes' Street Theatre. This makes him the most successful young/middle generation theatre director in contemporary Latvian theatre. This research paper will be dedicated to one aspect in the stage directing of Nastavshev—the theme of Life and Theatre which has become one of the main topics in his recent productions. Nastavshev in his performances plays with the idea of life as theatre and theatre as life portraying the characters of his performances as actors playing roles in their lives (*Travellers by Sea and Land. Part II* at Daile Theatre, 2016), making himself (his personality and art) a character in his productions (*The Lake of Hope* at New Riga Theatre, 2015) and deliberately tearing down the borders between actors and spectators (*The Blood Wedding*, 2016). This theme will be analyzed from the viewpoint of theatre space semiotics in Vladislav Nastavshev's recent productions.

Piotr Romanowski

Krosno State College / University of Warsaw, Poland

Information and confirmation seeking as expressed in questions based on the Polish corpus of everyday conversations

This paper seeks to analyze the concept of asking information-seeking and confirmation-seeking questions in order to scrutinize the linguistic behaviour of Polish university students in daily interactions. The two types of questions, whose function is to verify an interlocutor's knowledge, belong to the typology introduced by Steffen Borge in 2013. He perceives questions as the phenomena to be understood both linguistically and pragmatically. For Borge a question is not just a particular type of sentence, but also an action or a speech act. Hence, the aim of the present investigation will be to consider the role they play in the accessible corpus, e.g. the performed speech acts. The studied corpus constitutes 28 conversations with the total of 75 speakers involved. Because women and men use language differently, the issue of genderlect seems vital in the study. The number of turns uttered by both genders might lead to the conclusion that women post more questions and they are said to be better listeners. Men, on the other hand, talk to get things done (instrumental approach). It is also important to look at the analysis of answers to the posed information-seeking and confirmation-seeking questions. In a similar manner, the provided responses unveil the mood of the speakers as well as the function the obtained responses perform in the illustrated material. Last but not least, it should be noted that Polish linguistic preferences are affected by our culture where it is more appropriate to make declarations than ask questions in general. Therefore, it is imperative that the proportion of the two types of analyzed questions against the number of observed statements be verified.

Pille Runnel

Estonian National Museum

Communicating religion—displaying religious objects at the museum exhibition

This presentation discusses displaying religious objects and applying audience participation as a display strategy at the Estonian National Museum's permanent exhibition *Encounters*. The original exhibition development and intentions of the curators are compared to the ways audiences interpret and use the objects at the exhibition. Shortly after the opening of the new exhibition in October 2016 particularly two religious objects received significantly more attention than the others. The first one deals with the period of Reformation, signifying the phenomenon of iconoclasm. In Estonia, the iconoclasm occurred in 1524, when people entered the churches in Tallinn and smashed pictures and sculptures of the saints, former objects of veneration. At the exhibition, iconoclasm is displayed through an installation which was created by the media artist in collaboration with the curators. The second object of interest is a so-called sacrifice stone—a dimpled sacred stone from the 1st millennium BC, which is evidence of the religious practices of ancient Estonians. This protected cultural heritage object arrived at the Estonian National Museum in 1994, becoming part of the display. The museum visitors spontaneously started to leave coins on the stone. The dimpled stone is also displayed at the current permanent exhibition, where the practice of giving offerings, particularly money, continues. While the stone unexpectedly turned out to be a successful and interactive exhibition object, triggering spontaneous on-site rituals, the installation object interpreting the events linked to Christianity triggered wave of resentment at the international scale. Why?

Ewa Rusek

Krosno State College, Poland

Research perspectives on English as a global language

The paper discusses the widely accepted view that the modern world is English-dominated and attempts to infer from the findings of academics (Crystal, McWhorter, Wolton and others) how much longer the domination may last. The terms that are popularly used with reference to the hegemony of English as a tool for international intelligibility, such as modern lingua franca, the default language, Globish, World English, etc. are presented and analysed.

The emergence of English as a global language has—according to linguists, sociologists, anthropologists and other academics—numerous consequences, such as giving the native speakers of English an unfair advantage over non-native speakers and causing a widespread lack of motivation to learn any other languages, or bringing about a danger of eroding other cultures. On the other hand, it is perceived as a language of opportunities: economic, social and academic, an undisputed vehicle of participation in all the matters of the modern world.

Whatever the consequences, English is the first truly global language. The question whether any other language will occupy the monopolistic position English has achieved remains unanswered. In the paper an undisputed appeal of English as a universal means of communication stemming from its position as first, second and foreign language is discussed and the prospects of its potential loss of impact analysed.

Andriela Rääbis, Kirsi Laanesoo, Tiit Hennoste, Andra Rumm
University of Tartu, Estonia

Complaint sequences in Estonian school-related conversations

The topic of our presentation is complaint sequences in Estonian everyday school-related conversations.

Our research questions are: (a) what is the dialogical structure of complaint sequences and (b) which linguistic resources are used to formulate complaints and responses to the complaints.

Our data consist of 40 complaint sequences from the Corpus of Spoken Estonian of the University of Tartu. The participants of the conversations are pupils, students, teachers, and family members. The method we use is qualitative conversation analysis.

We study which social actions are used in different stages of the complaint sequence (in the beginning, in the middle or in the end) by the participants.

Analysis shows that extreme case formulations (see also Pomerantz 1986) are used in Estonian complaints. The complaint sequences are characterized by the fact that the speakers upgrade their messages linguistically.

Analysis shows that the responses to complaints provide assessments to the topic, addition of own experiences, specifying questions etc. The important connecting feature of the reactions is an expression of the affiliation. Complaints are characterized by the fact that the problem cannot be solved and the problem of the addressee is not expected to be solved.

Dorota Rygiel

Krosno State College, Poland

Neither Eastern nor Western: Cultural hybrids in modern British-Asian fiction

The concept of cultural hybridity has been widely discussed since the 1980s especially within cultural and postcolonial studies. It directly results from cross-frontiers movements of migrants and cross-cultural flows and influences that extended in Britain after WWII. Hybridity opposes the idea of limited or even closed identity and cultural bondness. Providing the major theories of cultural hybridity, the paper attempts to get to the essential core of the concept. The notion of cultural hybridity has been mainly related to the second generation of migrants who were brought up on the margin of two cultures and two societies: the ethnic and the dominant one. The paper focuses on the 1st-generation migrants of South Asian origin—characters of Monica Ali's and Hanif Kureishi's novels—and attempts to answer the question if they also can be called cultural hybrids. The paper also shows if the 1st-generation migrants have managed to integrate into British society.

Anneli Saro

Tartu University, Estonia

Provocative encounters of Estonian and Finnish culture. Two theatre scandals

The paper will discuss two scandalous theatrical events in Estonia that illuminate some aspects of intercultural encounters between Estonian and Finnish theatre makers.

In 1932, Hella Wuolijoki's play *Koidula* caused in the Estonia theatre a heated debate about historical "truth" and accuracy of representation. Wuolijoki was actually Estonian born Ella Murrik who went to study in Helsinki and married and stayed there, nevertheless she became quite soon outsider, the Other. Her play about Koidula—Estonian poet and playwright of the 19th century and the symbol of national awakening—was rather provocative because it relayed on rather subjective biography of Koidula written by Finn Aino Kallas and interpreted the life of Koidula from feminist perspective.

In 2008, Finnish writer, director and performance artist Teemu Mäki staged a play he had written together with his countryman Juha-Pekka Hotinen *The Harmony* in the Von Krahle Theatre, Estonia. The play had the following subtitle: "Unofficial jubilee production of Estonian State about anger, economy and pleasure". Radicalism of the message and artistic criticism of capitalism represented point of view that was almost unknown in Estonian theatre. But a scandal broke out because the Estonian national flag was misused in the production.

Based on these empirical case studies, I question the role of outsiders in cultural dynamics and analyse cognitive processes that take place in sensemaking of controversial or unacceptable cultural events.

Olga Schitz, Dina Mymrina

**Immanuel Kant Baltic Federal University, Tomsk Polytechnic University,
Russia**

Culture and languages in the conditions of historical and geographical isolation

The paper focuses on the major outcomes of the expeditions held in 2016 to the Udmurts, living in the territory of the Tomsk region, and the Mordva of the Kaliningrad region of the Russian Federation.

The fact is that the peoples, living compactly and being isolated from the main ethnos for more than 70 years, have no well-established contacts with their historical homeland.

So, one of the aims of the expeditions was to study the current state of culture and language of the ethnic groups in question.

The history of the Udmurts' resettlement to Siberia is considered along with the main reason for their migration, i.e. the land reform undertaken by the government of the Russian Empire at the beginning of the 20th century. Then the Mordva's migration to the territory of East Prussia retroceded in 1946 to the Soviet Union following the results of World War II is studied and a special emphasis is made on the reason underlying their mass migration to the region, i.e. the appeal of the Soviet government to work in agriculture in these fertile lands.

On the basis of the data collected, the analysis of the state of the cultures and languages is carried out. So, in case with the Udmurts almost total loss of ethnic identity, and, as a result, loss of language and traditional culture is observed. Despite initial quantitative advantage of the Udmurt population in places of their compact settlement and strong family foundations, this process began to appear with the second generation of those arrived at the territory, which is due to several reasons, one of which, in our opinion, is an aggressive cultural and linguistic environment, which the immigrants had to face on a daily basis. As for the Mordva, their language and national culture are preserved almost everywhere at the household level even in the conditions of prevalence of the Russian-speaking population and absence of education in their native language.

Hande Seber

Hacettepe University, Turkey

Elizabeth Barrett Browning's *Aurora Leigh*: Fashioning an identity as a woman poet

In the nineteenth century England, it was almost impossible for a woman to claim herself a place as a poet in the existing poetic tradition as a good education in the classics and an intellectual background was essential. Lyric poetry that is based on observatory knowledge and that includes sentiments and domestic concerns was rather seen suitable for women who were deprived of such essential formal education. Realising the lack of an established female poetic tradition, Elizabeth Barrett Browning took the male poetic tradition as her starting point. She made use of its literary forms and themes to build for herself and for her poetics a place, and thus to bring to the fore the female voice which had been silent for centuries in literature through idealisation and suppression. Her female identity and concerns about her gender were always in the centre of her poetic vision. *Aurora Leigh*, which was published in 1856 and marked the climax in her poetic career is significant within this context as it presents a Victorian woman's determination and struggle to become a poet despite all the restrictive gender roles imposed on her by the society. Through her fictional character Aurora, who is usually associated with the poet herself, Elizabeth Barrett Browning mirrors her own poetic progress and determination, and at the same time presents her concerns about woman's place in life and art. This presentation, therefore, aims to discuss and illustrate Aurora's attempts to question and challenge the fictions of Victorian femininity after she feels herself "[w]oman and artist,—either incomplete" (ll. 4), and her success in reshaping an identity both as a woman and a poet.

Pihla Maria Siim

University of Eastern Finland / University of Tartu, Estonia

Estonian families in Finland: Gendered aspects of mobility and translocal care

Based on projects on family migration, this presentation explores gendered aspects of mobility and translocal everyday life in Estonian-Finnish context. The main research material consists of participant observation and interviews (30) made with Estonian families some members of which have relocated or are commuting to Finland.

Emigration from Estonia to old EU member states has increased significantly in the 2000s, Finland being the main destination country. The mobility practices of the Estonian families are highly gendered. Estonia is one of the major countries of origin for commuting workers in Europe, men being clearly dominant among those who work abroad but reside in Estonia. Also among the families interviewed, it was often the father of the child(ren) who was the first one to relocate, and spouse and child(ren) followed him later on. Among the interviewees there were also single mothers, for whom relocation to Finland had been a survival strategy.

The research is embedded in so called transnational turn in the interdisciplinary field of migration studies, stressing the parallel relations that people have to two or more states. Along this line, individuals are explored as members of both local and transnational networks paying special attention to the ways in which territorial and social spaces connect to each other.

The presentation approaches mobility as a site for negotiation between different family members. Negotiation concerns not only translocal and gendered everyday practices, but also family relations. The interest here lies in ways of doing family: in practices, strategies and negotiations through which family is created across time and space. The focus of the presentation is on care as a central issue in shaping translocal everyday life.

Eija Stark

University of Helsinki, Finland

Minorities in majority proverbs and folktales

"A gypsy wouldn't mind being a farm servant, as long as it was always summer and an eternal day of rest." This proverb reflects fairly common attitudes toward the Roma in 19th and early 20th century Finland. The Roma were not the only ones viewed with disdain: for example, the attitudes in the poor rural society towards Russians or disabled people were also characterized by prejudices. People have always been aware of social roles—even within class boundaries. There have been and still are a set of folklore and narratives that express bias against gender, race, class, and disability. Folklore is a powerful tool of communication and needs to be examined critically in order to help prevent it from becoming a dangerous weapon against the weak, minorities, or other nations. My paper explores the procedures through which internal divisions within the category of landless commoners were maintained and the ways they were reconstructed among non-elites. My question is: How were social boundaries represented by means of proverbs and folktales in late 19th and early 20th century Finland? In order to build a critical awareness of the contemporary stereotypes and prejudices that are used, for example, within the rhetoric of current European populist and nationalist political parties, we must better understand the historical formation of social classes and excluded groups, and especially how they were viewed by earlier generations themselves.

Agnieszka Strzałka

Pedagogical University of Kraków, Poland

From Whorf to an Indian restaurant. Teaching and learning IC as shown in academic course syllabi

The aim of the paper is to answer the question what we really teach when offering academic Intercultural Communication courses. Spread over departments of Communication, Business Studies and Language Teaching as well as thousands of miles in geographic terms, teachers (instructors) of IC seem to aim at similar goals: students' raised awareness of culture and cultural difference, better understanding of unfamiliar conventions, etc. A glance at different syllabi accessible through the world wide web shows that these goals can be achieved in a number of ways, in reference to course content, requirements and ways of evaluation.

In this short document analysis the author will try to show to what extent the course methodology employed by different instructors of IC differs or overlaps with that offered by their (geographically) distant or not-so-distant colleagues. Is there a small culture of Intercultural Communication instruction?

Stellan Sundh

Uppsala University, Sweden

“My friend is funny.” Baltic young learners’ use of adjectives in written production of English

Vocabulary is central in the first steps in foreign language learning for young language learners. Words are the segments that build up their gradual development to be proficient in a foreign language. The acquisition of these words may be carefully planned at school or occurs outside school and in their free-time. Extra-linguistic variables such as the learners’ first language or the societal, educational and cultural contexts have roles in which words are actually learnt. It is therefore relevant to investigate the vocabulary produced by young learners from different linguistic and cultural backgrounds in written English as a foreign language. Analyses on vocabulary were carried out on 405 texts written by 12-year-olds in Estonia, Latvia, Lithuania, Russia and Sweden. The texts are on the same topic and written at the same time in a research project in the Baltic Region. The present investigation is on the types and tokens of adjectives used in the context of describing the characteristics of a best friend. The results indicate that there is a preference for the adjective funny in the descriptions of a best friend. In addition the results show that there is some variation in the semantic fields of the adjectives used across the five countries. Furthermore, the frequent adjective funny was mostly found in the predicative function and it was rarely pre-modified. 12-year-olds in five different countries in the Baltic Region thus have the same preferences for a type of adjective as a lexical teddy-bear and non-native collocation together with friend.

Joanna Szerszunowicz

The University of Białystok, Poland

Typowy Janusz and Bad Luck Brian: On meme characters from a cross-linguistic and cross-cultural perspective

Poles' observations regarding the reality of the last decades motivated the creation of certain meme characters deeply set in the Polish culture and reflecting the new social phenomena which have come into existence recently. The examples of such persons include the characters named Janusz, Grażyna, Seba and Karyna. Previously, the names had no connotative potential and they were not used as components of idiomatic expressions. In the modern Polish, the names function as labels evoking many features (personality, given intellectual potential, appearance, stereotyped behaviour etc.). For instance, Janusz is a man in his fifties, with a beer belly and reddish face, unattractive, with very limited knowledge in a field in which he himself considers to be an expert, complaining and stressing that life was much better in Communist times, wearing unfashionable clothes, putting on sandals and white socks. It is worth adding that because of the connotations, the name is used in the expression *typowy Janusz/janusz* and in the construction *Janusze/janusze* + a discipline/area of activity, e.g. *janusze biznesu*. Although originally the use of the anthroponyms in question was limited to the Internet lore, in time the names have gained certain popularity, especially among the younger generation of Poles. In the modern Polish, the names at issue are also used in everyday conversations. Furthermore, they are employed in some press texts, since their novelty is attractive from the reader's perspective. Yet, it is not only stylistic aspects that contributed to their widespread use. Both in informal communication and in the journalese discourse, their stereotyping nature is of importance—the names evoke complex pictures. As culture-bound items, such units are interesting from a cross-linguistic and cross-cultural perspective. They will be analyzed and compared with the English names appearing in memes, such as Bad Luck Brian and Good Guy Greg.

Aleksandar Takovski

SEE University, Republic of Macedonia

Laugh will tear us apart (again): Confronting ethnic prejudices through humour

Macedonian society is marked by divisions visible along political, social, economic and ethnic lines. Such circumstances are manifested in variety of discourses, humour being just one of them. In this respect, the largest ethnic communities in the country, Macedonians and Albanians, laugh at their own politicians, follow their own humorous media shows and enjoy ethnic jokes in their own mother tongues. In the context of this language manifested, ethnically based parallel existence, this study offers itself as a thought provoking experiment that aims to confront the members of the two ethnic groups with humour promoted ethnic stereotypes of themselves. In so doing, it suggests that unlike the dominant understanding of ethnic jokes as popular means of setting and protecting the boundaries of ethnic identity, they can be used as provocative tools of reconsidering one's prejudices against the ethnic other. To do so, the study uses two corpora of ethnic jokes, one having Macedonians as joke targets and one having Albanians as targets. The first objective is to identify the existence of truly idiosyncratic ethnic scripts (and the stereotypes they underlie) that could relate only to one of the two ethnic groups. Such scripts relate to values, ideas, and behaviors idiosyncratically emerged from the specific historic and cultural circumstances. The reason for so doing is that working with jokes based on general ethnic scripts like stupidity or sexualized other are commonplace in each culture, and as such do not help understand the cultural specificities and intimacies (Herzfeld). The procedure of exposing ethnic stereotypes and recording of reactions is then carried out through two questionnaires made for the two ethnicities respectfully, which include three types of ethnic jokes. The first set of jokes are jokes which target the other ethnicity, the second set are jokes where the other ethnicity is the joker, and the third set is a set where jokes scripts are deliberately manipulated (the idiosyncratic ethnic script typical of one ethnicity is deliberately substituted with a script more typical of the other ethnicity as to measure its relation to ethnicity). The close ended questions regarding

the first two sets of jokes intend to record examinees' reactions (agreement/disagreement) with the stereotype of the other present in the joke in the capacity of both target and joker, while the open ended questions ask respondents to additionally explain their previous choices or elaborate their understanding of the other. The results of the two questionnaires are then taken as basis of a focus group interview with members of the two ethnic groups intended to provide a more qualitative understanding of the data gained. Additionally, the dialogue typical of focus group format is an indispensable opportunity to explore the understanding of ethnic humor prejudices, as to be able to confront them, and more importantly to try resist making such prejudices.

Ene Vainik

Institute of the Estonian Language, Estonia

The word associations reveal: What does it take to be an Estonian?

Despite the ongoing process of globalisation and multiculturalism the existence and essence of national and/or ethnic identities has not lost its topicality in the today's world. At least we, the Estonians, consider our ethnical/national identity as a value to be sustained and protected. But what do we exactly mean by our Estonianness? What does it take to be an Estonian, mentally? One way to delineate the essence of national identity is via comparison and contrast with the other nations and/or ethnicities. Yet another way is to take the perspective "from within" and to look at the national self-image as a kind of mental construction held up in the collective (sub)consciousness. In the current paper the latter perspective is taken. The aim is to reveal the building blocks of the Estonian's national self-image as they occur in the common sense knowledge. Particularly, the results of a questionnaire will be reported, that asked the Estonian speaking participants (N=50) to elicit free word associations in relation to the stimulus word *Eesti* 'Estonia' and several other stimuli related to the topic (like *eesti keel* 'Estonian language', *loodus* 'nature', *olulised sündmused* 'important events', *olulised inimesed* 'important persons', *eesti kultuur* 'Estonian culture', *iseloom* 'character', *väärtused* 'values', *toit* 'food' etc. The questionnaire is supposed to reveal the most viable self-stereotypes comprising the essence of "what it is like to live in Estonia and to be an Estonian". In a follow up study the most recurrent responses were used as the stimuli to gather further associations of the most prominent key concepts of the first study. As a result, a network-like fragment of the Estonian's mental lexicon will be reconstructed. This result will reveal, hopefully, how the ideas about Estonianness are rooted in our broader conceptual system reaching beyond the most superficial and easy-to-access self-stereotypes.

Katalin Vargha

HAS RCH Institute of Ethnology, Hungary

Global and local attributes in the visualisation of Hungarian twisted proverbs

Twisted proverbs or anti-proverbs provided a popular research topic worldwide in the first decade of the 21st century. They have been analyzed from various viewpoints of linguists and folklorists. Research as well as the use of twisted proverbs has been facilitated by the widespread use of the Internet.

Humorous texts based on proverbs are still widely shared on various platforms throughout the Internet, but in the last decade more often than not visual elements are also added. This paper addresses this visual character of twisted proverbs, focusing on the most popular proverbs for transformation in Hungarian. It aims to analyze the scope of visual references used, taking notice of their global and local attributes.

Clare Vassallo
University of Malta

From invisibility to centre stage: Translation as conceptual metaphor for the mediation of knowledge

The historical vicissitudes of translation trace a waxing and a waning of its visibility and its social and literary status through the centuries. The 20th century witnessed a particular invisibility to the act of translation, described in some detail by Lawrence Venuti (1995) and Andre Lefevere (1992) in their critical works aimed at drawing attention to the presence of translation as they challenged its status and revealed its powerful presence. A presence made more powerful through its invisibility. As a result of the birth discipline of the discipline of Translation Studies, as the study of the processes, the products, as well as the contexts of translation in the late 20th century (Bassnett 1980), the act of translation and the role of the translator has emerged from the shadows. So much has it become apparent that the verb 'to translate' is increasingly substituting the verb 'to understand' or 'to explain' in conversation. Its frequency of use in AI to describe a movement of meaning between systems has also helped raise the status and profile of translation. Eco (2000) recalls C. S. Pierce and his explanation of the act of interpretation as "the translation of a sign into another system of signs" (CP 4.127) and maintains that Pierce uses the notion of translation "metaphorically". Apart from its role in the spread of knowledge, ideas, literary form and style, and the preservation of texts through time (which is hardly a minor achievement), the political role of power-relations embedded in texts and manipulated through colonial and post-colonial textual attitudes (Said 1978), gender politics (von Flotow 1997), its domestication of style and content as a manipulative means of appropriation (Lefevere 1992). This paper aims to continue to highlight the ever more visible role of translation in cultural transference and as mediator and manipulator of knowledge across languages and across borders.

Piret Voolaid

Estonian Literary Museum, Estonia

Contemporary use of proverbs in Estonian and Finnish daily newspapers (Estonian case—proverbs in horoscopes)

The paper is a part of the joint project "Proverbial expressions in newspapers. Comparative study in Slovenia, Estonia and Finland" (2013–) the aim of which was to make a comparative analysis of the proverbs and proverbial expressions in contemporary newspapers, everyday use as well as in colloquial written language.

Inspection of the material shows some visible cultural similarities in the use of proverbs in Estonian (Piret Voolaid), Finnish (Liisa Granbom-Herranen), and Slovenian (Saša Babič) newspapers. Many proverbs have international parallels, but, in order to understand them within a specific context, the specific local and global sociocultural context must be known.

The quantitative part of the study outlines the presence of proverbial expressions in different story genres and sections of newspapers, and the location of proverbial expressions within textual units. The qualitative part of the analysis concerns distinctive national differences (use of proverbial expressions in Estonian newspapers' horoscope sections, combined with TV programs in Finland and opinion pieces or letters to the editor in Slovenia) and describes them in a cultural context.

In Estonian newspapers, proverbial sayings abound in the horoscope section. This is a unique phenomenon compared to Finnish and Slovenian newspapers, and so it was chosen for further inspection. At the end of every nationwide *Pos-timees varia* section is a daily horoscope, which offers concrete guidelines for the particular day for twelve signs of the zodiac. One can assume that generality which characterizes the entire proverb genre seems to be very suitable for using proverbial expressions in the horoscopes dividing all humankind only into twelve different groups. The most usual proverbs in the horoscopes are connected with human-centred abstract concepts like happiness, health, etc.

We can see a cultural explanation to the existence of proverbs in the horoscopes in national daily newspapers in Estonia. Researchers have confirmed that Estonians were interested in astrology already during the times when Estonia was a part of Soviet Union and even today astrology is one of the most common folk beliefs in Estonia.

Tereza Walsbergerová

Masaryk University, Brno, Czech Republic

Laughing at robots: Ironic portrayals of artificial intelligence across western cultures

From its very conception and introduction to the society, artificial intelligence has been a subject of both persisting excitement and paranoia. As a result of this, it may seem that writers and directors have often portrayed it in two different ways—either as scary and potentially dangerous (e.g. P.K. Dick's depictions of AI) or as rather amusing and mostly harmless (e.g. Marvin from Douglas Adams' *The Hitchhiker's Guide to The Galaxy*). Perhaps the most interesting portrayals, however, have been those that have managed to combine humour with paranoia. In fact, there is sometimes a fine line between the two, and from Karel Čapek's *R.U.R.* to Fink and Cranor's *Welcome to Night Vale*, many have managed to walk it without ever fully answering the question whether AI should always be seen as dangerous or not. This paper will attempt to explore this seeming dichotomy by analysing several AI characters from different western countries and their relationships with humans as well as their impression on the audience. Furthermore, it will also help throw light on other related questions, such as: Could the purpose of the comedic aspect of these portrayals be to simply lessen the underlying fear? Can something that makes the audience laugh ever be perceived as scary again? And finally, how does this combined approach differ across the western world?

Michał Wilczewski

University of Warsaw, Poland / Copenhagen Business School, Denmark

Narrative accounts of Polish expatriates' communication encounters with the Chinese in a multinational corporation

The aim of this presentation is to report the findings of an exploratory study investigating intercultural communication practices of Polish expatriates with the local employees when building a Chinese subsidiary of an multinational corporation (MNC) between 2011 and 2015. Six semi-structured, narrative interviews were conducted with Polish managers and experts, followed by a thematic analysis to examine communication themes in the stories collected. The themes highlight prerequisites for intercultural communication, communication problems coupled with strategies to mitigate them, and factors affecting effective communication. The findings also revealed weaknesses in the preparation of top talents by the MNC with regard to language and cross-cultural trainings.

The study is motivated by the lack of empirical reports on intercultural collaborations of Polish professionals delegated to geographically and culturally distant locations. Despite an abundant literature on intercultural business communication in general, research is needed to develop our understanding about intercultural contacts between business expatriates and local personnel. This study reveals some important insights into the Polish-Chinese communication in MNCs and offers research and practical implications.

Alicja Witalisz

Pedagogical University of Kraków, Poland

Contact-induced crossing borders in morphology

English linguistic influence on European and world languages is a fact. While most of the outcomes of language contact are direct loans, such as loanwords, semantic loans, loan translations, and other, the influence of English on Polish in recent decades has not been limited to lexis and semantics. English penetrates deep into the structural patterns of Polish, and English polymorphemic expressions become models for native structural neologisms that violate Polish word-formation rules. Most of the new contact-induced formations are hybrid creations formed in series by analogy to English models. Their grammatical oddity is soothed by their semantic transparency and pragmatic functionality. The article explains and amply illustrates the mechanism of the adoption and use of a foreign word-formation rule in the recipient language.

Władysław Witalisz

Jagiellonian University, Kraków / Krosno State College, Poland

Chaucer and medieval antisemitism: A reading of *The Prioress' Tale*

Ethnic and religious prejudice is rife in many medieval writings. The anti-Semitic voices in literature were an offshoot of the institutionalized discourse of the triumph of Ecclesia over Synagoga and the popular sermon tradition that triggered the circulation of blood libel stories. While in Chaucer's England there were no Jewish communities against whom the prejudice could be directly held English literature of the times is full of the traditional intolerance. Chaucer's treatment of Jewish themes is mostly conventional, biased and deprived of the otherwise typically Chaucerian distance to established opinions. *The Prioress' Tale* may be an exception. While Chaucer repeats here a traditional blood libel story he allows his readers a slightly more detached point of view which distances them from the anti-Semitic narrator. The paper searches for traces of Chaucer's recognition, though not denial, of religious prejudice.

Helena Worthington

Masaryk University, Brno, Czech Republic

Creating illusions: The media coverage of the Syrian armed opposition forces

The mainstream media have widely and frequently used the term 'moderate rebels', when referring to an opposition faction in the Syrian civil war. A number of armed groups have fought against Syrian government forces since the war began in 2011. Over recent years, it has become almost impossible to clearly distinguish between opposition factions and what they stand for. Besides the groups associated with extreme Islamic ideology, a seemingly contrasting category has come into existence, an armed group referred to as 'moderate rebels', and the use of this term has become widespread.

'Moderate rebels' is not the legitimate name of a faction or armed group. None of the warring parties go by this name. The question then arises: Who are the 'moderate rebels'? Is this a label created by Western politicians and media to denote an existing group in the conflict? If so, another question arises: With what intention has this term been coined and what are the effects of its extensive usage?

The words 'moderate' and 'rebel' each have a given meaning which is generally understood. By connecting the two words and using them as a newly coined term in the specific context of an armed civil war conflict, the expression attains a new meaning. Not only the context, but also the original intention of its usage in connection to the presumed impact of this connotation plays an important role in the understanding of 'moderate rebels'. Drawing on the principles of Pragmatics and Critical Discourse Analyses, which amongst others study context of situation, manipulation of contexts, presupposition, the addresser's intention, or the power of language, some insights can be offered into the aforementioned questions.

Anna Wyrwa

Maria Curie-Skłodowska University, Lublin, Poland

Translation as reconstruction of the speaker's, translator's, or listeners' worldview?

The study analyses the meanings emerging from metaphorical expressions used by Polish MEPs in EU debates and their translations into English and French. The underlying assumption is that meaning creation takes place within the realm of linguistic worldview understood as a language-entrenched interpretation of the world (cf. Bartmiński 2009; Głaz & Danaher & Łozowski 2013). The concept of worldview implies the presence of a "viewer", *homo loquens*, who "sees" things in a particular way. Viewing is related to cognitive processes such as perceiving, conceiving, reasoning and judgement. The worldview emerging from or encoded in language reveals these processes.

For the analysis of ST metaphors and their English and French translations the model of worldview proposed by Underhill (2009) will be used. In this model, linguistic worldview is a multidimensional concept comprising: world perceiving, world conceiving, cultural mindset, personal world and perspective. The main objective is to compare emergent worldviews in ST and TTs with respect to these five dimensions. A working hypothesis is that shifts observed with regard to world-perceiving and world-conceiving dimensions imply also some changes of the other dimensions of ST worldview. It is argued that the translator accommodates the speaker's worldview to the target receivers' worldview predominantly with respect to world-perceiving and world-conceiving dimensions to guarantee the intelligibility of TT. The "distortions" of the other dimensions of ST worldview, which tend to result from such accommodation, do not affect TT intelligibility though they might affect the overall appeal of the original speech.

Marcin Zabawa

University of Silesia, Poland

English-Polish language contact in the sphere of computers: Investigating the use of lexical borrowings in informal language of computer users

The aim of the paper is to discuss English borrowings used in the informal Polish language of computer users. The study is based on a corpus created and analyzed by the author. The corpus, consisting of circa 1,500,000 running words, is composed of short texts (entries) taken from 32 Polish Internet message boards (forums) devoted to computers (hardware, software and the Internet). The main focus of the study is on lexical borrowings; they will be discussed both quantitatively (i.e. with respect to frequency) and qualitatively (i.e. with respect to their meaning, use in context, collocations, etc.). Particular attention will be paid to forms used informally, including various kinds of derivatives created on the basis of borrowed constructions (e.g. *skrakowany*, *zaspamować*, *czity* from crack, spam, cheat), forms with distorted spelling or morphology and English-Polish hybrid constructions (e.g. *favikonka*). Constructions coined on the basis of proper names will also be mentioned (e.g. *jutube*, *andek* on the basis of Youtube, Android). In addition, the frequent coexistence of English lexical and semantic loans denoting the same concept will be discussed; the author will try to establish certain criteria which may influence the choice between a lexical and semantic loan in a given context.

Kamilia Ziganshina

Kazan Federal University, Russia

Transmedia world of *Madame Butterfly*

The current research is dedicated to the analysis of transmediality of the opera *Madame Butterfly* by G. Puccini. The analysed material includes several metatexts that are based on the prototext, i.e. the opera *Madame Butterfly*. Since the transmedia world is potentially limitless there is no possibility of analysing all the texts that constitute this world. The primary attention is focused on the prototext—the opera *Madame Butterfly* and a number of metatexts: the comic strip created by William Elliot, the animated version of the comic strip (available on Vimeo), the short cartoon from *L'opera Imaginaire*, the puppet cartoon (produced by National film board of Canada, created by Pjotr Sapegin) and the puppet video *Mura "Sockie" Performs Madama Butterfly* (available on YouTube) in which the puppet performs the aria of Madame Butterfly "Un bel dì vedremo". The research is carried out within the theoretical framework of media studies (Klastrup & Tosca 2004), cultural semiotics (Torop 2015; Eco 1981) and narrative studies (Herman 2004, 2009). The phenomenon "transmediality" is described through different concepts: transmedial narratology (Herman), transmedia world (Klastrup, Tosca). From the narratological perspective the plot should be preserved to a certain extent so that the reader of one text may be able to recognise it as part of the particular transmedia world. However, these are formal characteristics that may be viewed as forced, artificial. The real birth of a transmedia world takes place in the receiver's mind: it depends on two main criteria—his encyclopedic knowledge and his ability to disclose intertextual links. Entering the mind of the receiver, texts that constitute a transmedia world become one bigger mental text that combines all features and makes it difficult for the receiver to define a specific characteristic (character appearance, some small elements of the plot) as belonging to the particular text.

Joanna Ziobro-Strzepak
Krosno State College, Poland

Stress-related issues in simultaneous interpreting—research, practice, and didactics

From the psycholinguistic point of view, the issue of stress in simultaneous interpreting has been widely discussed by numerous scholars who often refer to this mode of interpreting as a particularly stressful activity (e.g. Seleskovitch 1978; Riccardi et al. 1998 or Kurz 2003). From the point of view of the Effort Models presented by Gile (1995) and the fact that simultaneous interpreting is often compared to walking a tightrope (Gile 2008), the issue of stress is of tantamount importance. This notion is corroborated by numerous studies with the participation of both novice and professional interpreters, as cognitive constraints were acknowledged as one of the greatest impediments in the performance of interpreters and this intrinsic difficulty constitutes a tremendous challenge at each stage of speech processing (e.g. Chernov 2004; Mizuno 2005).

In an attempt to provide answers concerning the effects of stress, a small-scale pilot study with the participation of conference interpreting students, professional interpreters, and university teachers of English will be presented, showing different stress markers in the performance.

The objective of the proposed paper is to present the current state of psycholinguistic knowledge related to SI, as well as the practical insights from the author, a professional conference interpreter, researcher as well as a teacher of conference interpreting.

SOCIAL PROGRAMME

Thursday, April 27

19:00 Opening reception at the Estonian Literary Museum (Vanemuise 42)

Friday, April 28

19:00 Excursions in Tartu (from Raekoja plats, i.e. Town Hall square):
 Sightseeing tour of Tartu with Ronk Ronk
 Polish tracks in Tartu

Saturday, April 29

19:00 Closing dinner at the Estonian National museum (Muuseumi tee 2)
 Estonian dance workshop / evening with Kadri Laube
 and Ragnar Toompuu:
 <https://www.youtube.com/watch?v=IK4auJoUaHo>

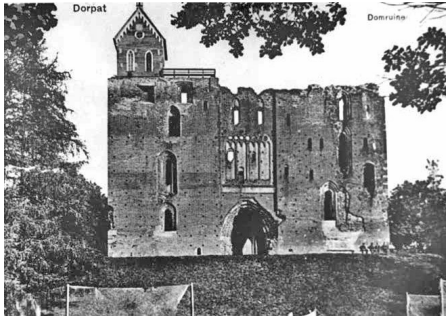


Photo: Wikimedia Commons



Photo: E. Purje

In cooperation with the Embassy of the Republic of Poland in Tallinn, an exhibition of Stanisław Ignacy Witkiewicz or Witkacy (1885–1939) “Metaphysical portraits” can be seen in the big lecture hall at the Estonian Literary Museum. The curator of the exhibition is Stefan Okołowicz.