# A micro-study of English as an international lingua franca in a Korean context

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**Declaration of originality of research:**


I certify that the research described in this dissertation has not already been submitted for any other degree.


I certify that to the best of my knowledge all sources used and any help received in the preparation of this dissertation have been acknowledged.

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# Acknowledgements

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# Abstract

This study is aimed at describing and interpreting the communication strategies (CS) used by speakers of English as an international lingua franca (EILF). The participants in the research were members of an EILF focus group that met once a week during the northern summer of 2006, near a university in Seoul, South Korea. The group included one Mongolian and five Korean university students.

The focus group's meetings were videotaped and transcriptions from three recorded encounters, totalling about two-and-a-half hours of data, were scanned for the presence of CS. These CS were then described and interpreted using the methods of conversation analysis (CA). Participants were replayed parts of the data and interviewed about their motivations in using different CS at particular moments in the talk. The analysed data is discussed under five rubrics based on interrelated aspects of CS use: locating, avoiding, replacing, fixing and ignoring troubles.

The findings indicate that the participants' motivations in using different CS largely centre on striking a balance between the competing demands of linguistic clarity and pragmatic concerns about 'face'. Other possible factors influencing CS selection that were identified include: interpersonal factors such as group size; the level of discourse at which a trouble occurs; the location of a trouble in the development of a topic; and the perception of the current interaction as 'small talk' or otherwise.

Recommendations are made for future, more focused research that could further explore the tentative findings of the current study.

**Keywords:** English as a lingua franca; communication strategies.

# 1.    INTRODUCTION

## 1.1    The underlying significance of English as an international lingua franca

A growing proportion of English use around the world today is as a lingua franca. Non-native speakers of English now outnumber its native speakers, and it is the language of choice for international communication in many fora (Brutt-Griffler 1998: 384; Alexander 1999: 35; House 1999: 73; Wallraff 2000: 52, 58; Graddol 2001: 33; Seidlhofer 2001: 139; Knapp 2002: 217; Vollstedt 2002: 87-88; Mauranen 2003: 513; McArthur 2003a: 54; 2003b: 20; Pölzl 2003: 3; Llurda 2004: 314; Ranta 2004: 5). Epitomising these trends is the situation in South Korea, where, for example, at a human rights consultation session held in Seoul in September 2004, most of the Korean representatives from local NGOs, as well as a Bangladeshi man representing foreign workers in Korea, spoke directly in English without interpreters to the U.N. High Commissioner for Human Rights, Louise Arbour, herself a native French-speaker (Park 2004).

While such official encounters between non-native English speakers exemplify the use of English as an international lingua franca (EILF)[1] in the "influential frameworks" of politics and business (House 1999: 74), most EILF occurs in rather more "quotidian" contexts (Firth and Wagner 1997: 292; James 2000: 22, 35), such as on university campuses (Mauranen 2003); in workplaces ranging from company offices (Vollstedt 2002) to cargo ships (Sampson and Zhao 2003); at cafés, bars and restaurants frequented by international travellers and students (Meierkord 1998, 2000, 2002; James 2000: 33-34); and even within private homes (Crystal 2003: 6; Pölzl 2003). The research described in this study focuses on use of EILF by a small group of young adults from one such 'quotidian' context, namely a university in Seoul, South Korea.

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[1] Like Firth (1990: 270; 1996: 240, n.7), I use the term 'English as an *international* lingua franca' (EILF) to distinguish this use of English from the *intra*-national lingua franca use of "indigenised varieties of English" (IVEs) (Sridhar and Sridhar 1992) *within* countries like Nigeria (Bamgboṣe 1992), Singapore (Lee-Wong 2001) ) and Fiji (Mugler and Tent 1998; Tent 2001).

## 1.2    Conceptual debates

### *Is EILF a territory of its own?*

With the spread of EILF worldwide, there has been growing discussion over its possible codification and, by extension, its role in English language teaching.

Some linguists, like Seidlhofer (2001: 150), argue that EILF and English as a native language (ENL) are in fact "different 'territories' deserving mutual respect, and with their own 'legislation'" (cf. Kachru 1985: 14; Widdowson 1994: 385). Likely features of EILF 'legislation' identified to date include: an avoidance of idioms and cultural allusions (James 2000: 35; Crystal 2001: 56-57; Jenkins 2001: 35; Seidlhofer 2001: 136; Mauranen 2003: 515-516), and in phonology, a tendency towards non-reduction of unstressed syllables (Jenkins 1998: 123; Alexander 1999: 29) and non-pronunciation of third person '–s' (Jenkins et al. 2001: 16; Breiteneder 2005).

A growing number of commentators further argue that EILF, rather than ENL, is the most appropriate pedagogical model for those students learning English primarily for instrumental purposes, such as to work in international hotels (Smit 2003), rather than to identify with an ENL culture (Shaw 1981: 25, 33; Smith 1983a: 2; Rampton 1990; Kachru 1992: 54; House 2002: 262; Meierkord 2002: 126; McKay 2003: 2). Of course, there remains an important pedagogical role for ENL, not least because many English language students themselves expect this (Smith 1983b: 18; Kachru 1992: 52; Seidlhofer 2001: 152; Timmis 2002). However, setting "native-like competence" (McKay 2003: 6) as the only goal of language learning can give non-native students and teachers alike a "resigned and defeatist" self-image as English users (Widdowson 1994: 387; Gnutzmann 1999: 160; Seidlhofer 2001: 136; Alptekin 2002: 62), as such a goal is unattainable by most adult EFL learners (Medgyes 1992: 342-343; Nickel 1998: 3; Cook 1999: 187; McKay 2003: 11-12; Mauranen 2003: 517; Ranta 2004: 9). "The learners are thus confined to life-long apprenticeship in the second language without any hope for sociolinguistic emancipation" (Bhatt 2002: 75).

On the other hand, teaching EILF could help students "recognise their unique status as standing between two worlds and two cultures" (Cook 1999: 204), and allow teachers to focus less on their own 'non-native' status (Widdowson 1994: 387), and more

on their role as "competent and authoritative users of E[I]LF" (Seidlhofer 2001: 152) "endowed with the privilege of bilingualism", whose "experience of switching back and forth from their own language to the target one enhances their understanding of the learning situation" (Llurda 2004: 318) and makes them ideal models for their students. As a result, all involved could get on with the job of learning and using the English they need without feelings of inferiority (Smith 1983b: 20; Cook 1999: 200; Alptekin 2002: 62; Mauranen 2003: 517-518; McKay 2003: 9-10; Llurda 2004: 320; Ranta 2004: 16).

To date, the most elaborate example of an EILF-based pedagogical program comes in the field of phonology, where Jenkins' (1998; 2001; 2002) proposed pronunciation syllabus focuses on "areas that appear to have the greatest influence on intelligibility in [EILF]". Within this syllabus, certain 'typically' English phonological features, like the dental fricative [ð] and [θ], are seen as not essential for intelligible EILF communication (Jenkins 2001: 137), and are thus "dealt with purely at a receptive level" (Jenkins 1998: 121). Following on Jenkins' lead, there remains a huge potential for broader shifts towards EILF-focused pedagogy in EFL education (eg. Smit 2003; Ranta 2004; Seidlhofer 2004: 224-227).

This particular study does not attempt to answer wider questions over "the possibility of a codification of ELF with a conceivable ultimate objective of making it a feasible, acceptable and respectable alternative to ENL" (Seidlhofer 2001: 150)[1]. The current study's primary aim is to contribute, albeit in a modest way, to the ongoing description and interpretation of EILF in its various forms and contexts. This is an area of research "which has recently gathered considerable momentum" (Seidlhofer 2004: 209), moving beyond conceptual discussions (House 1999: 74) into actual implementation of empirical research.

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[1] For recent views on this complex issue, see Rampton (1990); Lowenberg (1992); Strevens (1992); Medgyes (1992); Andreasson (1994); Widdowson (1994, 1997, 1998); Firth and Wagner (1997); Brutt-Giffler (1998); Deneire (1998); Jenkins (1998, 2001, 2002); Alexander (1999); Cook (1999); Gorlach (1999); Jenkins, Modiano and Seidlhofer (2001); Modiano (2001); Seidlhofer (2001, 2004); Alptekin (2002); Bhatt (2002); Keys and Walker (2002); Mauranen (2003); McKay (2003); Llurda (2004); and Ranta (2004).

# 2.    LITERATURE REVIEW

## 2.1    EILF research

### *Surveying the territory*

This study adds to a growing body of EILF research.[1] EILF-related studies to date can largely be divided into two broad categories: intelligibility-focused and communication strategies (CS)/pragmatics[2]-focused. These two strands have largely taken a 'glass half-empty' and a 'glass half-full' approach, respectively. The 'glass half-empty' approach focuses on what goes wrong to cause misunderstandings and breakdowns in EILF communication (eg. Smith and Rafiqzad 1979; Smith and Bisazza 1982; Smith 1992; Jenkins 1998; 2001; 2002; House 1999); whereas the 'glass half-full' approach focuses on what 'goes right', so that successful EILF communication is achieved (eg. Firth 1996; Wagner and Firth 1997; Meierkord 2000; 2002; Haegeman 2002; Lesznyák 2002; Pölzl 2003).

A second line of categorisation that bisects the 'glass half-empty'/'glass half-full' division is based on whether studies take a comparative approach, using ENL communication as baseline data, or else primarily aim to describe EILF in its own right, as "interactions that are actually *sui generis*" (House 1999: 74). (See Tables 1 and 2)

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[1] For an overview see Seidlhofer (2004), and for examples of very recent work, *VOICE: Vienna-Oxford* (n.d.).

[2] See Kasper and Blum-Kulka (1993: 4) on the idea that CS and pragmatics are part of one integrated subsystem of language use.

**Table 1: Selection of EILF-focused studies.**

| Primary focus / Methodological framework | 'Glass half-empty' – intelligibility and causes of miscommunication | 'Glass half-full' – pragmatics, communication strategies, achieving successful communication |
|---|---|---|
| **Comparative** | Smith and Rafiqzad (1979) <br> Smith and Bisazza (1982) <br> Gass and Varonis (1984) <br> Smith (1992) <br> Major, Fitzmaurice, Bunta and Balasubramanian (2002) | Varonis & Gass (1985) <br> Meierkord (1998) <br> Cheng and Warren (2001) <br> Mackey, Oliver and Leeman (2003) |
| *Sui generis* | Meeuwis (1994) <br> House (1999; 2002) <br> Jenkins (2001; 2002) <br> Pitzl (2005) | Meeuwis (1994) <br> Firth (1990, 1996) <br> Wagner and Firth (1997) <br> Meierkord (2000; 2002) <br> Haegeman (2002) <br> Lesznyák (2002) <br> House (2002) <br> Pölzl (2003) |
| **Note**: There is no hard and fast division between these four strands. Meeuwis (1994) and House (2002) focus on both 'glass half-empty' and 'glass half-full' aspects of EILF communication, and Meierkord applies both comparative (1998) and *sui generis* (2000; 2002) analysis to the same data. Most studies have, however, displayed a clear tendency in one methodological direction or another. | | |

**Table 2: Examples of research questions explored in EILF-focused studies to date**

| | BROAD RESEARCH QUESTION: | SPECIFIC ASPECTS EXPLORED |
|---|---|---|
| | What are the common lexicogrammatical, phonological and pragmatic features that, while deviant in standard ENL, are generally unproblematic in EILF, and may indeed facilitate communication? (Seidlhofer 2001: 147) | Convergence (Firth 1996; Jenkins 2001; Haegeman 2002). <br><br> 'Foreigner talk' (Haegeman 2002) |
| | "What are the factors which tend to lead to 'ripples' on the pragmatic surface, misunderstandings or even communication breakdown [in EILF]?" (Seidlhofer 2001: 147) | Phonology (Jenkins 2001; Pitzl 2005) <br> Operationally-based misunderstandings (House 1999) <br> Communicative 'self-centredness' (House 1999) <br> Pragmatic mismatches (Meeuwis 1994) |
| | "What strategies do […] individuals use in repairing problems in comprehensibility [in EILF]?" (McKay 2003: 7) | Bottom-up listening strategies (Jenkins 2001) |
| | More broadly, which gambits and communication strategies are commonly used in EILF? | 'Letting it pass' (Firth 1996) <br> Laughter and pauses (Meierkord 2002; Lesznyák 2002) <br> Use of L1 expressions (Pölzl 2003) |

## 2.2    Comparative EILF intelligibility studies
### *Who is intelligible to whom?*

In the first category of EILF studies outlined above, some researchers have used comparative quasi-experiments to investigate the question: "In international situations where people wish to communicate with one another in English, how intelligible are speakers of different national varieties?" (Smith 1992: 76). Smith and Rafiqzad (1979), Smith and Bisazza (1982), Gass and Varonis (1984), Smith (1992) and Major et al. (2002) have used various tests to measure how well native and non-native listeners understand recordings of English speakers from a range of backgrounds. Their results suggest that sometimes non-native English speakers are more understandable to, and better understand, other non-native speakers, as opposed to native speakers (Smith and Rafiqzad 1979: 375-378; Smith 1992: 80-88). However, these studies' use of unidirectional measures of understanding, such as listening cloze tests, may limit the external validity of their findings. For, as noted by Smith (1992: 76) himself, in more authentic situations of EILF use, understanding typically occurs through interaction *between* the speaker and the listener (see **subsection 2.3**).

## 2.3    *Sui generis* EILF intelligibility studies
### *What is intelligible to whom, and why?*

Under the second category or EILF studies, other researchers (eg. Jenkins 2001; 2002; House 1999; 2002) have looked at EILF intelligibility in interactional terms, using a more *sui generis* analysis of authentic EILF communication.

Probably the most prolific researcher in this area is Jenkins (2001: 56-67; 80-87), who observed students in her multilingual classes engaged in social conversations, information-exchange tasks and joint problem-solving tasks in English. Jenkins finds that most cases of miscommunication are due to phonology, with misplacement of nuclear stress (the main stress in a word group) the most salient single cause of misunderstanding (Jenkins 2001: 45, 87, 123). Jenkins' conclusions need to be tested on a wider range of data. For example, she finds that the non-native speakers in her study rely almost exclusively on 'bottom-up' processing to deal with breakdowns in understanding (Jenkins 2001: 75, 78-82,

89), but it cannot be presumed that this holds true in all EILF situations. For one thing, it is conceivable that, since Jenkins' students were interacting within an English language classroom, they may have been predisposed to focus more on individual linguistic units than would have been the case in a non-classroom environment. More broadly, Jenkins' claim that "pronunciation is possibly the greatest barrier to successful communication" in EILF (Jenkins 2001: 83, 88) should not blind us to other possible causes, such as pragmatic mismatches (see below).

Pragmatic sources of misunderstanding have been explored by Meeuwis (1994). Analysing technical training sessions conducted in English by Flemish-speaking Belgian instructors with Tanzanian and South Korean junior engineers, Meeuwis identifies pragmatic sources for most of the misunderstandings in the data. For example, confusion often arises when Tanzanian and South Korean trainees transfer the 'agreement-disagreement answering system' from their native languages into English when responding to yes-no questions from the Belgian instructors. In other words, the trainees answer 'yes' when they want to confirm the negation in a negative question. Meanwhile, the instructors' native language, like English, uses a 'positive-negative answering system' in which a 'yes' response to a negative question contests the negation in the question. This leads to a sense of confusion, as in:

FT:        what happened to the other group
           you don't know?
KS$_1$:    yeah/
FT:        [looks up, puzzled]
KS$_2$:    yeah we don't know/

                                          Meeuwis 1994: 67

(FT = Flemish-speaking teacher
KS$_1$, KS$_2$ = Korean students)

In addition, Meeuwis believes that many misunderstandings are due to the trainers and trainees having "different 'schemata' about the social-hierarchic characteristics of teacher-student relationships and the […] sociolinguistic norms to be observed in teacher-student conversations" (Meeuwis 1994: 75). For example, instructors often ask direct questions that are not answered by the trainees. Meeuwis believes this happens because in the instructors' culture student-teacher interaction is valued, whereas in the trainees' cultures, verbal intervention by students can be seen as inappropriate, even rude (Meeuwis 1994: 70-75).

In another approach to EILF intelligibility, House (1999; 2002) analyses two 30-

minute recordings of EILF data, one from Dutch, Hungarian and German students engaged in a simulation game on the European Monetary Union and the other from a group discussion between a German, a Korean, a Chinese and an Indonesian student at Hamburg University. House finds that most misunderstandings in the data occur at what she terms the "operational" level, where "mutual dis-attention" between EILF speakers leads them to "engage in non-aligned, 'parallel talk' […] without listening to their interlocutors" (House 1999: 80-82; also House 1993: 176). This is exemplified by instances from her data where direct questions are not answered (House 2002: 256) and where one speaker brings up as a new topic something that another person has already been talking about immediately beforehand (House 1999: 80).

This behaviour leads House to posit a "self-centredness hypothesis" (House 1999: 84). According to this hypothesis, the operational challenge of speaking in a foreign language "prevents [EILF users] from listening, anticipating and generally 'throwing themselves[…] into their interlocutors' minds'" (House 1999: 85). This echoes Cherry's (1978: 326) view that "[i]f a listener's verbal habits […] are not similar to those of the speaker, it may be necessary for him to 'switch off' his attention at times, so as to create his own pauses as he needs them for his cognitive activity (extraction of meaning). He may then lose the thread of the conversation." In response to this phenomenon, House recommends that teachers help learners develop pragmatic fluency in, for example, responding and replying, and taking 'substantive turns-at-talk', so as to better manage the flow of conversation and thus achieve deeper understanding (House 2002: 262-264).

House's consideration of communication strategies that can be used in EILF situations brings us to the CS/pragmatics, 'glass half-full' strand of EILF research, where there have been a number of studies using what might be called 'mini-corpora' of EILF use. For an outline of selected CS/pragmatics EILF studies, see **Appendix 1.**

## 2.4    Comparative CS/pragmatics EILF studies
### *Measuring the half-full glass*

Some EILF CS/pragmatics studies have taken a comparative approach; for example, counting how often specific pragmatic features occur in stretches of EILF discourse, and then comparing these tallies with their frequency in ENL data.

Meierkord (1998), for example, recorded 23 small talk conversations among EILF speakers at a British university hall of residence (dormitory) and compared the occurrence of certain pragmatic features in the data with those found in discourse studies of native speaker conversations (Meierkord 2002: 126). She finds that the EILF speakers in her study use appealers[1] (eg. 'right?', 'you see?'), cajolers[2] (eg. 'I mean', 'you know'), and sentence completion and restatement of their interlocutors' utterances, significantly more often than do the native speakers in the studies she cites (Meierkord 1998, 4.2.2. Backchannels). In addition, a large proportion of the backchannels in her data are laughter (Meierkord, 1998, 4.2.2. Backchannels, Table 2), a phenomenon also noted by Lesznyák (2002: 189) in her EILF study, but not in the cited studies of native speakers. Meierkord believes these findings reflect the premium that EILF interactants place on "creat[ing] a friendly and cooperative atmosphere".

Meierkord also sees pauses as performing pragmatic functions generally taken on by verbal gambits[3] in native speaker conversations. She notes that "[EILF] speakers made a long pause to indicate their desire to end a talk", whereas British native speakers generally use 'extractors'[4] to signal the same desire (Meierkord, 1998, 4.1.1 Conversational phases, para. 2). More generally, "[p]auses serve to indicate topic changes and to mark the transition between different phases of a[n EILF] conversation" (Meierkord, 1998, 5 Summary, para. 2), whereas native speakers tend to use verbal equivalents for these purposes (see also Wagner and Firth 1997: 339).

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[1] See **glossary** on pages 66-67 I have glossed terms that may not be familiar to all readers, and whose meaning is not available either from the context or from a general dictionary.
[2] See **glossary**.
[3] See **glossary**.
[4] See **glossary**.

### 2.4.1 Limitations of the comparative approach

This comparative approach to pragmatics has evoked an ambivalent response from other EILF researchers. While on the one hand it can suggest features of EILF pragmatic 'legislation', in Seidlhofer's (2001: 152) sense of the word (eg. Cheng and Warren 2001: 276-277), on the other hand it can tend to present EILF interactions as deficient versions of ENL discourse. For example, Meierkord (1998, 4.2.2 Backchannels, para. 4) speaks of EILF speakers' "excessive use" and "over-use" of certain pragmatic features, rather than simply their 'different' use of them.

For some (eg. Firth and Wagner 1997: 288, 291-292), such terminology is symptomatic of a wider bias against non-native speakers. Bhatt (2002: 79) speaks of the "rhetorical and ideological sleight of hand" of English language education policy makers and academics who use concepts like 'interlanguage' and 'fossilisation' to marginalise non-native speakers and "to maintain the autonomy and privilege of agents and agencies invested in selling English world-wide" (Bhatt 2002: 82). To counter this bias, some commentators emphasise that:

> what is frequently reported as 'overuse' or 'underuse' of certain expressions in learner language as compared to ENL could also be regarded as a feature characterizing successful ELF use (Seidlhofer 2001: 144);

and

> [f]eatures of talk that are initially perceived and categorized as interference or fossilizations may be more appropriately viewed as adroit, local responses to practical and discursive exigencies that have arisen in the unfolding talk (Firth and Wagner 1997: 293).

Accordingly, typical features of EILF should be seen as "evidence not of linguistic deficit, but, if intelligible, of successful communication" (Seidlhofer 2001: 144; cf. Mauranen 2004: 514).

## 2.5 *Sui generis* EILF CS/pragmatics studies
### *Studying the effectiveness of EILF communication*

A number of *sui generis* studies of EILF pragmatics have indicated that successful EILF communication does indeed often occur (eg. Lesznyák 2002: 178, 184, 186, 189). Such findings support Jordan and Fuller's (1975) conclusion from their pioneering study of

Maya and English native speakers' lingua franca use of Spanish, that, "though fraught with hazard more than others, [lingua franca language use] does not, by and large, break down" (Jordan and Fuller, 1975: 24).

A key aspect of successful lingua franca use is cooperation. Numerous EILF studies have echoed House's (2002: 259) finding that "data […] display a marked solidarity and consensus-orientation[,] with participants forever ready to help one another out of formulation difficulties" (eg. Firth 1990: 276). For example, Korean trainees in Meeuwis's (1994) study, presumably aware of the intelligibility problems arising from the 'yes/no' question-answer exchanges discussed above, often answer using repetition of the question in its positive or negative statement form, thus avoiding the pragmalinguistic minefield of selecting either 'yes' or 'no' (Meeuwis 1994: 65. Cf. Bremer and Simonot 1996b: 186-87). Similarly, in her study of EILF at a student conference, Lesznyák (2002: 178) observes participants directly cooperating to overcome communication gaps, with more competent EILF speakers helping less competent speakers to jointly complete turns. Likewise, Haegeman (2002) finds that more competent EILF speakers often use 'foreigner talk' to ease comprehension for less competent interlocutors.

Within such situations, workable alternatives to ENL pragmatic norms are regularly used to achieve communicative goals. For example, House (2002: 255) finds that, in order to 'lubricate turn changes', students participating in an EILF discussion "make up for the lack of gambits" such as appealers[1] (eg. tag questions) and uptakes[2] (eg. 'hmm, yes'), by making abundant use of "utterance-initial conjunctions such as *and* and *but* providing logical linkage between utterances". Meanwhile, a fluent English-speaking Nigerian student in Meierkord's (1998) data pauses after uttering each key piece of information "to give his interlocutors a chance to either indicate their understanding […] or […] ask for clarification", and more generally, to "sort of structure the whole information process and divide its context (sic) into smaller, more-easy-to-process, units" (Meierkord, 1998, 4.1.4 Pauses, para. 3. Cf. Bremer and Simonot 1996b: 188; Wagner and Firth 1997: 339). This use of pauses to "make sure that even less competent participants of the conversation will understand what he says" (Meierkord,1998, 4.1.4 Pauses, para. 3) is also observed by Jordan and Fuller (1975: 12), and again highlights the motif of cooperation and mutual support in lingua franca discourse.

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[1] See **glossary**.
[2] See **glossary**.

Another facet of EILF collaboration is interlocutors' convergence towards one another's linguistic and pragmatic features. Such convergence often occurs at the level of phonology (Jenkins 2001: 168-174; 2002: 91-96). Haegeman (2002: 140-141), for example, finds that a Flemish-speaking participant in her study adopts the non-native pronunciation of 'zero' used by the EILF interlocutor with whom he is speaking on the phone. Convergence also occurs at the level of lexicogrammar, with Firth (1996: 244, 246) noting that a Danish participant is initially confused by his Syrian interlocutor's marked use of the word 'blowing' to refer to cheese fermenting, but then, having ascertained its intended meaning, himself uses it in later exchanges. Convergence thus often moves away from, rather than towards, ENL norms.

EILF users also utilise communication strategies when listening. In his study of international business phone calls, Firth (1990: 275; 1996: 243) identifies instances where a listener does not seem to understand parts of what their interlocutor is saying but chooses not to display this non-understanding, instead "let[ting] the unknown or unclear action, word or utterance 'pass' on the (common-sense) assumption that it will become clear or redundant as talk progresses" (see also Wagner and Firth 1997: 328-329; Lesznyák 2002: 181-182, 190). Firth (1996: 248) argues that a large proportion of EILF talk is 'interactionally robust', in the sense that it can be 'let pass' in this way without full understanding of everything that is said. There are, however, some situations where communication becomes more 'fragile' and this 'let it pass' principle needs to be waived, such as when the listener is asked direct questions about misunderstood lexical items (Firth 1996: 244) or when names are being spelled (Firth 1996: 248-250).

A wider aspect of EILF communication, which can only be touched on fleetingly here, is the role of 'culture'. Noting that "ELF is felt to be simply an instrumentally opportune medium of communication, not a cultural symbol to identify with in an affective and integrative way", House (2002: 260) argues that cultural norms are practically irrelevant to EILF. Along similar lines, Widdowson (1997: 144; 1998: 399) and James (2000: 33) describe EILF as a collection of registers for specialist communication. The true situation would seem to be more complex than this "cultural irrelevance hypothesis" (House 1999: 84) would suggest, however (cf. Meierkord 2002: 110). Pölzl (2003: 11-20), for example, observes EILF speakers often using greetings, terms of address, honorific titles and other culturally-laden expressions from either their own or their interlocutors'

first languages, epitomising how "ELF users have the freedom to either create their own temporary culture, to partly 'export' their individual primary culture into ELF or to reinvent their cultural identities by blending into other linguacultural groups" (Pölzl 2003: 5).

Undeniably, then, EILF is characterised by phonological, lexicogrammatical, pragmatic and cultural hybridity. This hybridity is ever evolving with each EILF interaction (Meierkord 2002: 119-120; Lesznyák 2002: 188), since "speakers who do not form a stable speech community […] need to negotiate the norms for every individual conversation" (Meierkord, 2000, 1 Introduction, para. 2). This dynamic hybridity is one of the fascinating features of EILF that have led me to develop this research project.

## 2.6    Justification and rationale for the current study

In South Korea today millions of people are involved in English language education, whether as learners, parents, teachers or other stakeholders. Most English language programs give pre-eminent status to native speaker models, especially from North America (Shim 1999: 247; Park 2004). However, much of the English that Koreans use outside the classroom is likely to be with other non-native speakers, especially with people from Japan, China and other countries in Asia, the continent that McArthur (2003b: 22) has described as "the centre of gravity of English as a second language or lingua franca".

A case in point is the situation at 'Q'[1] University (Seoul), which attracts over 2,000 international students a year, largely from China and Japan, but also from as far a field as Mexico and Romania. Some of these international students cannot yet communicate freely in Korean when they arrive, and thus often use EILF when interacting with teachers, office staff, fellow students and with their 'Doumi' / 도움이 (Korean student volunteer 'helpers' who assist them in adjusting to Korea and campus life). This multilingual environment was the starting point for ideas about data-collection for this dissertation, as well as part of the underlying rationale for the research.

Given the growing frequency of EILF interactions in Asia and elsewhere,

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[1] A pseudonym.

numerous commentators (eg. Firth 1996: 240; James 2000: 36; Seidlhofer 2001: 136; 145-147; Mauranen 2003: 519-525) have stressed the need for more research into this kind of communication, particularly through the collection of corpora and application of the principles and methods of conversation analysis (CA) as developed by Sacks, Schegloff and Jefferson (1974), Edmondson (1981), Gumperz (1982) and others. To date, these two research approaches have almost exclusively relied on data from interactions between native speakers sharing "stable, endonormative codes"[1] (James 2000: 26; Firth 1996: 239, 252-255; Firth and Wagner 1997: 294. See for example, Carter and McCarthy 1995).

In contrast to ENL situations, EILF interactants often have relatively little that is either shared or stable, sociolinguistically speaking. Besides their contrasting cultural backgrounds and experience (Jordan and Fuller 1975: 30-31; Campbell et al. 1983: 35; Varonis and Gass 1985: 86; Aston 1993: 235; Roberts 1996: 24; Meierkord 2002: 113-114), EILF interlocutors often have starkly different pronunciation patterns when speaking English (Jenkins 2001), as well as differing degrees of lexical and grammatical knowledge of the lingua franca (Haegeman 2002; Roberts 1996: 24), and may interpret lexical items and pragmatic cues differently from one another (Meeuwis 1994: 67; Bremer and Simonot 1996a: 160-161; Kachru and Nelson 2001: 17, 21; Meierkord 2002: 115-116; Bae 2002: 196 n2). Therefore, it is crucial for EILF interactants to find ways of overcoming these potential and actual gaps in understanding. Indeed, when using English in what Yoshida (2004: 15-16) terms "the open seas" outside the language classroom, these 'ways' – variously termed 'communication strategies' (Tarone 1980; 1981), 'comity strategies' (Aston 1993), 'discourse (management) strategies' (Gumperz 1982; Bae 2002; Suh 2002) and, collectively, 'strategic competence' (Canale and Swain 1980: 29-31) – may well be as crucial to communicative success as many of the lexicogrammatical and pragmatic details typically focused on in language classrooms (Alptekin 2002: 61; Seidlhofer 2004: 220).

These issues led to the choice of communication strategy use as the key focus for this EILF study.

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[1] Note, however, three major EILF corpus projects currently being developed in Europe (James 2000: 36; Seidlhofer 2001: 146-147; Mauranen 2003: 519-525).

# 3.    METHODOLOGY

This micro-study of EILF was conducted during the northern summer of 2006, using data from a small focus group of non-native English speaking university students who met at a café near 'Q' University[1] in Seoul, South Korea. The overall purpose of this study was to use a 'glass half-full' approach (see **Section 2**) to identify and describe the strategies used by the participants in achieving successful lingua franca communication.

## 3.1    Research questions and key constructs

The research questions are:

**(RQ 1) What communication strategies are used "in locating, avoiding, replacing, fixing, ignoring, [and] talking about […] troubles […] in [EILF] situations"?** (Jordan and Fuller 1975: 11; cf. McKay 2003: 7).

**(RQ 2) Why/how do individuals choose particular communication strategies at particular moments?**

The term 'troubles' in **RQ1** denotes "anything which the participants judge is impeding their communication" (Seedhouse 2004: 34) and includes cases of both 'non-understanding' – "when the listener realises that s/he cannot make sense of (part of) an utterance" – and 'misunderstanding' – "where the listener achieves an interpretation which makes sense to her or him – but [which isn't] the one the speaker meant" (Bremer 1996: 40; cf. Varonis and Gass 1985: 73). These 'troubles' are defined using an 'emic' approach (Frake 1969: 28-29; 38-39; Seedhouse 2004: 4-5, 21, 33), that is, with the understanding that significance is in the eye and ear of the beholder (cf. Edmondson 1981: 50; Gumperz 1982: 33, 171; Firth 1996: 247, 252; Seedhouse 2004: 7, 15-16). In other words, "what participants […] perceive as a misunderstanding [or non-understanding] counts as such" (House 1999: 76. Cf. Jordan and Fuller 1975: 12), and conversely, if participants indicate they are satisfied with the outcomes of an exchange or interaction, it qualifies as successful communication (Seidlhofer 2001: 148-150).

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[1]  A pseudonym.

For both research questions, the starting point was Tarone's definition of 'communication strategy' (CS) as "a mutual attempt of two [or more] interlocutors to agree on a meaning in situations where requisite meaning structures do not seem to be shared" (Tarone 1980: 419). However, whereas Tarone (1980: 422-423) and others "define [...] instances of talk as CS if, and only if, the participants themselves make public an encoding-related problem and […] engage […] in attempts to resolve the problem" (Wagner and Firth 1997: 325-326), in this study the term CS is also applied to situations where troubles have not yet been "flagged" (Jordan and Fuller 1975: 12-13; Wagner and Firth 1997: 326) in this way. In other words, CS include not only 'post-hoc' strategies[1], used in response to indications of mis- or non-understanding (Tarone 1980: 419, 424-426; Long 1983: 132-136; Bremer and Simonot 1996b:184-198), but also 'preventative strategies', used to smooth the communication process and avoid troubles in the first place (Long 1983: 132-136; Varonis and Gass 1985: 73-81; Bremer and Simonot 1996a: 159-180; Kasper 1997: 351-352; Williams et al. 1997: 305, 313, 316, 320).

## 3.2    Participants

The participants for this study were recruited from among the student body at 'Q' University and are "adult speakers [of English] whose primary and secondary education and socialization did not take place in English" (Seidlhofer 2001: 146). Their proficiency in English ranges from intermediate to highly advanced.

The focus group included one Mongolian and five Korean members. Four of the Korean participants were members of 'Q' University's English language debating club, 'QED'[2]. The fifth Korean member, 'Jay', a friend of one of the other participants, attended only one focus group meeting. The Mongolian participant, 'Rainbow', is a personal friend. The participants' demographic details and attendance at the focus group meetings are presented in **Appendices 2** and **3**.

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[1]  Long (1983: 132) terms these 'tactics' rather than strategies.
[2]  A pseudonym.

## 3.3    Data collection

The focus group met six Friday afternoons in a row during July and August 2006 in a private seminar room at a café near the university campus[1]. The meetings mainly involved "unscripted (though partly pre-structured) […] face-to-face communication" (Seidlhofer 2001: 146), namely free discussion around a range of topics that the members themselves brought up.

Several of the focus group's meetings were videotaped for analysis (cf. Johnson 1992: 86; Meeuwis 1994: 64). The participants were left alone during the recording, because, as in the corpora being developed by Seidlhofer (2001: 147; 2002: 295) and Mauranen (2003), the aim was to collect data from 'pure' EILF situations (i.e. with no native English speakers present).

The recordings of three 'encounters' (Edmondson 1981: 80) were transcribed using the transcription conventions listed in **Appendix 6**, and amounted to about two-and-a-half hours of data (see **Appendix 7**). Subsequent analysis is firmly based on these verbatim transcriptions (cf. Aston 1993: 224-225; Firth 1996: 253; Wilkes-Gibbs 1997: 251).

As an outside observer, making judgements about "what a speaker 'meant' by some utterance or specifying precisely what the communicative effect of the utterance was for the listener" (McGregor 1985: 2-3) is a highly speculative endeavour (Gumperz 1982: 170; Wagner and Firth 1997: 339; Firth and Wagner 1997: 294-295). Hence, to triangulate data-gathering, participants were interviewed individually[2] about the communication strategies they had used in the meetings (cf. House 1993: 170, 178-179; Jenkins 2002: 87). During the interviews, parts of the recordings where misunderstanding or non-understanding seems to have occurred and/or been resolved[3] were played back (sometimes more than once), and participants were asked open-ended questions about their thoughts and behaviour at the time. Interview questions centred on the key CA concern of "why that,

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[1] On some of the Fridays, for 90 minutes before the discussion session started, I facilitated a workshop lesson on presenting in English, using material from Powell (2002). These presentation lessons were a pro bono service to show my gratitude to the participants for their involvement.
[2] Interviews were held on 11 August ('Wind'), 17 August ('Cabbage'), 23 August ('Rainbow') and 25 August ('Ladder' and 'Cloud').
[3] There is no claim here that all such instances were detected; one of several reasons why quantification of tokens in this study must be interpreted cautiously.

in that way, right now" (Seedhouse 2004: 16) and included:

- What was your aim at this point in the conversation?
- What were you thinking now?
- Why did you say that?
- Did you understand here?
- When did you start understanding?
- What helped you to understand?

This incorporation of participants' own understandings into the analysis was particularly important, given that I was observing and interpreting communication among people with whom I do not share a common cultural or linguistic background, and thus could not draw on linguistic-cultural co-membership as an analytical tool (Firth 1990: 271-272; 1996: 238). For parts of the discourse where no follow-up interview data is available, the conclusions are based on participants' "displayed orientations" (Firth 1996: 244; Seedhouse 2004: 8-9) in the video recordings themselves. The latter conclusions are thus more tentative and speculative (Firth 1990: 272; House 1993: 179).

### 3.3.1 A cautionary word on the data

While the study aimed at eliciting communication in the meetings that was as naturalistic as possible, the resultant data is not immune from threats to validity.

For one thing, the participants' awareness of being recruited for a research project possibly led them to behave more self-consciously than if they had been unaware of being under study (cf. Lesznyák 2002: 170). A certain level of subject expectancy[1] is suggested in the following 'phase' (Edmondson 1981: 80) from **Encounter A – Extract 1 {*A(g) ll. 1-52*} ~ '*matthew*'**, especially lines 18 to 25 (See **Figure 1** for explanation of citing conventions).

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[1] See **glossary**.

**Figure 1: Explanation of in-text labelling of extracts**


**1st extract cited in main text**

*Location in Appendix 7:   {ENCOUNTER (phase) line numbers}*

**Extract 1**   {*A (g) ll. 1-52*}      ~ '*matthew*'

*Mnemonic for extract*
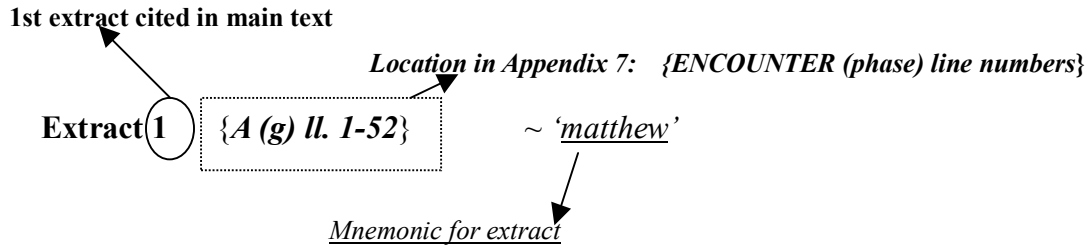

**Extract 1 {*A(j) ll. 1- 52*} ~ '*matthew*'**

| | | |
|---|---|---|
| **1** | (cloud) | well   how- how about |
| **2** | (wind) | yes ((nods))((looking at mobile phone)) |
| **3** | (cloud) | now (.) getting- ca- calm a little bit down |
| **4** | (ladder) | uh |
| **5** | (cloud) | and <u>talk</u> |
| | | ((wind looks up from mobile phone)) ((wind looks at cloud)) |
| **6** | (ladder) | okay= |
| **7** | (cloud) | =well I think the- |
| **8** | (ladder) | yeah okay okay ((gestures to cloud)){you are right} |
| **9** | (cloud) | {the- this} is more like a debate { # # } |
| **10** | (wind) | <u>why</u>   {this    is} |
| **11** | | good {?I think?} why     @@@@@ |
| **12** | (ladder) | {@@@@} |
| **13** | (cabbage) | {@@@} |
| **14** | (cloud) | well {I don't-} I don't- I don't- I don't find this- I don't find |
| **15** | | any problem with this but= |
| **16** | id♀ | =ahah |
| **17** | (ladder) | yeah yeah= |
| **18** | (cloud) | =I might- I might wo- I m- might- |
| **19** | | I might worry about ah:: ((raises hand to ceiling)) |
| **20** | (ladder) | becoming= ((raises fist)) |
| **21** | (cloud) | =<u>matthew</u>= |
| **22** | (wind) | why why why = ((rainbow nods)) |
| **23** | | =matthew |
| **24** | (ladder) | {@@} |
| **25** | (cloud) | {<u>matthew</u>} might not want this kind of <u>debate</u> |
| **26** | (wind) | really |
| **27** | (cloud) | I-   I-   I- = |
| **28** | id♀ | = # |
| **29** | (wind) | {why} |
| **30** | (ladder) | {@@} |
| **31** | (cloud) | {I think}- ah- well- ah- ((leaning back)) ((holding out hands)) I-   I-   I |
| **32** | | don't know but we have spent some time debating so- we- I just |
| **33** | | thought= |
| **34** | (cabbage) | =it's kind of discussion= |
| **35** | (ladder) | =okay anyway I will be calm down @yeah@ okay @@= |
| **36** | (wind) | = no no no no= |
| **37** | (cloud) | = I-   I-   = |
| **38** | (wind) | =there's  no  problem  at  all     I  <u>think</u>-  ((gesturing  to  cloud)) |
| **39** | | I don't know (.) what you mean but I'm not sure what |
| **40** | (cloud) | uh= |
| **41** | (wind) | =he's concentrate on but {just I think} |
| **42** | id♀ | {?conversation?} |
| **43** | (cloud) | uh |
| **44** | (wind) | ((holding hands near cheeks))((wiggling fingers)) just say something |
| **45** | | everything |

| 46 | (cloud) | if so- I'm sorry |
| 47 | (cabbage) | @@@ |
| 48 | (cloud) | I'm sorry but{I- I was just a little bit worried about}= |
| 49 | ss | {@@ # # @@@} |
| 50 | (ladder) | okay- yeah- and |
| 51 | (wind) | ((counting off fingers)) conversation   {everything} anything |
| 52 | (jay) | {# } |

To mitigate the influence of subject expectancy, participants' foreknowledge of the content and purpose of the study was kept fairly unspecific. The consent forms they signed when joining the study stated only that the purpose was 'to discover the strategies and styles used by people from different national backgrounds when they communicate with each other in English', and that the group meetings would 'include free talking, get-to-know-you activities and discussion on various issues' (see **Appendix 3**). Overall, the participants were given freedom to choose the topics for discussion and were encouraged to speak as naturally as possible. The first topic discussed during **Encounter A** – the recently completed soccer World Cup – had been suggested the week before by the researcher[1], and an English language newspaper was left on the table prior to **Encounters B** and **C** to provide possible input for discussion. Otherwise, topic selection was entirely in the hands of the group themselves.

A second threat to the study's validity is that the use of English as a lingua franca may have been an artificial choice for this group, because 'Rainbow', the one non-Korean member, could confidently communicate in Korean from her years of studying in Korea[2]. This artificiality was an unavoidable result of my opportunity sampling. Although the project had been advertised with English-, Korean-, Japanese- and Chinese-language flyers (**Appendix 5**), it was not possible to recruit participants from a wider range of nationalities or proficiency levels in Korean.

Thirdly, the presence of a video camera introduced a further element of artificiality to the meetings. However, it is hoped that "if […] recordings are made regularly over an extended period of time, the inhibiting and other effects of the intruding machines are likely to lessen" (Johnson 1992: 86; cf. Stubbe 1998, Outcomes, para 2). To give time for this to happen, the camera was left turned off during the first focus group meeting, and the

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[1] 'Rainbow' mentioned that she had made a special effort to read up about this topic in order to prepare for the meeting (interview data).

[2] On the other hand she has a strong instrumental motivation to communicate in English, as she sometimes needs to present in English at international conferences, especially in Japan, and also hopes to study in an English-speaking country in the future.

recording of the first videoed session was discarded.

## 3.4    Paradigm for analysis

In this study conversation analysis was applied to a "micro-context of naturally arising informal oral conversations between [EILF] speakers" (James 2000: 35), with the aim of describing and interpreting the use of communication strategies by the participants.

Conversation analysis (CA) was developed to investigate the ways in which conversation – or "talk in interaction" (Sacks et al. 1974: 720) – is "sequentially structured and interactionally managed" by speakers in order to achieve and maintain a sense of 'normality' (Firth 1996: 238, 242-243; Sacks et al. 1974: 698; Heritage and Watson 1980: 245; Gumperz 1982: 158; Seedhouse 2004: 6). According to CA, "talk in interaction is systematically organized and deeply ordered and methodic" (Seedhouse 2004: 2) and "the meaning or the function of [each] utterance is interactively determined and *displayed* in the turns that participants have at talk" (Firth 1990: 273). The basic units of analysis are not individual utterances, but rather sequences of negotiation (Seedhouse 2004: 15), for, as noted by numerous exponents of CA (eg. Edmondson 1981: 115; Gumperz 1982: 160, 163, 167, 206; McGregor 1985: 1-2; Aston 1993: 227; Williams et al. 1997; Wilkes-Gibbs 1997: 243-244; 251; Seedhouse 2004: 21-22), "conversation is a joint activity, [and] the processes of understanding (or not) have to be interpreted by looking at the activity from the perspective of all participants" (Roberts 1996: 16).

Apart from some simple counting of tokens to estimate the frequency of certain pragmatic features, a quantitative analysis of the data is not attempted. The sporadic occurrence of many pragmatic features in natural EILF discourse makes them difficult to quantitatively analyse without access to very large databases (Mauranen 2003: 523; Seidlhofer 2004: 217-218), and so "the slim data base [in this study] obviously forbids any wild generalizations" (House 2002: 251). Instead, a qualitative analysis is attempted, based not on statistical generalisations but on 'thick description' (Davis 1992: 606) and 'sympathetic introspection' (Patton 1978: 208, 221, 222) about specific examples of communication (Seedhouse 2004: 13), thereby identifying aspects that may be of wider significance and worthy of further exploration.

# 4.   FINDINGS AND DISCUSSION

## 4.1   The data

The data analysed in this dissertation comprise three videoed 'encounters' (Edmondson 1981: 80) between members of the focus group (see **Table 3**). The first recording (71 minutes) is from the 14 July 2006 focus group meeting, which was attended by all 6 participants. The second recording (29 minutes) is of a conversation between two participants ('Rainbow' and 'Wind') on 4 August 2006 before the start of the presentation lesson. The third recording (59 minutes) is of 'Rainbow', 'Wind' and 'Cloud' during the 4 August 2006 focus group meeting, later that same afternoon.

**Table 3: Outline of analysed encounters**

|  | Encounter A<br>14 July 2006<br>4 – 5.30 pm | Encounter B<br>4 August 2006<br>2.30-3 pm | Encounter C<br>4 August 2006<br>4-5.30 pm |
|---|---|---|---|
| **Participants** | n = 6<br>University students.<br>Ages = 20s. | n = 2<br>University students.<br>Ages = 20s. | n = 3.<br>University students.<br>Ages = 20s. |
| **Context of culture** | 5 Korean and<br>1 Mongolian. | 1 Korean and<br>1 Mongolian. | 2 Korean and<br>1 Mongolian. |
| **Context of situation** | Private seminar room at a café. Informal setting with beverages and snacks. | Private seminar room at a café. Informal setting with beverages and snacks. | Private seminar room at a café. Informal setting with beverages and snacks. |
| **Field** | Small talk about soccer, personal life and 'QED'. Discussion of wider social, philosophical and educational issues. | Small talk about cultural differences and personal life, eg. overseas experience. | Small talk about personal life, eg. travel plans; cultural norms; cultural differences; and news events. |
| **Tenor** | 'Cloud', 'Wind', 'Ladder' and 'Cabbage' knew one another quite well via 'QED'. 'Jay', a friend of 'Cabbage', had not met the other participants. 'Rainbow' had met 'Cloud', 'Ladder' and 'Cabbage' at the first focus group meeting, but was meeting 'Wind' and 'Jay' for the first time. | The two participants had met each other once before, at an earlier focus group meeting. | 'Cloud' and 'Wind' knew each other through 'QED'. 'Rainbow' had met 'Cloud' twice, and 'Wind' once, at previous focus group meetings. |
| **Mode** | Face to face, unstructured conversation | Face to face, unstructured conversation | Face to face, unstructured conversation |

**Figures 2-4** give a schematic summary of topics covered in the recorded encounters. These diagrams are based on impressions only, and do not aim to give an exact representation of topic management, which is not a primary focus of this dissertation. In the figures, 'sub-section' refers to the location of each phase in the transcriptions in **Appendix 7.**

# FIGURE 2: Outline of topics talked about in Encounter A

| Meta-level topics | Global topics | Sub-topics | Sub-section |
|---|---|---|---|
| Timing of meeting=> Topic selection => | **SOCCER** | World Cup => Zinedine Zidane[1] => Italian soccer coach → Ronaldo Luiz Nazario de Lima[2] => Park Ji Seong[3] => World Cup → Park Ji Seong => | **A (a)** |
| | **SCREEN QUOTA[4]** → | (Topic not taken up) | |
| | **'QED'[5]** | Reason for cancellation of previous mtg=> Ladder's attendance at earlier meeting => Organisation of 'QED' meetings => | **A (b)** |
| | **PERSONAL NEWS 1** | Rainbow => | **A (c)** |
| | **LANGUAGES** | Mongolian language => Reasons for studying languages=> Rainbow and Cloud's language skills => | **A (d)** |
| | **PERSONAL NEWS 2** | Jay => | **A (e)** |
| | **LEARNING LANGUAGES** ⇔ | Reasons for studying languages => English and competition=> Competition in Korea ⇔ ⇔Reasons for studying languages/ Studying English=> | **A (f)** |
| | **COMPETITION** | Competition in Korea=> | |
| Topic selection / interaction style=> | | | **A (g)** |
| | **PERSONAL NEWS 3** | Jay's study plans=> | **A (h)** |
| | **EDUCATION 1** | Korean education system=> Reasons for 'QED''s popularity=> | **A (i)** |
| | **SOCIETY** | Good and bad points of society=> Attitudes to competition => | **A (j)** |
| | **EDUCATION 2** | Comparisons between education systems→ ((Interrupted by researcher's return)) | **A (k)** |

**NOTES:**
**Meta-level topics** – Topics related to management of focus group meetings.
**Global topics** – Broad topics to which sequences of **sub-topics** are related.
=> Topic change – old topic closed by mutual consent.
→ Topic interruption – old topic closed off by one participant unilaterally.
→ Topic shift – old topic closed off unilaterally, but new topic closely related.

(Lesznyák 2002: 172-174)

⇔ Conversation shifts back and forth between two related topics

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[1] French soccer player.
[2] Brazilian soccer player.
[3] Korean soccer player.
[4] Law requiring cinemas to show Korean movies at least 146 days a year.
[5] English language debating club at 'Q' University.

**FIGURE 3: Outline of topics talked about in Encounter B**

| Meta-level topics | Global topics | Sub-topics | Sub-section |
|---|---|---|---|
| | **PREVIOUS FOCUS GROUP MEETINGS** | Previous presentation class => Topics covered at previous focus group meeting => Reasons for Rainbow's absence => | **B (a)** |
| | **RAINBOW 1** | Rainbow's major=> Rainbow's interest in practising speaking➜ ((Interrupted by phone call)) | **B (b)** |
| | **PASTIMES AND PERSONAL LIFE** | Wind's pastimes => Rainbow's pastimes => Museums => Rainbow's upcoming visit to museum => Rainbow's living situation => Mongolian festival => | **B (c)** |
| | **RAINBOW 2** | Rainbow's future plans => Job opportunities in Mongolia➜ | **B (d)** |
| | **WIND'S EXPERIENCE IN ENGLAND** | Wind's lifestyle in England => Practicalities of going to England=> Life in England => Reason for coming back to Korea => | **B (e)** |
| | **OVERSEAS STUDY** | Difficulty getting scholarships=> U.S. universities giving scholarships=> | **B (f)** |
| | **CULTURAL DIFFERENCES** | Korean work ethic => Length of holidays in different countries => | **B (g)** |
| | **FUTURE TRAVEL** | Wind's future travel plans➜ ((Interrupted by researcher's return)) | **B (h)** |

**FIGURE 4: Outline of topics talked about in Encounter C**

| Meta-level topics | Global topics | Sub-topics | Sub-section |
|---|---|---|---|
| | **FOCUS GROUP MEETINGS**<br><br>⇔<br><br>**WEATHER** | Air conditioning ➔<br>Decision on when to eat cake=><br>Topics covered at previous mtgs ➔<br>Hot weather ➔<br>Reasons for Rainbow's absence ➔<br>Climate in Mongolia =><br>Comparison with Korean weather =><br>Climate in Mongolia ➔<br>Discussion of what snacks to eat => | **C (a)** |
| | **NEWSPAPERS** | Reading newspapers=><br>Vocabulary in newspapers =><br>Rainbow getting Korean visa ➔<br>(Topic not taken up)<br>Discussion of when to eat cake=> | **C (b)** |
| | *PRIVATE TOPIC =>* | *(Not transcribed)* | |
| | **SPECIAL DAYS** | Lunar vs solar calendar ➔<br>Traditional days in Mongolia =><br>Birthday celebrations in Mongolia =><br>Preferred seasons=> | **C (c)** |
| | *PRIVATE TOPIC =>* | *(Not transcribed)* | |
| | **TOPICAL NEWS** | Controversies involving Education Minister and geneticist => | **C (d)** |
| | **FOOD** | Reasons for ramyeon[1]'s lack of popularity in Mongolia =><br>Ramyeon[2]=><br>Spicy food=><br>Japanese food=><br>Japanese honorific words=> | **C (e)** |
| | **CLOUD'S TRAVEL TO CHINA** | *Private topic (not transcribed)*➔<br>Travel plans=> | **C (f)** |
| | **INTERNATIONAL MARRIAGE** | International marriage pros and cons=> | **C (g)** |
| | **CULTURAL DIFFERENCES** | Cultural differences between Korea and Japan=> | **C (h)** |
| | **TALKING TO STRANGERS** | Different attitudes to talking to strangers➔<br>(Interrupted by phone call) | **C (i)** |
| | **SMALL TALK** | Wind's electronic dictionary=> | **C (j)** |
| Participants exchange phone numbers=> | | | |
| | **KOREAN NAMES** | Word order in Korean names=> | |
| Getting another drink | | **((Video tape runs out))** | |

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[1] Korean instant noodles.
[2] Korean instant noodles.

## 4.2　A preliminary word on categorising instances of CS use

As the first step to answering the research questions, the recorded data was scanned and participants' reflections considered in order to identify instances where participants had used strategies "in locating, avoiding, replacing, fixing, ignoring [or] talking about" communication troubles (**RQ1**).

The gerund verbs in **RQ1** ('locating, avoiding, replacing, fixing, ignoring, talking about') refer to interconnected facets of communication that can coexist at any one given moment in the talk. For example, comprehension checks may be used for simultaneously 'locating' and 'avoiding' troubles (Bremer and Simonot 1996a: 167); the use of backchannels may involve both 'locating' and 'ignoring' troubles (Varonis and Gass 1985: 82); temporarily 'ignoring' a trouble is often one step in an overall strategy of delayed 'fixing' (Bremer and Simonot 1996a: 176); and accepting an unintentional topic-switch can entail both 'replacing' and 'ignoring' a trouble (Long 1983: 136).

In this dissertation, the analysed extracts are organised into the following subsections according to which aspect, or aspects ('locating', 'avoiding' etc), seem to have had the greatest salience for the participants at the time. *A fortiori*, given the interrelatedness mentioned above, extracts will sometimes be referred to in more than one subsection.

## 4.3 Locating troubles

Under the rubric 'locating troubles' will be considered those strategies used by participants to check whether or not they have understood one another. These strategies are an important aspect of the inferential groundwork upon which conversational interaction depends (Gumperz 1982, 100-101).

Strategies for locating troubles in understanding fall under three broad categories. Firstly, *qua* listeners, interactants continually make and test inferences to verify that their understandings match the intended meaning of the speaker (Baxter 1983: 106; Wagner and Firth 1997: 340). Secondly, *qua* speakers, interactants scan their listeners' responses for any signs of non- or misunderstanding (Vasseur, Broeder and Roberts 1996: 77). Thirdly, *qua* listeners, interactants provide direct indications to the speaker as to whether they have understood.

### 4.3.1 Listeners' inferential work

While listening, participants in the study made and tested hypotheses as to their interlocutors' intended meaning, not only by scanning the content of utterances, but also based on their own contextual knowledge and underlying schemata regarding the interaction (Gumperz 1982: 36-37, 130, 160, 186, 205-209; House 1993: 176-177; Roberts 1996: 24-26). These inferential processes are largely invisible, and so were not readily identifiable in the videoed data. The interview data did, however, provide some glimpses into the inferential strategies used.

One strategy used is to infer the meaning of unknown vocabulary from linguistic context. For example, in **Extract 2 ~ '*tax*'**, Wind is initially confused when she misunderstands Jay's 'paying for' as 'painful' on **line 216**, but upon hearing him add 'to government' she correctly hypothesises that he is talking about 'tax' (**line 220**) (interview data).

**Extract 2 {A*(a) ll. 216-223*} ~ '*tax*'**
216     (jay)          and (.) players in britain- britain/ is paying for s- (.) ((grasping air with
217                    left hand)) <u>so much</u> money    so much money to government
218     (wind)         ah

| 219 | (jay) | yeah |
|---|---|---|
| 220 | (wind) | tax you mean tax= |
| 221 | (jay) | =yeah tax |
| 222 | (rainbow) | tax   ah |

Such hypothesis-formation does not, however, always lead swiftly to shared understanding. In **Extract 3** ~ '*moderate*', for example, Wind first hypothesises that Cloud's utterance at **lines 130-131** is related to 'modern' in some way, but realises that this does not make sense in the context (interview data). She then needs to reprise[1] the unknown phrase as a clarification request (**line 136**).

**Extract 3 {A*(d) ll. 128-138*} ~ '*moderate*'**
| 128 | (cloud) | =I can speak korean |
|---|---|---|
| 129 | id♀ | yeah= |
| 130 | (cloud) | =I can speak korean in a moderate way but I can speak english in a |
| 131 |  | moderate way I can speak ah::= |
| 132 | (rainbow) | =chinese/ |
| 133 | (cloud) | chinese |
| 134 | (rainbow) | japanese/= |
| 135 | (cloud) | =?in a? (.) ?in a?:: intermediate level chinese= |
| 136 | (wind) | =in a ?modern? way/ |
| 137 | (rainbow) | int- intermediate #/ intermed- |
| 138 | (cloud) | intermediate level chinese (.) well- |

More fundamentally, in **Extract 4** ~ '*position*', Rainbow and Wind make a succession of mismatched hypotheses about what it is they are actually discussing.

**Extract 4 {B*(f) ll. 23-73*} ~ '*position*'**
| 23 | (wind) | so:: if you pass the toefl test[2] (.) so- so american government will |
|---|---|---|
| 24 |  | support you for the scholarship I mean- ah= |
| 25 | (rainbow) | =yeah some universities |
| 26 | (wind) | ah some universities= |
| 27 | (rainbow) | =yeah yeah universities I'm not apply- the- eh- united government |
| 28 | (wind) | oh = |
| 29 | (rainbow) | =only- only uni- universities- some universities |
| 30 | (wind) | why do you think university support you |
| 31 | (rainbow) | ::hh ah:: I think- I- I thought that if I applied= |
| 32 | (wind) | =ahah |
| 33 | (rainbow) | study= |
| 34 | (wind) | =ahah |
| 35 | (rainbow) | =universities |
| 36 | (wind) | ahah= |
| 37 | (rainbow) | =so maybe ah- that university- ah- can give a::ny scholarship for me I |
| 38 |  | th- I- I thought that   (-2-) so I applied some universities |
| 39 | (wind) | if they give you a scholarship (.) mm:: which could be (.) good for |
| 40 |  | them |
| 41 | (rainbow) | what |
| 42 | (wind) | I mean- (-1-) I think there must be obvious reason to give you a   21:00 |
| 43 |  | scholarship-   I mean give s- some foreign students |
| 44 | (rainbow) | yeah |
| 45 | (wind) | a scholarship= |
| 46 | (rainbow) | =yeah   yeah   # foreign students |

---

[1] See **glossary.**

[2] [tɑst]

| | | |
|---|---|---|
| **47** | (wind) | yeah = |
| **48** | (rainbow) | =yeah |
| **49** | (wind) | so (.) it must be:: good effect |
| **50** | (rainbow) | yeah |
| **51** | (wind) | in:: considering to <u>their</u> position- I mean in <u>their</u> position |
| **52** | (rainbow) | oh- oh- con- condition/ ?provision?/ |
| **53** | id? | # # |
| **54** | (wind) | I mean like good- ah:: good points I mean= |
| **55** | (rainbow) | =yeah   yeah   yeah |
| **56** | (wind) | reason I mean |
| **57** | (rainbow) | hh::= |
| **58** | (wind) | =why they support foreign students   (-1-) in <u>their</u> position |
| **59** | (rainbow) | ah- (.) mm- I found some scholarships ah:: conditions that made |
| **60** | (wind) | ah hah |
| **61** | (rainbow) | really- ah- high- ah- opportunity for united states students   eh:: they- |
| **62** | | eh- united- ah- nations- nations (.) people   (-3-) I- I- I saw that |

<p align="center">(-2-)</p>

| | | |
|---|---|---|
| **63** | (rainbow) | ah- it's- it's- ah- more po- possibility for- ah- for united states- ah- |
| **64** | | united- ah- peoples/= |
| **65** | (wind) | =hmm= |
| **66** | (rainbow) | =<u>than</u> ah foreign students |
| **67** | (wind) | more opportunity |
| **68** | (rainbow) | more- yeah- more opportunity= |
| **69** | (wind) | =what kind of opportunity do you mean |
| **70** | (rainbow) | to get- ah- to get a scholarship |
| **71** | (wind) | <u>ah</u> (.) eh |

<p align="center">(-12-)<br>((wind has a drink from her cup)) ((rainbow has a drink from her cup))</p>

| | | |
|---|---|---|
| **72** | (wind) | I'd also like to keep studying (.) not right now- not- not right grad- |
| **73** | | after graduating but in the future |

At **lines 52** and **59** Rainbow believes that Wind is asking her about the 'conditions' of U.S. scholarships (interview data), whereas in fact Wind wants to know whether, by granting scholarships to students with high TOEFL scores, universities benefit their own 'position' (**line 51**) (interview data). Rainbow never intends to imply that U.S. universities grant scholarships in this way (interview data), having hypothesised that the word 'support' in Wind's questions at **lines 24** and **30** simply means 'to accept as a student' (interview data). Having failed to resolve this ongoing mutual misunderstanding through numerous turns (**lines 23-71**), Wind and Rainbow finally take an extended break from talking (**line 71**) and implicitly agree to change the topic (**lines 72-73) (**interview data).

Thus, sometimes listener inferencing on its own is not enough to ensure that misunderstandings are effectively located and resolved.

### 4.3.2 Speakers' inferential work

To check that their listeners understand what they are saying, interactants *qua* speakers also carry out ongoing inferential work, based on a variety of evidence, ranging from indirect symptoms to direct signalling by the listener (Vasseur et al. 1996: 77; Pitzl 2005: 55-56).

At some points in the data, participants are able to promptly identify indirect symptoms of non- or misunderstanding. In **Extract 5 ~ '*weather*',** for example, Cloud immediately locates a trouble in understanding (interview data) when Rainbow 'over-rides' (Vasseur et al. 1996: 75, 77) his topic-changing question about weather (**line 52**) and provides a *non sequitur* response (**lines 53-54**).

**Extract 5 {*C(a) ll. 44-58*} ~ '*weather*'**

| | | |
|---|---|---|
| **44** | (cloud) | =well we talked about soccer- ah::- education system |
| **45** | (rainbow) | soccer ah = |
| **46** | (cloud) | =soccer and (.) ah:: last time was just a:: (.) just the free talking |
| **47** | (rainbow) | ah free talking= |
| **48** | (cloud) | =but it was- it was not recorded= |
| **49** | (rainbow) | =ah @yeah@= |
| **50** | (cloud) | =we just talk about= |
| **51** | (rainbow) | =mm::= |
| **52** | (cloud) | =anything (-1-) eh- well the weather is quite hard for you right |
| **53** | (rainbow) | yes @I@- I was really busy to- eh- ah- last week- ah- two weeks ago |
| **54** | | so I couldn't come here |
| **55** | (cloud) | ah hah well= |
| **56** | (rainbow) | =I really- ah:: ::hh sent email to matthew hh::@= |
| **57** | (cloud) | =ah hah |
| **58** | (rainbow) | really @sorry@ hh::@ hmm |

(-2-)

After 2-second pause, Cloud asks the question again in a different way (see **Extract 33 ~ '*summer*' lines 59-61**).

In other instances, speakers locate understanding troubles through their listeners' 'lack of uptake' or 'minimal feedback', such as "[s]ilence, […] shoulder-shrugging, head-shaking, […] laughter, coughing, mumbling or any 'filler': er, hm, you see" (Vasseur et al. 1996: 78. Cf. Meeuwis 1994: 67; 69-70; Suh 2002: 3-4). Such evidence is particularly salient when it comes after the first part of an adjacency pair (Gumperz 1982: 162, 176; Seedhouse 2004: 20), such as Cabbage's question at **line 24** in **Extract 6 ~ '*curious*'**.

**Extract 6 {*A(c) ll. 24-29*} ~ '*curious*'**

| | | |
|---|---|---|
| **24** | (cabbage) | {what makes you}learn other languages so hard |
| **25** | (rainbow) | @@@@= |

| 26 | (cabbage) | =really you've got ?about? languages |
| 27 | (cloud) | uh huh= |
| 28 | (cabbage) | =you can speak ?about? |
| 29 | (cloud) | I'm- I'm {I'm also curious about it} |

Cabbage interprets Rainbow's laughter and facial expression at **line 25** as signs that she has not understood and so immediately elaborates on her original question (interview data). Likewise, in **Extract 7** ~ '*want*', the momentary silence following her utterance of a key assertion – 'what you <u>do</u> is what you <u>want</u>' at **line 345** – leads Ladder to utter a comprehension check, 'can you understand?', and to begin a reformulation (**line 346**) (interview data) (cf. Jordan and Fuller 1975: 18; Long 1983: 136; Bremer and Simonot 1996a: 167; Williams, Inscoe and Tasker 1997: 312-313).

**Extract 7 {*A(f) ll. 343-347*} ~ '*want*'**

| 343 | (ladder) | you really want to study english and you- your self thinking that |
| 344 | | english is much beneficial than philosophy (.) he said that so- <u>no</u> no I |
| 345 | | don't think that- that- ?I say? but he said what you <u>do</u> is what you <u>want</u> |
| 346 | | (.) so- can you understand (.) if you- okay- if you said I don't want to |
| 347 | | study english |

In the above instances, "noticeable, accountable, and sanctionable" (Seedhouse 2004: 20) listener responses provide evidence for non- or misunderstanding, illustrating how the turn-by-turn structure of conversation itself can provide a pointer for locating troubles (Seedhouse 2004: 10, 17-20).

### 4.3.3   Listeners' signalling strategies

Alongside the inferential processes discussed above, interlocutors *qua* listeners also directly signal whether they have understood (Gumperz 1982: 163; Kasper 1997: 352; Meierkord 1998, 4.2.2. Backchannels; 2000: 117), particularly through backchannels that encourage the speaker to continue.

There is no lack of such signalling in the data. An informal tally suggests that from a quarter to a third of all the turns at talk in the data are backchannels, most commonly 'supports' (Meierkord 1998, 4.2.2. Backchannels) such as 'yeah', 'ah hah' and 'hmm'; restating of vocabulary (eg. **A(a) ll. 45, 55, 222; A(b) l. 187; A(d) l. 30; A(h) l.86; B(b) 23; B(c) l. 21; B(f) l.26; C(a) ll. 12, 50; C(d) ll. 15, 58; C(e) ll. 36, 38, 112**); and sentence

completion (eg. **A(f) ll. 31, 143, 250; B(d) l. 20**) (cf. Meierkord 1998, 4.2.2. Backchannels, para. 1)[1]. Particularly when a topic has been established and a given speaker is elaborating on their ideas, the talk in interaction is commonly characterised by "synchronous phases [during which frequent] back-channel signals stand in regular relationship to points of maximum information content in the speaker's message, as marked by stress and intonation contour" (Gumperz 1982: 176). **Extract 8** ~ '*resources*' provides an example of this.

**Extract 8 {A*(f) ll. 122-143*} ~ '*resources*'**

| 122 | (cloud) | okay competition itself does not matter because the materials- the |
|---|---|---|
| 123 | | natural material- ah- not material- resources- natural resources are |
| 124 | | remi- are limited |
| 125 | (ladder) | yeah ((rainbow nods slightly)) |
| 126 | (cloud) | and there are many people |
| 127 | (ladder) | yeah= |
| 128 | (cloud) | =so they have to work |
| 129 | (ladder) | hmm= |
| 130 | (cloud) | =harder than one another |
| 131 | (ladder) | hmm |
| 132 | (cloud) | to get- a- part of= |
| 133 | (ladder) | =hmm |
| 134 | (cloud) | resources |
| 135 | (ladder) | hmm |
| 136 | (cloud) | it's clear that not everyone of them can get the part of the resources |
| 137 | (ladder) | yeah |
| 138 | (cloud) | not everyone because- just the number thing= |
| 139 | (ladder) | =yeah |
| 140 | (cloud) | there are not enough |
| 141 | (ladder) | yeah |
| 142 | (cloud) | so they have to compete    they have to work |
| 143 | (ladder) | yeah work harder=                    {yeah} |

For other instances see **Appendix 7**: **A(e); A(f) ll. 1-50; 201-280; 295-360; 396-483; A(m) ll. 8-24; 65-79; A(n); B(a) ll. 13-48; B(c) ll. 79-123; B(e) ll. 76-144; C(a) ll. 62-94; C(d) ll. 34-90; C(e) ll. 118-157; C(g) ll. 66-122; C(h) ll. 46-86**.

Signalling understanding is often a two-way process in which the original speaker responds to a listener's backchannel with one of their own, before moving on to their next contribution. This interactive 'grounding' process (Wilkes-Gibbs' 1997: 239-241) is evident in **Extract 9** ~ '*holland*', where most of the utterances seem to be backchannels.

**Extract 9 {A*(a) ll. 305-320*} ~ '*holland*'**

| 305 | (jay) | hah ((leans forward and clicks fingers)) an- an- and holland holland |
|---|---|---|
| 306 | (rainbow) | holland |
| 307 | (jay) | yeah |
| 308 | (wind) | holland= |
| 309 | (cloud) | =ah hah= |

[1] Compared to the findings of Meierkord (1998), use of laughter as a backchannel is relatively rare in the data (less than 5% of total backchannels, compared to over 30% in Meierkord 1998, 4.2.2. Backchannels, Table 2)

| 310 | (rainbow) | =holland   ah= |
|-----|-----------|----------------|
| 311 | (wind) | =ah:: yes {yes}= |
| 312 | (jay) | {?ronaldo?} was- |
| 313 | (rainbow) | yeah |
| 314 | (jay) | was a player= |
| 315 | (wind) | =yes {yes} |
| 316 | (jay) | {in holland} |
| 317 | (cloud) | {ah}   ah hah= |
| 318 | (wind) | =eindhoven[1] |
| 319 | (jay) | yeah eind- eindhoven |
| 320 | (wind) | eindhoven |

Backchannel behaviour must be interpreted cautiously, however. For one thing, interlocutors sometimes use backchannels when they are 'faking' understanding (Aston 1993: 230) (interview data). Hence, simply tallying the frequency of backchannels per stretch of conversation is "a meaningless measure of conduct in ordinary interaction" (Schegloff 1993: 105) unless we also explore the meanings that such backchannels have for participants in specific conversational situations (Schegloff 1993: 105-108). In the current study, the interview data on backchannels suggests that their frequency in given situations can be related to the listener's level of interest in the topic; individual personality; and participants' cultural backgrounds, with Wind noting that Korean and Japanese students in her language classes in England were seen by European students as having relatively frequent backchannel behaviour (interview data).

Explicit signalling of non-understanding, meanwhile, such as when a listener asks the meaning of an unknown word (Vasseur et al. 1996: 86-87; Roberts 1996: 18), will be considered under the rubric of 'fixing troubles' (**Subsection 4.6**), as these strategies are generally used to initiate repair sequences.

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[1] Dutch city and soccer team name.

## 4.4    Avoiding troubles

In lingua franca conversation, troubles in understanding are avoided through the "efforts of [interactants] to break down the task into manageable and comprehensible chunks and to limit the scope of interaction with extensive use of conversational adjustments to negotiate meaning" (Williams et al. 1997: 319). In this study, participants' interview responses and 'displayed orientations' in the recordings suggest they used such preventative strategies (Long 1983: 132-136; Bremer and Simonot 1996a) particularly when introducing new topics.

### 4.4.1    Raising expectability of new topics

Strategies used by speakers to make new topics more 'expectable', and thus easier for their listeners to understand, include: 'pre-announcing' the new topic; making an explicit link with the previous topic; and linking the new topic to the listener's personal experience and interests.

Pre-announcing a new topic saves listeners the need to deduce meaning purely from contextual clues (Bremer and Simonot 1996a: 167-171; Wagner and Firth 1997: 339, 341). One way of pre-announcing is to cite a 'warrant'[1] (Aston 1993: 244) – namely, to give a reason for making the topic-introducing utterance. For example, in **Extract 10 ~** '*teacher*', Cabbage mentions her major – 'kind of related to languages' – and her interest in languages (**lines 1** and **7**), before introducing a new topic of reasons people learn languages (**lines 7-8**).

**Extract 10 {A*(f) ll. 1-14*} ~ '*teacher*'**
| | | |
|---|---|---|
| 1 | (cabbage) | I'm majoring in (.) kind of related to languages so |
| 2 | (wind) | yes |
| 3 | (cabbage) | {so} |
| 4 | (ladder) | {yeah} you gonna be tea- teacher |
| 5 | (cabbage) | I <u>hope</u> so @@= |
| 6 | (ladder) | =@@@@ |
| 7 | (cabbage) | so I'm keen on learning other languages and I'm wondering why other |
| 8 | | people have (.) have a tendency to learn other |
| 9 | (ladder) | eh= |
| 10 | (cabbage) | =second languages |
| 11 | id? | hmm::= |
| 12 | (cabbage) | =too hard |
| 13 | id♀ | eh |
| 14 | (cabbage) | what ?they? focus of- ?o::f-? ?language? |

---

[1]  See **glossary**.

Pre-announcing is sometimes supplemented with strategies to make explicit the new topic's connection to the conversation so far (Aston 1993: 227; Bremer and Simonot 1996a: 170-171). In **Extract 11 ~ '*reason*' lines 1-2** and **7-8**, as Ladder asks Jay about his study plans, she makes reference to the preceding talk about competition in the Korean education system (**A(f) ll. 440-483**).

**Extract 11 {A*(h) ll. 1-10*} ~ '*reason*'**

| | | |
|---|---|---|
| **1** | (ladder) | ((gestures across to jay)) I think and- as- ah- you might listen what we |
| **2** | | said so- and I think you said you gonna study in usa |
| **3** | (jay) | uh |
| **4** | (ladder) | ah- so what is the reason |
| **5** | | {why do you want to study in 'Q' university} for more |
| **6** | (cabbage) | {@@@@          @@ ah 웃겨 ~[ʊkjɒ]¹} |
| **7** | (ladder) | I mean do you have any special reason which connected to what we |
| **8** | | said |
| **9** | (jay) | n::o I-   I'm- I'm going to- I wanna get a- (-1-) ah- (-2-) sp- I-   I-   I |
| **10** | | have {a special purpose}                                {# #} |

Ladder uses this strategy to encourage Jay's participation in the ongoing talk, as he has not had a turn at talk for over 7 minutes (interview data). Her strategy opens the way for Jay to hold the floor for much of the next few minutes (**A(h) 15-130**).

Besides making topics salient in the above ways, participants sometimes choose topics that are already salient in terms of their listeners' experience and interests (Long 1983: 133). In **Extract 12 ~ '*newspaper*'**, Cloud chooses the topic of reading newspapers because there is an English-language newspaper lying on the seminar room table, and he surmises that, as Rainbow is also studying English at the time, such newspapers will be a salient topic for her (interview data).

**Extract 12 {C*(b) ll. 1-7*} ~ '*newspaper*'**

| | | |
|---|---|---|
| **1** | (cloud) | (.) ah    well- I don't- I usually read newspaper |
| **2** | (rainbow) | ah::= |
| **3** | (cloud) | =I don't read |
| **4** | (rainbow) | ah::= |
| **5** | (cloud) | =because= |
| **6** | (rainbow) | =@ {why } |
| **7** | (cloud) | {I was-} I'm a little lazy @= |

The most common way to link a new topic to the listener's experience is through a direct question. Overall, 15 out of 29 main topic changes in the data are signalled using such questions, as in **Extract 11 ~ '*reason*' line 5,** above **(see Table 4)**.

---

¹ Funny! ((Korean))

**Table 4: Questions used in the data to nominate major topic change**

| PHASE | SPEAKER | QUESTION |
|---|---|---|
| A(c) | (cabbage) | what's the- eh- most interesting thing (.) you these days |
| A(d) | (wind) | how similar are they between sim- ah- russian and mongolian […] how similar can you understand everything not everything |
| A(f) | (cabbage) | I'm wondering why other people have (.) have a tendency to learn other languages |
| A(h) | (ladder) | ah- so what is the reason why do you want to study in 'Q' university for more |
| B(a) | (rainbow) | did you- ah- presentation- ah- last week/ |
| B(b) | (wind) | you're a graduate student right |
| B(c) | (rainbow) | do you like- ah- what do you like- ah- doing (.) weekends/ on the weekends/ |
| B(d) | (wind) | I can remember you said you wanna be a scientist right no/ |
| B(e) | (wind) | is there anything you want to ask me |
| B(h) | (rainbow) | @ where do you g- ah- like to go:: eh- for s- ?land? |
| C(c) | (rainbow) | is the lunar day or (.) solar day for birthday |
| C(d) | (rainbow) | do you- do you watch the- ah- news- en- about kim- kim byung-joon |
| C(e) | (cloud) | in mongol […] I wanna know- ah- there- is there- are there many people who eat ramyeon |
| C(f) | (rainbow) | what is your purpose go (to China) |
| C(g) | (wind) | are you interested in international marriage/ (.) no |

Long (1983: 135) argues that such use of questions to encode topic nominating moves makes the responding task easier for non-native speakers (cf. Bremer and Simonot 1996a: 164-165, 167). For example, in **Extract 13** ~ '*england*', Rainbow's extended question about England provides Wind with three possible sub-topics (friends, interesting experience, foreign lifestyle) to pursue, thus making it easier for her to respond (interview data) (cf. **A(d) ll. 1-3)**.

**Extract 13 {B*(e) ll. 8-11*} ~ '*england*'**
```
8      (rainbow)      mm (-1-) ah- did you- ah- did you made many friends in england for-
9                     for {during} the studying
10     (wind)                {yes } ((claps hands together))
11     (rainbow)      that was very interesting/ ?for? exciting for- eh- foreign lifestyle
```

The significance of preventative strategies in topic change is perhaps best illustrated by the troubles that can occur when such strategies are *not* used (Bremer and

Simonot 1996a: 170). In **Extract 13 ~ '*these days*'**, because most of the previous 7 minutes
– see **A(b)** – have been spent discussing the QED meetings held on Tuesdays and
Thursdays, Rainbow is thrown by Cabbage's question (**lines 1-2),** and at **line 3** wonders if
she may be asking her something about Tuesdays (interview data).


**Extract 14 {A*(c) ll. 1-5*} ~ '*these days*'**
| | | |
|---|---|---|
| 1 | (cabbage) | ((gesturing across to rainbow)) what's the- eh- most interesting thing |
| 2 | | (.) you these days |
| 3 | (rainbow) | tue- ah- these days/ tuesdays/ |
| 4 | (cabbage) | these days |
| 5 | (rainbow) | ah- these days ah:: |

A pre-announcement of some kind might have prevented this momentary misunderstanding.




## 4.4.2    The ambiguity of preventative strategies


Since preventative CS are not triggered by disruptions to communication, but rather by
expectation of possible disruptions, they are difficult to firmly identify without detailed
ongoing introspective data from the interlocutors (Bremer and Simonot 1996a: 162).


Interview data in the current study highlights the challenges in interpreting these
strategies. For example, what ostensibly look like two manifestations of the same
preventative strategy – repetition of parts of one's own utterance (Long 1983: 138; Aston
1993: 225-227) – are shown in fact to be different phenomena. On the one hand, in **A(f)**,
Ladder's repetition of key vocabulary – such as 'competition' and 'professor' – is a
conscious strategy to help listeners follow her line of argument (interview data). Likewise,
in an effort to make her metaphorical use of the term 'a monk' clearer, she uses it two times,
the second time in reference to a specific example (**Extracts 15 ~ '*monk 1*' line 496** and
**Extract 16 ~ '*monk 2*' line 60**) (interview data).


**Extract 15 {A*(f) ll. 328-332*} ~ '*monk 1*'**
| | | |
|---|---|---|
| 328 | (ladder) | yeah but you know the- when- when we- how can I say- the- because |
| 329 | | of character that- you know that- the method is to:: be a monk (.) not |
| 330 | | @living@ in this capitalist society (.) although okay as you said- as my |
| 331 | | professor said if you- eh- ladder you don't- if you don't want study |
| 332 | | english you- you should don't |


**Extract 16 {A*(h) ll. 56-60*} ~ '*monk 2*'**
| | | |
|---|---|---|
| 56 | (jay) | but my way is @my way@ {yeah} |
| 57 | (ladder) | {I think} we- your are really like a monk |
| 58 | | and be a::- kind of a- ?you know?- your- your absolute standard and to |

| 59 | live with that I think it is good (.) but in my case I'm- I'm not that |
| 60 | brave person I live just as majority people @live@ yeah hmm |

At first glance, in **Extract 17** ~ '*problematic*' and **Extract 18** ~ '*lost*', Cloud seems to be using the same listener-oriented strategy in repeating 'that's problematic' and 'those lost people'.

**Extract 17 {A*(f) ll.157-159*} ~ '*problematic*'**

| 157 | (cloud) | {yeah-} yeah- that- that- that's high- that- that's problematic but- that's |
| 158 | | problematic but it- it is not a good- a good idea to solve that problem by |
| 159 | | abolishing competition (.) competition itself should remain= |

**Extract 18 {A*(f) ll.163-168*} ~ '*lost*'**

| 163 | (cloud) | well- well I think that is not a good way because it's better- it's better |
| 164 | | to take care of those people who lost in competition than to abolish |
| 165 | | competition itself (.) we can take care of and provide what they need |
| 166 | | to- ah- those (-1-) lost people |
| 167 | (ladder) | ah |
| 168 | (cloud) | those lost people |

In fact, however, Cloud needs a moment to put together the second part of his utterance in each case and is using repetition at **lines 157-158** and **lines 166, 168** to buy time for himself and "soothe his tension" (interview data). Of course, a spin-off from this may be that his listeners are able to understand him better.

In cases where troubles in understanding cannot be avoided, interactants may resort to *post hoc* CS*,* including: 'replacing' the trouble through topic change; 'fixing' the trouble through a repair sequence; 'ignoring' the trouble and 'letting it pass'; or 'talking about' the trouble through meta-linguistic comment[1]. These *post hoc* CS are discussed in the following subsections.

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[1] In this dissertation, the last of these strategy types is subsumed under the rubric of 'fixing' troubles, as it is typically used as part of a repair sequence.

## 4.5 Replacing troubles

Troubles are sometimes replaced through a joint strategy of 'message abandonment' (Tarone 1980: 429) in which participants implicitly agree to drop problematic topics, on the grounds that when "talk itself is endangered, a thing we can do is to talk about something we know we can bring off together" (Jordan and Fuller 1975: 28).

This strategy of simply side-stepping a trouble occurs several times in the data. In **Extract 19** ~ '*speaking*', a trouble arises when Rainbow says she wants to get more practice speaking (**lines 14-18**) and presumes that Wind realises from their shared context (English language focus group) that she means speaking in English (interview data). However, Wind has not made this assumption, and repeatedly tries, without success, to find out which language Rainbow wants practice in[1] (**lines 19, 21, 31, 33, 35-36**) (interview data).

**Extract 19 {B*(b) ll.14-39 […] B(c) ll.1-7*} ~ '*speaking*'**

| 14 | (rainbow) | mm  I- ah- I'm worried little bit because I {have} no- ah::- much | 5:00 |
| 15 | | more experience in- ah- speaking/ so ::hh I worried but- ah- I think | |
| 16 | | that- ah- many times- ah- how I- ah::- practises in- ah- speaking- ah- | |
| 17 | | my practice- ah- will be- ah- advanced   ::hh so I think- ah- so many | |
| 18 | | times @ | |
| 19 | (wind) | you mean in english/ speaking- what kind of speaking you- what you- | |
| 20 | (rainbow) |  english speaking/ | |
| 21 | (wind) | what are you mean:: speaking | |
| 22 | (rainbow) | ah- in free- ah- free topics | |
| 23 | (wind) | ah free topics | |
| 24 | (rainbow) |   yeah | |

<div align="center">(-3-)</div>

| 25 | (wind) | you need- you need to speak (-1-) in every- ah- every subject (.) | |
| 26 | (rainbow) | ((shakes head)) no (-1-) I have no @any@ subjects ((nods slightly)) | |
| 27 | (wind) | ((nods)) hmm- do you think that you need a practice (.) for speaking | |
| 28 | (rainbow) | yeah I have @no practice@ @@ | |
| 29 | (wind) | (-1-) why- why/- why do you need a- | |
| 30 | (rainbow) | (-1-) ah::= | |
| 31 | (wind) | =you mean in english/= | |
| 32 | (rainbow) | = # # = | |
| 33 | (wind) | =or in korean/ or in your languages | |
| 34 | (rainbow) | (-1-) # # | 6:00 |
| 35 | (wind) |  you need a practice:: you said ((looks at handbag)) that you need a | |
| 36 | | speaking/ | |
| 37 | (rainbow) | ::hh mm- | |
| 38 | (wind) | ((looks in  handbag)) sorry  ((takes out mobile phone)) (looks at | |
| 39 | | phone)) ((looks at watch)) oh:: can I receive a call | |

---

[1] Presumably because of the rising intonation on Rainbow's utterance at **line 20**, Wind does not take this as a statement that it is English that Rainbow wants practice in. It is unclear whether Rainbow indeed meant to confirm Wind's hypothesis or make a clarification request.

<center>[…]</center>

```
1       (wind)       =okay ((clapping hands once)) we can keep talking ((leans elbows on
2                    table))
3       (rainbow)    yeah
```

<center>(-2-)</center>

```
4       (rainbow)    mm {@@@@@}
5       (wind)            {@@@@@}
6       (rainbow)    (-1-) ah- (-2-) do you like- ah- what do you like- ah- doing (.)
7                    weekends/ on the weekends/
```

The two-second pause after **line 3** marks an implicitly agreed change to a less problematic topic (interview data). A similar 'replacing' strategy is used some 15 minutes later **(Extract 4 ~ '*position*', lines 71-73)**, when Rainbow and Wind reach a similar impasse.

Sometimes the process of replacing a trouble is initiated by what appears to be a unilateral interruption, but then is accomplished through a joint strategy of topic change. For example, in **Extract 20 ~ '*ronaldo*'**, after Rainbow introduces a topic on **lines 97-99** and **101-103,** and a 2-second pause (**line 103**) indicates a possible trouble in understanding, Wind introduces a different topic (**line 104**) before anyone else can respond.

**Extract 20 {A*(a) ll.97-110*} ~ '*ronaldo*'**

```
97      (rainbow)                            { @}ah::- do you know- ah- the italia-
98                   italian coach/- coach- ah- ?how to? (.) ehm- italian coach italian soccer
99                   coach- italian soccer {coach}
100     (wind)                   {ah-hah}
101     (rainbow)    replaced- replaced- ah- ?this?- ah- soccer team so ::hh why did he- ah-
102                  replace- ah- his ?work? do you know/ hi- ((cloud shakes head)) his
103                  reason
```

<center>(-2-)</center>

```
104     (wind)       how the ronaldo¹  ronaldo
105     (rainbow)    ah- ronaldo/
106     (wind)       I think every british people don't like him
107     (cloud)      h::@
108     (wind)       and ronaldo want to:: (.)
109     (rainbow)    who is ronaldo
110     (wind)       ronaldo- ah:: he's a:: (.) {belong to} the manchester united
```

Wind makes this unilateral topic change because she feels the group may have more linguistic and factual knowledge about Ronaldo, since the Brazilian soccer player has been prominent in the news at this time (interview data). Rainbow implicitly supports Wind's strategy (interview data) by immediately asking about Ronaldo (**lines 105, 109**) and so

---

[1] Ronaldo Luiz Nazario de Lima, Brazilian soccer player.

Wind's action at **line 104** does not disrupt the flow of conversation. Thus, like many features of conversation, the strategy of replacing troubles is often carried out jointly by interactants.


## 4.6    Fixing troubles

Direct strategies used to fix troubles in understanding are evident when interlocutors initiate repair sequences that "help interlocutors regain their places in [the] conversation after one or both have 'slipped'" (Varonis and Gass 1985: 73). These repair sequences can be crucial to continuing the talk in interaction.

As noted in other EILF studies (eg. Firth 1990: 276; House 2002: 259; Lesznyák 2002: 178), the responsibility for fixing troubles is often shared between interactants, reflecting a "structural bias toward cooperation" (Seedhouse 2004: 9) that is particularly evident in lingua franca conversations. This phenomenon calls into question one of the original CA maxims, namely that "repairs by other than [the] current speaker are not done until a turn's completion" (Sachs et al. 1974: 724). For, in some repair sequences, one interactant will make an incomplete contribution that another interactant collaboratively completes with them in order to achieve a basic information unit, or 'wadan' – a Japanese term (Meierkord 2000, 3.1.2 Co-participation and the floor, 3.1.3.1 Cross-cultural contrastive discourse analysis. Cf. Wilkes-Gibbs 1997: 240-244). For example, in **Extract 21 ~ '*advanced*'**, when Jay's hesitant turn at **lines 264-265** leaves some of his listeners in a state of non-understanding, Rainbow takes up his turn (**line 266**), adding information and body language to co-create a 'wadan' about the fact that since South Korea was part of France's group in the World Cup, and South Korea drew 1-1 in their match with France, a French victory will advance the South Korean team's final result, even though they have already been eliminated.

**Extract 21 {A*(a) ll.250-276*} ~ '*advanced*'**
| | | |
|---|---|---|
| **250** | (jay) | =because (-1-) our- (.) our team is {switzerland ((counts off fingers))} |
| **251** | | […] |
| **252** | (rainbow) | switzerl-= |
| **253** | (jay) | =france= ((counts off fingers)) |
| **254** | (rainbow) | =yeah |
| **255** | (jay) | togo |
| **256** | (rainbow) | togo= ((nods)) |
| **257** | | […] |
| **258** | | |
| **259** | (jay) | {=and us} so- ah - <u>if</u>- if france (.) win this world cup ((cloud hangs up |

| 260 | | phone)) korea team |
|---|---|---|
| 261 | (rainbow) | ((nods and smiles)) ah= |
| 262 | (jay) | =@= |
| 263 | (rainbow) | =i- i- @ |
| 264 | (jay) | is (-2-) ((does juggling or balancing action with both hands)) hh:: I |
| 265 | | don't know |
| 266 | (rainbow) | a little ad-advanced ((lifts left hand twice))= |
| 267 | (jay) | =yeah= ((lifts left hand once)) |
| 268 | (rainbow) | =yeah= |
| 269 | (jay) | ((holding up index finger of both hands)) =because one versus one= |
| 270 | (rainbow) | =yeah yeah |
| 271 | (cloud) | ah= |
| 272 | (rainbow) | =one and one yeah ((holds up left index finger twice)) |
| 273 | (jay) | yeah |
| 274 | (rainbow) | victory yeah= |
| 275 | (cabbage) | ((smiles and nods)) =yeah hmmm |
| 276 | id♀ | hmmm((jay and rainbow nod)) |

Thanks to Rainbow's intervention, Cabbage comes to understand (**line 275**) Jay's intended meaning (interview data).

The troubles discussed in the following subsections occur at various levels of understanding. In a three-level schematisation of understanding in verbal communication developed by Smith (1992: 76), *intelligibility* refers to understanding at the level of the speaker's individual words and word groups – the level that can be tested through a cloze dictation listening test; *comprehensibility* refers to understanding of the speaker's sentences and utterances – the level that can be tested through direct translation tasks; and *interpretability* refers to understanding of the interlocutor's underlying intent or purpose in saying what they say. The extracts are considered according to which of these levels of understanding seem most relevant to the troubles in question.

### 4.6.1    Fixing troubles at the level of intelligibility

In the data, when a trouble occurs at the level of intelligibility – individual words and phrases – it is often "worked through where and when it occurs, directly after it has been revealed and in a way which demands least effort" (Bremer and Simonot 1996a: 176). Interlocutors indicate intelligibility troubles by repeating the problematic item, reprising the understood part of the utterance containing the item, or making a meta-linguistic comment, such as a 'minimal query' like 'what?' (Vasseur et al. 1996: 88). The trouble is then repaired by repeating the item, reformulating the utterance, explaining the item with synonyms, definitions, paraphrase or examples, or linking it to the previous talk (Bremer and Simonot 1996b: 193-195).

As an indicator non-understanding, repetition can take several forms. Sometimes, as in **Extract 22 ~ '_cold_'**, the listener simply repeats the non-understood item by approximating its pronunciation (**line 145**).

**Extract 22 {_C(j) ll. 144-147_} ~ '_cold_'**

| 144 | (rainbow) | mm ((reopens menu)) do you want cold |
|-----|-----------|--------------------------------------|
| 145 | (cloud)   | oh- ah- co- code/                     |
| 146 | (wind)    | do you need a cold one or hot water   |
| 147 | (cloud)   | cold one (.) co=                      |

At other times the listener makes a modified repetition based on hypotheses they have made about the intended meaning, in order to guide their interlocutor to the source of the trouble (Vasseur et al. 1996: 84, 86-87). In **Extract 14 ~ '_these days_'**, Rainbow utters 'these days' and 'tuesdays' in succession with rising intonation, thus displaying to Cabbage two hypothesised meanings for the non-understood item. Cabbage is then able to simply confirm the correct hypothesis with a further repetition of 'these days'. Another example of targeted repetition is Wind's reprise – at **line 59** in **Extract 23 ~ '_sad_'** – of a part of Rainbow's utterance at **line 58**, with the unknown item replaced with a 'minimal query' – 'pardon?'.

**Extract 23 {_B(j) ll. 57-71_} ~ '_sad_'**

| 57 | (wind)    | =are you living alone=                          |
|----|-----------|-------------------------------------------------|
| 58 | (rainbow) | =I- ah- yes alone    sometimes- ah- ah- time is sad[1]- sad for me |
| 59 | (wind)    | time is pardon/                                 |
| 60 | (rainbow) | ah:: s::ad                                      |
| 61 | (wind)    | what                                            |
| 62 | (rainbow) | I am sad sometimes                              |
| 63 | (wind)    | <u>sad</u>                                      |
| 64 | (rainbow) | yes sad                                         |
| 65 | (wind)    | why why                                         |
| 66 | (rainbow) | mm                                              |
| 67 | (wind)    | you mean sad                                    |
| 68 | (rainbow) | yeah yeah                                        |
| 69 | (wind)    | S A D=                                           |
| 70 | (rainbow) | =some- sometimes- {sometimes}                   |
| 71 | (wind)    |                    {sometimes}sometimes why     |

This exemplifies how a minimal query, unspecific in itself, can be strategically placed in order to point out a specific non-understood item. Similarly, in **Extract 24 ~ _theory_'**, when Wind asks 'what?' (**line 186)** after a tone group ending with the word 'theory' (**line 184**), Rainbow immediately identifies this word as the non-understood item (**line 187**).

**Extract 24 {_B(j) ll. 177-_} ~ '_theory_'**

| 177 | (rainbow) | I think that- ah- in korea- {ah-} education system is- ah::- |
|-----|-----------|------------------------------------------------------------|

---

[1]  [sʌdə]

| 178 | | very si- ah- similar {in} japanese and {united} states= |
|---|---|---|
| 179 | (ladder) | {eh}             {eh}             =yeah |
| 180 | (rainbow) | but- that- ah::- education system is very different in jap- in- ah- russian |
| 181 | | and german- ah- american education system is |
| 182 | (ladder) | mm       {eh}       {eh} |
| 183 | (rainbow) | related to {experience}and {practice-} ah- russian and german |
| 184 | | education- hh::- system is related of theory[1] {but-} ah= |
| 185 | (ladder) | {eh} |
| 186 | (wind) | =what what |
| 187 | (rainbow) | theory[2] theory[3] theory[4] not exper- ah- little- ah- {# #} |
| 188 | (wind) | {ah theory}= |
| 189 | (rainbow) | yes theory |
| 190 | (wind) | ah theory |
| 191 | (rainbow) | yeah yeah |

In cases where the non-understood item is not a one-off instance but rather a motif threaded through a interlocutor's talk, the listener may use "a more specific metalinguistic question [that] specifies the precise object (linguistic unit or block of units) that is not understood" (Vasseur et al. 1996: 88). This occurs in **Extract 25 ~ '*dissertation*'** when Wind asks the meaning of 'dissertation' (**line 28)**, because Rainbow has used this word several times in her turn (**lines 22-27**) (interview data).

**Extract 25 {*C(d) ll. 22-35*} ~ '*dissertation*'**

| 22 | (rainbow) | I just eh- ah- read- ah- ehm- about his plagiarism in newspaper ::hh |
|---|---|---|
| 23 | | hmm (.) <u>first</u>- ah- his students- ah- ah- wrote the dissertation that |
| 24 | | topics <u>then</u> after- ah- this- ehm- education minister kim- eh- kim |
| 25 | | byung-joon ::hh write- ah- write and- and submitted dissertation that |
| 26 | | <u>same</u> topics ah- also he borrowed- ah- so many results of- from- his- |
| 27 | | ah- students' dissertations' results= |
| 28 | (wind) | ((leaning forward)) =?excuse me? what the dissertation |
| 29 | (rainbow) | dissertation {thesis} |
| 30 | (cloud) | {it is}- eh- {thesis} |
| 31 | (rainbow) | {thesis}]      thesis |
| 32 | (wind) | thesis ah ((sits back))((nods)) |
| 33 | (rainbow) | thesis |
| 34 | (wind) | thesis |
| 35 | (cloud) | dissertation ah |

Rainbow and Cloud then explain the unknown item with a synonym, 'thesis' (**lines 29-31**). Similarly, in **Extract 26 ~ '*conditions*'**, Wind uses an explicit metalinguistic question 'what do you mean' (**line 51**) to indicate that she does not understand the repeated word 'conditions', as used in this context.

**Extract 26 {*A(j) ll. 44-51*} ~ '*conditions*'**

| 44 | (cloud) | ah I-   I define structure as the- ah::- as the pre- ah- disposed |
|---|---|---|
| 45 | | conditions the members- the mi- members have to adjust themselves to |
| 46 | (ladder) | mm |
| 47 | (cloud) | the <u>conditions</u>    I mean- the conditions are the structure |

---

[1] [tʃiːrɪ]

[2] [tʃiːrɪ]

[3] [tʃiːrɪ]

[4] [tʃiːrɪ]

| 48 | (ladder) | eh= |
|----|----------|-----|
| 49 | (cloud) | =and I think we cannot deny the <u>conditions</u> in the society we really live |
| 50 | | in   that= |
| 51 | (wind) | =conditions what do you mean conditions environment/ |

Repetition is also used as a method of fixing intelligibility troubles. For example, in **Extract 24 ~ '_theory_'**, Wind comes to understand the word 'theory' after its third repetition by Rainbow (**line 187**), and then repeats it herself in a phonetic form more familiar to Korean speakers (**lines 188, 190**), thereby fixing the understanding trouble for the other listeners in the group as well (interview data). In this case, perhaps simply the time lag created by the repetition itself was enough for Wind to scan her hypotheses for the intended meaning and fix the trouble (Bremer and Simonot 1996b: 190).

As a means of fixing troubles, repetition is often supplemented with some form of reformulation or link back to context (Bremer and Simonot 1996b: 190-192; 194-195; Williams et al. 1997: 313, 317). In **Extract 23 ~ '_sad_'**, Rainbow repeats the problematic item 'sad', first as an isolated word (**line 60**), and then as part of a reformulated sentence (**line 62**), at which point Wind signals her understanding (**line 63**). It is therefore plausible that Wind's understanding was facilitated by Rainbow's simplification of the linguistic structure of her original utterance from 'subject-copula-adjective-FOR-object pronoun' to the more straightforward 'pronoun-copula-adjective-adverb'[1]. In **Extract 22 ~ '_cold_'**, after Cloud fails to understand 'do you want cold?' **(lines 144-145)**, Wind puts Rainbow's question into a more explicit form, incorporating a contrast between 'cold' with 'hot' (**line 146)**, which Cloud immediately understands (**line 147**). Finally, in an example of using a link back to context, when Rainbow signals non-understanding of the term 'IELTS' at **line 98** of **Extract 27 ~ '_ielts_'**, Wind not only repeats 'IELTS' **(line 99)**, but also refers back to the previous topic, TOEFL (**B (f) lines 14-24, 88-94**), and uses an analogy to explain the non-understood item (**lines 101, 103)**.

**Extract 27 {B(_f) ll. 96-106_} ~ '_ielts_'**

| 96 | (wind) | hmm- I think that- no- to enter the (.) graduate school in england you |
|----|--------|-----|
| 97 | | have to:: take ielts |
| 98 | (rainbow) | ielts/ |
| 99 | (wind) | yeah ielts |
| 100 | (rainbow) | hmm |
| 101 | (wind) | yeah (.) <u>toefl</u> for american school |
| 102 | (rainbow) | yeah |
| 103 | (wind) | ielts is for english school |
| 104 | (rainbow) | ah yeah yeah   mm |

---

[1] However, in her interview, Wind noted only phonetic modification and repetition per se as important here.

| 105 | (wind) | yes it is academic one |
|-----|--------|------------------------|
| 106 | (rainbow) | yeah |

## 4.6.2   Fixing troubles at the level of comprehensibility

At the level of comprehensibility – where a listener misses the meaning of a whole utterance – the most important fixing strategy used in the data seems to be reformulation.

Reformulation typically moves in the direction of greater explicitness and specificity (Williams et al. 1997: 317). For example, when a question has been misunderstood, it is often reprised in a narrower, less open form (Bremer and Simonot 1996b: 184). This occurs in **Extract 28** ~ '*studying*', after Rainbow seems to misunderstand Wind's open question at **line 49**.

**Extract 28 {B***(a) ll. 49-63***} ~ '***studying***'**
| 42 | (wind) | =how about you- why didn't you come- why couldn't- why you |
|----|--------|------------------------------------------------------------|
| 43 | | couldn't come |
| 44 | (rainbow) | @@ ::hh ah- I had- ah- any- ah- problem/- ah- for private work |
| 45 | (wind) | ah |
| 46 | (rainbow) | so- mm- I went to any places ::hh @@= |
| 47 | (wind) | =ah |
| 48 | (rainbow) | so for them@ so I couldn't come here@@ |
| 49 | (wind) | hmm:: (.) so what have you been doing these- these days |
| 50 | (rainbow) | ((clears throat)) these days were- were generally well@ |
| 51 | (wind) | are you working/ |
| 52 | (rainbow) | ::hh no= |
| 53 | (wind) | =studying |
| 54 | (rainbow) | no:: ::hh only studying and ah- ::hh going any- any other places |
| 55 | (wind) | for- can I ask for what    what's for |
| 56 | (rainbow) | @@@@hh:: ah::- |
| 57 | (wind) | is it too private/ |
| 58 | (rainbow) | @ yes @@ yes@ {private@ @@@@} |
| 59 | (wind) | {sorry sorry    @@@@@} |
| 60 | (rainbow) | but- ah- just now- ah- any ah- any one of these- ah- works- ah::- has |
| 61 | | not been decided so @ just still ?un?- still= |
| 62 | (wind) | =mm |
| 63 | (rainbow) | still private @@ |

Wind rephrases the question in yes-no form (**line 51**), and adds a second possible answer (**line 53)**, thus increasing the explicitness of the question and easing the task of answering (Bremer and Simonot 1996b: 192; Pitzl 2005: 67). Likewise, in **Extract 29** ~ '*drink*', when Cloud misunderstands Wind's utterance at **line 133** as an offer to pour him a drink, she makes her question more explicit by using an 'or' construction and adds further detail in a

warrant[1] (**lines 135-136**), at which point Cloud understands (**line 138**).

**Extract 29 {C(j) ll. 133-139} ~ '_drink_'**

| 133 | (wind) | ((reaching toward jug)) we need another kind of drink/ ((holds jug)) |
|---|---|---|
| 134 | (cloud) | ((holds out cup with both hands)) ah thank you |
| 135 | (wind) | #- another kind of drink or this one (.) I- I can change because I like to |
| 136 | | go to the restroom (.) you {like another} |
| 137 | (rainbow) | {# # # another} |
| 138 | (cloud) | wha- what kind of- |
| 139 | (wind) | ((handing menu to rainbow)) we can see |

Finally, in **Extract 30 ~ '_lunar_'**, when Rainbow's first question (**line 1**) elicits a minimal query from Cloud (**line 2**), she reprises it in a more explicit and conceptually accessible form.

**Extract 30 {C(c) ll. 1-8} ~ '_lunar_'**

| 1 | (rainbow) | is the lunar day or (.) solar day for birthday |
|---|---|---|
| 2 | (cloud) | (-1-) ah excuse me/ |
| 3 | (rainbow) | ah do you celebrate your birthday on se- lunar (.) {calendar} |
| 4 | (wind) | {lunar calendar}= |
| 5 | (cloud) | =ah lunar no no not lunar {calendar} solar |
| 6 | (rainbow) | {solar} |
| 7 | | solar= |
| 8 | (cloud) | =solar calendar= |

In her reprise, Rainbow adds the word 'celebrate' (**line 3**) and replaces the impersonal form 'is-the-NOUN-for-NOUN' (**line 1**) with the more concrete 'do you-VERB-OBJECT-COMPLEMENT' (**line 3**) (Bremer and Simonot 1996b: 187-188).

While such reformulation generally allows for prompt resolution of troubles, the situation can be made more complex when non-understanding of an utterance is combined with unknown vocabulary. In **Extract 31 ~ '_abhor_'**, Cloud uses the unfamiliar item 'abhor' in utterances that switch between negative (**line 38**) and positive (**line 46**) sentence forms, momentarily confusing Wind (interview data).

**Extract 31 {C(c) ll. 38-49} ~ '_abhor_'**

| 38 | (cloud) | well s- I guess- since my birthday is summer I don't (.) abhor heat that |
|---|---|---|
| 39 | | much   (.) I {don't} dislike heat that much well- |
| 40 | (rainbow) | {ah} |
| 41 | (cloud) | I can't- I can<u>not</u>- ah- bear too much cold (.) too much cold weather |
| 42 | (wind) | really |
| 43 | (cloud) | reall- I'm scared of it |
| 44 | (wind) | do you- do you prefer winter |
| 45 | (cloud) | no no no pre- not prefer (.) I prefer summer because I- I really- ah- |
| 46 | | abhor (-1-) cold |
| 47 | (wind) | you mean you can't bear the ho- the very cold weather |
| 48 | (cloud) | yeah yeah |
| 49 | (wind) | <u>ah</u> so you prefer summer @@@= |

---

[1] See **glossary.**

This combination of incomplete understanding at two levels – intelligibility and comprehensibility – adds to Wind inferential task (interview data), and it requires several turns (**lines 44-49)** for her to clarify Cloud's intended meaning.


### 4.6.3   Fixing troubles at the level of interpretability

Rather than simply a word or single utterance triggering misunderstanding, interpretability troubles arise from ongoing mismatches that emerge as "people make decisions about how to interpret a given utterance based on their definition of what is happening at the time of interaction" (Gumperz 1982: 130, 167, 207), such as when a listener misinterprets what topic is actually being talked about. These troubles can provide considerable challenges to the interlocutors, negative evidence for the principle that "the more localised the difficulty is, the easier […] it is to resolve it (Bremer and Simonot 1996s: 177).


As discussed above (**Extract 4** ~ '*position*' **lines 71-73** and **Extract 19** ~ '*speaking*' **lines 38-38, 1-7**), one response to interpretability troubles in the data is simply to replace, or sidestep, the trouble via topic change. However, there are also instances in the data where interpretability troubles are not replaced, but rather fixed through turn by turn negotiation of the meaning in question, as in **Extract 32** ~ '*birthday*'. Rainbow's response at **lines 12-13** overrides Cloud's question (**lines 10-11**), presumably because Rainbow believes they are continuing the general topic from the previous turns (**Extract 30** ~ '*lunar*') – namely lunar and solar calendars – rather than birthdays in particular, which is what Cloud wants to know about.


**Extract 32 {C*(c) ll. 10-37*}** ~ '*birthday*'

| 10 | (cloud) | is- ah- is there something special about mongol traditions celebrating |
|----|---------|--------------------------------------------------------------------|
| 11 |         | birthday/                                    {eh} |
| 12 | (rainbow) | only- ah- white day[1]/ ah- ::hh em- {설날 ~[sɒlɑl][2]/} is- ah- celebrate |
| 13 |         | on lunar calendar |
| 14 | (cloud) | ah hah |
| 15 | (rainbow) | others celebrate solar {calendar} |
| 16 | (cloud) |                              {ah} so nothing= |
| 17 | (rainbow) | =anyone celebrates the birth- their birthday on solar days |
| 18 |         |                   {solar calendar} |
| 19 | (cloud) | {solar days} ah hah solar days ah hah |

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[1] In Korea, White Day is 13 March in the solar calendar. It is a kind of second Valentine's Day when men give presents to women.
[2] Lunar New Year ((Korean))

<div align="center">
(-4-)

((wind dips instant noodles up and down))
</div>

| 20 | (wind) | @@@@= |
| 21 | (rainbow) | =@@ please@ ((gestures to instant noodles))((wind begins eating |
| 22 | | noodles)) |
| 23 | (cloud) | is- is there something- something- ah- unique in your custom |
| 24 | (rainbow) | ::hh unique/ |
| 25 | (cloud) | ah- yeah ah- celebrating- eh- birthday |
| 26 | (rainbow) | ah ::hh most of them celebrates generally- eh- european styles |
| 27 | (cloud) | ah european |
| 28 | (rainbow) | ah take a (.) cake eh- ah- eat a cake- cake and (-1-) eh- dancing @@@=          45:00 |
| 29 | (cloud) | =dance |
| 30 | (rainbow) | yeah eh- dance # = |
| 31 | (cloud) | =traditional dance you mean |
| 32 | (rainbow) | (.) no @modern@ # # {modern dancing} yeah |
| 33 | (cloud) | {modern just modern}          ah hah |
| 34 | (rainbow) | most of youngers celebrate- eh- their- # - eh friends |
| 35 | (cloud) | ah hah |
| 36 | (rainbow) | yeah |
| 37 | (cloud) | ah |

After a delay (**lines 14-22),** during which Rainbow gives her *non sequitur* response and Wind's instant noodles arouse some laughter (**lines 20-22)**, Cloud reprises his original question and this time Rainbow seems to understand, giving a detailed answer (**lines 26, 28, 30, 32, 34**). Cloud's reprised question uses the same overall structure as the original, but with some different vocabulary – 'unique' instead of 'special' and 'custom' instead of 'tradition' – and is also uttered more slowly, with pauses and fillers after each content word (Tarone 1980: 423; Bremer 1996: 48; Bremer and Simonot 1996a: 174). These factors may have aided in fixing this interpretability trouble.

Likewise, in **Extract 33** ~ '*summer*', Cloud uses a combination of fixing strategies in response to the misunderstanding contained in **Extract 5** ~ '*weather'*. As discussed earlier, Cloud immediately realises that Rainbow has misunderstood his question, 'the weather must be hard for you right?', but temporarily ignores this trouble, listening to her *non sequitur* answer and providing backchannel support – 'ahah' (**Extract 5** ~ '*weather',* **lines 55, 57).** After this 'diversion' (Bremer and Simonot 1996a: 176), and a pause (Bremer and Simonot 1996b: 187), Cloud applies a fixing strategy of seeking the same information in a different way.

**Extract 33 {C*(c) ll. 38-49*} ~ '*summer*'**

| 59 | (cloud) | in mongol |
| 60 | (rainbow) | yeah |
| 61 | (cloud) | is summer hot like this |
| 62 | (rainbow) | (.) now it's ?the? twenty:: three or twenty five degrees= |
| 63 | (cloud) | =ah= |
| 64 | (rainbow) | = # any place is different in::= |
| 65 | (cloud) | =ah hah= |

| 66 | (rainbow) | =in desert it's- ehm- thirty or thirty five degrees thirty degrees |
| 67 | (cloud) | eh hm |
| 68 | (rainbow) | in- ((clears throat)) in the mountains region it's ah- mm- twen- ah ten |
| 69 | | or twenty- ah- fifteen degrees= |
| 70 | (cloud) | =ah fifteen ah hah= |
| 71 | (rainbow) | =in the- ah- steppe # # regions= |
| 72 | (cloud) | =ah hah= |
| 73 | (rainbow) | =twenty- around twenty degrees= |
| 74 | (cloud) | =ah are you okay with this weather/ hot and humid |
| 75 | (rainbow) | ::hh ah- in korea is- hh:: too humid |
| 76 | (cloud) | ah yeah yeah right= |
| 77 | (rainbow) | =and hot |
| 78 | (cloud) | ah hah= |
| 79 | (rainbow) | =yeah |
| 80 | (cloud) | so- ah- in mongol- ah- the city you are living in is not like this right |
| 81 | (rainbow) | yeah- yes   yes |
| 82 | (cloud) | ah is it cool   is it- ah- (.) well (.) does it feel (.) does it feel |
| 83 | | <u>comfortable</u> when you go out in day (.) {#} |
| 84 | (rainbow) |                                                     {yeah}  yes     it   very-  ah- |
| 85 | | comfortable- re- ah- season is- ah- autumn and= |
| 86 | (cloud) | =mm |
| 87 | (rainbow) | spring    winter is- it's too- too cold= |
| 88 | (cloud) | =ah hah |
| 89 | (rainbow) | and summer a little hot |
| 90 | (cloud) | ah:: ?really? |
| 91 | (rainbow) | little hot yeah but- ah- ::hh- mm- mountains region's okay |
| 92 | (cloud) | ah {#} |
| 93 | (rainbow) |    {#} yeah    round fifteen degrees in summer july and august ::hh= |
| 94 | (cloud) | =mm= |
| 95 | (rainbow) | =in ((clears throat)) deep snow does not- ah- f- melt in summer = |

Cloud's line of questioning at **lines 59, 61, 74** and **80** maintains the functional aim of his original utterance, but approaches it more indirectly (Bremer and Simonot: 1996b: 184, 192) and in a way that will facilitate Rainbow's ability to answer comfortably (interview data). He first asks about weather in Rainbow's home country, to which Rainbow provides a detailed reply (**lines 62, 64, 66, 68-69, 71, 73).** At **line 74,** Cloud then segues back to his original question, but in a more explicit form, adding the details 'hot and humid', and Rainbow provides the information he is seeking (interview data).

These instances illustrate how an interlocutor can "return to [an] unclarified question after a 'diversion'" and successfully make a "circuitous clarification" (Bremer and Simonot 1996a: 176).

## 4.7    Ignoring troubles

As noted by a number of EILF researchers (eg. Firth 1990: 275, 1996: 243; Wagner and Firth 1997: 328-329; Lesznyák 2002: 181-182, 190), some of the most commonly used CS in lingua franca situations involve choosing not to fix a trouble and 'letting it pass'. The interview data in this study indicates that participants make ample use of these 'ignoring' strategies, both *qua* listener and *qua* speaker, and at various levels of the discourse, ranging from individual words to whole topics.

As found by Wagner and Firth (1997: 328) in their own study, "keeping a lexical or propositional problem unresolved is a prominent feature" in the data. In some cases, an interlocutor *qua* listener will choose not to signal non-understanding of an unfamiliar lexical item, either because they expect the meaning will become obvious in the ensuing turns, or else they feel it is not critical to developing shared understanding (Varonis and Gass 1985: 74; Wagner and Firth 1997: 328). For example, in **Extract 25 ~ '*dissertation*'**, while Wind asks the meaning of 'dissertation', she ignores another unknown lexical item, 'plagiarism' (**line 22**), opting to depend on her background knowledge of the news item being discussed to make overall sense of Rainbow and Cloud's utterances containing this word (interview data).

Conversely, an interlocutor *qua* speaker will sometimes choose not to fix a non-understanding displayed by their listener. In **Extract 3 ~ '*moderate*'**, Cloud is aware of Wind's clarification request at **line 136**, but thinks it indicates that she has not understood at the level of interpretability, that is, does not get his self-effacing joke at **line 130** about speaking his native language 'in a moderate way' (interview data). Seeing this interpretability trouble as unimportant to his main message, Cloud opts not to fix it, and Wind also decides to 'let it pass' (interview data). Hence, a speaker may opt to move on with their topic even when the listener's understanding is incomplete. In **Extract 34 ~ '*structure*'**, **lines 55-57**, Cloud senses that Wind still has incomplete understanding of his intended meaning of the term 'conditions', which she has sought clarification for in **Extract 26 ~ '*conditions*' line 51.**

**Extract 34 {A*(j)* *ll.52-74*} ~ '*structure*'**
| | | |
|---|---|---|
| **52** | (ladder) | environment or {the social structure} |
| **53** | (cloud) | {well environment} |
| **54** | | social structure- ?so? the culture a::nd other {circumstances in general} |

| 55 | (wind) | {ah:: just condit- the state} |
|---|---|---|
| 56 | (cloud) | yeah states #- states of (.) culture or= |
| 57 | (wind) | =okay okay= |
| 58 | (cloud) | =things (.) we can't deny them (.) well if we do get unsatisfied with the |
| 59 | | conditions we have no other way but to live <u>here</u> |
| 60 | (ladder) | mm |
| 61 | (wind) | so- so what do you want to say |
| 62 | (cloud) | what I want to say is (.) the current- the current structure 64:00 |
| 63 | (wind) | uh huh |
| 64 | (cloud) | has good points and bad points |
| 65 | (wind) | yes of course= |
| 66 | (cloud) | =and the members in the society |
| 67 | (wind) | ah hah |
| 68 | (cloud) | have to try hard- try hard to make the best of the good points |
| 69 | (wind) | uh huh uh huh |
| 70 | (cloud) | to live in the society |
| 71 | (wind) | <u>yes</u>   yes |
| 72 | (cloud) | yeah that's the gist of my saying I-   I-   I::- I wanted to refute the |
| 73 | | argument that society is wholly- ah- full of bad points |
| 74 | (wind) | of <u>course</u> not |

Rather than spend more time trying to explain the term, Cloud accepts that 'near enough is good enough' and continues with his ideas (**lines 58-59**). A moment later, when Wind makes a further clarification request, this time at the level of interpretability (**line 61**), Cloud reformulates his ideas using a dichotomy between 'good points and bad points' (**lines 62, 64, 66, 68**) and linking back to earlier comments by Ladder (**lines 72-73**). Cloud feels this helps clarify his intended meaning of 'conditions' (interview data).

The strategy of ignoring troubles is sometimes carried on beyond individual utterances into considerable stretches of talk in interaction. When the ongoing talk about a topic is not clear to a listener, they may adopt a 'wait and see' approach, scanning the ongoing talk for hints to make the meaning clearer or else simply waiting for the topic to change (Vasseur et al. 1996: 78, 82). For example, in stretches of the talk where many of the utterances are by Rainbow – eg. **A(c)** and **A(d)** – Ladder understands 'only about 10 per cent' of what was being said, largely because of her unfamiliarity with Mongolian pronunciation of English (interview data). She makes some attempt to infer Rainbow's intended meaning by focusing particularly on her body language, but after some time gives up on trying to make sense of the talk at this point and sits back without making a single contribution for 4 minutes, waiting for the topic to change (interview data). Likewise, in **Extract 35 ~ '*ramyeon*'**, neither Cloud nor Wind can follow much of what Rainbow is saying (interview data) but simply presume the main idea is that ramyeon is seen as unhealthy by Mongolians, and wait for the topic to change.

**Extract 35 {C(*e*) ll.1-30} ~ '*ramyeon*'**

| | | | |
|---|---|---|---|
| 1 | (cloud) | in mongol | 51:41 |
| 2 | (rainbow) | yeah | |
| 3 | (cloud) | I wanna know- ah- there- is there- are there many people who eat | |
| 4 | | ramyeon[1]/ | |
| 5 | (rainbow) | most of people don't like it | |
| 6 | (cloud) | don't like= | |
| 7 | (rainbow) | =ramyeon because- mm- before we- ah- had ne- never eat- ah- | |
| 8 | | ramyeon/ ah- but- ah- ::hh- after- ah- nineteen ninety years- ah- some | 52:00 |
| 9 | | peoples bring out export from china ((wind nods)) then- ah- peoples- | |
| 10 | | mm- ate- ah:: ((wind looking around table)) ramyeon but so many | |
| 11 | | peoples died ah- caused by ramyeon because- ((cloud turns to | |
| 12 | | bag))((cloud puts hand on bag)) ah- some businessmen | |
| 13 | (wind) | ((to cloud)) 아니 ~[ɑnɪ][2] ((gets packet of tissues out of bag)) | |
| 14 | (rainbow) | businessmen bring out bad r- ramyeon from china ah- which- mm- | |
| 15 | | ((wind opens tissue packet)) produced very- mm- not high levels pro- | |
| 16 | | ((wind wipes mouth with tissue)) ah- indus- industry so that's very- | |
| 17 | | mm (.) very bad for ah- health ((wind leans elbows on table)) body | |
| 18 | | health= | |
| 19 | (cloud) | =yeah yeah= | |
| 20 | (rainbow) | =so so many peoples died so then- ah- ah- most of peoples don't like it | |
| 21 | | ramyeon= | |
| 22 | (cloud) | =ah ah hah | |
| 23 | (rainbow) | also- mm- our (.) country's people ::hh think that ramyeon is not- ah- | |
| 24 | | not food/ @@@= | |
| 25 | (wind) | =not food | |
| 26 | (rainbow) | yeah yeah only just ah- | 53:00 |
| 27 | (wind) | (-1-) side= | |
| 28 | (rainbow) | =si- yeah | |
| 29 | (cloud) | (to wind) ah do you- you- you seem to like ramyeon | |
| 30 | (wind) | no no no I don't like it | |

While searching for tissues for Wind (**lines 10-16)**, neither listener catches Rainbow's point that some people in Mongolia died after eating badly produced ramyeon (**lines 10-11, 20)**, and therefore give no special kind of response to this serious matter, much to their embarrassment when the portion was played back and explained to them (interview data). Ignoring ongoing troubles does not necessarily entail simply giving up in this way, however. For example, in **A(a),** even though Cabbage cannot make sense of much of the talk about the World Cup , which she 'lets pass', she does not want to be left out of the conversation, and so jots down notes on understood fragments – eg. **A(a) ll. 61 –** and pays particular attention when a new person takes a turn – eg. **A(a) ll. 80-81** – in the hope of making sense of the new speakers' utterances (interview data).

Another ignoring strategy used by speakers is accepting unintended topic change when their listener gives a *non sequitur* answer to their question or interrupts an utterance. In cases where such a *non sequitur* utterance continues the topic of the previous turns – eg. **Extract 5** ~ '*weather*' **lines 44-50** – it might even be considered "a more coherent

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[1] 라면 - Korean instant noodles.
[2] No (it's OK) ((Korean))

continuation of the conversation" (Bremer 1996: 47). Ignoring such misunderstandings can be a temporary measure, taken by the speaker before fixing the trouble – as in **Extract 32 ~ '*birthday*'**, **Extract 5 ~ '*weather*'**, and **Extract 33 ~ '*summer*'** – or else may be the first step toward abandoning the original topic altogether – as in **Extract 5 ~ '*position*'** and **Extract 19 ~ '*speaking*'.** An example of such topic abandonment following an interruption occurs in **Extract 36 ~ '*abandon*'**.

**Extract 36 {C(*f*) *ll. 6-34*} ~ '*abandon*'**

| 6 | (cloud) | well yeah that's the general purpose but to (.) to put it in a specific |
| 7 | | terms the first the first- ah:: purpose is to (.) ah- experience other |
| 8 | | circum- other culture and other circumstances |
| 9 | (rainbow) | mm |
| 10 | (cloud) | other than that of korea |
| 11 | (rainbow) | mm |
| 12 | (cloud) | and- that- that is- eh- the first thing and the second purpose was to- ah- |
| 13 | | practise my chinese with |
| 14 | (rainbow) | ah=                                        {mm} |
| 15 | (cloud) | =a real- real chinese person {that is my} second purpose my third |
| 16 | | purpose was to just get to know how chinese young people think= |
| 17 | (rainbow) | =mm=            {mm} |
| 18 | (cloud) | =of their lives {how} they- eh- plan to build their career well I wanna |
| 19 | | talk:: about this- ah- this matter with them but well as (.) as I have |
| 20 | | conversations with the- with- ah- some of my friends or seniors[1] who |
| 21 | | have been to china ah- I- I have to ah- abandon- ah- I- I've got to |
| 22 | | abandon this third purpose (.) have conversation with the chinese |
| 23 | | college student |
| 24 | (rainbow) | mm |
| 25 | (cloud) | ah about his life plan his li- his view of the life in general |
| 26 | (rainbow) | mm= |
| 27 | (cloud) | =@because@ |
| 28 | (wind) | ((leaning forward)) can you speak this in chinese |
| 29 | (cloud) | ah |
| 30 | (rainbow) | he can= |
| 31 | (cloud) | a little a little |
| 32 | (cloud) | hh::@ |
| 33 | (rainbow) | ah- he studied in- until intermediate level of chinese # |
| 34 | (cloud) | maybe yeah maybe now intermediate level |

Cloud is about to explain the reason he has abandoned part of his plans for his Beijing trip (**lines 19-23, 25**), but just as he signals the second part of his contribution with 'because' (**line 27**), Wind, who does not understand why Cloud is continuing to talk so long about his reasons (interview data), interrupts him with a question about his proficiency in Chinese. Cloud responds to Wind's question (**lines 31, 34**) and never returns to his original topic.

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[1] 'Senior' is commonly used to translate the Korean word 선배~[sʌnbeɪ], which means a fellow student in a higher year at one's university or a colleague in a higher position at one's workplace.

# 5.    SUMMARY AND CONCLUSIONS

## 5.1    Research question 1: Which strategies?

**(RQ 1) What communication strategies are used in locating, avoiding, replacing, fixing, ignoring, [and] talking about […] troubles […] in [EILF] situations?**

The data in this study suggests that the answer to this first research question is, for this focus group at least, 'a wide range of both preventative and post-hoc strategies'.

Locating troubles

As discussed in **Subsection 4.3**, the participants make use of numerous inferential strategies (Gumperz 1982: 100-101), both *qua* listeners and *qua* speakers. Because such inferencing is largely invisible, it is difficult to quantify in terms of the frequency of different types. Nevertheless, the instances of inferencing *qua* listener discussed in the interview data display a balance between bottom-up (cf. Jenkins 2001: 45, 87, 123; see **Subsection 2.3**, p. 9) and top-down processing (see **Subsection 4.3**). For example, in **Extract 2 ~ '*tax*'** and **Extract 3 ~ '*moderate*'**, Wind first works bottom-up from phonetic input to hypothesise that her interlocutor is saying 'painful' and 'in a modern way', respectively, but then immediately draws on top-down knowledge of the immediate context to dismiss these interpretations. In **Extract 31 ~ '*abhor*'**, meanwhile, Wind infers the meaning of 'abhor' purely from context.

There are two clear instances where Rainbow uses a bottom-up and a top-down approach, respectively. In **Extract 4 ~ '*position*'**, Rainbow's (mistaken) interpretation of Wind's questions is based almost exclusively on bottom-up processing from the individual lexical item 'support' and on her mishearing of 'position' as 'conditions'. On the other hand, in **Extract 5 ~ '*weather*'**, when she overrides Cloud's change of topic from the previous meeting to the weather, she seems to be interpreting his question purely top-down, based on a 'frame' (House 1993: 176-177) of expectations set up in her encounter with Wind an hour or so earlier, when the same topic about the previous meeting had been followed by Wind asking Rainbow about her absence (**B(a) ll. 32-42**).

These instances, while not numerous enough to make firm generalisations, do suggest that top-down processing is a key part of the inferential strategies used by at least two of the participants, throwing into question Jenkins' (2001: 20) assertion that EILF interlocutors tend to have "an over-reliance on bottom-up skills which, in turn, leads them to focus too firmly on the acoustic signal".

Another, more visible, aspect of locating troubles, discussed in **Subsection 4.3**, is backchannels. The frequency of backchannels – about 33%, 30% and 26% of all turns at talk in **Encounters A, B** and **C**, respectively – approaches the level of around 40% noted by Meierkord (1998, 4.2.2. Backchannels) in her study of EILF small talk conversations. However, there is a considerable difference in terms of the relative frequency of different kinds of backchannels. Whereas Meierkord (ibid.) notes that only 48.4% of all backchannels in her data are 'supports' such as 'yeah' 'ahah' and 'right' – a proportion starkly lower than the level of 90% found in equivalent native speaker discourse – in the current study 'supports' do in fact represent around 90% of all backchannels. The main reason for this discrepancy in percentages seems to be the much greater frequency in Meierkord's data of laughter used as a backchannel – 33% of the total, as opposed to less than 5% in the current study. While these differences raise more questions than they answer, the overall frequency of backchannels seems to reflect the premium that EILF interlocutors place on signalling understanding as well as non-understanding (Kasper 1997: 352).

Avoiding troubles:

The data contains numerous instances where participants use preventative strategies in topic management (**Subsection 4.4**). In fact, in most of the 29 main topic changes in the data, the speaker uses strategies to raise expectability of the new topic, most commonly by linking it directly to the interlocutor's experience through a direct question (15 instances), and sometimes by preannouncing it (2 instances). These preventative strategies have been discussed by Long (1983) and Bremer and Simonot (1996a), mainly in relation to the behaviour of native speakers interacting with non-native speakers. The findings in the current study underline the equally active role taken by non-native speakers themselves in avoiding troubles in this way (cf. Meeuwis 1994: 65; Meierkord, 1998, 4.1.4 pauses, para. 3).

When troubles do occur in the data, participants make use of a variety of post-hoc CS. A salient feature of these post-hoc CS is their cooperative nature, echoing the findings of Firth (1990: 276), House (2002: 259), Lesznyák (2002: 178) and Haegeman (2002).

Replacing troubles

There are three clear instances in the data – **Extract 4** ~ '*position*', **Extract 19** ~ '*speaking*' and **Extract 20** ~ '*ronaldo*' – where topic abandonment is used as a strategy to deal with troubles. As discussed in **Subsection 4.5**, this occurs without noticeable disruption to the flow of conversation, with the interlocutor almost immediately taking up the new topic. This suggests that the decision to replace troubles is a joint one. In all three cases, an extended pause seems to be mutually interpreted as a signal of topic change, echoing previous findings by Meierkord (1998, 5 Summary, para. 2) and Wagner and Firth (1997: 339) that such pauses are a key non-verbal gambit[1] used by EILF interlocutors.

When dealing with troubles that are neither avoided nor replaced, participants "find a balance between continuing the interaction and frequently halting it for clarification" (Vasseur et al. 1996: 89). Sometimes they use repair sequences to fix the trouble (**Subsection 4.6**), and sometimes they simply let the trouble pass (**Subsection 4.7**).

Fixing troubles

As found by Meierkord (2000, 3.1.2 Co-participation and the floor), House (2002: 259) and Lesznyák (2002: 178) in other EILF contexts, the fixing of troubles is characterised by cooperation. Repair sequences commonly involve not only the original speaker and the listener who has not understood, but also other participants as well. Among 14 repair sequences documented in the data – a tally excluding those from situations where only 2 participants are present – participants other than the original speaker participate in the repetition, reformulation and/or explication of troublesome utterance in 6 cases (**A(b) line 161**, **A(j) line 52**, **Extract 21** ~ '*advanced*', **Extract 22** ~ '*cold*', **Extract 23** ~ '*dissertation*', **Extract 30** ~ '*lunar*').

Participants' choice of different fixing strategies may have some correlation with

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[1] See **glossary.**

the type of trouble that has occurred. In all 8 analysed instances where troubles occur at the level of intelligibility – due to non-understanding of individual words or word groups – repetition of the item is the initial fixing strategy used, including once in combination with a simile (**Extract 25** ~ '*dissertation*'), once as part of a more explicit reformulation of the original utterance (**Extract 22** ~ '*cold*'), and once along with an explanation (**Extract 26** ~ '*conditions*'). In those cases where the repetition does not resolve the trouble within one turn at talk, the speaker either resorts to reformulation of the original utterance (**Extract 23** ~ '*sad*'), or makes an analogy linking back to the preceding talk (**Extract 27** ~ '*ielts*'), or to shared knowledge (**A(e) ll. 11-23**). Meanwhile, for comprehensibility troubles, at the sentence level, speakers are more likely to opt directly for reformulation to fix the problem. This occurs in all four cases discussed in **Subsection 4.6.2**, with the speakers respectively changing an initial question from an open to a closed form (**Extract 28** ~ '*studying*'), changing the vocabulary used (**Extract 30** ~ '*lunar*', **Extract 31** ~ '*abhor*'), and adding an 'or-' structure to make a question more explicit (**Extract 29** ~ '*drink*'). Finally, as discussed in **Subsection 4.6.3**, where troubles occur at the level of interpretability of whole topics or stretches of talk, they are dealt with either by abandoning the topic (**Extract 4** ~ '*position*'**, Extract 19** ~ '*speaking*') or temporarily ignoring the problem, before approaching the topic with a different line of questioning (**Extract 32** ~ '*birthday*', **Extract 33** ~ '*summer*').

<u>Ignoring troubles</u>

As discussed in **Subsection 4.7**, participants commonly use a 'let it pass' strategy to ignore troubles in the talk. At different times this strategy is applied to individual non-understood lexical items (**Extract 25** ~ '*dissertation*' **line 22**) and to interlocutors' *non sequitur* responses (**Extract 5** ~ '*weather*'**)** and symptoms of non-understanding (**Extract 3** ~ '*moderate*'). At other times, longer stretches of discourse are let pass. For example, Cabbage and Ladder choose not to signal their non-understanding of most of what is being said during **Phase A(a)** and **Phases A(c)** to **A(e)**, respectively. Wind and Cloud similarly 'let pass' most of what Rainbow is saying in **C(e) lines 7-24**. These stretches of discourse alone comprise about 25 minutes, or almost one fifth, of the videotaped data, and represent only what was actually stated in the interview data. This common use of ignoring strategies in encounters where, notwithstanding, communication breakdown does not occur, gives credence to Firth's (1996: 248) argument that a large proportion of EILF talk is 'interactionally robust' and can be unproblematically 'let pass' without full understanding

of everything that is said.

The overall findings on **RQ1** thus paint a picture of CS use that is versatile, cooperative and flexible, lending support to the conclusions of earlier studies (eg. Firth 1996; Wagner and Firth 1997; Meierkord 2000; 2002; Haegeman 2002; Lesznyák 2002).

## 5.2    Research question 2: Why that, in that way, right now?

**(RQ 2) Why/how do individuals choose particular communication strategies at particular moments?**

This second research question was more difficult to answer except in general terms, since interviewing each participant in sufficient detail to make comprehensive conclusions on this would only have been practicable by making a larger imposition on their time than seemed reasonable. The recorded and interview data did, however, allow for some tentative findings about the motivations underlying some of these CS.

The clearest data on motivations concerns the last two kinds of CS considered (**Subsections 4.6** and **4.7**), with the participants providing suggestive reflections on why they use 'ignoring' as opposed to 'fixing' strategies, and vice versa, at particular moments in the talk. Their interview responses give strong support to Firth's (1990: 275) conclusion that the decision on whether or not to fix a trouble "is likely to be contingent on the perceived relevance of the problem itself vis-à-vis the progression of the discourse, the immediate contextual requirements and the relationship of the participants".

At the level of both the immediate context and the overall discourse, participants regularly make cost-benefit decisions regarding the seriousness of a given trouble versus the potentially "laborious" process required in fixing it (Bremer and Simonot 1996b: 206). For example, in **Extract 25 ~ '*dissertation*'**, Rainbow's frequent repetition of 'dissertation' in relation to a specific incident suggests to Wind that this unfamiliar item will be crucial to understanding the ensuing utterances, leading her to ask for its meaning (interview data). On the other hand, the non-understood term 'plagiarism' seems more tied to the general topic, about which Wind has some background knowledge. Wind concludes that this will

help her understand the utterances containing the term 'plagiarism', and so opts to let it pass (interview data).

At the level of discourse, meanwhile, participants seem more likely to ignore troubles seen as part of 'small talk'. For example, Wind does not understand more than a few snatches of what Rainbow is saying in **Extract 28 ~ '*studying*', lines 44, 46** and **48**, but presumes Rainbow will not be talking about these points again, so lets this trouble pass. Likewise, in ignoring their inability to understand most of what Rainbow is saying in **Extract 35 ~ '*ramyeon*'**, both Wind and Cloud presume Rainbow's commentary is simply reiterating the truism among Koreans that ramyeon noodles are bad for health, and so they let it pass (interview data). The question of what clues interlocutors use to identify parts of an encounter as 'small talk' in this way would be an interesting question to explore further.

The location of troubles in the development of a topic can also play a role. For example, Wind notes (interview data) that if a trouble occurs as a new topic is first being introduced, she is more likely to try to fix it than if it is part of mismatched talk has been continuing for some time, in which case she is more likely to end up ignoring the trouble and/or abandoning the topic – as in **Extract 5 ~ '*position*'** and **Extract 19 ~ '*speaking*'**. In the latter situations, when two interlocutors 'have gone too far' away from each other, fixing the trouble is seen as too difficult (interview data).

Interpersonal factors also seem to influence the decision of whether to fix or ignore. Wilkes-Gibbs (1997: 245-246, 265) posits that in group discussion participants tend to set a "lower criterion" for understanding and to ignore troubles more often than in one-to-one encounters. This may help explain the considerable stretches of time during which certain participants remain silent in **Encounter A,** when the group ranges in size between 4 and 6 members. However, ignoring troubles also occurs during considerable stretches of one-to-one talk in **Encounters B** and **C** (interview data), suggesting that group size may be less significant than other interpersonal factors.

A prominent reason given in the interview data for selecting to ignore a trouble is participants' concern about either their own or their interlocutors' 'face'. This throws into question Varonis and Gass' (1985: 82-84) characterisation of conversation between non-native speakers as "a non threatening forum" where interlocutors can feel free to stop the ongoing progress of talk to negotiate meaning without embarrassment. For the focus group

in this study, 'face' seems to have played an important role in discouraging the use of such fixing strategies. For example, Wind noted that she often resists interrupting someone to ask them about non-understood items, because it would 'disturb' them while they were in the midst of talking. For example, in **Extract 28 ~ '*studying*'**, she did not want to make Rainbow feel uncomfortable by asking her for clarification at **lines 44-48**. Likewise, in **Extract 5 ~ '*weather*'**, Cloud initially ignores the trouble evident in Rainbow's *non sequitur* reply at **lines 53-54**, because he does not want to embarrass her by pointing out her misunderstanding. The importance of such 'face' concerns throws into question the 'cultural irrelevance' hypothesis (House 2002: 260) that EILF communication is simply used as an 'instrumentally opportune medium of communication' without concern for cultural norms.

Hence, participants' motivations in fixing and ignoring troubles largely centre on striking a balance between the competing demands of linguistic clarity and pragmatic concerns about 'face'.

## 5.3    Looking ahead: Continuing the survey

The research discussed in this dissertation is an exploratory study gathering preliminary data on some aspects of CS use by a small focus group of EILF speakers. As a predominately qualitative, descriptive study, it did not start with hard and fast hypotheses to test (Wolfson 1986: 693; Watson-Gegeo 1988: 4-5; Seliger and Shohamy 1989: 116-118; Wiersma 1991: 220-221; Johnson 1992: 179; McDonough and McDonough 1997: 205) and does not claim to make universally applicable findings about EILF use. However, it has generated some research questions that could be investigated in future research.

Locating troubles:
- For EILF interlocutors carrying out inferential work *qua* listeners, what is the relative importance of phonological content, contextual knowledge and schematic assumptions, respectively?
- How is this influenced by factors such as the topic being discussed and the cultural background of the interlocutors?

These questions could be investigated through post-hoc participant interviews, as in this study, but preferably with less of a time lag after recording the data, to allow for fresher memories. One goal of such research could be to test the conclusions of Meeuwis (1994: 75) and House (1999: 176; 2002: 256) that schemata play a sometimes overwhelming role in EILF interlocutors' listening strategies.

- Do different EILF interlocutors interpret symptoms of non-understanding differently from one another?
- What factors (eg. cultural background, topic) cause these differences in interpretation?

'Symptoms' of non-understanding can be ambiguous. For instance, silence can have opposite meanings in different cultures (Bae 2002: 196, n.2), and laughter can be used for a range of other pragmatic purposes, including as a supportive backchannel (Meierkord 1998) or as a means to compete for a turn at talk (Knapp 2002: 235). Hence, more cross-cultural research into the interpretation of such symptoms will be important to the understanding of EILF interactions.

- Do EILF interlocutors from different cultural backgrounds make differing uses of signals such as backchannels?

Given Wind's comment about the image of North East Asian students as more active 'backchannellers' than their European counterparts (**Subsection 4.3.3**, p. 39), analysis of data from a wider range of cultural backgrounds than in this study will be key to answering this question.

Avoiding troubles:
- What cultural, interpersonal and content-related factors affect EILF interlocutors' choices about when to use different preventative strategies?
- Which of these preventative strategies are most effective, and in which situations, for different interlocutors?

Replacing troubles

- What factors are important in interlocutors' decisions to abandon a topic?
- What signs from their interlocutors do EILF users draw on when making joint decisions to abandon a topic?

Fixing troubles/ Ignoring troubles:

- In what ways is the choice of whether to fix or ignore a trouble related to factors such as group size, cultural background, and stage of topic development?
- Which fixing strategies, in which situations, are most effective in achieving shared meaning?

To answer these research questions confidently will require research with more participants from a wider range of backgrounds, more thorough data collection and more replication than were possible in this study. It would also be worthwhile to gather data on a wider variety of encounter types, moving beyond casual conversation to include, for example, classroom discourse and formal meetings. This triangulation of data sources (Cohen and Marion 1994: 236, 238; Wiersma 1991: 232) would allow for the exploration of a wider range of variables such as power relationships and levels of formality. One approach would be to gain agreement from an institution – such as one of the many Korean universities where EILF is commonly used in classrooms, research seminars and other situations – to allow an on-site researcher to set up a longitudinal study. Research along these lines has begun in Europe. Mauranen (2003: 525), for example, is collecting 500,000 words of academic EILF data from two Finnish universities, and hopes to use concordancing and quantitative analysis to identify 'the patterns of discourse marking, formulaic expressions, simplification, and universally unmarked linguistic features' within this data. Gathering large quantities of corpus data in itself is not enough, however. Questions about motivation in CS use, in particular, also require ongoing introspective data collection. Hence, use of interview data and perhaps participant diaries, will have an important role to play.

Ongoing descriptive EILF research of this kind could feed into the development of appropriate language education programs for students who will primarily be using English as an international lingua franca. In this regard, a comparative research approach may be useful. As noted in **Subsection 2.2,** and by Seidlhofer (2001: 144) and Mauranen (2003: 517), such a comparative approach runs the risk of implying a 'linguistic deficit' view of EILF discourse. However, a comparative research paradigm based on "mutual respect" (Seidlhofer 2001: 150) will focus simply on delineating the key differences between two valid forms of communication, ENL and EILF. A spin-off of such an approach could be to identify aspects of ENL communication that have been inappropriately incorporated into ELT materials[1]. For example, Alptekin (2002: 63) argues that in classroom listening materials, '[d]iscourse displaying exclusive native speaker use should be kept to a minimum' (cf. Baxter 1983: 103; Cook 1999: 200). Meanwhile, there may also be important *sui generis* aspects of EILF that have yet to be incorporated into teaching materials. The selective use of 'let it pass' strategies (Firth 1996: 243) and collaborative repair strategies (Firth 1990: 276; House 2002: 259; Lesznyák 2002: 178) may be cases in point.

Thus, descriptive EILF research has an important role to play in the development of appropriate ELT materials for lingua franca situations. The current study was conducted in a part of the world where such situations are becoming more and more common, and this dissertation thus aims to make a small contribution to the endeavour of surveying this globally significant form of language use.

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[1] My thanks to Jennifer Smith for pointing out this connection.

# 6.  GLOSSARY

**appealer**

    **Gambit** "used by a speaker whenever he or she wishes to appeal to his or her hearer's benevolent understanding" (Rintell and Mitchell 1989: 285). **Appealers** come at the end of an utterance, and solicit a response from the listener. Examples in English include tag questions, 'right?', and 'you see?'(Edmondson 1981: 83-85).

**cajoler**

    **Gambit** used to "increase, establish, or restore harmony between […] interlocutors", particularly when a request is being made (Rintell and Mitchell 1989: 284). **Cajolers** are "conventionalized speech items" with little semantic content in themselves, and "the commonest [examples in English] are *you know* and *you see*" (Edmondson 1981: 155).

**extractor**

    **Gambit** used by a speaker to "anticipate [their] withdrawal from a conversation which has not really reached its conclusion" (Meierkord, 1998, 3.1 Analyzing discourse structure, para 2). An example in English is 'Look at the time. I must be off.'

**gambit**

    A verbal strategy used by speakers 'to lubricate the ongoing conversation'. **Gambits** often add no content to the topic of a conversation, but are strategically used by speakers to "directly or indirectly support their conversational purposes" (Edmondson 1981: 81). Types of gambits include **appealers, cajolers, extractors, uptakes** and **warrants.**

**reprise**

    Utterance that incorporates an interlocutor's words into one's own turn, such as through "lexical repetition (with prosodic modifications for instance) [or else] reformulation of the interlocutor's utterance" (Vasseur et al. 1996: 83).

**subject expectancy**

    The tendency of participants in a research project to alter their behaviour according to what they think the researcher is interested in (Brown 1999: 33-34).

**uptake**

    **Gambit** used by a speaker to "reassure the previous speaker that […] the Uptake-producer both can hear and is listening" and "to signal a willingness or readiness to assume the speaking role" (Edmondson 1981: 85). An example in English is the way U.S. Secretary of State Condoleeza Rice "fields questions by whispering 'Yeah', to signal she understands, then launches into answers" (Ratnesar 2005: 17).

**warrant**

> **Gambit** used to cite grounds for why an utterance is being made (Aston 1993: 244). Examples include 'grounders', used by speakers to give reasons or justifications before making a request, as in 'I missed class yesterday. Could I borrow your notes?' (Rintell and Mitchell 1989: 287).

# 7.    BIBLIOGRAPHY

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# APPENDICES

**Appendix 1a: Selection of CS/pragmatics EILF studies**

| STUDY[a] | Participants (eg. number, ages) | Context of culture[b] (linguistic, national background of participants) | Context of situation[b] (specific background/ setting of the interactions) | Field[b] (what is talked about, goals of the interactions) | Tenor[b] (relationship between interactants) | Mode[b] (kind of interaction) | Quantity of data |
|---|---|---|---|---|---|---|---|
| Meeuwis (1994) | n=? Class groups of 10-15. For highly specialised sessions, class groups of 2 students. | Nationalities: (Junior engineers/trainees): South Korean and Tanzanian. (Engineers/ instructors): Belgian-Flemish. | Instruction sessions held during 1990 at a company in Antwerp, Belgium, to prepare foreign engineers to set up and manage telephone exchanges in their own countries. | (a) Theoretical discussion on computerisation of telecommunication systems; (b) practical sessions solving simulated problems on a personal computer; (c) practical computer programming activities. | Trainers and trainees. | Face to face workshop-style training sessions. | 12 training sessions (between 22 mins and 3hrs each) Total: 16 hrs. |
| Firth (1990; 1996) | n = ? | Native speakers of Danish, Arabic, Japanese, Urdu. Nationalities include Danish, Indian, Syrian, Hungarian. | Naturally occurring work-related talk between Danish trading company employees and their international clients. | Negotiating export/import of foodstuffs and micro-electronics. | Export managers and their international clients) | Business telephone calls. | ? Focus on 2 (1990) and 7 (1996) extracts. |

[a] Where the studies are part of a wider research project, details of the latter are also given, where available.

[b] These categories are based on functional linguistic concepts (see Butt et al. 2001, 3-5).

**Appendix 1b: Selection of CS/pragmatics EILF studies cont'd**

| STUDY | Participants (eg. number, ages) | Context of culture (linguistic, national background of participants) | Context of situation (specific background/ setting of the interactions) | Field (what is talked about, goals of the interactions) | Tenor (relationship between interactants) | Mode (kind of interaction) | Quantity of data |
|---|---|---|---|---|---|---|---|
| Wagner and Firth (1997) | Wider project n = ? This study: n = 3 (1 Danish and 2 German engineers | Wider project: speakers of English, German, French, Spanish, Swedish, Danish. (Most lingua franca use English, plus some German.) | International communication between commercial companies. | This study: Discussing parts for a power station being built in Denmark. | International business partners | Telephone calls. | Wider project: Companies: n=? Each company: 1.5 – 10 hrs = 5-90 calls. This study: Focus on 9 extracts from 2 calls. |
| Meierkord (1998) | n = 48 Ages = 20-30. | Native speakers of 17 languages: European, Arab, Indian, Pakistani and East Asian students. | Naturally occurring conversation over the dinner table at a student hall of residence, Britain. | Small talk. | Fellow students / friends. | Face to face conversations. | 13.5 hrs. 23 conver-sations. Focus on 9 extracts. |
| Meierkord (2000) | n = 48 Ages = 20-30. | As per Meierkord (1998) | As per Meierkord (1998) | As per Meierkord (1998) | As per Meierkord (1998) | As per Meierkord (1998) | As per Meierkord (1998) Focus on 2 extracts. |

**Appendix 1c: Selection of CS/pragmatics EILF studies cont'd**

| STUDY | Participants (eg. number, ages) | Context of culture (linguistic, national background of participants): | Context of situation (specific background/ setting of the interactions) | Field (what is talked about, goals of the interactions) | Tenor (relationship between interactants) | Mode (kind of interaction) | Quantity of data |
|---|---|---|---|---|---|---|---|
| Meierkord (2002) | Wider project: n = 48  This study: n = 13 | Wider project: as per Meierkord (1998)  This study: Pakistani (n=3), German (n=3), Iraqi, Nigerian (Igbo speaker), Kenyan, French/Vietnamese, Korean, Egyptian, Chinese Malaysian. | As per Meierkord (1998) | As per Meierkord (1998) | As per Meierkord (1998) | As per Meierkord (1998) | As per Meierkord (1998) Focus on 10 extracts |
| Cheng and Warren (2001) | n = 76 | 42 native Cantonese-speakers and 34 native-English speakers living in Hong Kong. | Naturally occurring conversation. | Small talk and work-related topics. | Equal status friends and colleagues. | Face to face conversations. | Total data = 50 hrs. Analysed data = 10hrs. |
| Haegeman (2002) | Wider project: Employees (n=?) at 7 companies (n = ?) in Flanders, Belgium, and their international clients. This study: n = 6 or 7. | Belgian participants all Flemish Dutch speakers. Other participants' native languages not specified. | Communication related to business of Belgian textile and foodstuff importing companies. | Following up correspondence; checking contact details; confirming hotel booking arrangements and airport pickups; discussing shrimp exports. | International business partners. | Telephone calls. | >3 hrs  49 phone calls.  Focus on 4 calls |

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**Appendix 1d: Selection of CS/pragmatics EILF studies cont'd**

| STUDY | Participants (eg. number, ages) | Context of culture (linguistic, national background of participants): | Context of situation (specific background/ setting of the interactions) | Field (what is talked about, goals of the interactions) | Tenor (relationship between interactants) | Mode (kind of interaction) | Quantity of data |
|---|---|---|---|---|---|---|---|
| Lesznyák (2002) | n = 11 European university students attending an international student conference; Ages = early to mid 20s | 6 native Dutch speakers; 3 native Hungarian speakers; 1 native German speaker. | 'European Parliament' simulation game at student conference in Holland, 1997. Attendees formed factions to develop proposed amendments regarding which EU countries should be allowed into the European monetary union. | Discussion of which countries meet criteria for Union membership; making a group decision on the wording of proposed amendments. | Fellow attendees at a student conference, role-playing as EU delegates. Had not met one another until 2 days before the study. | Face to face formal discussion at one 'faction meeting' – although many meeting rules such as 'speaker stands up' and 'chair gives right to speak' were either explicitly discarded or implicitly ignored. | 40 minute discussion Focus on 7 extracts. |
| House (2002) | Wider project n = ? Ages 23-35. This study n = 4 (2 female, 2 male) | Wider project: Students from Germany, Korea, China, Indonesia, Spain, Turkey, Cameroon, France, Denmark, Colombia (This study's participants underlined) | Wider project: (a) Real life interactions amongst students; (b) simulated interactions between students and Hamburg University support staff. | This study: quasi-natural discussion on a short article from a German magazine, about English as a lingua franca. | Fellow students. | Face to face discussion. | This study: 30 minutes. |

**Appendix 1e: Selection of CS/pragmatics EILF studies cont'd**

| STUDY | Participants (eg. number, ages) | Context of culture (linguistic, national background of participants): | Context of situation (specific background/ setting of the interactions) | Field (what is talked about, goals of the interactions) | Tenor (relationship between interactants) | Mode (kind of interaction) | Quantity of data |
|---|---|---|---|---|---|---|---|
| Pölzl (2003) | n = ? Wider project: Academics, students, homemakers, tourist guides, a merchant, a doctor. This study: n = 15 Language lecturers (n=8); language students (n=5); a medicine lecturer; a pensioner; a judo instructor. | Nationalities in wider project include: Austrian, Egyptian, German, Greek, Italian, Jordanian, Japanese, Lebanese, Spanish, Turkish. Native languages this study: Arabic (n=6); Austrian (n=3), Japanese (n=3), Turkish, Greek, German. | Wider project included a variety of professional, educational and private settings in Jordan, Lebanon, Egypt, Australia, Singapore. Recorded in 2002. This study: informal settings in Jordan, Egypt and Lebanon. | Casual conversation. | This study: fellow academics and/or students. | Face to face conversations. | Wider project: 20 hours (each recording 2-90 minutes) This study: focus on 7 extracts. |

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# APPENDIX 2: PARTICIPANTS' DEMOGRAPHIC DETAILS

**'Rainbow' (Mongolia / Female)**
A postgraduate student at 'Q' University with a science major, 'Rainbow' has been living in Korea for 3 and a half years. She first studied elementary English grammar at university in Mongolia, where, until the 1990s, the second language taught in schools was Russian (Cohen 2005: 204-207). When she first arrived in Korea she used EILF but now generally uses Korean to communicate in her daily life. She does, however, speak English when attending international conferences in Japan, and has written her PhD thesis in English. She plans to do research in Japan, where she will initially need to communicate using EILF. She has generally taught herself English through independent study and is currently studying Japanese. She has strong motivation to continue developing her English language skills for her future career.

**'Cloud' (South Korea / Male)**
A former student at 'Q' University, 'Cloud' now studies English Literature at a neighbouring university, but still remains an active member of 'Q' University's English language debating club, 'QED', usually attending three meetings a week. He studied English in primary and secondary school, and further developed his English language skills by watching American movies and following the dialogue. He describes himself as feeling 'comfortable with English'. The week after the final focus group meeting, he travelled abroad for the first time, to China, where he communicated in English and Chinese to make friends with Chinese university students. He has studied Chinese language for 5 years and is currently also studying Japanese.

**'Cabbage' (South Korea / Female)**
'Cabbage' is studying Korean Language Education at 'Q' University, where she is a member of 'QED'. Like 'Cloud', and all Korean young people, she studied English during her primary and secondary education and also studied English in the United States for 6 months in 2004-2005. At the time of the focus group meetings she was attending an English language institute three mornings a week, and also sometimes speaks English with a number of North American friends. She teaches Korean as a volunteer to foreign workers living on the outskirts of Seoul and is interested in conducting sociolinguistic research of her own in the future.

**'Ladder' (South Korea / Female)**
'Ladder' studies Philosophy at 'Q' University. She studied English in primary and secondary school, but says she gained a deeper interest in English when she was member of an English language discussion group facilitated by an U.S. English teacher at 'Q' University. Since then, she has regularly kept a journal in English as well as scrapbooks of English language newspaper articles. At the time of the focus group meetings she was vice-president of 'QED' and participated in the group's public debate at their biannual conference, and usually attends three meetings a week. She says 'When I speak in English, I feel good' and is interested in how Korean and other Asian people can 'use English in our own way'.

**'Wind' (South Korea / Female)**
'Wind' is a Business major student at 'Q' University and an active member of 'QED'. From early 2005 she spent 2 months in the Philippines and then 8 months in England studying English. Some of her classes for her major are conducted in English and she sometimes gives presentations in English. She studies English by herself most days, and at the time of the focus group meetings was attending a language institute class every weekday morning. The week following the final focus group meeting she attended an international conference as a volunteer English-speaking helper (eg. meeting international delegates at the airport). She enjoys speaking in English and has strong motivation to continue improving her English skills, especially in listening.

**'Jay' (South Korea / Male)**
'Jay' is an Economics major student and friend of 'Cabbage'. At the time of the project he was making plans to study in the United States, to get more practical experience in his major. He only attended one meeting and I did not have a chance to interview him or to gather more detailed personal information from him.

**APPENDIX 3: SCHEDULE OF FOCUS GROUP MEETINGS**

| DATE | TIME | MEETING TYPE | PARTICIPANTS ATTENDING | | | | | | COMMENTS |
|---|---|---|---|---|---|---|---|---|---|
| | | | Rainbow | Cloud | Cabbage | Ladder | Wind | Jay | |
| 30 / 06 / 06 | 4-6pm | Focus group discussion | O | O | O | O | | | Get-to-know-you (GTKY) session. Researcher present for whole discussion. |
| 07 / 07 / 06 | 6-8pm | Focus group discussion | | O | O | O | O | | Further GTKY. Discussed goals for group. Discussion videoed but recording discarded. |
| 14 / 07 / 06 | 2.30-4pm | Presentation lesson | O | | O | | O | | Lesson based on Powell (2002: 10, 12, 14) |
| | 4-6pm | Focus group discussion | O | O | O | O | O | O | Discussion videoed and used in analysis. |
| 21 / 07 / 06 | 2.30-4pm | Presentation lesson | | | O | O | O | | Lesson based on Powell (2002: 15-17) |
| | 4-6pm | Focus group discussion | | O | O | O | O | | Some private issues discussed. Discussion videoed but recording discarded. |
| 28 / 07 / 06 | 4-6 pm | Focus group discussion | | O | | O | O | | Researcher present for whole discussion. Meeting not videoed. |
| 04 / 08 / 06 | 2.30-3pm | Focus group discussion | O | | | | O | | Discussion videoed and used in analysis. |
| | 3-4pm | Presentation lesson | O | | | | O | | Lesson based on Powell (2002: 70-71; 94-95) |
| | 4-6pm | Focus group discussion | O | O | | | O | | Discussion videoed and used in analysis. |

# APPENDIX 3: CONSENT FORM
## (ENGLISH)

**Name of Project:**

**A study of international communication in Korea**

You are invited to participate in a study of international communication in Korea. The purpose of the study is to discover the strategies and styles used by people from different national backgrounds when they communicate with each other in English.

The study is being conducted by Matthew Watterson. My email is matthew.watterson@students.mq.edu.au. I am conducting this research to meet the requirements for the degree of Masters of Applied Linguistics at Macquarie University, Australia, under the supervision of Dr Jan Tent, Department of Linguistics, telephone number: 61 2 9850 9659; email: jtent@ling.mq.edu.au .

If you decide to participate, you will be asked to join a focus group of students (both Korean and international) for whom English is not a native language. This focus group will meet once a week during July 2006. You are encouraged to come to as many of these meetings as you can.

Each meeting will last about 1 hour, and will include free talking, get-to-know-you activities and discussion on various issues. Depending on the group's interests, you will also have a chance to develop your English presentation skills.

I will video- and/or audiotape most of the group meetings, transcribe these recordings and use this data to write about the communication styles and strategies used. You will be invited to view or listen to the recordings with me afterwards to discuss them, but this is not a requirement of your involvement in the study.

I will not be present during the group meetings, and you are encouraged to communicate with one another as naturally as possible. Outside the meetings you are free to get feedback from me on aspects of your English use, such as preparing English language presentations and writing English language resumes.

Participation in this research will not be paid, but I will provide snacks and beverages for the participants at each group meeting.

Any information or personal details gathered in the course of the study are confidential. The only person who may see or hear the recorded data is my supervisor, Dr Jan Tent.   No individual will be identified in any publication of the results. When transcribing the data, I will not use your real name, and if you so wish, I will also conceal your nationality. The transcribed data will be included in the text of my final dissertation.

If you decide to participate, you are free to withdraw from further participation in the research at any time without having to give a reason and without consequence. If you request, I will delete any recording I take of you and not use it for this or any other research.

I, (participant's name) have read and understand the information above and any questions I have asked have been answered to my satisfaction.   I agree to participate in this research, knowing that I can withdraw from further participation in the research at any time without consequence.   I have been given a copy of this form to keep.

Participant's Name: _____          Investigator's Name: MATTHEW WATTERSON (block letters)

(block letters)

Participant's Signature:                          Investigator's Signature:

Date:                                            Date:

The ethical aspects of this study have been approved by the Macquarie University Ethics Review Committee (Human Research).   If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Ethics Review Committee through its Secretary (telephone 61 2 9850 7854; email ethics@mq.edu.au ).   Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

# APPENDIX 3: CONSENT FORM
# (KOREAN)
## 동의서

**프로젝트 명:** 한국에서의 국제적 의사소통에 관한 연구

당신은 한국에서의 국제 의사소통 연구에 참여하게 됩니다. 이 연구의 목적은 다양한 국가적 배경 가진 사람들이 영어로 의사소통을 할 때 어떠한 전략과 유형을 사용하는지에 대해 알아보고자 하는 데 있습니다.

이 연구의 실행자는 Matthew Watterson (맷휴 워터슨) 이며, 나의 이 메일 주소는 matthew.watterson@students.mq.edu.au 입니다.

제가 이 연구를 하는 목적은 Macquarie University, Australia 에서 석사 학위에 (Applied Linguistics: 응용 언어학) 필요한 요구 사항을 취득하기 위한 것입니다. 이 연구는 Dr Jan Tent, Department of Linguistics (언어학 학과) 지휘 아래 이루어질 것 입니다. 전화 번호 는 61 2 9850 9659 이며, 이메일 주소는 jtent@ling.mq.edu.au 입니다.

만약 당신이 이 연구에 참여 하면 포커스 그룹 (focus group)에 동참하게 되며 이 그룹의 구성원들은 영어가 모국어가 아닌 학생들로 (한국 학생과 해외 학생) 이루어 지고, 여러 차례 모임에 참석을 해야 합니다. 이 모임에 가능한 많이 참석해주시기 바랍니다.

매 모임은 한 시간 정도 소요될 것이며, 프리 토킹 (free talking) 과 서로 알아가는 활동과 (get-to-know-you activities) 다양한 문제들에 관해 의논 하는 시간을 가질 것 입니다. 이 그룹의 의사에 따라 영어 발표 하기 연습도 할 수 있을 것입니다.

이 연구 모임 활동들은 녹화/녹음될 것이며 나중에 문서화 됩니다. 이 자료는 사용되는 의사소통 전략과 방식에 관한 논문을 쓰기 위해 사용될 것입니다. 당신이 원하면 이 녹화된 내용에 대해 같이 보고, 듣고 의논 할 수 도 있습니다. 하지만 이 부분은 당신이 반드시 참여해야 할 사항은 아닙니다.

저는 녹화 촬영 장소에 있지 않을 것이며 당신은 다른 일원들과 자연스럽게 대화를 나누면 됩니다. 매 촬영이 끝나는 대로 저와 같이 당신의 영어 표현에 대해 이야기 하며 저의 피드백 (feedback)도 참조해 드리겠습니다. 이 피드백 시간은 촬영 되지 않으며 제 연구에도 사용되지 않을 것입니다.

이 연구에 참여하는 것에 대한 보수는 없지만 매 모임마다 간식과 음료를 제공 하겠습니다.

모든 내용과 개인적인 부분은 기밀사항으로 다루어질 것이며 이 내용물을 볼 다른 유일한 한 사람은 저의 감독자인 Dr Jan Tent 입니다. 참여한 각 개인의 이름은 연구 결과에 기재되지 않을 것이며, 문서에 당사자의 본명은 사용되지 않을 것입니다. 또, 본인이 원하면 그 당사자의 국적도 삭제 됩니다. 문서화된 자료는 저의 논문에 포함 됩니다.

만약 참여를 하다가 언제라도 이 연구에서 이유, 문제 없이 탈퇴할 수 있습니다. 촬영된 부분도 당사자가 원하면 모두 삭제 되고 어느 연구에도 쓰이지 않을 것입니다.

본인 _____은 이 위의 모든 내용을 다 읽고 이해했으며 모든 질문에 대해 만족스럽게 답변을 들었습니다. 저는 이 연구에 동참할 것이며 언제라도 이 연구에서 탈퇴해도 전혀 문제가 없다는 것을 알고 있습니다. 저는 이 동의서의 사본을 가지고 있음을 알려드립니다.


Participant's Name: (참이자    이름)_____
....

이 연구는 윤리 면에서 Macquarie University 윤리 심사 위원 (Ethics Review Committee) 들로부터 동의를 받았습니다. 당사자는 이 연구에 참여하면서 불평이나 윤리적인 면에서 마음이 편안하지 않는 부분이 생길 때에 언제라도 위원회의 비서 (secretary)에게 전화나 (61 2 9850 7854) 이 메일로 (ethics@mq.edu.au) 연락을 취할 수 있습니다. 모든 불만들은 신뢰 안에서 다루어질 것이며, 조사 후에 그 결과에 대해 통지 할 것입니다.

# Invitation to participate in a study of international communication through English

Researcher: **Matthew Watterson**. My email is matthew.watterson@students.mq.edu.au.

I am conducting this research to meet the requirements for the degree of Masters of Applied Linguistics at Macquarie University, Australia.

If you participate in this research, you will join a focus group of non-native speakers of English who will meet once a week near 'Q' University during June and July 2006.

The focus group meetings will include free talking, get-to-know-you activities and discussion on various issues. You will also have a chance to develop your English presentation skills.

You will be free to get feedback from me on aspects of your English use, such as preparing English language presentations and writing English language resumes.

If you are interested in participating or have any questions about this research, please contact Matthew Watterson at matthew.watterson@students.mq.edu.au

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# 한국에서의 국제적 의사소통 (international communication)에 관한 연구 (영어 포커스 그룹 / focus group)

연구의 실행자: Matthew Watterson (맷휴 워터슨).
제의 메일 주소는 matthew.watterson@students.mq.edu.au 입니다.

Macquarie University, Australia 에서 석사 학위에 (Applied Linguistics: 응용 언어학) 필요한 요구 사항을 취득하기 위한 것입니다.

포커스 그룹 (focus group)에 동참하게 되며 이 그룹의 구성원들은 영어가 모국어가 아닌 학생들로 (한국 학생과 해외 학생) 이루어지고, 'Q'대 앞에서 2006 6월, 7월 달 동안 일주일마다 1번씩 모임에 참석을 해야 합니다.

프리 토킹 (free talking) 과 서로 알아가는 활동과 (get-to-know-you activities) 다양한 문제들에 관해 의논 하는 시간을 가질 것 입니다. 영어 발표 연습도 할 수 있을 것입니다.

저와 같이 당신의 영어 표현(발표 준비, 이력서 쓰기, 등)에 대해 저의 피드백 (feedback)도 참조해 드리겠습니다.

Matthew Watterson에게 이 메일로 (matthew.watterson@students.mq.edu.au) 연락을 취할 수 있습니다.

한국에서의 국제적 의사소통에 관한 연구 matthew.watterson@students.mq.edu.au

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# 在韩国关于国际性语言沟通方面的研究

现在您将参加在韩国关于国际性语言沟通方面的研究。此研究目的在于探索具有不同国家背景的人们用英语沟通时，使用什么样的战略与方式。

此研究的操作人是我本人，马修·沃特森(Matthew Watterson)，电子邮件地址是 matthew.watterson@students.mq.edu.au。

我本人进行研究活动的目的在于获得澳洲麦加里大学硕士学位(Applied Linguistics：应用语言学)。

如果您参加本次研究活动，就要参加焦点小组(focus group)，小组成员都是非英语圈的学生(韩国学生和外国学生)，并需要参加几次聚会。

每次聚会大约需要一个小时，内容是自由交谈、互相交流及各种话题的讨论等活动。按照该小组的意愿，还可以进行英语发表等练习。

跟我一起交谈关于您的英语表现，同时提供我的反馈意见供您参考。

Matthew Watterson
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# 韓国での国際的な意思疏通に関する研究

この研究の実行者はMatthew Watterson(マシュー·ワターソン)であり、私のイーメール住所は matthew.watterson@students.mq.edu.au です。

私がこの研究を行う目的は、Macquarie University, Australiaでの修士学位(Applied Linguistics：応用言語学)に必要な要求事項を取得するためです。

もし、あなたがこの研究に参加すれば、フォーカス·グループ(focus group)に同参するようになり、このグループの構成員たちは、英語が母国語ではない学生たちで(韓国学生と海外学生)構成され、いくつかの会合に出席しなければなりません。

毎会合は1時間くらい所要し、フリー·トーキング(free talking)と、相互理解活動(get-to-know-you activities)と様々な問題について議論する時間を持ちます。このグループの意思によって、英語発表練習もできるはずです。

私と一緒にあなたの英語表現について話し合い、私のフィードバック(feedback)も提供される予定です。

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All discourse is transcribed in lower case letters, except for the first person pronoun 'I', the two terms 'Q' university and 'QED', and when words are being spelt. When a participant refers to a friend or acquaintance who is not a member of the focus group, that person is identified with a single letter, eg. 'k'.

## 1. SPEAKER IDENTIFICATION

| Symbol | Meaning | Examples |
|---|---|---|
| (alias) | Rather than assigning numbers to participants, the participants themselves were invited to choose their own aliases. The participants came up with whimsical names. | A(a)<br>19   (wind)    okay<br>20   (cabbage) (.) so-<br>21   (rainbow) (.) let's start@@= |
| id? | Identity of speaker unclear. | A(e)<br>59   id?        =hmm =<br>60   (rainbow) =hmm ((opens mouth))= |
| ss | A number of participants speaking at once. | A(e)<br>82   (jay)   I don't know- I have no idea where to- where I go<br>83   ss        hmm |
| (alias)? | Identified speaker probably produced the utterance in question. | A(a)<br>335   (wind)    because that is important english<br>336   (cloud)?   hmm |
| id♀<br>id♂ | Identity of speaker is unclear, but gender can be identified. | A(a)<br>186   (jay)   it's true<br>187   id♀    eh |

## 2. INTONATION

| Symbol | Meaning | Examples |
|---|---|---|
| / | Preceding word spoken with clearly discernible rising intonation. | A(a)<br>1   (wind)   six o'clock or half past five/ |

[1] Conventions are largely based on those used by *VOICE: Vienna-Oxford* (n.d.), but also include adaptations of conventions from Firth (1990: 279; 1996: 256-257); Meeuwis (1994: 78); Wagner and Firth (1997: 343-344); Meierkord (2000); and Pölzl (2003: 21-22)

## 3. EMPHASIS

| Symbol | Meaning | Examples |
|---|---|---|
| <u>word</u> | Emphatic stress on syllable, word or phrase; pronounced noticeably louder than surrounding speech. | A(a) 77 (wind) but materazzi <u>didn't</u> accept- didn't agree what zidane said |
| <u>WORD</u> | Highly exaggerated emphatic stress on syllable, word or phrase. | A(b) 98 (cloud) <u>NO::</u> I- I- I say to you three times ((holds up three fingers)) |

## 4. PAUSES

| Symbol | Meaning | Examples |
|---|---|---|
| (.) | Short pause of less than 1 second. | A(b) 83 (wind) but we don't know (.) who's right or not |
| (-10-) | Longer pause; number indicates approximate number of seconds. | A(a) 133 (cloud) = is- is- is impulsive somewhat (.) so<br>134 (wind) (-6-) do you know the situation about that one/ |

## 5. OVERLAPS

| Symbol | Meaning | Examples |
|---|---|---|
| { | Beginning of simultaneous speech by two or more speakers. | |
| } | End of simultaneous speech. | A(a)<br>41 (wind) = you lost your interest {about the world cup}<br>42 (cloud) {yeah but-} but- <u>but</u> at least I found france<br>43 more interesting than it- italy because I somewhat liked z- zidane |
| (ID){word}<br>(ID){word} | Simultaneous speech shaded. Simultaneous utterances aligned vertically with one another. | |

## 6. LATCHING

| Symbol | Meaning | Examples |
|---|---|---|
| = \n\n = | Another speaker immediately starts talking so that there is slight overlap between utterances (Tarone 1980: 431). | A(a) \n 125 (cloud) bu- but they are professionals they= \n 126 (wind) =professional but rooney said- I hea::rd rooney want to kill ronaldo |

## 7. FRAGMENTS

| Symbol | Meaning | Examples |
|---|---|---|
| - | Abrupt cut off by current speaker, leading to unfinished utterances or words, as in false starts. | A(a) \n 47 (cloud) uh somewhat but not much so (.) I think- I think it- italy- italy was \n 48 very much lucky at this world cup ga- world cup game because- ah-(.) \n 49 ah- italy was nearly cut out by-(.) eh- australia (.) yeah that- in that \n 50 game italy was not strong enough- ah- as is- as it is supposed to be \n 51 that's what I remember and what I- I can say-   well- more than that- \n 52 (-1-) well- (.) somebody else talk about it |

## 8. UNINTELLIGIBLE SPEECH

| Symbol | Meaning | Examples |
|---|---|---|
| # # # | Unintelligible speech. Number of #'s indicates estimated number of unidentified syllables. | A(a) \n 399 (jay) =let's change # # # |
| ?word? | Unclear item. | A(a) \n 141 (wind) but it might be very very difficult to (.) ?run?/ in britain ?you know? |

## 9. VARIATIONS IN PRONUNCIATION AND MORPHOLOGY

| Symbol | Meaning | Examples |
| --- | --- | --- |
| word[1] <br> [1]vlənd | Pronunciation of word or phrase may be different from what listeners are used to. Actual pronunciation indicated in footnote, using IPA symbols. | violent[4] action <br> [4]{vi:ələnt} |
| :: | Marked lengthening of preceding sound. | A(a) <br> 64    (cloud)       I believe mate::razzi must have said something very insulting to zidane |

## 10. NON-VERBAL UTTERANCES

| Symbol | Meaning | Examples |
| --- | --- | --- |
| ::hh | Audible inhalation | A(a) <br> 106   (rainbow)    replaced- replaced- ah- ?this?- ah- soccer team so ::hh why did he- ah |
| hh:: | Audible exhalation | A(a) <br> 8      (jay)       yeah- ah- he- hh::- he graduated from indiana university business school |
| @@@ | Laughter | A(a) <br> 27     (rainbow)   @@@ <br> 28     (wind)      yes   you did |
| @word@ | Spoken while laughing | A(a) <br> 37     (cloud)      =@because@ I don't- I-   I didn't like any of the teams at the final games |
| hh::@ | Breathy laughter | A(a) <br> 111    (jay)       hh::@ |

# 11. USE OF LANGUAGES OTHER THAN ENGLISH

| Symbol | Meaning | Examples |
|---|---|---|
| 가나다 ~ [kɑnɑdɑ]¹<br><br>¹ word ((language)) | Speech in languages other than English is rendered in original language's own script and then in IPA symbols. Where available, English translation provided in footnote. | **A(a)**<br>145 (wind) very very popular and (.) how can I say:: (.) 유망한 ~[uːmɑːŋ hɑn]¹/<br>146 how can I say in english/<br><br>¹ promising ((Korean)) |

# 12. CONTEXTUAL EVENTS

| Symbol | Meaning | Examples |
|---|---|---|
| (( )) | Contextual / non-verbal events which either have relevance to, or interfere with, the interaction. For example: noises (coughs etc) produced by current speaker; noises produced by other speakers, where these seem relevant to current speaker's utterance; non-verbal feedback (nods etc); contextual information (eating, answering mobile phone, etc); identity of addressee. Event expressed with simple present tense verb occurs before or after utterance on same line. Event expressed with gerund occurs at same time as following utterance | **A(a)**<br>3 (cabbage) ((looking at watch)) until six but I have to go until-((rainbow looks at mobile phone)) I have to go early first-I- I have to go first |

## APPENDIX 7:     TRANSCRIBED DATA

A (a)　　　　SOCCER

| 1 | (wind) | six o'clock or half past five/ |
| 2 | (cabbage) | ((looking at watch)) until six but I have to go until- ((rainbow looks at |
| 3 | | mobile phone)) I have to go early first- I-　I have to go first |
| 4 | (wind) | what time |
| 5 | (cabbage) | five thirty　　　#　#　# ((gestures across to jay)) 너도 ~ [nɒ doʊ ]¹/ |
| 6 | (jay) | I have to go to 건:: 대 ~ [kɒn:: deɪ ]² |
| 7 | (cabbage) | 건대/ ~ [kɒn deɪ ] ³/ {oh} |
| 8 | (jay) | 　　　　　{건대 ~ [kɒn deɪ ] ⁴} university = |
| 9 | (cabbage) | =oh |
| 10 | (jay) | until ((looks at watch)) six |
| 11 | (cabbage) | oh |
| 12 | (rainbow) | ((to wind)) today you will stay until six/ |
| 13 | (wind) | oh- ah- I don't know I don't mind |
| 14 | (cloud) | it doesn't seem fixed　　if we start- ah- if we finish early we can leave |
| 15 | | early |
| 16 | (rainbow) | ah yeah ((nods))　　　　　　　　　　　　　　　　　　　1:00 |

(-2-)

| 17 | (cabbage) | ((to cloud)) # # # # # # # # # #　　?could you be {start}that? |
| 18 | (cloud) | 　　　　　　　　　　　　　　　　　　　{yeah} ((nods)) |
| 19 | (wind) | okay |
| 20 | (cabbage) | (.) so- |
| 21 | (rainbow) | (.) let's start@@= |
| 22 | (wind) | =yes |
| 23 | (cloud) | he said the topic is world cup right |
| 24 | (wind) | I think you suggested the subject |
| 25 | (cabbage) | @right@@@@ |
| 26 | (cloud) | ((looks around)) did I really/ |
| 27 | (rainbow) | @@@ |
| 28 | (wind) | yes　　you did |
| 29 | (cloud) | the world cup |
| 30 | (wind) | yes |
| 31 | (cabbage) | you did last week |

　　　　　　　((cloud leans forward, looks down and rubs forehead))

| 32 | (wind) | @@@@@ |
| 33 | (cloud) | well ah- for- ah- world- ah- for a week now I have been very- ah- (.) |
| 34 | | indifferent to world cup and the outcome of it |
| 35 | (wind) | hh::= ((cabbage leans forward)) |
| 36 | (cloud) | =@because@ I don't- I-　I didn't like any of the teams at the final |
| 37 | | games |
| 38 | (rainbow) | ah |
| 39 | (cloud) | yeah so- ah-@ = ((cabbage takes pen out of pencil case)) |
| 40 | (wind) | = you lost your interest {about the world cup } |
| 41 | (cloud) | 　　　　　　　　　　　　　　　{yeah}but- but- but at least I found |
| 42 | | france more interesting than it- italy because I somewhat liked z- |
| 43 | | zidane⁵ |
| 44 | (wind) | ah hah= |
| 45 | (rainbow) | =zidane ((nodding)) |
| 46 | (cloud) | uh somewhat but not much (.) so (.) I think- I think it- italy- italy was　2:00 |
| 47 | | very much lucky at this world cup ga- world cup game because- ah::- |
| 48 | | (.) ah- italy was nearly cut out by- (.) eh- australia (.) yeah that- in that |

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¹ You too? ((Korean))
² Geonguk University ((Korean))
³ Geonguk University? ((Korean))
⁴ Geonguk University ((Korean))
⁵ French soccer player.

| 49 | | game italy was not strong enough- ah- as is- as it is supposed to be |
| 50 | | <u>that's</u> what I remember and what I-   I can say-   well- more than that- |
| 51 | | (.) well- (-1-) somebody else talk about it |
| 52 | (wind) | @@@@ |
| 53 | (rainbow) | how do you think- ah- zidane's- ((knock on door)) ah- violent[1]- |
| 54 | | violent[2] action/ at- ah- the final ((waitress brings in jug of iced tea)) |
| 55 | (cloud) |  ?final? ?violent?= |
| 56 | (rainbow) | = yeah |
| 57 | (cloud) | (.) it was- a- a- purely accidental thing I think (.) maybe I-   I believe- I   3:00 |
| 58 | | believe the italic- italian?s? player- ah- his name was |
| 59 | | {mate-          mate-} |
| 60 | (rainbow) | {materazzi            materazzi} |
| 61 | (jay) |     {materazzi}((cabbage begins writing in notebook)) |
| 62 | (rainbow) | materazzi |
| 63 | (cloud) | I believe mate::razzi must have said something very insulting to zidane |
| 64 | | so in that important final game zidane went crazy for a moment |
| 65 | | {and} |
| 66 | (wind) | {h::@} |
| 67 | (cloud) | just- (.) blew:: (.) up- blew up the materazzi[3]  yeah   I think- ah- the |
| 68 | | responsibility should go to both them |

<center>(-4-)
((rainbow nodding))</center>

| 69 | (wind) | I've seen the article zidane also insisted that materazzi <u>should</u> be |
| 70 | | punished |
| 71 | (cloud) | right |
| 72 | (wind) | but materazzi <u>didn't</u> accept-   didn't agree what zidane said |
| 73 | (cloud) | ((nodding))ah |
| 74 | (wind) | but we don't know-   just <u>both</u> know |
| 75 | (cloud) | ((nodding))ah |
| 76 | (wind) | what happened before |
| 77 | (cloud) | ((nodding))ah |
| 78 | (wind) | but we don't know (.) who's right or not                                   4:00 |
| 79 | (cloud) | ah right |
| 80 | (rainbow) | actually zidane- ((cabbage stops writing in notebook))((cabbage looks |
| 81 | | at rainbow)) ah- did[4]  speak out on- about that hi- eh- his[5]- |
| 82 | | eh- violent[4] action in the final match- ah- on tv- on french tv/ so- ah- |
| 83 | | all of people in the world surprised why- ah- he did a[6]  violent[4] |
| 84 | | action in the match but- ah- it's- ah- (.) ehm-   ah- this problem is now |
| 85 | | (-1-) not- ((crosses arms in front of chest)) ah- ah- re- decided- decided |
| 86 | (cloud) | ah ((nodding)) ah ah |

<center>(-5-)</center>

| 87 | (wind) | h::@   @@   # # # # #   I haven't got much to say (.) about this one |

<center>(-4-)</center>

| 88 | (wind) | {@@@} |
| 89 | (cabbage) | {@@@@} |
| 90 | (wind) | so I think we'd better change the subject/ or::                            5:00 |
| 91 | (cloud) | (-1-) yeah it will be better I think |
| 92 | (wind) | so what (.) do you want to talking |

---

[1] [viːələnt]

[2] [viːələnt]

[3] [mɑtɑruːchI]

[4] [dɪdᵈn]

[5] [hɪəʳs]

[6] [ən]

|     |          |                            |
|-----|----------|----------------------------|
| **93** | (wind)   | something controversial # # |
| **94** | (cloud)  | controversial              |

(-9-)

|      |            |                                                                    |
|------|------------|--------------------------------------------------------------------|
| **95**  | (wind)     | ((rainbow opens mouth)){@@@@}                                       |
| **96**  | (cabbage)  | {@@@@@}                                                            |
| **97**  | (rainbow)  | { @}ah::- do you know- ah- the italia-                             |
| **98**  |            | italian coach/- coach- ah- ?how to? (.) ehm- italian coach italian <u>soccer</u> |
| **99**  |            | coach- italian soccer {coach}                                     |
| **100** | (wind)     | {ah-hah}                                                           |
| **101** | (rainbow)  | replaced- replaced- ah- ?this?- ah- soccer team so ::hh why did he- ah- |
| **102** |            | replace- ah- his ?work? do you know/ hi- ((cloud shakes head)) his |
| **103** |            | reason                                                             |

(-2-)

|      |            |                                                                    |      |
|------|------------|--------------------------------------------------------------------|------|
| **104** | (wind)     | how the ronaldo[1] ronaldo                                          |      |
| **105** | (rainbow)  | ah- ronaldo/                                                       |      |
| **106** | (wind)     | I think every british people don't like him                        |      |
| **107** | (cloud)    | h::@                                                              |      |
| **108** | (wind)     | and ronaldo want to:: (.)                                          | 6:00 |
| **109** | (rainbow)  | who is ronaldo                                                     |      |
| **110** | (wind)     | ronaldo- ah:: he's a:: (.) {belong to} the manchester united       |      |
| **111** | (jay)      | {I think-}                                                        |      |
| **112** |            | I think ronaldo really mean    (.) his team                        |      |
| **113** | (rainbow)  | {@h::@}                                                           |      |
| **114** | (wind)     | but it- {do} you think is it possible because- but- b- (-1-) I think that- |      |
| **115** |            | (.) eh:: (.) he- his (.) colleague- how can I say- colleague- not  |      |
| **116** |            | colleague- the same team- in the same team- rooney[2]              |      |
| **117** | (jay)      | yeah                                                              |      |
| **118** | (wind)     | they are same team- they're in the same team but (.) I think they didn't |      |
| **119** |            | like each other    how can <u>they</u> <u>play</u> together        |      |
| **120** | (cloud)    | bu- but they are professionals they=                               |      |
| **121** | (wind)     | =professional but rooney said- I hea::rd rooney want to <u>kill</u> ronaldo |      |
| **122** | (wind)     | {@ @ @ @ @ }                                                     |      |
| **123** | (rainbow)  | {h:: @   }                                                        |      |
| **124** | (cabbage)  | {@ @ @ @ @ }                                                     |      |
| **125** | (cloud)    | {well} roo- rooney is- is a kind of person (.) who easily talks abou- ah- |      |
| **126** |            | who is a- speaks such violent words                                |      |
| **127** | (wind)     | @@@=                                                              |      |
| **128** | (cloud)    | = is- is impulsive somewhat (.) so                                 |      |

7:00

(-6-)

|      |          |                                                            |
|------|----------|------------------------------------------------------------|
| **129** | (wind)   | do you know the situation about that one/                  |
| **130** | id♀      | # #   ?we::?                                               |
| **131** | (wind)   | you- you don't know ((cabbage shakes head))               |
| **132** | (cloud)  | I've heard of it- I heard of it ronaldo- ronaldo makes roo- rooney ah- |
| **133** |          | ah-ah:: (.) get a- get a red card                          |

---

[1] Ronaldo Luiz Nazario de Lima, Brazilian soccer player.

[2] Wayne Rooney, English soccer player.

| 134 | (jay) | eh yes |
| --- | --- | --- |

**134** (jay)    eh yes
**135** (cloud)    and got (-1-) expelled from the ground

<div align="center">(-7-)</div>

**136** (wind)    but it might be very very difficult to (.) ?run?/ in britain  ?you know?
**137** (cloud)    ahah

<div align="center">(-4-)</div>

**138** (wind)    rooney is very popular in england
**139** (cloud)    ahah
**140** (wind)    very very popular and (.) how can I say:: (.) 유망한 ～[uːmɑːŋ hɑn]/[1]
**141**     how can I say in english/
**142** (cloud)    {promising }          8:00
**143** (cabbage)    {promising }
**144** (jay)          {promising }=
**145** (rainbow)          {promising }=
**146** (wind)    =yeah promising athlete in england
**147** (cloud)    ah hah (-2-)
**148** (wind)    but (-1-) I think ronaldo also has got a lot of fans but (.) that is in
**149**     <u>britain</u> manchester united is <u>britain's</u> one
**150** (cloud)    but- ah- even if (.) ronaldo <u>do</u> want to- ah does want to leave the team
**151**     it really- ah- does not=
**152** (wind)    =ronaldo <u>want</u> to leave manchester united
**153** (cloud)    does not matter because he's also a good player so
**154** (wind)    yes
**155** (cloud)    there are many teams to catch- who- who- to want- that wants to catch
**156**     ronaldo so he will- he will make a living anyhow ah- I don't think that
**157**     is important  ((rainbow smiles and nods))
**158** (jay)    yeah  ah- in addition to:: (.) manchester uniteds don't want to (.) get
**159**     away ronaldo to oth- another team
**160** (cloud)    hah =
**161** (jay)    = because- because of- because he is promising and
**162** (cloud)    ah
**163** (jay)    his- ah-
**164** (wind)    yes =
**165** (jay)    =?business? ability is (.) ?unpredictable?    9:00
**166** (cloud)    ah=
**167** (jay)    =yeah  that's why
**168** (cloud)    ah
**169** (wind)    but I think ronaldo must feel very nervous (.) I think
**170** (rainbow)    h::@
**171** (cloud)    you- you must
**172** (jay)    because=
**173** (cloud)    =like him
**174** (jay)    ronaldo can't speak english (.) {just <u>yes</u> <u>no</u> just- <u>just</u>-}
**175** (rainbow)          {h::@@  @@@@@}
**176** (jay)    I-  (-2-) ji seong park[2] is better than- @
**177** (wind)    {@@@@@@@}
**178** (cabbage)    {@@@@@@@}
**179** (jay)    ji seong park is <u>better</u> yeah
**180** (cloud)    oh
**181** (jay)    it's true
**182** id♀    eh
**183** (wind)    @@@@@
**184** (jay)    ((gesturing with both hands)) so (.) that's why- ah (.) brazilian/ and (.)
**185**     another- ah- south american/ (.) players/ <u>don't</u> want to go to britain
**186**     because of speaking  ((gestures two speaking mouths with both
**187**     hands))

---

[1] promising ((Korean))

[2] 박지성 – Park Ji Seong, Korean soccer player.

| | | | |
|---|---|---|---|
| **188** | ss | ah | |
| **189** | (cloud) | that was a big one | |
| **190** | (jay) | so they- they are going to (.) ((pointing twice with index and middle | |
| **191** | | finger together)) spain france | |
| **192** | (cloud) | ah | |
| **193** | (jay) | yeah | |
| **194** | (cloud) | ah= | |
| **195** | (wind) | =really/ | |
| **196** | (jay) | yeah | 10:00 |
| **197** | (wind) | {is it important/} | |
| **198** | (jay) | {# #} | |
| **199** | (rainbow) | {# #} uh huh | |
| **200** | (jay) | same- same language    same language    ((gestures with palms facing | |
| **201** | | each other)) | |
| **202** | (wind) | I mean- | |
| **203** | (jay) | between {south america}- ah- south america/ and- | |
| **204** | id♀ | {ah} | |
| **205** | (rainbow) | brazilian/ | |
| **206** | (jay) | yeah | |
| **207** | (rainbow) | ah | |
| **208** | (cloud) | that- that's true= | |
| **209** | (jay) | =((gesturing at mouth with left hand))portu- portu | |
| **210** | (rainbow) | =portugal yeah portugal | |
| **211** | (cloud) | brazil- brazil speaks- ah- portuguese | |
| **212** | (jay) | yeah | |
| **213** | (cloud) | and the rest of the countries in south america speak- ah- spanish so | |
| **214** | | they will- wi- they will feel much more comfortable in spain or= | |
| **215** | id♀ | =ah | |
| **216** | (jay) | and (.) players in britain- britain/ is paying for s- (.) ((grasping air with | |
| **217** | | left hand)) <u>so</u> <u>much</u> money    so much money to government | |
| **218** | (wind) | ah | |
| **219** | (jay) | yeah | |
| **220** | (wind) | <u>tax</u> you mean tax= | |
| **221** | (jay) | =yeah tax | |
| **222** | (rainbow) | tax    ah | |
| **223** | (wind) | ah | |
| **224** | (jay) | maybe forty/ percent | |
| **225** | (rainbow) | ::h | |
| **226** | (jay) | ?or is? more than forty {I think} | |
| **227** | (cloud) | {forty percent} forty percent | |
| **228** | ss | ah | |
| **229** | (wind) | (-1-) # # | |
| **230** | (jay) | (-2-) but- but- premier league is best- one of (.) best:: ((gives thumbs | 11:00 |
| **231** | | up)) league in the world= | |
| **232** | (cloud) | ah | |
| **233** | (jay) | compared to-= | |
| **234** | (wind) | ={# #} | |
| **235** | (jay) | {# # league} | |
| | | ((cloud's phone rings on silent mode)) | |
| **236** | id♀ | ah | |
| **237** | (jay) | (.) k-league[1] | |
| **238** | ss | ((cloud answering phone))@@ {@@} | |
| **239** | (cloud) | {((on phone))((여보세요 [jʊbɒseɪoʊ][2]))} | |

(-6-)

| | | | |
|---|---|---|---|
| **240** | (cloud) | ((on phone)) ((ah- ahah )) ((looks at watch)) | |
| **241** | (rainbow) | ((turns to jay)) did you expect- ah- | |
| **242** | | {which team- ah- can- eh- can win the- ah- in the- eh- world cup | |
| **243** | (jay) | mm} | |

---

[1] Korea's national soccer league.
[2] Hello? ((Korean))

| | | |
|---|---|---|
| 244 | (cloud) | {((on phone)) ((yeah- ah hah- yeah we are having a session now   (.) |
| 245 | | we are <u>having</u> a <u>session now</u> you can come and <u>join</u>))} |
| 246 | (rainbow) | (-1-) before finish   @@@ |

<center>(-4-)</center>
<center>((cloud speaking Korean on phone))</center>

| | | |
|---|---|---|
| 247 | (cloud) | ((on phone))((응~ [ə]¹)) |
| 248 | (jay) | my favourite team is france ((cabbage doodles briefly in notebook)) |
| 249 | (rainbow) | ((nodding)) france ah= |
| 250 | (jay) | =because (-1-) our- (.) our team is {switzerland ((counts off fingers))} |
| 251 | (cloud) | {((on phone)) ((# # # # # # #²))} |
| 252 | (rainbow) | switzerl= |
| 253 | (jay) | =france= ((counts off fingers)) |
| 254 | (rainbow) | =yeah |
| 255 | (jay) | togo |
| 256 | (rainbow) | togo= ((nods)) |
| 257 | (cloud) | {((on phone)) 십 분 전에 시작했어 ~ [ʃɪp bʊn tʃɒ n eɪ ʃɪtʒɑk |
| 258 | | hesɒ]   (.) 아 ~[ɑ:]³})) |
| 259 | (jay) | {=and us} so- ah - <u>if</u>- if france (.) win this world cup ((cloud hangs up |
| 260 | | phone)) korea team |
| 261 | (rainbow) | ((nods and smiles)) ah= |
| 262 | (jay) | =@= |
| 263 | (rainbow) | =i- i- @ |
| 264 | (jay) | is (-2-) ((does juggling or balancing action with both hands)) hh:: I |
| 265 | | don't know |
| 266 | (rainbow) | a little ad-advanced ((lifts left hand twice))= |
| 267 | (jay) | =yeah= ((lifts left hand once)) |
| 268 | (rainbow) | =yeah= |
| 269 | (jay) | ((holding up index finger of both hands)) =because one versus one=      12:00 |
| 270 | (rainbow) | =yeah yeah |
| 271 | (cloud) | ah= |
| 272 | (rainbow) | =<u>one</u> and <u>one</u> yeah ((holds up left index finger twice)) |
| 273 | (jay) | yeah |
| 274 | (rainbow) | victory yeah= |
| 275 | (cabbage) | ((smiles and nods)) =yeah hmmm |
| 276 | id♀ | hmmm((jay and rainbow nod)) |
| 277 | (cloud) | yeah- well- h- ah- hearing of the case of ronaldo ah- having eh- ah- |
| 278 | | difficulty in language ah:: to me park ji seong seems very <u>great</u> I think |
| 279 | | <u>how</u> could he su-survive in that league- ah- without- without mu-    ah- |
| 280 | | fluent english fo- for some time (.) maybe now he is- he can speak |
| 281 | | english now but a:: few months ago or- or a- a <u>year</u> ago- ah:: he could |
| 282 | | have anyhow survived (.) ah- that- that is to me- ah- great          (-3-) |
| 283 | | don't you think @so@/ @   ah- park ji seong speaks english very well |
| 284 | | I think |
| 285 | (rainbow) | hmmm= |
| 286 | (wind) | =not very well= |
| 287 | (rainbow) | =now yeah |
| 288 | (cloud) | not- not very well but- but- well- he can communicate with oth- with      0:13:00 |
| 289 | | other players in the team that- that- <u>that</u> is a great <u>point</u> park ji seong |
| 290 | | have played only soccer all his life and he moved to another |
| 291 | | environment with many other people- many other great people who |
| 292 | | speak english- ah- which he don- doesn't understand= |
| 293 | (rainbow) | = hmm ((nods)) |
| 294 | (cloud) | but somehow he showed his skills and got acknowledged and can |
| 295 | | communicate with other- ah- with other people there |
| 296 | (rainbow) | ((nods)) hmm= |
| 297 | (wind) | =how long has he stay in britain/ |

---

¹ yeah ((Korean)

² 'Cloud' later explained that in this phone conversation 'Ladder' chided him for speaking English, since both of them were Korean.

³ We started ten minutes ago. OKAY see you. ((Korean))

<center>106</center>

| 298 | (cloud) | a little more than a year |
|---|---|---|
| 299 | (rainbow) | a year/ ah |
| 300 | (wind) | not – not more than a year |
| 301 | (cloud) | not a year yet/ |
| 302 | (wind) | more than a year I think |
| 303 | (cloud) | more than a year ah hah |
| 304 | (wind) | it's more than a year I think ((rainbow nods)) |
| 305 | (jay) | hah ((leans forward and clicks fingers)) an- an- and holland holland |
| 306 | (rainbow) | holland |
| 307 | (jay) | yeah |
| 308 | (wind) | holland= |
| 309 | (cloud) | =ah hah= |
| 310 | (rainbow) | =holland    ah= |
| 311 | (wind) | =ah:: yes {yes}= |
| 312 | (jay) | {?ronaldo?} was- |
| 313 | (rainbow) | yeah |
| 314 | (jay) | was a player= |
| 315 | (wind) | =yes {yes} |
| 316 | (jay) | {in holland} |
| 317 | (cloud) | {ah}    ah hah= |
| 318 | (wind) | =eindhoven[1] |
| 319 | (jay) | yeah eind- eindhoven |
| 320 | (wind) | eindhoven |
| 321 | (cloud) | ah- ah {if so the case} is a little bit different |
| 322 | (jay) | {yeah yeah} |
| 323 | (rainbow) | hmm |

<div align="center">(-4-)</div>

| 324 | (wind) | and I suppose he has got a time to study english I think he has a class |
|---|---|---|
| 325 | | even if ah-ah::{a short } time |
| 326 | (jay)? | {# # # #} |
| 327 | (wind) | because that is important english |
| 328 | (cloud)? | hmm |
| 329 | (wind) | because he has to understand what the coaches/((holds up right hand)) |
| 330 | | said= |
| 331 | (jay) | =ah- on- on bbc I-    I was s- so surprised when ji seong park say- ji |
| 332 | | seong park say ((making 'quotation mark' gesture with both hands)) |
| 333 | | I'm- I'm playing- I'm pleased with playing manchester united it's so |
| 334 | | naturally so natural = |
| 335 | (cloud) | =ah hah= |
| 336 | (jay) | =saying= |
| 337 | (rainbow) | =hmm |
| 338 | (cloud) | ah hah |
| 339 | (jay) | ((holds both arms out)) to reporter |
| 340 | (rainbow) | hmm |
| 341 | (cloud) | bbc |
| 342 | (jay) | yeah {bbc} |
| 343 | (cloud) | {ah hah} |
| 344 | (rainbow) | {bbc} ah |
| 345 | (jay) | (.) I-    so netizens were @surprised@ @@ |
| 346 | (cloud) | ah hah |
| 347 | (rainbow) | hmm |
| 348 | (cabbage) | I think that korean men ah- or the korean people (.) have learned |
| 349 | | english from junior high so we have some basic knowledge (.) |
| 350 | | {that's why} |
| 351 | (wind) | {::hh} |
| 352 | (cloud) | but= |
| 353 | (wind) | =but {soccer} player::= |
| 354 | (cloud) | {but}                 =but= |
| 355 | (cabbage) | ={@@@@} |
| 356 | (wind) | {@@@@@@@} |

---

[1]  Dutch city and soccer team name.

| | | |
|---|---|---|
| **357** | (cloud) | {I have a-}I have a friend who plays- ((holds out lose fist)) ah- |
| **358** | | fencing you know fencing/= |
| **359** | (cabbage) | =yeah |
| **360** | (cloud) | ah:: from- ah- from the relation with him |
| **361** | id♀ | hmm |
| **362** | (cloud) | I got to understand the circumstances and ((wind gesturing to jug of |
| **363** | | drink in front of cabbage))((wind whispering)) ((wind holding out |
| **364** | | cup)) ((cabbage and wind fumbling briefly with jug)) ((cabbage |
| **365** | | pouring drink into wind's cup)) culture of the people who- ah- the- the |
| **366** | | athletes they:: really- ah- trai- are trained hard (.) nothing else they |
| **367** | | are trained really hard nothing else |
| **368** | | so they really (.) are in a- ah- in a situation that they cannot find any |
| **369** | | other time learning english or any other subject seriously |
| **370** | id♀ | hmm |
| **371** | (cloud) | because they have to- they have to ah- do much- |
| **372** | | ah- ah- weight training so its very hard for them to be good at <u>english</u> 16:00 |
| **373** | | yeah I (.) know- ah- tha- that from my case- from my friend's case |
| **374** | (wind) | (.) they have to spend all time to practise |
| **375** | (cloud) | o- ah- practise and- <u>or</u>- <u>or</u> spend time- ah- with their- ah- seniors their |
| **376** | | senio- ah- the cu- in- in th- ah- in korean- ah:: athletes' culture are |
| **377** | | really hierarchical so senior people ((wind nods)) ((holds hands at two |
| **378** | | levels)) strictly try to control ah- the people (.) benea- ah (.) ah:: below |
| **379** | | them d'you know what I mean/ |
| **380** | (wind) | yes |
| **381** | (cloud) | seniors is harsh to juniors that's the way it goes in korean athletes' ah- |
| **382** | | a- yeah- culture |
| **383** | (rainbow) | hmm= |
| **384** | (cloud) | =yeah |

<div align="center">

(-12-)
((cabbage writing in notebook))                    17:00

</div>

| | | |
|---|---|---|
| **385** | (wind) | hh::@@@ |
| **386** | (jay) | let's change {# # #} |
| **387** | (rainbow) | {hh::@@@@} |

<div align="right">

17:10

</div>

<div align="center">

(-6-)

</div>

A (b)      'QED'


(-6-)


| | | | |
|---|---|---|---|
| **1** | id♀ | @@@ | 17:11 |
| **2** | (cloud) | how about speaking about- ah- screen quota[1] (.) last- last- last | |
| **3** | | gathering of 'QED' the topic was screen quota | |
| **4** | id♀ | hm | |
| **5** | (cloud) | but- ah- we- ah- the meeting was cancelled because there- there- ah- | |
| **6** | | few people came last night- ah- last <u>evening</u> actually so how about | |
| **7** | | speaking abou- ah- talking about it (.){screen quota} | |
| **8** | (wind) | {you didn't talk yesterday/} | |
| **9** | (cloud) | the meeting was cancelled because | |
| **10** | (wind) | <u>yesterday</u>/ | |
| **11** | (cloud) | yeah the meeting was {cancelled} | |
| **12** | (wind) | { ::hh} | |
| **13** | (cloud) | because at first= | |
| **14** | (wind) | =<u>why</u>= | |
| **15** | (cloud) | =ah- till six twenty only three- eh- three people came so were cancelled | |
| **16** | | but five @other@ people joined later | |

((ladder enters room)) ((rainbow and cabbage look up at ladder))


| | | | |
|---|---|---|---|
| **17** | id♀ | hmm | |
| **18** | (wind) | what time | |
| **19** | (cloud) | ah six thirty six thirty | |
| **20** | id♀ | ?you should start? | |
| **21** | (wind) | of course even three people you have to have a discussion | 18:00 |

((ladder sits down next to cabbage))


| | | |
|---|---|---|
| **22** | (cloud) | but- ah- |
| **23** | (wind) | {?future? # # # # # ?cancelled? # # #/ } |
| **24** | (rainbow) | {((waving to ladder)) ((smiling)) hi} |
| **25** | (ladder) | {((waving to rainbow)) hi ((bows to jay))} |
| **26** | (cloud) | ah- |
| **27** | (wind) | I don't think so # you- you <u>have</u> to it is official ((holding up fist)) pro- |
| **28** | | promise= |
| **29** | (cloud) | =@ official promise but- ah- I'm a little bit embarrassed but- it was |
| **30** | | my- it was not my decision |
| **31** | (cabbage) | ((leaning back)) ((clapping once)){@@@@} |
| **32** | (cloud) | {# # # when I- } |
| **33** | (ladder) | ((to cabbage)) why- why- what |
| **34** | (cloud) | {when I (.) got there- when I got there no one- there was no one in the |
| **35** | | room so I called them and they said the meeting was cancelled} |
| **36** | (ladder) | {((to cabbage)) they are- they talk about the last seminar/ |
| **37** | (cabbage) | # |
| **38** | (ladder) | oh ((touches cabbage's arm)) how was it how was it |
| **39** | (cabbage) | # #   #[2]} |
| **40** | (cloud) | and 'k' prepared a presentation |
| **41** | (ladder) | {yeah } |
| **42** | (cloud) | {ah-} she::= |
| **43** | (wind) | =yeah |
| **44** | (cloud) | she w-   she did not c- come because {she had a} |
| **45** | (wind) | {she didn't come} |

---

[1]  Law requiring cinemas to show Korean movies at least 146 days a year.

[2]  In her interview, 'Cabbage' said that she answered here that she had not gone to the seminar.

| 46 | (cloud) | she had an interview in= |
|----|---------|------|
| 47 | (wind) | =oh my god= |
| 48 | (cloud) | =a job interview so |
| 49 | (wind) | {that's the problem} |
| 50 | (cloud) | {she had-} she had to go there    yeah |
| 51 | | the presenter was missing last {evening}- |
| 52 | (wind) | {ah <u>so</u> i- it was} cancelled= |
| 53 | (cloud) | {# #-    # #-} |
| 54 | (ladder) | ((claps once)) {oh but then also- so- } and- eh- thursday morning I sent |
| 55 | | a S M[1]- ah- the message to 'h'/ |
| 56 | (wind) | uh hmm |
| 57 | (ladder) | that 'k' will no::t- will not come this seminar |
| 58 | (cloud) | ah= |
| 59 | (ladder) | =so please be a= |
| 60 | (wind) | =thursday/ thursday/= |
| 61 | (ladder) | =yeah thurdsay please- please be a presenter instead of 'k'                19:00 |
| 62 | (cloud) | ah hah |
| 63 | (ladder) | yeah |
| 64 | (wind) | oh my god= |
| 65 | (cloud) | =?actually? he- he said so |
| 66 | (ladder) | yeah = |
| 67 | (cloud) | =he- he said that- |
| 68 | (ladder) | {yeah}= |
| 69 | (cloud) | {but} – but- ah:: 'h' and two other people with him |
| 70 | (ladder) | uh |
| 71 | (cloud) | got to the seminar room there was no one – ah- so- ah- they decided to |
| 72 | | cancel the meeting but- ah- five people joined later |
| 73 | (ladder) | yeah |
| 74 | (cloud) | so we just had dinner together |
| 75 | id♀ | hh::@ |
| 76 | (cloud) | {and} |
| 77 | (ladder) | {only} five people except 'h' and the other/ |
| 78 | (cloud) | yeah so- ah- in total there were <u>eight</u> of them- ah- eight of <u>us</u> last |
| 79 | | evening |
| 80 | (wind) | half past six at that time you have eight members right |
| 81 | (cloud) | yeah right |
| 82 | (wind) | eight members |
| 83 | (cloud) | si- yeah- |
| 84 | (cabbage) | it's possible {to discuss} |
| 85 | (wind) | {half past six }(.) wha- wha- why:: |
| 86 | (ladder) | why did you cancel this seminar |

<center>(-2-)</center>

| 87 | (cabbage) | hh::@@ |
|----|-----------|--------|

<center>(-1-)</center>

| 88 | id♀ | {# #} |
|----|---------|------|
| 89 | (wind) | {yeah what was} the situation at that time= |
| 90 | (cloud) | =well I-    I- I'm ve- I'm very embarrassed {# #} not my decision |
| 91 | id♀ | {@@} |
| 92 | (cloud) | I got there no one there and they said let's just have supper together    20:00 |
| 93 | | that was all @well@ |
| 94 | (wind) | I think that was not a good ?so? choice {I think } |
| 95 | (cloud) | {ah- well} I-   I-   I also- I also |
| 96 | | think that was not a very good choice for us to make but- |
| 97 | (wind) | did you suggest to them |
| 98 | (cloud) | <u>NO::</u> I-   I-   I    say to you <u>three</u> times ((holds up three fingers)) I |
| 99 | | <u>didn't</u> decide    I didn't decide ?it? when I got there= |
| 100 | (wind) | =hmm |

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[1] SM(S message)

| | | |
|---|---|---|
| **101** | (cloud) | there was al- it was already cancelled |
| **102** | (wind) | <u>already</u> <u>cancelled</u> |
| **103** | (cloud) | already <u>cancelled</u> and they were finding a:: (-2-) what is it- restaurant |
| **104** | | to have dinner <u>in</u> (.) yeah that's the case (.) well- well # # well- that- |
| **105** | | that's <u>not</u> a- ah= |
| **106** | (wind) | =@@@ ((holding out hand)) ?now? don't #- don't- don't- don't panic |
| **107** | | @@@@ {@@} |
| **108** | (cloud) | {I-   I-   I'm-} I-   I'm- {I-   I don't panic} |
| **109** | (wind) | {we are <u>asking</u>} @I'm sorry@@ |
| **110** | (cloud) | I don't panic but- |
| **111** | (jay) | hh::@ |
| **112** | (cloud) | the- the problem was not- i- is not this complicated- is not # |
| **113** | | complicated- # # there was some- a few people so they decided to just   21:00 |
| **114** | | have some time- ah- having ah- dinner ah- well- that was not a very- a- |
| **115** | | ah- not- not much of a trouble I think (.) how ab- ah-   choosing a new |
| **116** | | topic |
| **117** | (rainbow) | yeah = |
| **118** | (cloud) | =let's ask ladder because she has something surprising I guess |
| **119** | (ladder) | no |
| **120** | ss | @@@@@@= |
| **121** | id♀ | = # # # |
| **122** | (cloud) | no new topic/= |
| **123** | (cabbage) | ((to ladder)) =you know last week |
| **124** | (ladder) | ah::   the- the topic I prepared (.) actually nothing |
| **125** | ss | @@@@@= |
| **126** | (ladder) | =but- but- I-   more I-   I'm curious about the- our last thurdsay's |
| **127** | | seminar (.) yesterday one |
| **128** | (cloud) | ah hah |
| **129** | (ladder) | so you mean this seminar was not completed[1] |
| **130** | (cloud) | yeah yeah yeah |
| **131** | (ladder) | and- but there were eight people/ |
| **132** | (cloud) | uh hmm   at= |
| **133** | (ladder) | =quite a- quite a large number I guess |
| **134** | (cloud) | {yeah} |
| **135** | (ladder) | {as a}seminar va- in vacation |
| **136** | (cloud) | uh huh yeah |
| **137** | (ladder) | because I feel very huge responsibility on last seminar because I tried   22:00 |
| **138** | | to mu-   I must participate in the seminar but that- unfortunately that- |
| **139** | | yesterday I had a private[2]   tutoring job |
| **140** | (cloud)? | uhuh |
| **141** | (ladder) | so I cannot- I cannot change the time |
| **142** | (cloud) | uh huh |
| **143** | (ladder) | so I-   I'm really sorry I didn't- I didn't know that and I didn't dream |
| **144** | | of that- that- this unha- unfortunate thing happen |
| **145** | (cloud) | ah hah |
| **146** | (wind) | sorry |
| **147** | (cloud) | {?you- you don't?} |
| **148** | (wind) | ((to ladder)) {why didn't} you come on <u>tues</u>day |
| **149** | (ladder) | eh/ |
| **150** | (wind) | why didn't you come on tuesday |
| **151** | (ladder) | <u>thurs</u>day |
| **152** | (wind) | <u>tues</u>day |
| **153** | (ladder) | ah tuesday (.) who- who will gonna be present |
| **154** | (wind) | I mean last tuesday= |
| **155** | (cabbage) | =why didn't- {didn't you come over} |
| **156** | (wind) | {no no <u>this</u> tuesday} |
| **157** | (ladder) | ah this tuesday/= |
| **158** | (wind) | =when I made a de- presentation |
| **159** | (ladder) | ah where |
| **160** | (wind) | when I made a presentation on tuesday= |
| **161** | (cabbage) | =why didn't you come over to the seminar on this= |

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[1] [kɒmpli:ʃid]

[2] [pri:veɪt]

| 162 | (ladder) | =thursday/ |
| 163 | (cabbage) | tue::sday= |
| 164 | (cloud) | =she came= |
| 165 | (wind) | {?tuesday? I made a presentation/} |
| 166 | (cloud) | {she came} she came    yeah yeah your # # # = |
| 167 | ss |                                   ={# # # # #} |
| 168 | (wind) |                               {ah I saw you} @@@@@((claps hands)) I'm sorry |
| 169 | (cabbage) | I think we have to move on (.) we are not blame on you guys (.) |
| 170 |  | ?for cancel?= |
| 171 | (wind) | =of course not of course not just we are talking about our opinion |
| 172 | (cabbage) | yep (.) so let's move on to (.) topic                                    23:00 |
| 173 | (wind)? | (-1-) I'm sorry= |
| 174 | (ladder) | =and where is matthew ((raises hand)) |
| 175 | (ladder) | ((cabbage points upwards))eh |

(-2-)

| 176 | (rainbow) | do you make a presentation in seminar/ (.) tha- that seminar |
| 177 | (ladder) | yea= |
| 178 | (rainbow) | =ah yeah yeah |
| 179 | (ladder) | but we usually do discussion |
| 180 | (rainbow) | eh- ah- ah= |
| 181 | (ladder) | =yeah |
| 182 | (rainbow) | what topics are discussion= |
| 183 | (ladder) | =ah topic is= |
| 184 | (rainbow) | =yeah= |
| 185 | (ladder) | =topic depending on the presenter |
| 186 | (rainbow) | ah @@ @presenter@ @= |
| 187 | (ladder) | =yeah |
| 188 | (wind) | presenter's choice |
| 189 | (rainbow) | hmm |
| 190 | (cloud) | it could be about culture or society= |
| 191 | (wind) | =everything= |
| 192 | (cloud) | =or politics or {econom-nomics} |
| 193 | (rainbow) |                   ((nodding)) {hmm} anything |
| 194 | (ladder) | yeah= |
| 195 | (cloud) | =anything= |
| 196 | (ladder) | =and- and last tuesday wind did for ri su ha[1] |
| 197 | ss | @@@@@= |
| 198 | (cloud) | =you- you know ha-    ri su ha/- ha ri su/ |
| 199 | (rainbow) | ah yeah yeah yeah {yeah yeah} |
| 200 | (cloud) |                             {korean entertainer/} |
| 201 | (rainbow) | hmm |
| 202 | (cloud) | he became a she you know- you know= |
| 203 | id♀ | =@he became a she@@= |
| 204 | (cloud) | = that's the story goes ah (-2-) how- ah- well we talked about it so it's   24:00 |
| 205 |  | not very productive to talk about it <u>now</u> again |

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[1] 하리수 – Ha ri su — Korean transgender entertainer.

A (c)        PERSONAL NEWS 1

(RAINBOW)'


| | | | |
|---|---|---|---|
| 1 | (cabbage) | ((gesturing across to rainbow)) what's the- eh- most interesting thing | 24:09 |
| 2 | | (.) you these days | |
| 3 | (rainbow) | tue- ah- these days/ tuesdays/ | |
| 4 | (cabbage) | <u>these</u> days | |
| 5 | (rainbow) | ah- these days ah:: | |

(-3-)

| | | |
|---|---|---|
| 6 | ((cloud)) | ((stands up)) ((leans across table to get a cup)) ((to ladder)) 새 것 |
| 7 | | 새 것 ~ se gɒ se gɒ[1]  # # # # |
| 8 | (rainbow) | I prepare?d? – ah- some documents/ |
| 9 | (wind) | some documents |
| 10 | (rainbow) | some <u>documents</u>    @@ some documents ah:: (-1-) |

((cloud pours a drink for himself and others))

| | | | |
|---|---|---|---|
| 11 | (rainbow) | now I'm-ah- studying- mm::- japanese grammar/ | |
| 12 | id♀ | hmm | |
| 13 | (wind) | ah:: japanese | |
| 14 | (rainbow) | yeah | |
| 15 | (wind) | {ah korean english japanese ((counts off fingers))} great | |
| 16 | (rainbow) | {@@@@@@} | |
| 17 | (cloud) | {ah- ah really} ah | |
| 18 | (rainbow) | ah- before I have no time (.) I had no time- so now (.) I'm studying- | |
| 19 | | I'm start/ (.) studying to learn japanese grammar again @ | |
| 20 | id♀ | {hmmm} | |
| 21 | (cloud) | {ah hah} so you can speak japanese well/ | 25:00 |
| 22 | (rainbow) | no I can't speak | |
| 23 | (cloud) | ah really ah (-1-) {a- actually I=} | |
| 24 | (cabbage) | {what makes you}learn other languages so hard | |
| 25 | (rainbow) | @@@@= | |
| 26 | (cabbage) | =really you've got ?about? languages | |
| 27 | (cloud) | uh huh= | |
| 28 | (cabbage) | =you can speak ?about? | |
| 29 | (cloud) | I'm- I'm {I'm also curious about it} | |
| 30 | (wind) | {# # # # #} english and korean anything else you can speak | |
| 31 | (cabbage) | mongolian russian | |
| 32 | (wind) | ah mongolian ((claps)) | |
| 33 | (rainbow) | @@@@= | 25:24 |

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[1]  A new one. a new one. ((Korean))

A (d)　　　　LANGUAGES

| 1 | (wind) | =how similar are they between sim- ah- russian and mongolian | 25:25 |
|---|---|---|---|
| 2 | (rainbow) | yeah @ | |
| 3 | (wind) | how similar can you understand everything not everything | |
| 4 | (rainbow) | ah- character is same- same | |
| 5 | (wind) | {ah } | |
| 6 | (cloud) | {ah}= | |
| 7 | (cabbage) | = # # # ?curls? ((draws flowing character in the air)) | |
| 8 | (rainbow) | no | |
| 9 | (cloud) | ah I saw it = | |
| 10 | (rainbow) | =no that- ah- that is only the mongolian tradition | |
| 11 | (cabbage) | ah right= | |
| 12 | (rainbow)? | =?traditional character? | |
| 13 | (wind) | so you {# #} | |
| 14 | (cabbage) | 　　{they are like} alphabet | |
| 15 | (rainbow) | yeah they use alphabet= | |
| 16 | (wind) | =so you can understand what the russian people say | |
| 17 | (rainbow) | (-1-) yes:: = | |
| 18 | (wind) | =mm= | |
| 19 | (rainbow) | =but I hh:: can't understand- ah- hundred percent{@@@@@} | |
| 20 | (wind) | 　　　　　　　　　　　　　　　　{I've　heard-}　I've | 26:00 |
| 21 | | heard russian is very difficult language | |
| 22 | (rainbow) | yeah= | |
| 23 | (wind) | =I've heard | |
| 24 | (rainbow) | yeah very fast= | |
| 25 | (wind) | ={yeah very fast}　　　　　　　{difficult} | |
| 26 | (rainbow) | {and grammar} is very very {difficult} yeah {difficult} | |
| 27 | (cloud) | 　　　　　　　　　　　　　{ah }　　　　{# } | |
| 28 | (rainbow) | 　　　　　　　　　　　　　　　　　　{ah} | |
| 29 | | german and russian- ah- grammar is same ah= | |
| 30 | (cabbage)? | =german | |
| 31 | (rainbow) | yeah | |
| 32 | (wind) | <u>german</u> and <u>russian</u>/ | |
| 33 | (rainbow) | yeah yeah yeah grammar is <u>same</u> | |
| 34 | (wind) | oh | |
| 35 | (rainbow) | ah-(-2-) ah- one- ah grammar- ah- one is- ah i-if- if the- ah- one- eh- | |
| 36 | | grammar is different (.) in korean language but ah:: people can | |
| 37 | | understand (.) ah- for example- hmm- 학교 가요　학교에 가요　~ | |
| 38 | | [hɑgkjoʊ kɑɪjoʊ　hɑgkjoʊ <u>e</u> kɑɪjoʊ]¹　is- ah- there is no 에~ | |
| 39 | | [e]²- ah- but- ah-　korean peoples understand- | |
| 40 | (cabbage) | ((nods)) {ah } | |
| 41 | (rainbow) | 　　　　{ah-} he can- ah- go to school- eh- go school　but in | |
| 42 | | russian= | |
| 43 | (wind) | =uh hmm/ | |
| 44 | (rainbow) | ah:: grammar- ah- there- there is no 에 ~ {e}³- ah- anybody- | |
| 45 | | {ah- don't understand so grammar is very very} | |
| 46 | id♀ | 　　　　　{ hmm　hmm　hmm hmm } | |
| 47 | (wind) | really | |
| 48 | (rainbow) | important the {speaker} yeah yeah | 27:00 |
| 49 | (cloud) | 　　　　　　　{ah} | |
| 50 | (cabbage) | hmm | |
| 51 | (rainbow) | yeah | |
| 52 | (wind) | grammar is always confusing | |
| 53 | (cloud) | (-1-) so you can speak ((holding up three fingers))three foreign | |
| 54 | | languages/ | |

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¹ She/he/I/we/they go(es) school. She/he/I/we/they go(es) <u>to</u> school. ((Korean))
² to ((Korean))
³ to ((Korean))

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| 55 | | {korean english russian/} |
|---|---|---|
| 56 | (rainbow) | {hh::@@@} no no I can?not? speak only @mongolian@ @@@ |
| 57 | (cloud) | ah korean english |
| 58 | (rainbow) | little bit little bit= |
| 59 | (cloud) | =ah little bit (.) ah your korean is fine |
| 60 | (rainbow) | hh::@@= |
| 61 | (wind) | ={yes of course} |
| 62 | (cloud) | {you can communicate} ?without? any normal korean |
| 63 | (wind) | great |
| 64 | (rainbow) | ?really? |
| 65 | (cloud) | ?in a way?- I also like very much language studies ah::- I'm a little bit- |
| 66 | | I was- I used to be a little bit greedy of- ah- languages |
| 67 | (rainbow) | {hmm} |
| 68 | (cloud) | {I} wanted to really acquire fluency in many languages because I |
| 69 | | thought that would give me more freedom and- well- power   th- that |
| 70 | | i- that is somewhat- somewhat childish but at that time I thought |
| 71 | | languages will give me much more freedom and benefits                    28:00 |
| 72 | | {somewhat} |
| 73 | (ladder) | {what-} what kind of freedom |
| 74 | (wind) | yes {?you managed it? ?you managed it? } |
| 75 | (rainbow) | {@@@@@@@@} |
| | | |
| 76 | (wind) | {((holding up both fists))ooh- ahhh@@oh hoh @@} |
| 77 | (rainbow) | {@@@@ ((holds up left fist)) @@@@} |
| 78 | (wind) | {@ # # # @} |
| 79 | (cabbage) | {((turns to ladder and smiles))@} |
| 80 | (rainbow) | {@@@@}= |
| 81 | (cloud) | ={?ah good idea ?} |
| 82 | ss | { @@@@ } |
| 83 | (cloud) | {?w-well?} |
| 84 | (wind) | {@@I like her @@@} |
| 85 | (cloud) | when I can- when I can speak japanese I can- I can express my needs |
| 86 | | and my re- ah- requirements |
| 87 | (wind) | {hmm} ((nods)) |
| 88 | (cloud) | {to a} japanese in an efficient way |
| 89 | (wind) | you can achieve what {you} want |
| 90 | (cloud) | {yeah} yeah that simple thing I- I thought of |
| 91 | | that simple thing and I undertook to study ah- many foreign languages |
| 92 | | I- ah- once studied fren- french german and japanese china – chi- |
| 93 | | chinese |
| 94 | (rainbow) | {chinese} |
| 95 | (cloud) | {but} I-   I-   forgave- ah- french {german japanese } |
| 96 | id♀ | {hh::@@} |
| 97 | (cloud) | but {actually}- |
| 98 | (ladder) | {@@@@} |
| 99 | (wind) | {hh::@} |
| 100 | (cloud) | {but actually I-} (.) ah- I think I can make some improvement |
| 101 | | ah- to- into advanced level in japanese I think but- I think chinese is |
| 102 | | much- much more important so I gave up japanese now so I don't       29:00 |
| 103 | | study japanese any more but spend time and effort in chinese |
| 104 | (wind) | really= |
| 105 | (cloud) | =so- |
| 106 | (wind) | how fluent |
| 107 | (ladder) | (.) you mean chinese character or chinese {as a language} |
| 108 | (cloud) | {chin- ah} |
| 109 | (wind) | chinese= |
| 110 | (cloud) | =chinese as a foreign language |
| 111 | (ladder) | ah= |
| 112 | (jay) | =eh= |
| 113 | (cloud) | =but- but not that fluent I-   I-   I can barely make some sentences |
| 114 | (wind) | {ah} |
| 115 | (cloud) | {I can express} what I-    what my ideas |
| 116 | (wind) | really |
| 117 | (cloud) | but that's not surprising but- ah- ah:: looking at- looking at rainbow/- |

| 118 |            | rainbow I-   I::- ah::- remi- I am remi- I was reminded of- ah- my |         |
|-----|------------|---------------------------------------------------------------------|---------|
| 119 |            | intention |         |
| 120 | (rainbow)  | hh::@@= |         |
| 121 | (cloud)    | =a few years ago |         |
| 122 | (jay)?     | eh |         |
| 123 | (rainbow)  | (-2-) which languages do you speak now |         |
| 124 | (cloud)    | well {definitely-} |         |
| 125 | (rainbow)  |     {?chinese or?} |         |
| 126 | (cloud)    | definitely korean |         |
| 127 | id♀        | yeah= |         |
| 128 | (cloud)    | =I can speak korean |         |
| 129 | id♀        | yeah= |         |
| 130 | (cloud)    | =I can speak korean in a moderate way but I can speak english in a |         |
| 131 |            | moderate way I can speak ah::= |         |
| 132 | (rainbow)  | =chinese/ |         |
| 133 | (cloud)    | chinese |         |
| 134 | (rainbow)  | japanese/= |         |
| 135 | (cloud)    | =?in a? (.) ?in a?:: intermediate level chinese= | 30:00 |
| 136 | (wind)     | =in a ?modern? way/ |         |
| 137 | (rainbow)  | int- intermediate #/ intermed- |         |
| 138 | (cloud)    | intermediate level chinese (.) well- |         |
| 139 | (rainbow)  | japanese |         |
| 140 | (cloud)    | japanese also intermediate level but not that high |         |
| 141 | (rainbow)  | hh::@@ |         |
| 142 | (cloud)    | not that high |         |
| 143 | (jay)      | eh | 30:15 |

(-2-)

A (e)          PERSONAL NEWS 2

               (JAY)


| 1  | (jay)     | yesterday=                                                          | 30:17 |
|----|-----------|---------------------------------------------------------------------|-------|
| 2  | (cloud)   | eh                                                                  |       |
| 3  | (jay)     | I met ((holding up index finger)) one person my upper class man eh- |       |
| 4  |           | he- he can speak four languages                                     |       |
| 5  | (cloud)   | ah hah                                                              |       |
| 6  | (jay)     | ((counting off fingers))korean english chinese japanese             |       |
| 7  | id♀       | ?wow?                                                               |       |
| 8  | (jay)     | yeah- ah- he- hh::- he graduated from indiana university business   |       |
| 9  |           | school                                                              |       |
| 10 | (rainbow) | hmm                                                                 |       |

11  (jay)      he got a job to ?keo pyung[1]? company do you know ? keo pyung?
12  id♀        hmm/((cabbage shakes head))
13  (jay)      that is fifteenth company in the world
14  (cloud)    ah hah=
15  id♀        =hmm
16  (jay)      yeah he-
17  (wind)     ? keo pyung?/
18  (jay)      yeah ?keo pyung?
19  (wind)     what kind of
20  (jay)      steel
21  (wind)     ah
22  id♀        hmm=
23  (jay)      =like- like posco[2]                                                31:00
24  id♀        hmm
25  (jay)      (-1-) hh:: when I-   when I saw him he is- (.) he has- he had a lot:: of-
26             lots of  experience  to  ((gestures  sideways  with  hands))  another
27             countries
28  (cloud)    ah
29  (wind)     traveled a lot or::
30  (jay)      trav- no no internship
31  (wind)     ah::
32  (rainbow)  =internship hmm=
33  (jay)      =?or? exchange student yeah=
34  (rainbow)  =hmm
35  (jay)      yeah (-2-) I envy {@@@@ I envy} ((rainbow nods and smiles))
36  id??                             {oh}
37  (jay)      (-1-) and he- so he got a job (.) to- in there he- ah- (.) he breaked
38             competitive rate three hundred ((holds up three fingers left hand then
39             one finger right hand)) one
40                                        (-2-)
41  (jay)      korean   ?we say? 경쟁율 ~[kjɒŋdʒeŋ jul] [3]
42  id♀        {oh}
43  (cloud)    {ah}        (-2-)              ah


           ((cabbage nods slightly and begins typing into electronic dictionary))
           ((ladder taps cabbage on the shoulder twice with her fist))


44  (jay)      four languages so- ((ladder squeezes cabbage's upper arm)) i- in my    32:00
45             case


           ((cabbage turns to ladder)) ((cabbage laughs)) ((cabbage grabs
           ladder's ?thigh?))

---

[1]  ?Korean conglomerate?
[2]  Korean steel producing conglomerate.
[3]  Level of competition ((Korean))

| | | | |
|---|---|---|---|
| **46** | (jay) | I'm-= | |
| **47** | (wind) | =@@@= | |
| **48** | (jay) | ={I'm going to choose second major} | |
| **49** | (ladder) | {hh@@ hh@@ ((links arms with cabbage))} | |
| **50** | (jay) | is as a japanese or chinese= | |
| **51** | (cloud) | ah | |
| **52** | id♀ | uhuh= | |
| **53** | id? | =hmm = | |
| **54** | (rainbow) | =hmm ((opens mouth))= | |
| **55** | (wind) | =can I ask what your major is | |
| **56** | (jay) | economics but I'm= | |
| **57** | (wind) | = ah economics | |
| **58** | (jay) | but I'm going to (.) transfer | |
| **59** | id♀ | hmm | |
| **60** | (jay) | business in usa | |
| **61** | (rainbow) | {hmm } | |
| **62** | (jay) | {business ?major?} in usa | |
| **63** | (wind)? | hmmm    ((rainbow opens mouth)) so what grade are you in | |
| **64** | (jay) | eh/ | |
| **65** | (wind) | what grade are you in now | |
| **66** | (jay) | sophomore | |
| **67** | (wind) | {sophomore} | |
| **68** | id♀ | {sophomore} | |
| **69** | (jay) | # # # # # | |
| **70** | (jay) | but I got- I got admissions from usa university | |
| **71** | id♀ | hmm | |
| **72** | (jay) | but I'm confusing now | |
| **73** | (wind) | {why}                                                    {ah} | |
| **74** | (jay) | {I don't know-} I have no idea where to- {where} I go | |
| **75** | ss | hmm | |

((rainbow nods)) ((jay nods and looks down))


(-4-)


| | | | |
|---|---|---|---|
| **76** | (ladder) | hh:: (-2-) hh:: (.) ((to cabbage)) say something @@= | 33:00 |
| **77** | id♀ | =@@ | |

A (f)     LEARNING LANGUAGES ⇔

COMPETITION

(-3-)

| | | | |
|---|---|---|---|
| 1 | (cabbage) | I'm majoring in (.) kind of related to languages so | 33:05 |
| 2 | (wind) | yes | |
| 3 | (cabbage) | {so} | |
| 4 | (ladder) | {yeah} you gonna be tea- teacher | |
| 5 | (cabbage) | I hope so @@= | |
| 6 | (ladder) | =@@@@ | |
| 7 | (cabbage) | so I'm keen on learning other languages and I'm wondering why other | |
| 8 | | people have (.) have a tendency to learn other | |
| 9 | (ladder) | eh= | |
| 10 | (cabbage) | =second languages | |
| 11 | id? | hmm::= | |
| 12 | (cabbage) | =too hard | |
| 13 | id♀ | eh | |
| 14 | (cabbage) | what ?they? focus of- ?o::f-? ?language? | |
| 15 | (ladder) | I-   I think language is directly connected to money | |
| 16 | (jay) | {?yeah?} | |
| 17 | (cabbage) | {# # #} | |
| 18 | (rainbow) | yeah ((nods)) yes= | |
| 19 | (ladder) | =yeah I-{I think that-} | |
| 20 | (cabbage) |      {# # # ?language?} and {money/} | |
| 21 | id♀ |                                  {?money?} | |
| 22 | (ladder) |          {# #}                {# #} | |
| 23 | (jay) |          {learning-} learning language {has} great value for money | |
| 24 | (ladder) | yeah I mean english is- how can I say- very too much competivi- | |
| 25 | | competition (.) so now people trying to- ah- english become some | 34:00 |
| 26 | | basic ability to enrol in university because of most- many people- | |
| 27 | | more- as time go by- by- time goes by more people are very good at | |
| 28 | | english so they try to other:: | |
| 29 | (wind) | yes | |
| 30 | (ladder) | yeah other target {to} | |
| 31 | (wind) |                    {to} be competitive | |
| 32 | (ladder) | yeah ((points to wind)) so that's the reason why second language | |
| 33 | | getting more important {like-}- | |
| 34 | (wind) |                         {yes} | |
| 35 | (ladder) | such as japanese chinese ((rainbow nods)) whatever you know | |
| 36 | id♀ | hm | |
| 37 | (ladder) | so I think language i::s connected to money | |
| 38 | id♀ | {# #}                              {ah} | |
| 39 | (ladder) | {so} that's the reason why in {korea} so many koreans are very crazy | |
| 40 | | about english such:: | |
| 41 | id♀ | eh hmm | |
| 42 | (ladder) | as I am {@?and?@}- and also the other people try to | |
| 43 | (cloud)? |             {?but?} | |
| 44 | id♀ | ehm= | |
| 45 | (wind) | =learn japanese as well or | |
| 46 | id♀ | hmm= | |
| 47 | (ladder) | = german yeah such-eh- language | |
| 48 | id♀ | hmm | |
| 49 | (cloud) | (.) ah- wh- when you say language is di- directly re- related to money | |
| 50 | (ladder) | eh | |
| 51 | (cloud) | you mean {companies-} | |
| 52 | (wind) |             {?ladder is? humanism} | |
| 53 | (cloud) | companies= | |
| 54 | (wind) | =hh::@ ?it's a lie?@@@ | |
| 55 | (cloud) | {want to} | |

| 56 | (ladder) | {((to wind)) yeah}= |
| 57 | (wind) | =@@@= |
| 58 | (ladder) | =but I love money= |
| 59 | (wind) | =@@@= |
| 60 | (ladder) | =@@hh::@ |
| 61 | (cloud) | com- companies want ah- ah   people who- with language fluency |
| 62 | (ladder) | eh |
| 63 | (cloud) | that's why you say language is- eh- related to money | 35:00 |
| 64 | (ladder) | yeah bu::t- yeah but I-   how can- (.) before I get there I had a class |
| 65 | | and where- ah- my professor talk about the competition and it wa- the |
| 66 | | topic was the- ah- english educational at childhood in korean |
| 67 | | elementary school ((wind nods slightly)) so now most korean |
| 68 | | elementary school try to study english at the very- the first:: grade |
| 69 | | ((cloud nods slightly)) so that- so some people- some students raise |
| 70 | | the- raise a question that is surely problem because it cause more |
| 71 | | competition among- ah- among elementary school students ((wind |
| 72 | | nods)) so the professor ask us what is competition because in this |
| 73 | | society competition is the basic and natural- natural- how can i- virtues |
| 74 | | and too much competition or less competition who can judge that |
| 75 | (wind) | yes |
| 76 | (ladder) | yeah so he said (.) but when I heard that oh it is very shocking |
| 77 | | because I-   I thought also that english- ah- english class getting | 36:00 |
| 78 | | more compete- competivity more and more so- so many children |
| 79 | | might suffer from this english competition but a- as what he said- |
| 80 | | yeah- competition is- we cannot avoid it because competition is |
| 81 | | natural |
| 82 | (wind) | yes= |
| 83 | (ladder) | =so more people try to get- more- more people try to get a company |
| 84 | | which a-   high- with a high salary ((wind nods)) so but these high |
| 85 | | salary company is limited= |
| 86 | (wind) | =yes |
| 87 | (ladder) | so people try to be a |
| 88 | (wind) | yes= |
| 89 | (ladder) | =eh- people try to show their ability |
| 90 | (wind) | yes |
| 91 | (ladder) | but the best way to ability their language skill is a test- ah- language |
| 92 | | test such as toeic or toefl ((rainbow nods slightly)) or also other |
| 93 | | japanese test ((wind nods slightly)) chinese test (.) so that was the |
| 94 | | reason why we- we are crazy about language because language is the |
| 95 | | best ef- ah- best:: clear way to show their:: ability |
| 96 | (cloud) | {?maybe?   yeah}       {yeah } |
| 97 | (ladder) | {such as} with the gpa     {yeah} yeah= |
| 98 | (cloud) | =ability in job opportunity= |
| 99 | (ladder) | =yeah so I think as- as you say you really enjoy learning english ah- | 37:00 |
| 100 | | english or language such as japanese chinese or- yeah- but I think that |
| 101 | | was the best educational way but most people- okay I'm not that   I |
| 102 | | love english yeah but- but the- the- how can I-   the most desire to be |
| 103 | | a good- good speaker in english is for some benefit I get by that |
| 104 | (cloud) | yeah that= |
| 105 | (ladder) | =yeah= |
| 106 | (cloud) | =I think that's the gist of the situation yeah ((rainbow nods slightly)) |
| 107 | | that's not wrong I think |
| 108 | (ladder) | yes= |
| 109 | (cloud) | =but that's not bad I think    that's right |
| 110 | (ladder) | yeah that's what my professor said {competition} is not bad |
| 111 | (cloud) | {#} |
| 112 | | yeah I-   I agree with= |
| 113 | (ladder) | =but I thought- I thought with my prejudice competition is bad |
| 114 | | competition make people:: |
| 115 | | {you know- # # - yeah-yeah- a lot of burden} |
| 116 | (wind) | {yeah I can understand (.) push- press- a lot of pressure- have stress} |
| 117 | (ladder) | a lot of stress= |
| 118 | (wind) | =@@@ |
| 119 | (ladder) | and people will die soon= |

| | | | |
|---|---|---|---|
| **120** | (wind) | =@@@= | |
| **121** | (ladder) | =sooner or later because of competition | |
| **122** | (cloud) | okay competition itself does not matter because the materials- the | 38:00 |
| **123** | | natural material- ah- not material- resources- natural resources are | |
| **124** | | remi- are limited | |
| **125** | (ladder) | yeah ((rainbow nods slightly)) | |
| **126** | (cloud) | and there are many people | |
| **127** | (ladder) | yeah= | |
| **128** | (cloud) | =so they have to work | |
| **129** | (ladder) | hmm= | |
| **130** | (cloud) | =harder than one another | |
| **131** | (ladder) | hmm | |
| **132** | (cloud) | to get- a- part of= | |
| **133** | (ladder) | =hmm | |
| **134** | (cloud) | resources | |
| **135** | (ladder) | hmm | |
| **136** | (cloud) | it's clear that not everyone of them can get the part of the resources | |
| **137** | (ladder) | yeah | |
| **138** | (cloud) | not everyone because- just the number thing= | |
| **139** | (ladder) | =yeah | |
| **140** | (cloud) | there are not enough | |
| **141** | (ladder) | yeah | |
| **142** | (cloud) | so they have to compete    they have to work | |
| **143** | (ladder) | yeah work harder=                    {yeah} | |
| **144** | (cloud) |                       =yeah- hard{yeah}  in that sense competition is | |
| **145** | | mutual | |
| **146** | | that is a basic situation {we have to-} | |
| **147** | id♀ |                               {hh::} | |
| **148** | (cloud) | we have to adjust ourselves to | |
| **149** | (ladder) | but you know as we- we admit that competition is mutual and natural | |
| **150** | | we cannot avoid competition but it is also true in this reality there are | |
| **151** | | some people who lose in competition so suffer from their self- lose | 39:00 |
| **152** | | their self- self's meaning so that- I think that was the problem    why | |
| **153** | | competition make people- majority people- okay competition give | |
| **154** | | majority people some pain especially in korea | |
| **155** | (wind) | yeah it's very high | |
| **156** | (ladder) | {yeah} | |
| **157** | (cloud) | {yeah-} yeah- that- that- that's high- that- that's problematic but- that's | |
| **158** | | problematic but it- it is not a good- a good idea to solve that problem | |
| **159** | | by abolishing competition (.) competition itself should remain= | |
| **160** | (ladder) | =no but {at least} | |
| **161** | (cloud) |             {but} | |
| **162** | (ladder) | we should try the- the method to lessen the competition | |
| **163** | (cloud) | well- well I think that is not a good way because it's better- it's better | |
| **164** | | to take care of those people who lost in competition than to abolish | |
| **165** | | competition itself (.) we can take care of and provide what they need | |
| **166** | | to- ah- those (-1-) lost people | |
| **167** | (ladder) | ah | |
| **168** | (cloud) | those lost people | |
| **169** | (ladder) | yeah= | |
| **170** | (cloud) | =and we can- we can maintain- we can retain competition itself (.) | 40:00 |
| **171** | | that's the- | |
| **172** | (wind) | I think but we'd- we'd better control the competitiveness    you know | |
| **173** | | too much {competini-} com- competini- | |
| **174** | (ladder) |                {eh} | |
| **175** | ss |          {@@@} | |
| **176** | (wind) | {I can't} pronounce    competitiveness[1](.) ::hh (-1-) eh- make | |
| **177** | (ladder) | eh | |
| **178** | (wind) | bad effect | |
| **179** | (ladder) | eh= | |
| **180** | (cloud) |       ={ah of course} | |
| **181** | (wind) |            {too much} things= | |

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[1]  [kɒmpetines]

| 182 | (cloud) | yeah of course |
|---|---|---|
| 183 | (wind) | bad effect= |
| 184 | (ladder) | = so we should control |
| 185 | (wind) | yeah we- we have to control I think |
| 186 | (cloud) | yeah the control is needed |
| 187 | (ladder) | and so because I've never been abroad I have wondered- ah- in other |
| 188 | | country especially some- america or {england} |
| 189 | (wind) | {yeah} |
| 190 | (ladder) | how about {competition} |
| 191 | (wind) | {no} |
| 192 | (cabbage) | no |
| 193 | (wind) | no no no |
| 194 | (ladder) | not like korea |
| 195 | (wind) | yeah no (.) of course there- of course there- all over the w- world there |
| 196 | | is competitiveness but in korea it's very high it's very- |
| 197 | (cabbage) | I think that it's too much |
| 198 | (wind) | yeah too much |
| 199 | id? | {# # #} |
| 200 | id? | {# # #}= |
| 201 | (cabbage) | =people who really don't want to go to international {business-} |
| 202 | (ladder) | {hmm} hmm |
| 203 | (wind) | I think # # he ((gestures towards ?ladder?)) |
| 204 | | {just said yeah } |
| 205 | (cabbage) | {area} they shouldn't be competitive to learning other languages |
| 206 | (ladder) | eh |
| 207 | (cabbage) | the thing is that |
| 208 | (ladder) | yeah |
| 209 | (cabbage) | to learn other languages could be a somewhat interest=        41:00 |
| 210 | (ladder) | =eh |
| 211 | (cabbage) | it could be {okay} but to push {people to} study {english} or other |
| 212 | (ladder) | {eh}          {yeah yeah}         {yeah} |
| 213 | (cabbage) | languages because it's related to money I {was} |
| 214 | (ladder) | {eh} |
| 215 | (cabbage) | shocked by you- {what} you {were} saying |
| 216 | (ladder) | ((rainbow nods)) {eh}          {eh} |
| 217 | | yeah |
| 218 | (cabbage) | because I've never think |
| 219 | (ladder) | eh |
| 220 | (cabbage) | of (.) language is {related} to {money } |
| 221 | (ladder) | {eh }          {eh } |
| 222 | (cabbage) | I-   more than that |
| 223 | (ladder) | eh |
| 224 | (cabbage) | in my ex- respect |
| 225 | (ladder) | mm |
| 226 | (cabbage) | in my (.) opinion |
| 227 | (ladder) | mm |
| 228 | (cabbage) | I think that language is more likely tied to culture?s? |
| 229 | (ladder) | hmm:: |
| 230 | (wind) | yes |
| 231 | (cabbage) | I can {make} many friends |
| 232 | (ladder) | {eh} |
| 233 | | mm |
| 234 | (wind) | yes |
| 235 | (cabbage) | who have other cul- |
| 236 | (ladder) | mm |
| 237 | (cabbage) | other cultures languages as well- I can talk with them |
| 238 | (ladder) | eh |
| 239 | (cabbage) | more deeply |
| 240 | (ladder) | eh |
| 241 | (cabbage) | so that's why I'm learning {other} language {and} cultures as well |
| 242 | (ladder) | {eh}          {eh} |
| 243 | (cabbage) | but I don't think (-1-) ah- language is beneficial |
| 244 | (ladder) | eh |
| 245 | (cabbage) | because we can earn more money |

| 246 | (ladder) | eh |
|---|---|---|
| 247 | (cabbage) | think about how much you- have you co- have you |
| 248 | (ladder) | eh= |
| 249 | (cabbage) | =ah::= |
| 250 | (wind) | =spent= |
| 251 | (cabbage) | =spe-= |
| 252 | (ladder) | =yeah= |
| 253 | (cabbage) | =spent money to learn {other} languages |
| 254 | (ladder) | {ah}                                                    42:00 |
| 255 |  | ah   yeah and |
| 256 | (cabbage) | it's too much I think |
| 257 | (ladder) | so I wanna- I wanna know the reason why especially in korea |
| 258 | (wind) | ?due the? environment |
| 259 | (ladder) | yeah |
| 260 | (wind) | because employers want:: {people} who- |
| 261 | (ladder) | {hh::} |
| 262 | (cabbage) | even the stereotype american expects- |
| 263 | (ladder) | mm |
| 264 | (cabbage) | everyone else in the world to learn a- learn english (.) has begun to |
| 265 |  | change but (.) only ten percent- I would say only ten per cent |
| 266 |  | {of} american people could speak {other languages} |
| 267 | (ladder) | {eh}                                          {eh    eh} |
| 268 | (wind) | yes= |
| 269 | (cabbage) | =I mean second language fluently |
| 270 | (ladder) | eh |
| 271 | (cabbage) | but ninety percent of {people} don't {think} about second language= |
| 272 | (ladder) | {eh}             {eh}                    =eh = |
| 273 | (cabbage) | =because they don't want to go- get into the international business |
| 274 |  | {area} or their field |
| 275 | (ladder) | {eh} |
| 276 |  | eh |
| 277 | (cabbage) | then there is no use |
| 278 | (cloud) | uh huh= |
| 279 | (cabbage) | =right/ |
| 280 | (cloud) | that's reasonable |
| 281 | (ladder) | yeah but in korea too much competition is too natural so I-   I thought |
| 282 |  | competition is- ah- human's basic <u>instinct</u>@@ ((wind and rainbow |
| 283 |  | smile)) but@ |
| 284 | (wind) | @@@ |
| 285 | (ladder) | you know the people who have abroad or living in usa or england they   43:00 |
| 286 |  | said competition in korea is too high |
| 287 | (cabbage) | yeah ((rainbow nods)) |
| 288 | (ladder) | yeah compared to other countries |
| 289 | (wind) | that pressures a lot |
| 290 | (ladder) | yeah= |
| 291 | id♀ | ={yeah } |
| 292 | (ladder) | {yeah} so- o- o= |
| 293 | (wind) | =that's why I want to go back to {england} |
| 294 | (ladder) | {@@@} |
| 295 | (wind) | <u>really</u> I'm seriously   really really when I was in england (-1-) |
| 296 |  | of course the environment{could} affect me {but-} but there is noone |
| 297 | (ladder) | {eh} |
| 298 | (wind) | wh::o pressured= |
| 299 | (ladder) | =eh |
| 300 | (wind) | just I did what I {want} to do |
| 301 | (ladder) | {eh} |
| 302 |  | eh |
| 303 | (wind) | but{in korea there are a lot of people}who are competitive |
| 304 | (ladder) | {eh       eh          eh} |
| 305 | (ladder) | mm yeah yeah= |
| 306 | (wind) | =compared to me and- but I-   I'm- I'm not- how can I say- I have to |
| 307 |  | do something |
| 308 | (ladder) | yeah |
| 309 | (wind) | to <u>win</u> them   I-   to- to::- I mean- to get a good job= |

| 310 | (ladder) | =ah |
| 311 | (wind) | =I <u>have</u> to do something I have to be competitive |
| 312 | (ladder) | yeah= |
| 313 | (wind) | -I can't be- I-   I-   I need to better than {other} people |
| 314 | (ladder) | {eh} |
| 315 | | eh |
| 316 | (wind) | so I have to do- go academy- I have to {?go? study a lot} |
| 317 | (ladder) | {ah yeah yeah} |
| 318 | (wind) | so it pressures a lot a lot a lot really a lot it pressures a lot (.) of course |
| 319 | | depending on |
| 320 | (ladder) | ah= |
| 321 | (wind) | =person |
| 322 | (ladder) | ah   ah   ah |
| 323 | (wind) | if- I don't get stressed |
| 324 | (ladder) | =yeah |
| 325 | (wind) | maybe {it} might be okay |
| 326 | (ladder) | {<u>yeah</u>} |
| 327 | (wind) | if I am an easy going person |
| 328 | (ladder) | yeah but you know the- when- when we- how can I say- the- because |
| 329 | | of character that- you know that- the method is to:: be a <u>monk</u> (.) not |
| 330 | | @living@ in this capitalist society (.) although okay as you said- as my |
| 331 | | professor said if you- eh- ladder you don't- if you don't want study |
| 332 | | english you- you should <u>don't</u> |
| 333 | (wind) | @@@@= |
| 334 | (ladder) | =@so- you should <u>not</u> |
| 335 | (wind)? | {ah} |
| 336 | (ladder) | =so {I said} but professor I <u>can't</u> # # # that's the why you are |
| 337 | | here   ?and? I said the- the- how can I say- you study english |
| 338 | (wind) | ((leans forward, puts chin on hand))   ah hah= |
| 339 | (ladder) | =rather than study philosophy |
| 340 | (wind) | ahah= |
| 341 | (ladder) | =that means you:: your- from your deep inside your mind |
| 342 | (wind) | ((rainbow leans forward))ahah |
| 343 | (ladder) | you really want to study english and you- your self thinking that |
| 344 | | english is much beneficial than philosophy (.) he said that so- no no I |
| 345 | | don't think that- that- ?I say? but he said what you <u>do</u> is what you <u>want</u> |
| 346 | | (.) so- can you understand (.) if you- okay- if you said I don't want to |
| 347 | | study english |
| 348 | (wind) | ahah= |
| 349 | (ladder) | =some- but people pressure me |
| 350 | (wind) | ahah ((nods)) |
| 351 | (ladder) | but I <u>study</u> |
| 352 | (wind) | ahah= |
| 353 | (ladder) | =so that means prof- my professor said |
| 354 | (wind) | ahah |
| 355 | (ladder) | what you do now |
| 356 | (wind) | ahah |
| 357 | (ladder) | is what you <u>want</u>   so you cannot blame other people |
| 358 | | {he <u>said</u> that } |
| 359 | (wind) | {yes yes yes } |
| 360 | (ladder) | yeah- <u>yes</u>- {@yeah- yeah          in- in a conc-} |
| 361 | (wind) | {@@ @@@      @@@@@}@@@ |
| 362 | (ladder) | in conclusion I'm bad @person@ yeah- |
| 363 | | {but okay} okay I admit that |
| 364 | (wind) | {@@@} |
| 365 | (ladder) | I-   I prefer money I prefer some power- special power ((wind shakes |
| 366 | | head slightly)) but I think- I really feel that competition makes me- |
| 367 | | how can I say- <u>exhausted</u> |
| 368 | (wind) | yes yes= |
| 369 | (ladder) | =yeah I feel myself |
| 370 | (wind) | yeah= |
| 371 | (ladder) | =so I think competition is too high but my professor said when we- |
| 372 | | when ?you? say competition there is no high or less because |
| 373 | | competition is competition {and} |

Note: Timestamp "44:00" appears at line 322 and "45:00" appears at line 346.

| | | | |
|---|---|---|---|
| 374 | (wind) | {ah::} | |
| 375 | (ladder) | who can judge the amount of competition or- or the strength of the | |
| 376 | | competition (.) because he said where we- where you go there is | |
| 377 | | competition ((wind nods)) and you cannot avoid it | |
| 378 | (wind) | yes | 46:00 |
| 379 | (ladder) | so you should just ah- just accept and be- just find the other way to be | |
| 380 | | free from competition by- in the- in my private life not the social | |
| 381 | | meaning (.) yeah   because he said competition is just competition and | |
| 382 | | we cannot avoid it (.) so I think that was really shocking for | |
| 383 | | {me    yeah} | |
| 384 | id♀ | {ah} | |
| 385 | (wind) | I think your prof- in some parts | |
| 386 | (ladder) | eh | |
| 387 | (wind) | your professor is- is right- but= | |
| 388 | (cabbage) | =yeah he's got some <u>point</u> | |
| 389 | (wind) | yeah- yes but- but the problem is I think how competitive it is in | |
| 390 | | society ?in the? specific society    in korea I think the environment | |
| 391 | | and society has got (.) quite serious- I mean- (-2-) | |
| 392 | | okay for example {the} employers= | |
| 393 | (ladder) | {eh}                                          =eh eh | |
| 394 | (wind) | many of- okay- I could    {understand} because english is a trend | |
| 395 | (ladder) | {ehm} | |
| 396 | (wind) | I mean in- in korea- in america they w- they don't have to study | |
| 397 | | another languages= | |
| 398 | (ladder) | =ehm | |
| 399 | (wind) | I mean- because around the world | |
| 400 | (ladder) | eh= | |
| 401 | (wind) | =they- they haven't got any difficulty= | 47:00 |
| 402 | (ladder) | =ehm eh= | |
| 403 | (wind) | =to communicate | |
| 404 | (ladder) | yeah= | |
| 405 | (wind) | =because every most people can speak {english} | |
| 406 | (ladder) | {yeah} | |
| 407 | (wind) | and they can <u>speak</u> {english} | |
| 408 | (ladder) | {eh eh} | |
| 409 | (wind) | so- so they don't have to another {language?s?} | |
| 410 | (ladder) | {eh eh} | |
| 411 | (wind) | but in korea korean people= | |
| 412 | (ladder) | =eh= | |
| 413 | (wind) | =don't- can't speak english | |
| 414 | (ladder) | eh | |
| 415 | (wind) |  so we can't trade {with} another country | |
| 416 | (ladder) | {eh }                                yeah | |
| 417 | (wind) | so I think we- we have to:: study english and they need the person who | |
| 418 | | can speak english but- I mean- even if they don't need english | |
| 419 | (ladder) | eh= | |
| 420 | (wind) | =but (.) when they::'ve- when they hire someone= | |
| 421 | (ladder) | =eh eh | |
| 422 | (wind) | they required {the} person who can speak english | |
| 423 | (ladder) | {eh} | |
| 424 | (wind) | do you know what I mean | |
| 425 | (ladder) | yeah yeah | |
| 426 | (wind) | even if- if- for example- okay- toeic | |
| 427 | (ladder) | eh    yeah I think {toeic doesn't prove any ability to- @yeah@} | |
| 428 | (wind) | {# # # #                          ?really? yeah- just-} | |
| 429 | (wind) | I really can't understand- they- even if some people got good grade in | |
| 430 | | toeic | |
| 431 | (ladder) | eh yeah | |
| 432 | (wind) | they can't speak at all | |
| 433 | (ladder) | <u>yeah</u> | |
| 434 | (wind) | so I think- that kind- I think that kind of thing is problem I think (.) we | |
| 435 | | need to be more- (.) I don't know the solution= | |
| 436 | (ladder) | =ehm                                          {eh} | |
| 437 | (wind) | but kind of- I think that has something to do with {ed}ucation | 48:00 |

| 438 |  | our education's problem- educational problem in kor{ea} I think |  |
|---|---|---|---|
| 439 | (ladder) | {eh} |  |
| 440 | (ladder) | yeah but whenever we talk about education there is always excessive |  |
| 441 |  | competition in education (.) that is from the english or from |  |
| 442 |  | mathematic sat at- learning- at korean university and also he said- my |  |
| 443 |  | professor- I think he is very- ((touching left hand to left cheek)) hh:: |  |
| 444 | (wind) | @@@ |  |
| 445 | (ladder) | @yeah@ eh- anyway- an- also he said |  |
| 446 | (wind) | philosophy- philosophy class or |  |
| 447 | (ladder) | yeah philosophy class and he majored some- ah- okay- he have studied |  |
| 448 |  | in america for so long time |  |
| 449 | (wind) | hmm |  |
| 450 | (ladder) | so- anyway- hh:: anyway- ah- he said excess- when we said excessive |  |
| 451 |  | competition |  |
| 452 | (wind) | hmm |  |
| 453 | (ladder) | <u>he</u> said it doesn't mean anything it means competition is competition |  |
| 454 |  | so when we think- oh- how can I say- ah- high schoo::l- high school |  |
| 455 |  | grading {system} with- we- that was very controversial but <u>he</u> said |  |
| 456 | (wind) | {hmm hmm} |  |
| 457 | (ladder) | if we- without the- how can I say- ah- korea- sat[1] system of | 49:00 |
| 458 |  | {university} |  |
| 459 | (wind) | {hmm/ hmm/ hmm/ hmm/} |  |
| 460 | (ladder) | change did any educational s- ah- any ed- educational solution are |  |
| 461 |  | meaningless because (.) the final goal is to- is- eh- for university   so |  |
| 462 |  | without ?the? we chan- unless we change the universal entrance system |  |
| 463 | (wind) | ahah ahah ((nods)) |  |
| 464 | (ladder) | there is- other solution in elementary school or middle school high |  |
| 465 |  | school are- those are meaningless (.) because those- those- those::- |  |
| 466 |  | how can ?I say?- scores are procedure for the final goal {that} is |  |
| 467 | id♀ | {yeah yeah} |  |
| 468 | (ladder) | university entrance   so he said- although we- okay- eval- how- how |  |
| 469 |  | can I say- 평균화 ~[pjɒŋgunɑ][2] ((clicks fingers twice)) how can I |  |
| 470 |  | say   eq- |  |
| 471 | (wind) | equalise {o::r} |  |
| 472 | id♀ | {?equalise?} |  |
| 473 | (wind) | {# #} |  |
| 474 | (ladder) | {equalising}  system or unequalising system it- those are very |  |
| 475 |  | controversial- but it- it is meaningless without the university entrance |  |
| 476 |  | sy- system |  |
| 477 | id♀ | hmm= |  |
| 478 | (ladder) | =but I think it is quite reasonable   ((wind's phone buzzes)) |  |
| 479 | (cloud) | uh |  |
| 480 | id♀ | hmm |  |
| 481 | (ladder) | yeah   because ?a? | 50:00 |
| 482 | (win) | yes |  |
| 483 | (ladder) | ?a? final goal is a university test ((cloud nods)) | 50:04 |

(-2-)

[1] Scholastic Assessment Test
[2] equalisation

A (g)      TOPIC SELECTION /

INTERACTION STYLE


| 1 | (cloud) | well   how- how about | 50:07 |
|---|---|---|---|

```
1    (cloud)     well   how- how about                                        50:07
2    (wind)       yes ((nods))((looking at mobile phone))
3    (cloud)     now (.) getting- ca- calm a little bit down
4    (ladder)    uh
5    (cloud)     and talk
                      ((wind looks up from mobile phone)) ((wind looks at cloud))
6    (ladder)    okay=
7    (cloud)     =well I think the-
8    (ladder)    yeah okay okay ((gestures to cloud)){you are right}
9    (cloud)                               {the- this} is more like a debate { # # }
10   (wind)                                                    why   {this   is}
11                good {?I think?} why     @@@@@
12   (ladder)        {@@@@}
13   (cabbage)                           {@@@}
14   (cloud)                    well {I don't-} I don't- I don't find this- I don't find
15                any problem with this but=
16   id♀          =ahah
17   (ladder)    yeah yeah=
18   (cloud)     =I might- I might wo- I m- might-
19                I might worry about ah:: ((raises hand to ceiling))
20   (ladder)    becoming= ((raises fist))
21   (cloud)     =matthew=
22   (wind)      why why why = ((rainbow nods))
23                =matthew
24   (ladder)    {@@@}
25   (cloud)     {matthew} might not want this kind of debate
26   (wind)      really
27   (cloud)     I-   I-   I- =
28   id♀          = #
29   (wind)      {why}
30   (ladder)    {@@@}
31   (cloud)     {I think}- ah- well- ah- ((leaning back)) ((holding out hands)) I-   I-   I
32                don't know but we have spent some time debating so- we- I just
33                thought=
34   (cabbage)   =it's kind of discussion=
35   (ladder)    =okay anyway I will be calm down @yeah@ okay @@=
36   (wind)      = no no no no=
37   (cloud)     = I-   I-   =
38   (wind)      =there's no  problem  at  all     I  think- ((gesturing  to  cloud))
39                I don't know (.) what you mean but I'm not sure what
40   (cloud)     uh=                                                            51:00
41   (wind)      =he's concentrate on but {just I think}
42   id♀                          {?conversation?}
43   (cloud)     uh
44   (wind)      ((holding hands near cheeks))((wiggling fingers)) just say something
45                everything
46   (cloud)     if so- I'm sorry
47   (cabbage)   @@@
48   (cloud)     I'm sorry but{I- I was just a little bit worried about}=
49   ss                       {@@ # # @@@}
50   (ladder)    okay- yeah- and
51   (wind)      ((counting off fingers)) conversation    {everything} anything
52   (jay)                                        {# }                          51:11
```

A (h)   PERSONAL NEWS 3

(JAY'S STUDY PLANS)

((wind starts looking closely at her mobile phone))

| | | | |
|---|---|---|---|
| **1** | (ladder) | ((gestures across to jay)) I think and- as- ah- you might listen what we | 51:13 |
| **2** | | said so- and I think you said you gonna study in usa | |
| **3** | (jay) | uh | |
| **4** | (ladder) | ah- so what is the reason | |
| **5** | | {why do you want to study in 'Q' university} for more | |
| **6** | (cabbage) | {@@@@      @@ ah 웃겨 ~[ʊkjɒ]¹} | |
| **7** | (ladder) | I mean do you have any special reason which connected to what we | |
| **8** | | said | |
| **9** | (jay) | n::o I-   I'm- I'm going to- I wanna get a- (-1-) ah- (-2-) sp- I-   I-   I | |
| **10** | | have {a special purpose}                                {# #} | |
| **11** | (wind) | {leans forward} {turns to rainbow and jay} {I'm sorry} can I go to | |
| **12** | | toilet ((squeezes past rainbow)) ((to jay)) I'm sorry I think @you-@ | |
| **13** | | ((jay stands up)) ((moves to stand at end of table)) | |
| **14** | (wind) | sorry thankyou ((walks out of room)) | |
| **15** | (jay) | ((sitting back down)) ah- hh:: I don't like- I don't like korea education | 52:00 |
| **16** | | system | |
| **17** | (ladder) | ah- why | |
| **18** | (jay) | because not face to face | |
| **19** | (ladder) | ah {@yeah@} | |
| **20** | (jay) | {@ @ @} # so- but- mm- learning english is just   some sub- sub- | |
| **21** | | target- sub-purpose | |
| **22** | (ladder) | yeah= | |
| **23** | (jay) | =to me but | |
| **24** | (ladder) | ah | |
| **25** | (jay) | main purpose is (.) to::- to get a (-1-) really a kind of real business:: (.) | |
| **26** | | theory (.) business::= | |
| **27** | (ladder) | =ahah | |
| **28** | (cabbage) | ?maybe a? business career | |
| **29** | (jay) | yeah | |
| **30** | (cabbage) | rather than just | |
| **31** | (jay) | ah career | |
| **32** | (cabbage) | ah | |
| **33** | (ladder) | eh | |
| **34** | (cabbage) | studying | |
| **35** | (ladder) | eh | |
| **36** | (jay) | well- well- ah- (-1-) if- if I wanna get a job= ((cabbage leans forward)) | |
| **37** | (ladder) | eh | |
| **38** | (jay) | easily in korea | |
| **39** | (ladder) | eh | |
| **40** | (jay) | but I-   I'm (.) just:: have- just- can just graduate from korea university | 53:00 |
| **41** | | but I-   I don't want that because these days you know | |
| **42** | (ladder) | eh | |
| **43** | (jay) | competition is {just} competition | |
| **44** | (ladder) | {eh}                               eh yeah= | |
| **45** | (cabbage) | =@@@= | |
| **46** | (ladder) | =right- yea::h- yeah= | |
| **47** | (jay) | ={yeah} | |
| **48** | (cabbage) | {@@@} | |
| **49** | (ladder) | yeah we live just for competition | |
| **50** | (cabbage) | ah::= | |
| **51** | (jay) | =eh- eh- mm- although this way is | |
| **52** | (ladder) | eh | |
| **53** | (jay) | difficult to me | |
| **54** | (ladder) | eh | |

¹ Funny! ((Korean))

| | | |
|---|---|---|
| 55 | (jay) | but my way is @my way@ {yeah} |
| 56 | (ladder) | {I think} we- your are really like a monk |
| 57 | | and be a::- kind of a- ?you know?- your- your absolute standard and to |
| 58 | | live with that I think it is good (.) but in my case I'm- I'm not that |
| 59 | | brave person I live just as majority people @live@ yeah hmm |

(-2-)

| | | | |
|---|---|---|---|
| 60 | (cabbage) | I think that he have some kind of particular interested in {business} | |
| 61 | (ladder) | {eh::} yeah | |
| 62 | (cabbage) | he::- (.) I think that he learn not | |
| 63 | (ladder) | eh= | |
| 64 | (cabbage) | =in books | |
| 65 | (ladder) | eh | |
| 66 | (cabbage) | but he learn by experiencing | |
| 67 | (ladder) | mm | |
| 68 | (cabbage) | so he'd better to (.) go s::omewhere | |
| 69 | (ladder) | eh | 54:00 |
| 70 | (cabbage | which he can (.) experience more | |
| 71 | (ladder) | yeah | |
| 72 | (cabbage) | more {?naturally?} | |
| 73 | (jay) | {and} I think- hh:: I think we- when we graduate | |
| 74 | (ladder) | eh | |
| 75 | (jay) | from university in {korea} I think we- just {in my opinion} | |
| 76 | (ladder) | {eh eh eh}          {eh eh} | |
| 77 | (jay) | we (.) have no spec- special ability you know | |
| 78 | | {just- just-} | |
| 79 | (ladder) | {toeic    toeic } | |
| 80 | ss | {@@@ @@} | |
| 81 | (jay) | {just- just- just get a}= | |
| 82 | (ladder) | @yeah @=                        {toeic} | |
| 83 | (jay) | =just get a {toeic} = | |
| 84 | (ladder) | {@@ @@@ @@@@} | |
| 85 | (jay) | {or toefl or- do you-} do you re- if- I think you don't- you will (.) not= | |
| 86 | (rainbow) | {toeic}((nods)) | |
| 87 | (ladder) | eh | |
| 88 | (jay) | have a | |
| 89 | (ladder) | eh | |
| 90 | (jay) | have a business | |
| 91 | (ladder) | yeah | |
| 92 | (cabbage) | so are you sure you- if you go to america you can get more ability to- I | |
| 93 | | mean- you can get more business ability | |
| 94 | (jay) | yeah | |
| 95 | (cabbage) | than in here | |
| 96 | (jay) | yeah I-  I can sure yeah- but- just in my opinion | 55:00 |
| 97 | (cabbage) | because I don't know   just I'm asking | |
| 98 | (rainbow) | how long did you stay there | |
| 99 | (jay) | maybe- hh:: three to four years three or | |
| 100 | (rainbow) | three months/ | |
| 101 | (cabbage) | {no} | |
| 102 | (jay) | {# #} | |
| 103 | id? | {# #} | |
| 104 | (rainbow) | {three years/} three years/     {ah::} | |
| 105 | (ladder) | {when  will  you} | |
| 106 | | leave for usa | |
| 107 | (rainbow) | ah | |
| 108 | (jay) | ah- ah- go to there/ | |
| 109 | (ladder) | eh- yeah | |
| 110 | (jay) | maybe august | |
| 111 | (ladder) | mm | |
| 112 | (rainbow) | ah- did you study {english/} | |
| 113 | (jay) | {?transfer?}   no no | |
| 114 | (rainbow) | ah | |
| 115 | (jay) | transfer | |

**116** (rainbow)    transfer/
**117** (jay)         yeah
**118** (rainbow)    hmm
**119** (jay)         to sophomore
**120** (rainbow)    hmm                                          55:31

| 1 | (cloud) | well- my opinion is a little bit different (.) in korea- in korean | 55:32 |
| 2 | | university culture (.) the::- the education is= | |
| 3 | (ladder)? | =hmm | |
| 4 | (cloud) | very rigid so- ((cabbage looks at mobile phone)) | |
| 5 | (ladder) | ((eating donut)) yeah | |
| 6 | (cloud) | also in university- in university also there is high competition for | |
| 7 | | {grades} | |
| 8 | (ladder) | {hmm } yeah | |
| 9 | (cloud) | the gpa is considered very {importantly} so even though not- ah- | |
| 10 | (ladder)? | {hm} | |
| 11 | (cloud) | not- ah- even though students don't speak of GPAs grades- their grades | |
| 12 | (ladder) | yeah | |
| 13 | (cloud) | they really- ah- consider them seriously | 56:00 |
| 14 | (ladder)? | hmm | |
| 15 | (cloud) | but even if- ah- the education system is only that level just- ah- we can- | |
| 16 | | students can find their way | |
| 17 | (ladder) | ((eating doughnut)) no | |
| 18 | (rainbow) | hh::@ | |
| 19 | (cloud) | I mean students can study in | |
| 20 | (ladder) | ((eating doughnut)) eh | |
| 21 | (cloud) | in the way they want and they can experience what they want to | |
| 22 | | experience | |
| 23 | (ladder) | it is {too idealistic} | |
| 24 | (cloud) | {?if they want to?} | |
| 25 | (jay) | yeah that's why {I} don't like- I don't like to get | |
| 26 | (ladder) | {yeah}          hmm= | |
| 27 | (jay) | =high gpa in korea= | |
| 28 | (ladder) | =hmm {@} | |
| 29 | (jay) | {that's why}= | |
| 30 | (ladder) | yeah    yeah | |
| 31 | (jay) | yeah | |
| 32 | (ladder) | it's too idealistic I think | |
| 33 | (jay) | yeah too ?different? for me    ((wind comes into room)) | |
| 34 | (wind) | {I can sit here} ((ladder waves hand sideways to rainbow and jay)) | |
| 35 | (jay) | {# # # # } usa | |
| 36 | (wind) | could you give me my bag | |
| 37 | (cloud) | well I mean- I mean- ((rainbow lifting bag across to wind)) {apart from | |
| 38 | | just school classes there are many many opportunities} | 57:00 |
| 39 | (wind) | {((to rainbow))?heavy? | |
| 40 | (rainbow) | ((to wind)) @heavy@ ((shifts along seat towards wall))} | |
| 41 | | ((wind moving books and mobile phone from in front of rainbow)) | |
| 42 | (cloud) | for us to experience other things    than we usually do} | |
| 43 | (ladder) | uh uh | |
| 44 | (cloud) | that's what you don't know= | |
| 45 | (ladder) | =@@@@@= | |
| 46 | (cloud) | =but I think a little bit different well- well- ah- thinking- thinking of | |
| 47 | | the- the club 'QED'- well- english debating club (.) ah- this is | |
| 48 | | also ?an? autonomous- ah- gathering by students | |
| 49 | id♀ | mm | |
| 50 | (cloud) | well it's not from school    it's not from | |
| 51 | (ladder) | yeah {but} it's about english | |
| 52 | (cloud) | {school} | |
| 53 | (cloud) | ah- ?I mean?- I'm not talking about- ah- the content- | |
| 54 | | I'm not {talking} about just the- eh- gathering itself    the movement | |
| 55 | (ladder) | {mm} | |
| 56 | (cloud) | by the {students} it's possible | |
| 57 | (ladder) | {yeah} | |
| 58 | | yeah but it is the movement for english | |
| 59 | (rainbow) | {hh::@} | |
| 60 | (ladder) | {if the} movement for environment's group or i- ehm= | |

| | | | |
|---|---|---|---|
| 61 | (cloud) | =but ladder- but I want to emphasise= | |
| 62 | (ladder) | = # okay= | |
| 63 | (cloud) | I want to emphasise (.) i- in 'QED' | |
| 64 | (ladder) | mm | |
| 65 | (cloud) | people wa- study english | |
| 66 | (ladder) | mm | |
| 67 | (cloud) | because they want to study english | |
| 68 | (ladder) | why they want to study in english | |
| 69 | (cloud) | because they want to enhance their- ah- job opportunities | |
| 70 | (ladder) | yeah    thi- i- #- but this gathering is related to directly | 58:00 |
| 71 | (wind) | @@@= | |
| 72 | (ladder) | =to the job {opportunity} | |
| 73 | (cloud) | {yeah but} | |
| 74 | (ladder) | so that's the why 'QED' are popular | |
| 75 | id♀ | hh::@ | |
| 76 | (cloud) | but= | |
| 77 | (wind) | =@@@= | |
| 78 | (cloud) | =really/ | |
| 79 | id♀ | =@@ | |
| 80 | (cloud) | really/ I don't- I don't find it very negative because | |
| 81 | (ladder) | = # = | |
| 82 | (cloud) | =just because it's- ah- it- it's related to job opportunity | |
| 83 | (ladder) | hmm { # } | |
| 84 | (cloud) | {it's just a} reality in korea so they try hard to | |
| 85 | (ladder) | hmm | |
| 86 | (cloud) | improve their english | |
| 87 | (ladder) | hm    hm | |
| 88 | (cloud) | for more opportunities in job | |
| 89 | (ladder) | ah | |
| 90 | (cloud) | that's not bad (.) I- | |
| 91 | (ladder) | eh= | |
| 92 | (cloud) | =what I want to emphasise is that in korean- ah- university- in- ah- | |
| 93 | | universities- the education system- students can choose- ah- what they | |
| 94 | | want to experience in their young- young years to some degree I-    I'm | |
| 95 | | not saying- I'm not saying they can- ah- they can expect a complete | |
| 96 | | experience I don't- I don't think so I don't want to assert that but | 59:00 |
| 97 | | they're- that is possible    we- if students want to experience what- ah- | |
| 98 | | that it- ah- what is not like just fixed rigid education they can do that | |
| 99 | | that's what I want to say | |
| 100 | (ladder) | eh | |
| 101 | (cloud) | hh::@ | |
| 102 | (ladder) | I mean | |
| 103 | (wind) | I don't know what we are talking about | |
| 104 | (ladder) | I know we are- ah- okay- ((pointing at jay)) he said in korean | |
| 105 | | education system is very rigid and he want to study some face to face | |
| | | study | |
| 106 | (wind) | ah:: | |
| 107 | (ladder) | yeah but ((pointing at cloud)) he said in korean education?al? system | |
| 108 | | students can still have find:: something which she- they want to do and | |
| 109 | | they can:: do within the korean education system they can find such as | |
| 110 | | 'QED' su- the movement- yeah- also- ::hh- I-    actually I admit that | |
| 111 | | what I talked to you in very negative way (.) eh | |
| 112 | (cloud) | very negative | |
| 113 | (ladder) | yeah very negative way | |
| 114 | (rainbow) | @@{@@@@@@@@} | |
| 115 | (ladder) | {@@@@@@@@@}{leans over} {slaps cloud's shoulder} | |
| 116 | (wind) | {but- #- but- but- but I don't know what you- what you was talking- | |
| 117 | | what you was talking} about but- (.) but as far as I= | |
| 118 | (ladder) | eh | |
| 119 | (wind) | concerned | 60:00 |
| 120 | (ladder) | eh | |
| 121 | (wind) | considering what {you} just said | |
| 122 | (ladder) | {eh} | |
| 123 | | eh | |

| | | |
|---|---|---|
| **124** | (wind) | I think this is not so negative why do you th::ink that this is so negative |
| **125** | (ladder) | ?I mean?- #- ah-   I mean- okay I wanna say- ((wind sits back))ah- the |
| **126** | | 'QED' is::- mm- students volunteerly gather |
| **127** | (wind) | @@@@= |
| **128** | (ladder) | =yeah yeah |
| **129** | (wind) | {volunteerly/} |
| **130** | (ladder) | {in summer} ((jay looks at watch)) |
| **131** | (wind) | oh yes          {volunteerly} of course {of course} |
| **132** | (ladder) |                  {yeah}                    {professor} don't push us to be |
| **133** | (wind) | of course |
| **134** | (ladder) | a member of 'QED' |
| **135** | (wind) | yes |
| **136** | (cloud) | ahah |
| **137** | (ladder) | but I think 'QED' is- the reason 'QED' is popular in 'Q' university is |
| **138** | | for english debating club (.) if- if 'QED' or some other- other circle is |
| **139** | | for environmental movement or (.) social movement or some pea- the |
| **140** | | world peace- no (.) so ma- so many student- or majority student don't |
| **141** | | have any interested in that circle |
| **142** | (cloud) | that- {that-} |
| **143** | (ladder) |       {I think} it- but {#} it is reality |
| **144** | (cloud) |                     {that-}                         yeah- yeah- I= |
| **145** | (wind) | =@@@@= |
| **146** | (cloud) | =the word= |
| **147** | (wind) | =oh this is not- @@= |
| **148** | (cloud) | =<u>that</u> is the word I wanted to hear the- the reality-                61:00 |
| **149** | | ?their? {reality} we're trading on |
| **150** | (ladder) |          {#} |
| **151** | | yeah |
| **152** | (cloud) | (.) that's <u>all</u> (.) I wanna say |
| **153** | | {that-} that- that we- we just- accept the reality <u>as</u> reality |
| **154** | (ladder) | {I mean-} |
| **155** | (cloud) | and we find- {we try to find ourselves} |
| **156** | (ladder) |                       {<u>NO::::</u>}reality is for <u>subjective</u> <u>judgement</u> |
| **157** | (cloud) | <u>you</u> can say that but- well you- your- your major is philosophy but- so |
| **158** | | I-   I {feel}- |
| **159** | (wind) |        {@@} |
| **160** | (cloud) | I like to- eh- make use of- eh- philosophical- eh- usage of words |
| **161** | (ladder) | mm |

A (j)     SOCIETY

| | | | |
|---|---|---|---|
| 1 | (cloud) | well the structure of society the structure of society is- ah- object- from | 61:30 |
| 2 | | an- an objective point of view <u>exists</u> | |
| 3 | (ladder) | <u>ah</u> ((raises left hand)) I have a- {I have a question} | |
| 4 | (cloud) |                                        {# # # #} | |
| 5 | (ladder) | what is <u>objective</u> point of <u>view</u> | |
| 6 | (cloud) | when you say- ah- well- that is a- that needs a- a lot more work- a lot | |
| 7 | | more scholastic work than= | |
| 8 | (ladder) | =hmm | |
| 9 | (cloud) | just saying- {ah-} on the spur of the {moment} like this but- | |
| 10 | (ladder) |                  {mm}                     {mm} | |
| 11 | (cloud) | I think there are- there is the way the soc- ah- the government goes | |
| 12 | (ladder) | ah= | |
| 13 | (cloud) | =there is the way companies goes | 62:00 |
| 14 | (ladder) | yeah | |
| 15 | (cloud) | there is a way people= | |
| 16 | (ladder) | =eh= | |
| 17 | (cloud) | =try to find their lives | |
| 18 | (ladder) | eh | |
| 19 | (cloud) | yeah | |
| 20 | (ladder) | yeah | |
| 21 | (cloud) | ((holding up three fingers)) I call that- I call those ways | |
| 22 | (ladder) | mm | |
| 23 | (cloud) | eh- the three ways | |
| 24 | (ladder) | hmm | |
| 25 | (cloud) | (-2-) what did I say ((looks down)) ((touches forehead)) | |
| 26 | (ladder) | you- you said objective {point of view} | |
| 27 | (cabbage) |                  {@@@            @@} | |
| 28 | (cloud) |                  {ah- ah-       ah-}       {<u>structure</u> } | |
| 29 | (ladder) |                                       {wha- what is-} | |
| 30 | (cloud) | <u>structure</u>    <u>that</u> is the structure | |
| 31 | (ladder) | the struc- the structure is objective point of view/ ((cabbage stands | |
| 32 | | up))((ladder stands on seat to let her move past)) | |
| 33 | (cabbage) | ((to jay)) # # | |

((jay looks at watch)) ((jay picks up pen)) ((jay stands up))
((ladder sits back down cross-legged on her seat))
((cabbage and wind whisper to each other at end of table))
((ladder points towards cabbage and wind))
((ladder waves)) ((cloud bows slightly three times))
((wind moves back next to rainbow))

| | | | |
|---|---|---|---|
| 34 | (wind) | okay | |
| 35 | (ladder) | go ahead | |
| 36 | (wind) | ((sits down)) ((leans forward on table)) go ahead | |
| 37 | (ladder) | ((points at cloud)) from the structure | |
| 38 | (cloud) | from the @structure@= | |
| 39 | (ladder) | ((to rainbow)) =and- rainbow from now on you can- you can say | |
| 40 | | whatever you wanna say okay | |
| 41 | ss | @@@@= | 63:00 |
| 42 | (cloud) | =# # # # = | |
| 43 | (ladder) | =please be a member in debating | |
| 44 | (cloud) | ah I-   I define structure as the- ah::- as the pre- ah- disposed | |
| 45 | | conditions the members- the mi- members have to adjust themselves to | |
| 46 | (ladder) | mm | |
| 47 | (cloud) | the <u>conditions</u>   I mean- the conditions are the structure | |
| 48 | (ladder) | eh= | |
| 49 | (cloud) | =and I think we cannot deny the <u>conditions</u> in the society we ?really? | |
| 50 | | live in   that= | |
| 51 | (wind) | =conditions what do you mean conditions environment/ | |

| 52 | (ladder) | environment or {the social structure} | |
| 53 | (cloud) | {well environment} | |
| 54 | | social structure- ?so? the culture a::nd other{circumstances in general} | |
| 55 | (wind) | {ah:: just condit- the state} | |
| 56 | (cloud) | yeah states #- states of (.) culture or= | |
| 57 | (wind) | =okay okay= | |
| 58 | (cloud) | =things (.) we can't deny them (.) well if we do get unsatisfied with the | |
| 59 | | conditions we have no other way but to live <u>here</u> | |
| 60 | (ladder) | mm | |
| 61 | (wind) | so- so what do you want to say | |
| 62 | (cloud) | what I want to say is (.) the current- the current structure | 64:00 |
| 63 | (wind) | uh huh | |
| 64 | (cloud) | has good points and bad points | |
| 65 | (wind) | yes of course= | |
| 66 | (cloud) | =and the members in the society | |
| 67 | (wind) | ah hah | |
| 68 | (cloud) | have to try hard- try hard to make the best of the good points | |
| 69 | (wind) | uh huh uh huh | |
| 70 | (cloud) | to live in the society | |
| 71 | (wind) | <u>yes</u>    yes | |
| 72 | (cloud) | yeah that's the gist of my saying I-   I-   I::- I wanted to refute the | |
| 73 | | argument that society is wholly- ah- full of bad points | |
| 74 | (wind) | of <u>course</u> not | |
| 75 | (ladder) | <u>no</u>    no he- oh::= | |
| 76 | (cloud) | =you said- you said- you said social structure in general and language | |
| 77 | | with money- yeah | |
| 78 | (ladder) | ah- ?some? {generally} | |
| 79 | (cloud) | {?all of them?- all-} | |
| 80 | | all of the conditions are- are combined in a {bad} way | |
| 81 | id♀ | {hh::} | |
| 82 | (cloud) | I- I understood (.) {in that way} | |
| 83 | (ladder) | {I think it is} too much prejudice included= | |
| 84 | (cloud) | =hh::@= | |
| 85 | (ladder) | =what I said= | |
| 86 | (wind) | =@@@@ | |
| 87 | (ladder) | yeah but I think as ((gesturing across table)) <u>he</u> said- a- although he left | |
| 88 | | but he said in korean educational system- how can I say- he cannot | 65:00 |
| 89 | | show- he cannot show his ability the best so that's the why he don't | |
| 90 | | like korean education system and you said in korea still students can do | |
| 91 | | whatever:: they want to do and whatever:: | |
| 92 | (wind) | mm | |
| 93 | (ladder) | they want to do- ah- student find whatever they want to do and do | |
| 94 | | something | |
| 95 | (cloud) | ah hah right that's= | |
| 96 | (ladder) | =yeah= | |
| 97 | (wind) | =I don't agree absolutely | |
| 98 | (ladder) | yeah    {<u>yeah</u>} | |
| 99 | (wind) | {I don't agree} {absolutely} | |
| 100 | (ladder) | {so that's the} reason why- and you- you said the- for the | |
| 101 | | example 'QED' people but <u>I</u> said 'QED'- 'QED'- the reason 'QED' is | |
| 102 | | popular in generally is for <u>english</u> debating <u>club</u> | |
| 103 | (cloud) | then- then- (-1-) what- when do you- when you can you say | |
| 104 | (ladder) | eh | |
| 105 | (cloud) | people do what they want- eh- people do what they want to do (.) what | |
| 106 | | {can} you say | |
| 107 | (ladder) | {so}                          so you | |
| 108 | (cloud) | when can you say | |
| 109 | (ladder) | okay- ah- for surely this too much competition is not good- good | |
| 110 | | environment for the people to::- do what they want to do (.) it is sure | 66:00 |
| 111 | | but we- if you- if you ask me of the alternative world it is only my | |
| 112 | | imag- imagination because alternative world doesn't come- eh- doesn't | |
| 113 | | come yet so the- I think that is my weakest point but I can point that | |
| 114 | | this reality (.) too much competition is surely problem so that's what I | |
| 115 | | want to say | |

| | | | |
|---|---|---|---|
| **116** | (cloud) | ah- yeah- yeah- I agree with that | |
| **117** | (ladder) | yeah | |
| **118** | (cloud) | (.) there- there are problems in cur- in the current society {yeah} | |
| **119** | (ladder) | {mm} | |
| **120** | (cloud) | yeah    we can take it | |
| **121** | (ladder) | hmm | |
| **122** | (cloud) | like that but (.) wha- what- what- what I wanna convey | |
| **123** | | {is} that even in that deficient system the {cul}ture society | |
| **124** | (ladder) | {mm}                                    {mm}                          mm | |
| **125** | (cloud) | we can (.) try to do something we want to do= | |
| **126** | (ladder) | =of <u>course</u> | |
| **127** | (cloud) | and in that point we have to try hard (.) that's all (.) I think | |
| **128** | (ladder) | <u>ah::</u> no no now you are talking about attitude to live | 67:00 |
| **129** | (cloud) | (-1-) yeah= | |
| **130** | (ladder) | =but you know this attitude to l- to do their best and to live with their | |
| **131** | | best this attitude e- everybody admit (.) of <u>course</u> | |
| **132** | (cloud) | yeah yeah yeah | |
| **133** | (ladder) | but now we are talking- now- we are not talking about his attidude | 67:19 |

| | | | |
|---|---|---|---|
| **1** | (ladder) | (.) ah- I mean- I think korean education system is too rigid and so | 67:21 |
| **2** | | makes student too much pressure so they have- how can I say- this | |
| **3** | | system take a- many possibility from the student to do what they want | |
| **4** | | to do ((wind picks up electronic dictionary)) I think that is the problem | |
| **5** | (cloud) | ((wind looking up 'rigid')){well-} | |
| **6** | (ladder) | {and so} that's the reason why people give | |
| **7** | | up this- eh- 'Q' university and study abroad ah- also as you know in | |
| **8** | | korea many students leave for usa or england ((wind closes electronic | |
| **9** | | dictionary)) | |
| **10** | (cloud) | ah ((wind nods)) | |
| **11** | (ladder) | because they don't like this environment | |
| **12** | (wind) | (.) # # ((nods)) | |
| **13** | (ladder) | yeah- such- such as he | 68:00 |
| **14** | (cloud) | well- if they w- if they don't- if they are not satisfied with this | |
| **15** | (ladder) | yeah | |
| **16** | (cloud) | they can leave | |
| **17** | (ladder) | @yeah@ @@ | |
| **18** | (cloud) | they have the freedom= | |
| **19** | (ladder) | =yeah I @know@- they= | |
| **20** | (cloud) | =I agree with that I agree with that but I- it's not easy for me to | |
| **21** | | understand | |
| **22** | (ladder) | yeah | |
| **23** | (cloud) | I cannot do what I want to <u>do</u> (.) because I can do what I can- what I | |
| **24** | | want to <u>do</u>   I can read kant when I want to <u>kant</u> (.) well actually I-   I | |
| **25** | | bought a copy of critical purism and read- read the book (.) and | |
| **26** | | stopped it because I didn't find it interesting any <u>more</u> | |
| **27** | (ladder) | eh | |
| **28** | (cloud) | that was (.) just (.) autonomous thing for me= | |
| **29** | (ladder) | =ah | |
| **30** | (cloud) | well- that kind of- well- when- when- if reading is just a::- self | |
| **31** | | working- well- I can- well- I can- ah- arrange some meanings and | |
| **32** | | working on- or- work on something with them together | |
| **33** | id♀ | mm | |
| **34** | (cloud) | <u>that</u> way    that's <u>possible</u>    even if it is not english | 69:00 |
| **35** | (ladder)? | mm | |
| **36** | (cloud) | or any beneficial- ah- or any practical subject we can do that    an- that | |
| **37** | | is possible I think | |
| **38** | (wind) | ((claps doughnut dust off hands)) ::hh- ah I think that our education | |
| **39** | | don't consider the each person's ability ((holding up right index | |
| **40** | | finger)) for example when I was in high school | |
| **41** | (ladder) | hmm | |
| **42** | (wind) | (.) okay for example I-    eh::m (-1-) ah:: (-1-) how can I say- assuming | |
| **43** | (ladder) | mm | |
| **44** | (wind) | if- if I can assuming that (.) ::hh- ah- okay- how can I-   ah- okay- (.) | |
| **45** | | okay- chinese character | |
| **46** | (ladder) | eh | |
| **47** | (wind) | we have a chinese character class | |
| **48** | (ladder) | {eh} | |
| **49** | (rainbow)? | {eh} | |
| **50** | (wind) | I was good at chinese character | |
| **51** | (ladder) | eh | |
| **52** | (wind) | and I:: want to do something because I was a | |
| **53** | (ladder) | eh= | |
| **54** | (wind) | high school student= | |
| **55** | (ladder) | =yeah= | |
| **56** | (wind) | =so I don't know what can I do {for} the future | |
| **57** | (ladder) | {mm/}                        mm | |
| **58** | (wind) | which is something- something to do with chinese character | |
| **59** | (ladder) | eh | |
| **60** | (wind) | because I don't know what kind of {jobs} there are= | |

| 61 | (ladder) | {eh} =yeah yeah= |
|---|---|---|

61  (ladder)                                              {eh}                          =yeah yeah=
62  (wind)      =but first I was interested
63              in {chinese} character and I-   I w::anted to study more                    70:00
64  (ladder)    {mm   mm }
65              mm
66  (wind)      but
67  (ladder)    mm
68  (wind)      but
69  (ladder)    mm
70  (wind)      수능 ~[sʊnəŋ]¹ doesn't have a chinese {character}-
71  (ladder)                                           {yeah}
72  (wind)      chinese- ?have a?- eh- a subject- so- so- actually we had a (.) specific
73              time {for} the chinese=
74  (ladder)       {mm}                          =mm=
75  (wind)                                          ={character #}
76  (ladder)                                        {yeah    yeah }
77  (wind)      but teachers don't teach
78  (ladder)    eh
79  (wind)      in that time chi- ah- ?the? teachers st- taught
80  (ladder)    eh
81  (wind)      korean
82  (ladder)    eh
83  (wind)      not chinese character
84  (ladder)    yeah=
85  (wind)      =because chinese character don't have it
86  (ladder)    yeah
87  (wind)      but this situation (.) re- eh-
88              regardless of my interest I {have} to study korean
89  (ladder)                                  {eh}                                       eh
90  (wind)      you {know what}I mean
91  (ladder)         {eh}
92  (wind)      that is the {problem}
93  (cloud)               {ah- yeah-} that is- that is a problem
94  (wind)      yeah
95  (cloud)     but not in the education system   {that- I-   I mean-}
96  (ladder)                                        {OH NO::}
97  (cloud)     ah- we are- we have to be careful in that point
98  (wind)      why- {why}
99  (ladder)          {ah}
100 (cloud)     the education system
101 (wind)      uhhuh
102 (ladder)    eh
103 (cloud)     does not define (.) that s- ah- teachers study korean in the class of
104             chinese characters (.) they are doing something out of- ah- illegal   I
105             mean
106 (wind)      yeah
107 (cloud)     out of           {?point?}
108 (ladder)    even you know {this} illegal {behaviour-}
109 (wind)                      {what makes} ?their?- what makes ?their?
110             illegal behaviour =                                                     71:00
111 (cloud)     =ah- # # # =
112 (wind)      =education system makes that illegal=
113 (ladder)    yeah ((wind looking for her cup amongst cups on table)) and also
114             although this- their- this behaviour is illegal those illegal behaviour is
115             too widespread over the korean high school=
116 (cloud)     =ah- ah- yeah- yeah I mean- the- the korean high school education
117             ((wind finds own cup)) is not conducted in a good way
118 (ladder)    eh
119 (cloud)     that's the problem=
120 (ladder)    =yeah
121 (cloud)     the way² {is the matter}=

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¹ University entrance exam ((Korean))
² pronounced with sudden high pitched tone.

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| | | |
|---|---|---|
| **122** | ss | {@@@@@} |
| **123** | (ladder) | yeah |
| **124** | (cloud) | the way |
| **125** | (ladder) | yeah |
| **126** | (cloud) | I mean- the subject- education system itself- itself can be accepted |
| **127** | | <u>accepted</u> but we have to conduct it in a normal way |
| **128** | | that is {a normal case} |
| **129** | (ladder) | {<u>AH</u>::::} |
| **130** | (cloud) | {that is a normal case } |
| **131** | (ladder) | {#   #} |
| **132** | (cloud) | teaching |
| **133** | (ladder) | a normal case |
| **134** | (cloud) | teach |
| **135** | (ladder) | no |
| **136** | (cloud) | I mean- well- I-   when I was high school student |
| **137** | (ladder) | mm |
| **138** | (cloud) | that was- the case was the same |
| **139** | (ladder) | yeah |
| **140** | (cloud) | the- in korean or in so-called # # # =                     72:00 |
| **141** | (ladder) | =eh eh= |
| **142** | (cloud) | =those subjects are- subject are- were taught in other unimportant- |
| **143** | | comparatively unimportant= |
| **144** | (ladder) | eh yeah |
| **145** | (cloud) | ah- classes   like- ah- technology- 기술 ~[gisʊl][1] = |
| **146** | (ladder) | =eh |
| **147** | (cloud) | ah- 공# ~[gɒŋ][2]#- ah |
| **148** | (ladder) | yeah anyway |
| **149** | (cloud) | en- engineering something {the way} |
| **150** | (wind) | {I  mean  I  took}-  I took- ah- chinese |
| **151** | | character just as example |
| **152** | (ladder) | mm |
| **153** | (cloud) | ah hah |
| **154** | (wind) | just as- a- as a example- because- just I wanted to say I couldn't do |
| **155** | | what <u>I</u> wanted to do |
| **156** | | ((researcher enters room and interrupts meeting))           72:28 |
| **157** | | ((researcher leaves room))                          72:40 |
| **158** | (wind) | because our environment in korea don't make students study= |
| **159** | (ladder) | =yeah |
| **160** | (wind) | what they want |
| **161** | (ladder) | {eh} |
| **162** | (rainbow) | I think that- ah- in korea- {ah-} education system is- ah::- |
| **163** | | very si- ah- similar {in} japanese and {united} states= |
| **164** | (ladder) | {eh}        {eh}           =<u>yeah</u> |
| **165** | (rainbow) | but- that- ah::- education system is very different in jap- in- ah- russian |
| **166** | | and german- ah- american education system is |
| **167** | (ladder) | mm        {eh}        {eh} |
| **168** | (rainbow) | related  to  {experience}and  {practice-}  ah-  russian  and  german |
| **169** | | education- hh::- system is related of theory[3]  {but-} ah= |
| **170** | (ladder) | {eh} |
| **171** | (wind) | =what what |
| **172** | (rainbow) | theory[4] theory[5] theory[6] not exper- ah- little- ah- {# #} |
| **173** | (wind) | {ah theory}= |
| **174** | (rainbow) | yes theory |
| **175** | (wind) | ah theory |
| **176** | (rainbow) | yeah yeah |

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[1]  Technology ((Korean))

[2]  ?eng(ineering)? ((Korean))

[3]  [tʃiːrɪ]

[4]  [tʃiːrɪ]

[5]  [tʃiːrɪ]

[6]  [tʃiːrɪ]

((researcher returns)) 73:30

## ENCOUNTER B:

B (a)      PREVIOUS MEETING

| | | | |
|---|---|---|---|
| 1 | (rainbow) | did you- ah- presentation- ah- last week/ | 2:20 |
| 2 | (wind) | you mean I made a presentation/ | |
| 3 | (rainbow) | yeah | |
| 4 | (wind) | no not personally | |
| 5 | (rainbow) | {oh really} | |
| 6 | (wind) | {just we} had a class | |
| 7 | (rainbow) | ah = | |
| 8 | (wind) | =ah but last week we hadn't had presentation class because- (.) | |
| 9 | | {?cabbage?} | |
| 10 | (rainbow) | {#  #} last week | |
| 11 | (wind) |  two weeks ago we had a presentation {class} | |
| 12 | (rainbow) |                                      {ah   ah } | |
| 13 | (wind) | but last week we couldn't have because (.) cabbage has a- got a s- | |
| 14 | | appointment | |
| 15 | (rainbow) | ah = | |
| 16 | (wind) | = ?cabbage? got a some problem= | |
| 17 | (rainbow) | =yeah | |
| 18 | (wind) |  so she couldn't come | |
| 19 | (rainbow) |  mm | |
| 20 | (wind) |  and I also had a (-1-) some problems | |
| 21 | (rainbow) |  mm = | |
| 22 | (wind) | =so (.) I also wasn't able to come | |
| 23 | (rainbow) | mm | |
| 24 | (wind) | so the presentation class was cancelled (.) and= | |
| 25 | (rainbow) | =really       {oh } | 3:00 |
| 26 | (wind) | yeah but-     {but} we had a discuss- discussion | |
| 27 | (rainbow) | ah= | |
| 28 | (wind) | =we had a discussion | |
| 29 | (rainbow) |  ah::= | |
| 30 | (wind) | =from four o'clock | |
| 31 | (rainbow) | which topics- ah- did you- | |
| 32 | (wind) | ah:: hh::  I think- I was a bit late last week   I think we talked- just | |
| 33 | | we had a- just trivial one | |
| 34 | (rainbow) | ah = | |
| 35 | (wind) | =not just to discussion I think | |
| 36 | (rainbow) |  mm = | |
| 37 | (wind) | =yeah cos we had just a few people | |
| 38 | (rainbow) |  yeah | |
| 39 | (wind) | so just (.) we had a conversation ?yes? | |
| 40 | (rainbow) | oh yeah   ((clears throat)) mm::= | |
| 41 | (wind) | =how about you- why didn't you come- why couldn't- why you | |
| 42 | | couldn't come | |
| 43 | (rainbow) | @@ ::hh ah- I had- ah- any- ah- problem/- ah- for private work | |
| 44 | (wind) |  ah | |
| 45 | (rainbow) |  so- mm- I went to any places ::hh @@= | |
| 46 | (wind) | =ah | |
| 47 | (rainbow) |  so for them@ so I couldn't come here@@ | |
| 48 | (wind) |  hmm:: (.) so what have you been doing these- these days | |
| 49 | (rainbow) | ((clears throat)) these days were- were generally well@ | |
| 50 | (wind) | are you working/ | |
| 51 | (rainbow) | ::hh no= | |
| 52 | (wind) | =studying | |
| 53 | (rainbow) |  no:: ::hh only studying and ah- ::hh going any- any other places | 4:00 |
| 54 | (wind) | for- can I ask for what   what's for | |
| 55 | (rainbow) | @@@@hh:: ah::- | |
| 56 | (wind) | is it too private/ | |
| 57 | (rainbow) | @ yes @@ yes@ {private@ @@@@} | |

| 58 | (wind) | {sorry sorry    @@@@@} |
|----|--------|------------------------|
| 59 | (rainbow) | but- ah- just now- ah- any ah- any one of these- ah- works- ah::- has |
| 60 |  | not been decided so @ just still ?un?- still= |
| 61 | (wind) | =mm |
| 62 | (rainbow) | still private @@ |
| 63 | (wind) | okay |
| 64 | (rainbow) | yeah                                    4:30 |

B (b)          RAINBOW 1

| 1 | (wind) | you're a graduate student right | 4:31 |
|---|---|---|---|
| 2 | (rainbow) | yeah yeah yeah | |
| 3 | (wind) | (.) I can remember your subject is quite <u>difficult</u> | |
| 4 | (rainbow) | ::hh yeah hh:: so many ((making talking heads gesture with both | |
| 5 | | hands)) {# #} | |
| 6 | (wind) | {but you're en-} you said you're enjoying it | |
| 7 | (rainbow) | ::hh (.) yes and eh | |
| 8 | (wind) | that's enough I think if you are like it | |
| 9 | (rainbow) | yeah | |
| 10 | (wind) | you don't need anything | |
| 11 | (rainbow) | <u>really</u>/= | |
| 12 | (wind) | =else   of course I if you enjoy (.) what you are doing I think that's | |
| 13 | | enough                                                    { # } | |
| 14 | (rainbow) | mm   I- ah- I'm worried little bit because I {have} no- ah::- much | 5:00 |
| 15 | | more experience in- ah- speaking/ so ::hh I worried but- ah- I think | |
| 16 | | that- ah- many times- ah- how I- ah::- practises in- ah- speaking- ah- | |
| 17 | | my practice- ah- will be- ah- advanced   ::hh so I think- ah- so many | |
| 18 | | times @ | |
| 19 | (wind) | you mean in english/ speaking- what kind of speaking you- what you- | |
| 20 | (rainbow) | english speaking/ | |
| 21 | (wind) | what are you mean:: speaking | |
| 22 | (rainbow) | ah- in free- ah- free topics | |
| 23 | (wind) | ah free topics | |
| 24 | (rainbow) | yeah | |

(-3-)

| 25 | (wind) | you need- you need to speak (-1-) in every- ah- every subject (.) | |
|---|---|---|---|
| 26 | (rainbow) | ((shakes head)) no (-1-) I have no @any@ subjects ((nods slightly)) | |
| 27 | (wind) | ((nods)) hmm- do you think that you need a practice (.) for speaking | |
| 28 | (rainbow) | yeah I have @no practice@ @@ | |
| 29 | (wind) | (-1-) why- why/- why do you need a- | |
| 30 | (rainbow) | (-1-) ah::= | |
| 31 | (wind) | =you mean in english/= | |
| 32 | (rainbow) | = # # = | |
| 33 | (wind) | =or in korean/ or in your languages | |
| 34 | (rainbow) | (-1-) # # | 6:00 |
| 35 | (wind) | you need a practice:: you said ((looks at handbag)) that you need a | |
| 36 | | speaking/ | |
| 37 | (rainbow) | ::hh mm- | |
| 38 | (wind) | ((looks in handbag)) sorry   ((takes out mobile phone)) (looks at | |
| 39 | | phone)) ((looks at watch)) oh:: can I receive a call | |
| 40 | (rainbow) | (-2-) oh ((nods)) ?okay? | |
| 41 | (wind) | ((on phone)) 여보세요 ~ [jɒbɒseɪoʊ]/ [1] 'g' 잘지내 ~[ɑ tʃɑl | |
| 42 | | tʃine][2]/어 ~ [ɒ][3]  근데 # # # 수업같은 # # 하고 있거든 ~ [sʊɒb | |
| 43 | | gɑtən # # hɑgoʊ idgɒdən][4]  그래서 ~[kresɒ][5]- 그래- 여섯시 이후 | |
| 44 | | # # 여섯시 이후에 _ 아 여섯시 이 후  아/ ~ [kre jɒsɒt ʃɪ ɪ | |
| 45 | | hu # # jɒsɒt  ʃɪ hu e  ɑ jɒsɒt  ʃɪ ɪ hu  ɑ/][6] ((hangs up)) | 6:39 |
| 46 | | ((to rainbow)) I'm sorry | |
| 47 | (rainbow) | @@ yeah no problem= | |

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[1]  Hello? ((Korean))

[2]  'g', how are you? ((Korean))

[3]  Yeah ((Korean))

[4]  Actually # # # # a kind of class # # at the moment. ((Korean))

[5]  So- ((Korean))

[6]  Right. After 6 o'clock. After 6 o'clock. Right. After six o'clock. Bye. ((Korean))

B (c)      PASTIMES AND

PERSONAL LIFE           6:41

| 1 | (wind) | =okay ((clapping hands once)) we can keep talking ((leans elbows on |
| 2 | | table)) |
| 3 | (rainbow) | yeah |

(-2-)

| 4 | (rainbow) | mm {@@@@@} |
| 5 | (wind) |   {@@@@@} |
| 6 | (rainbow) | (-1-) ah- (-2-) do you like- ah- what do you like- ah- doing (.) |
| 7 | | weekends/ on the weekends/ |
| 8 | (wind) | on the weekend/ |
| 9 | (rainbow) |  yeah                                           7:00 |
| 10 | (wind) | ah:::: (-3-) I spend time usually:: (.) to:: (-4-) take a relax |
| 11 | (rainbow) | ah {take a relax mm} |
| 12 | (wind) |   {take a relax} (-1-) doing- watching tv- watching- not tv- watching |
| 13 | | (.) mm:: (.) I mean using internet {and-} |
| 14 | (rainbow) |                            {ah internet} |
| 15 | (wind) | and watching movies reading books (-3-) ((rainbow nods)) yes   on |
| 16 | | the weekend I think that usually I got up late |
| 17 | (rainbow) | mm |
| 18 | (wind) | I get up late   (.) and then- yes   ha- how about you/ |
| 19 | (rainbow) | (-1-) I usually spend time- mm- weekends for- ah- studying some- |
| 20 | | ah::- some subjects (.) ?professional? subjects   mm- |
| 21 | (wind) |   really/ {studying/} |
| 22 | (rainbow) |       {eh going} yeah   ah and- ah- going museums in seoul- ::hh- |
| 23 | | ah- history museum and # # museum (.) ah #           8:00 |
| 24 | (wind) | = okay ((clapping hands once)) next time I can join you |
| 25 | (rainbow) |   yeah   tomorrow I'm planning to go to- em- ah- history museum in |
| 26 | | seoul |
| 27 | (wind) | where |
| 28 | (rainbow) |   ::hh= |
| 29 | (wind) | =which part of seoul |
| 30 | (rainbow) |   ah:: (-3-) sodaemun station/ |
| 31 | (wind) | mm= |
| 32 | (rainbow) | =yeah it's located in sodaemun station # = |
| 33 | (wind) | =what kind of hi- history museum is that |
| 34 | (rainbow) | um- I'm- I'm interested in history of- ehm- seoul located- ah::- |
| 35 | | location a::nd- eh (.) all of them history |
| 36 | (wind) | ah |
| 37 | (rainbow) | city   about city |
| 38 | (wind) | ah   after finishing this- |
| 39 | (rainbow) | no   tomorrow |
| 40 | (wind) | ah <u>tomorrow</u> ah tomorrow= |
| 41 | (rainbow) | =tomorrow |
| 42 | (wind) | ah tomorrow |
| 43 | (rainbow) |   yeah |
| 44 | (wind) |   saturday |
| 45 | (rainbow) | {yeah saturday} |
| 46 | (wind) | {yeah saturday} |
| 47 | (rainbow) | yeah |
| 48 | (wind) | oh:: |
| 49 | (rainbow) | (-1-) usually I- eh- I go to museums:: |
| 50 | (wind) | where do you live |
| 51 | (rainbow) | uh- I'm living { # # } yeah |
| 52 | (wind) |              {near} near here               9:00 |
| 53 | (rainbow) |   yeah yeah yeah   in front of road- eh- main road   ((points over |

144

| 54 | | shoulder)) @ @ |
|---|---|---|
| 55 | (wind) | really/ |
| 56 | (rainbow) | yeah yeah I= |
| 57 | (wind) | =are you living alone= |
| 58 | (rainbow) | =I- ah- yes alone    sometimes- ah- ah- time is sad[1]- sad for me |
| 59 | (wind) | time is pardon/ |
| 60 | (rainbow) | ah:: s::ad |
| 61 | (wind) | what |
| 62 | (rainbow) | I am sad sometimes |
| 63 | (wind) | <u>sad</u> |
| 64 | (rainbow) | yes sad |
| 65 | (wind) | why why |
| 66 | (rainbow) | mm |
| 67 | (wind) | you mean sad |
| 68 | (rainbow) | yeah yeah |
| 69 | (wind) | S A D= |
| 70 | (rainbow) | =some- sometimes- {sometimes} |
| 71 | (wind) | {sometimes}sometimes why |
| 72 | (rainbow) | yeah   ::hh ah- if I'm- if I'm sad- if I'm sad- ah- I reading and- # #- |
| 73 | | because I be lone ah- every- ah- everyone is Koreans- I want to- ah- I |
| 74 | | sp- ah- talk about- ah- talk- ah- any Mongolian or {another friends} |
| 75 | (wind) | {mm::} |
| 76 | (rainbow) |  but @@ there- ah::- there is no any one mongolian friends so- um- |
| 77 | | I's talking korean friends but sometimes I want @to@- so ah- when |
| 78 | | time- when the that time I call the- ah- mongolian friends@@= |
| 79 | (wind) | =mm::= |
| 80 | (rainbow) | =yeah {# #} |
| 81 | (wind) | {I think} there are a lot of <u>mongolian</u> in <u>korea</u> |
| 82 | (rainbow) | yeah ah::- there are <u>many</u> mongolian students but- ah- ?my? now-     10:00 |
| 83 | | friends- ah- couldn't come in here    @@ |
| 84 | (wind) | ah::= |
| 85 | (rainbow) | =yeah I don't know- ah- most of mongolian frie- ah- students/ ?yeah? |
| 86 | (wind) | I think you'd better go- you'd better visit the mongolian community I |
| 87 | | think |
| 88 | (rainbow) | yeah |
| 89 | (wind) | yes |
| 90 | (rainbow) | Ah did you know- ah- ::hh- mongolian korean students joined th- ah |
| 91 | (wind) | =no I don't know |
| 92 | (rainbow) |  ah=             { #        #} |
| 93 | (wind) | =this is the {first time to meet} mongolian= |
| 94 | (rainbow) | =<u>cere</u>- cere- ah- ceremony in- ah- last::/ last july |
| 95 | (wind) | I didn't know |
| 96 | (rainbow) |  ah::    ah- I read- ah- that- about that from news |
| 97 | (wind) | ah = |
| 98 | (rainbow) | =it was a very- ((coughs)) very exciting and= |
| 99 | (wind) | =ah = |
| 100 | (rainbow) | =interesting for korean and mongolian students ah- in (.) chosun ilbo[2]/ |
| 101 | | ah- is supported that- ah- s- ::hh ah- hi- that- ah- ceremony/     11:00 |
| 102 | (wind) |  ah ah |
| 103 | (rainbow) |  so:: (.) mm- some korean students- are- were really interested in- ah- |
| 104 | | culture of nomadic in mongolians |
| 105 | (wind) | ah:: |
| 106 | (rainbow) | and are- riding horse and @ eh- {somethings} |
| 107 | (wind) | {ah} <u>horse</u> = |
| 108 | (rainbow) | =yeah some # and met ah- em- a- ah- wrestler- mongolian wrestler and |
| 109 | | (.) also- ah- talking- ah- free talking mongolian st- student and ::hh |
| 110 | | some mongolian professors made a presentation about mongolian |
| 111 | | history |
| 112 | (wind) |  mm:: = |
| 113 | (rainbow) | =and ah culture social (.) problems and ?subjects? |
| 114 | (wind) | mm |

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[1] [sʌdə]

[2] 조선 일보 – Korean daily newspaper.

| **115** | (rainbow) | maybe it will be continued next ah= |  |
|---|---|---|---|
| **116** | (wind) | =maybe= |  |
| **117** | (rainbow) | =year- ah- year |  |
| **118** | (wind) | yeah |  |
| **119** | (rainbow) | many- eh- students ?exomed? for the- for the ceremony |  |
| **120** | (wind) | ah hah = |  |
| **121** | (rainbow) | =pa- participated in ceremony |  |
| **122** | (wind) | ah (.) it's quite big one I think |  |
| **123** | (rainbow) | yeah | 12:00 |

B (d)  RAINBOW 2

| | | | |
|---|---|---|---|
| **1** | (wind) | (.) I can remember you said you wanna be a scientist right {no/} | 12:03 |
| **2** | (rainbow) | {@scientist@} | |
| **3** | | ah- y- yes- ah ::hh- ah- I'm ah- majoring and researching in the- ah- | |
| **4** | | professional- ah:: # (-1-) ((nods)) | |
| **5** | (wind) | after finishing your studying (.) are you going to go back to your | |
| **6** | | country or are you staying in:: korea | |
| **7** | (rainbow) | Ah- ::hh I'm plan to stay- ah::- just a one or two years in korea after | |
| **8** | | then I go- I'm going to mongolia | |
| **9** | (wind) | is it easy to find a job in # mongol/ {no/} | |
| **10** | (rainbow) | {mm} recently it's- ah- difficult to | |
| **11** | | { find new job} but ah::- | |
| **12** | (wind) | {oh } | |
| **13** | (rainbow) | if- anyone ah- study in a foreign countries that- ah- that's poss- ah- | |
| **14** | | opportunity for- them | |
| **15** | (wind) | mm:: | |
| **16** | (rainbow) | # # (-3-) especially in- anyone studying in ah- united states or | 13:00 |
| **17** | | german or england it's very hh::@@ opportunity @to@ | |
| **18** | | {find} very good places for job | |
| **19** | (wind) | {mm } | |
| **20** | | because they've got a more good- better- better:: career | |
| **21** | (rainbow) | yeah   ((nods)) | |
| **22** | (wind) | (-1-) mm yes   ((rainbow nods)) ((wind nods)) | 13:18 |

(-7-)
((wind has a drink from her cup))

| | | | |
|---|---|---|---|
| **1** | (wind) | is there anything you want to ask me | 13:24 |
| **2** | (rainbow) | ah hh::@ | |
| **3** | (wind) | no/ you're not an- ((burying face in arms on table))interested in me= | |
| **4** | (rainbow) | @@@@@= | |
| **5** | (wind) | =@@@@= | |
| **6** | (rainbow) | =@@ | |
| **7** | (wind) | ((sits back up)) @@= | |
| **8** | (rainbow) | mm (-1-) ah- did you- ah- did you made many friends in england for- | |
| **9** | | for {during} the studying | |
| **10** | (wind) | {yes } ((claps hands together)) | |
| **11** | (rainbow) | that was very interesting/ ?for? exciting for- eh- foreign lifestyle[1] | |
| **12** | (wind) | of course I like it I <u>love</u> I loved I loved my english life | |
| **13** | (rainbow) | So ah::- #   {do you want-} | |
| **14** | (wind) | {so I miss it a lot} | |
| **15** | (rainbow) | mm   do you want again/ to go to england/= | |
| **16** | (wind) | =of <u>course</u> of course= | |
| **17** | (rainbow) | =@@@::hh= | |
| **18** | (wind) | =I'm eager to go there | |
| **19** | (rainbow) | yeah ah did you- ah do to- ah::- (-1-) private money to spend and | 14:00 |
| **20** | | stud- for studying | |
| **21** | (wind) | yes | |
| **22** | (rainbow) | ah::= | |
| **23** | (wind) | =and then I worked   I worked | |
| **24** | (rainbow) | ah = | |
| **25** | (wind) | =as well {?so I-?} | |
| **26** | (rainbow) | {how} did you- ah- make- ah- opportunity to study in- in | |
| **27** | | england/ only ah- did you apply of- privately- ehm- # # university/ | |
| **28** | | university/ | |
| **29** | (wind) | just I- I (.) applied for the just academy | |
| **30** | (rainbow) | academy {ah } | |
| **31** | (wind) | {private academy} | |
| **32** | (rainbow) | private academy | |
| **33** | (wind) | yeah | |
| **34** | (rainbow) | a:: | |
| **35** | (wind) | {?I've heard?} | |
| **36** | (rainbow) | {it was} very expensive for ?tuition? # # ah:: how did you- | |
| **37** | (wind) | {how-} | |
| **38** | (rainbow) | {how did it cost} tuition- eh- a year | |
| **39** | (wind) | I can't remember- I- actually before going back to england I applied | |
| **40** | | for two schools (-1-) so I- at first time I stayed in countryside | |
| **41** | (rainbow) | ah= | |
| **42** | (wind) | =after that (.) I moved to london | |
| **43** | (rainbow) | ah london ah= | 15:00 |
| **44** | (wind) | = so I stayed london for four months | |
| **45** | (rainbow) | ah yeah | |
| **46** | (wind) | and then I stay::ed about two and a half months in coun- countryside | |
| **47** | (rainbow) | ah::= | |
| **48** | (wind) | =so usually the schools (.) ah:: (.) in countryside | |
| **49** | (rainbow) | yeah | |
| **50** | (wind) | is me- are very expensive | |
| **51** | (rainbow) | ah | |
| **52** | (wind) | but in london there are too many {schools} | |
| **53** | (rainbow) | {s- ah }     {yeah} | |
| **54** | (wind) | so  there  are{so}competitive | |
| **55** | | so they are a lot of kinds of (.) ah- schools | |
| **56** | (rainbow) | yeah | |

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[1]  [laɪfstiːl]

| 57 | (wind) | so you can choose the- from the expensive and the- |
| 58 | (rainbow) | ah   not expensive |
| 59 | (wind) | yeah |
| 60 | (rainbow) | ?cheaper? |
| 61 | (wind) | very cheaper ones = |
| 62 | (rainbow) | =mm |
| 63 | (wind) | but in:: countryside one week ((holds up right index finger)) |
| 64 | (rainbow) | yeah= |
| 65 | (wind) | =you have to pay one hundred and eighty pounds one week |
| 66 | (rainbow) | ::hh one hundred eighty five pounds/ |
| 67 | (wind) | one hundred and eighty pounds |
| 68 | (rainbow) | ah |
| 69 | (wind) | so in korean money abou::t- ah- three hundred thousand won one week |
| 70 | (rainbow) | ah:: three hundred ?thousand?= |
| 71 | (wind) | =that's very expensive |
| 72 | (rainbow) | ?only? a week ((holds up one index finger)) |
| 73 | (wind) | for a week ((holds up one index finger)) |
| 74 | (rainbow) | ::hh # # # very expensive |
| 75 | (wind) | yes very expensive |

(-1-)                                        16:00
((rainbow nods))

| 76 | (wind) | but it's good- but I- I really made- had a lot of good memories in |
| 77 | | england |
| 78 | (rainbow) | mm= |
| 79 | (wind) | =I really- I met very fabulous friends:: (.) |
| 80 | (rainbow) | mm::= |
| 81 | (wind) | =I can't forget it I can't |
| 82 | (rainbow) | mm |
| 83 | (wind) | I really had a good time- great time |
| 84 | (rainbow) | yeah |
| 85 | (wind) | yeah so I'm missing a lot I think |
| 86 | (rainbow) | mm |
| 87 | (wind) | but- and ma- many things are different between korea and england |
| 88 | (rainbow) | yeah |
| 89 | (wind) | I mean environmen::t |
| 90 | (rainbow) | environment social education system= |
| 91 | (wind) | =yeah {education system yeah} |
| 92 | (rainbow) | {any one every one yeah} every one= |
| 93 | (wind) | =I could have more opportunity to:: (.) to see a- like a- more- ah- like |
| 94 | | a mu- music/ |
| 95 | (rainbow) | music mm do you like music= |
| 96 | (wind) | =concert   concert = |
| 97 | (rainbow) | =concert ah:: |
| 98 | (wind) | cheap yeah- I don't need- eh- enough- ah- a- # that much money- I |
| 99 | | don't need that much money |
| 100 | (rainbow) | ah |
| 101 | (wind) | in korea actually if you want to see the opera or= |
| 102 | (rainbow) | =yeah |
| 103 | (wind) | I mean high level of cul- I mean- you kn- I mean classic classical one    17:00 |
| 104 | (rainbow) | yeah |
| 105 | (wind) | in korea it's quite expensive to see |
| 106 | (rainbow) | yeah= |
| 107 | (wind) | a concert but= |
| 108 | (rainbow) | =yeah                           {co-} |
| 109 | (wind) | in england there a lot of (.) {classical} concerts |
| 110 | (rainbow) | yeah |
| 111 | (wind) | so I can enjoy that with (.) not so much money |
| 112 | (rainbow) | ah:: |
| 113 | (wind) | especially in london |
| 114 | (rainbow) | ah::= |
| 115 | (wind) | =so |

| 116 | (rainbow) | # @ |  |
|---|---|---|---|
| 117 | (wind) | the thing which I like (.) most is I can:: have many opportunity (.) to | |
| 118 | | get them | |
| 119 | (rainbow) | mm = | |
| 120 | (wind) | =to enjoy my #- London gives you a lot of opportunity | |
| 121 | (rainbow) | yeah mm (.) did you- eh- ?could? you not try to- ah- to apply any | |
| 122 | | university/ during the= | |
| 123 | (wind) | =university/= | |
| 124 | (rainbow) | =yeah   university ?in england? | |
| 125 | (wind) | I wanted to but (-1-) that's not so= | |
| 126 | (rainbow) | =did you apply any scholarship to study ?english?= | |
| 127 | (wind) | =eh # | |
| 128 | (rainbow) | to continue any ::hh- master or bachelor course | |
| 129 | (wind) | but I don't know I have no idea about that | |
| 130 | (rainbow) | ah | |
| 131 | (wind) | yeah I want   but I don't know | |
| 132 | (rainbow) | mm | |
| 133 | (wind) | any way but at that time I was third year | 18:00 |
| 134 | (rainbow) | yeah | |
| 135 | (wind) | at high- at university and so I have one more year | |
| 136 | (rainbow) | yeah | |
| 137 | (wind) | so actually I worried whether I have to go back to our- come back to | |
| 138 | | ((tapping table twice)) our country or to stay | |
| 139 | (rainbow) | yeah | |
| 140 | (wind) | I couldn't decide because I really liked england I really like to stay | |
| 141 | | more but I'm a still student | |
| 142 | (rainbow) | yeah= | |
| 143 | (wind) | =so I have to finish my studying so that's why I came back here (-2-) | |
| 144 | | but (.) I miss it (.) I'd like to go again | 18:37 |

B (f)        OVERSEAS STUDY

| 1 | (rainbow) | it's difficult to get any scholarship to study in foreign countries | 18:38 |
|---|---|---|---|
| 2 | (wind) | I think so | |
| 3 | (rainbow) | yeah I- I tried to- ah- sometimes- ah- to- ah- last year- ah- two years | |
| 4 | | ago- but it's difficult to get @any@ scholarship in | |
| 5 | (wind) | eh | |
| 6 | (rainbow) | united states or england but- mm- england- in england any scholarship | 19:00 |
| 7 | | is very competition from <u>so</u> <u>many</u> ah- ?exam?- ah- applicants so it's | |
| 8 | | difficult {in england} | |
| 9 | (wind) | {ah:: } | |
| 10 | (rainbow) | ah united states it's mm | |
| 11 | (wind) | {it's a bit easier} | |
| 12 | (rainbow) | {?a little bit?}possible and- for applicants mm- but mm- <u>anyone</u> | |
| 13 | | ((clears throat)) anyo::ne (-1-) eh- if anyone- apply- ah:: this | |
| 14 | | scholarship they must- ah- must pass the- toefl[1]   toefl[2] test | |
| 15 | (wind) | ah toefl | |
| 16 | (rainbow) | yeah toefl test   I- I couldn't pass the toefl test so @I@- I could- I am- | |
| 17 | (wind) | mm= | |
| 18 | (rainbow) | =I couldn't get any @scholarship@ | |
| 19 | (wind) | {so- okay yeah/ } | |
| 20 | (rainbow) | {but if I- I- if I-} ah- want to pass toefl test- a toefl test- it's mm- I | |
| 21 | | @must@ pay @    so many @ times so it's expensive for me | |
| 22 | (wind) | mm:: | |

                                           (-2-)                                           20:00

| 23 | (wind) | so:: if you pass the toefl test[3] (.) so- so american government will | |
|---|---|---|---|
| 24 | | support you for the scholarship I mean- ah= | |
| 25 | (rainbow) | =yeah some universities | |
| 26 | (wind) | ah some universities= | |
| 27 | (rainbow) | =yeah yeah universities I'm not apply- the- eh- united government | |
| 28 | (wind) | oh = | |
| 29 | (rainbow) | =only- only uni- <u>universities</u>- some universities | |
| 30 | (wind) | why do you think university support you | |
| 31 | (rainbow) | ::hh ah:: I think- I- I thought that if I applied= | |
| 32 | (wind) | =ahah | |
| 33 | (rainbow) | study= | |
| 34 | (wind) | =ahah | |
| 35 | (rainbow) | =universities | |
| 36 | (wind) | ahah= | |
| 37 | (rainbow) | =so maybe ah- that university- ah- can give a::ny scholarship for me I | |
| 38 | | th- I- I thought that   (-2-) so I applied some universities | |
| 39 | (wind) | if they give you a scholarship (.) mm:: which could be (.) good for | |
| 40 | | them | |
| 41 | (rainbow) | what | |
| 42 | (wind) | I mean- (-1-) I think there must be obvious reason to give <u>you</u> a | 21:00 |
| 43 | | scholarship-   I mean give s- some foreign students | |
| 44 | (rainbow) | yeah | |
| 45 | (wind) | a scholarship= | |
| 46 | (rainbow) | =yeah   yeah   # foreign students | |
| 47 | (wind) | yeah = | |
| 48 | (rainbow) | =yeah | |
| 49 | (wind) | so (.) it must be:: good effect | |
| 50 | (rainbow) | yeah | |
| 51 | (wind) | in:: considering to <u>their</u> position- I mean in <u>their</u> position | |

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[1] [tɒpik]

[2] [tɒpik]

[3] [tɑst]

| 52 | (rainbow) | oh- oh- con- condition/ ?provision?/ |
|---|---|---|
| 53 | id? | # # |
| 54 | (wind) | I mean like good- ah:: good points I mean= |
| 55 | (rainbow) | =yeah   yeah   yeah |
| 56 | (wind) | reason I mean |
| 57 | (rainbow) | hh::= |
| 58 | (wind) | =why they support foreign students    (-1-) in their position |
| 59 | (rainbow) | ah- (.) mm- I found some scholarships ah:: conditions that made |
| 60 | (wind) | ah hah |
| 61 | (rainbow) | really- ah- high- ah- opportunity for united states students   eh:: they- |
| 62 |  | eh- united- ah- nations- nations (.) people   (-3-) I- I- I saw that |

<div align="center">(-2-)</div>

| 63 | (rainbow) | ah- it's- it's- ah- more po- possibility for- ah- for united states- ah- | 22:00 |
|---|---|---|---|
| 64 |  | united- ah- peoples/= | |
| 65 | (wind) | =hmm= | |
| 66 | (rainbow) | =than ah foreign students | |
| 67 | (wind) | more opportunity | |
| 68 | (rainbow) | more- yeah- more opportunity= | |
| 69 | (wind) | =what kind of opportunity do you mean | |
| 70 | (rainbow) | to get- ah- to get a scholarship | |
| 71 | (wind) | ah (.) eh | |

<div align="center">(-12-)</div>
<div align="center">((wind has a drink from her cup)) ((rainbow has a drink from her cup))</div>

| 72 | (wind) | I'd also like to keep studying (.) not right now- not- not right grad- |
|---|---|---|
| 73 |  | after graduating but in the future |

<div align="center">(-3-)</div>

| 74 | (wind) | ?you know? I think I'd like to enter the university- I mean graduate | |
|---|---|---|---|
| 75 |  | school | |
| 76 | (rainbow) | ah- graduate school/ | |
| 77 | (wind) | in the future | |
| 78 | (rainbow) | hmm= | |
| 79 | (wind) | =abroa- abroad not in korea | |
| 80 | (rainbow) | ah   in ?foreign? yeah= | |
| 81 | (wind) | =but it's not easy I think I have to find a scholarship because it's too | |
| 82 |  | expensive {?you know?} | |
| 83 | (rainbow) |          {yeah } | |
| 84 | (wind) | to staying abroad and to studying abroad | 23:00 |
| 85 | (rainbow) | eh yeah | |
| 86 | (wind) | I need a lot of money | |
| 87 | (rainbow) | yeah    ?it's good idea? | |
| 88 | (wind) | (-1-) hmm    (.) so I have to study toefl ((smiles)) | |
| 89 | (rainbow) | hh::@ ah did you pass the toefl/ | |
| 90 | (wind) | no- but- but it is not the problem of passing and failed | |
| 91 | (rainbow) | ah | |
| 92 | (wind) | we need a grade | |
| 93 | (rainbow) | # yeah   mm | |
| 94 | (wind) | like {toeic} | |
| 95 | (rainbow) |    {?maybe?} yeah | |
| 96 | (wind) | hmm- I think that- no- to enter the (.) graduate school in england you | |
| 97 |  | have to:: take ielts | |
| 98 | (rainbow) | ielts/ | |
| 99 | (wind) | yeah ielts | |
| 100 | (rainbow) | hmm | |
| 101 | (wind) | yeah (.) toefl for american school | |
| 102 | (rainbow) | yeah | |

| **103** | (wind) | ielts is for english school |
| **104** | (rainbow) | ah yeah yeah   mm |
| **105** | (wind) | yes it is academic one |
| **106** | (rainbow) | yeah |

23:49

B (g)　　　CULTURAL DIFFERENCES

| 1 | (wind) | (.) oh:: korea is too crowded | 23:52 |
| 2 | (rainbow) | @@ | |
| 3 | (wind) | I think you feel- | |
| 4 | (rainbow) | I think that korea is ah- follow- going following- mm- japan and | 24:00 |
| 5 | | united states especially most of time korea is following united states | |
| 6 | (wind) | yes= | |
| 7 | (rainbow) | = # # yeah ah | |
| 8 | (wind) | korea is too westernised | |

(-4-)

| 9 | id? | mm |
| 10 | (wind) | (-2-) we affected a lot |
| 11 | (rainbow) | mm- some countries in- ((clears throat)) sou- eh- southern asia is |
| 12 | | following @korea@ and japan @@@@ @@@ |
| 13 | (wind) | @ yeah some developing country in asia= |
| 14 | (rainbow) | =yeah yeah |
| 15 | (wind) | @@@= |
| 16 | (rainbow) | =@@@@ |

(-5-)
((wind has drink from her cup))

| 17 | (wind) | that's interesting |

(-7-)

| 18 | (rainbow) | mm- but- ah- korean people (.) peoples are <u>very</u> very diligent | |
| 19 | (wind) | ah= | |
| 20 | (rainbow) | =yeah　?very diligent? | |
| 21 | (wind) | (.) mm there are a lot of hardworking people | |
| 22 | (rainbow) | (.) so @hard{@ @} so @hard@ @workers@ @@@ yes= | 25:00 |
| 23 | (wind) | 　　　　　{@@}　　　　　　　　　　　　　= really/ | |
| 24 | (rainbow) | so many- yeah　(-1-) ah- I- I saw some students who are sleeping in- | |
| 25 | | the- eh- eh- in the classroom (.) I think that ?may?- ah- they are | |
| 26 | | ((clears throat)) ah- they <u>were</u> studying <u>all</u> time <u>every</u> day and night | |
| 27 | | @in day@ so they @are@ @= | |
| 28 | (wind) | =hh:: @= | |
| 29 | (rainbow) | =so they are sleeping ?and? couldn't ?say? any @classes@ @= | |
| 30 | (wind) | =@@@= | |
| 31 | (rainbow) | =so I think that- ah- if they- ah sleep ?is?- in sleeping time then- ah- if | |
| 32 | | they- eh- study in classroom it's very <u>good</u> @result@- ah- for | |
| 33 | | @them@= | |
| 34 | (wind) | =@@= | |
| 35 | (rainbow) | =but @ studying sleeping @studying@ @sleeping@ so @ it's not- ah- | |
| 36 | | they are not- um- results for them | |
| 37 | (wind) | yes　that's true | |
| 38 | (rainbow) | yeah (.) sleeping sleeping @study@ @@= | |
| 39 | (wind) | =I also think like that= | |
| 40 | (rainbow) | =@I really surprised@ @@@ | |
| 41 | (wind) | @@@@ 아이구 ~[aɪgu][1]= | |
| 42 | (rainbow) | =I thought some @students@ they are= | |
| 43 | (wind) | =@@@= | |

---

[1] Oh dear! ((Korean))

| | | | |
|---|---|---|---|
| 44 | (rainbow) | ={@sleep@} @sleep@ @ only fo::r three hours a day | 26:00 |
| 45 | (wind) | {@@@} | |
| 46 | | eh= | |
| 47 | (rainbow) | =I really surprised   so then at night- classroom they sleep- sleep | |
| 48 | | @@@@@ | |
| 49 | (wind) | @@@ | |
| 50 | (rainbow) | it's not- eh- result for them | |
| 51 | (wind) | that's not good actually | |
| 52 | (rainbow) | yeah | |
| 53 | (wind) | that's not so effective= | |
| 54 | (rainbow) | =yeah anyone must sleep sleeping time and study | |
| 55 | (wind) | of course= | |
| 56 | (rainbow) | =harder | |
| 57 | (wind) | yes | |
| 58 | (rainbow) | a day | |
| 59 | (wind) | yes= | |
| 60 | (rainbow) | =yeah | |
| 61 | (wind) | yes that's true | |
| 62 | (rainbow) | yeah (-2-) some- ah- @workers@ hh::@ had too @hard@= | |
| 63 | (wind) | =eh | |
| 64 | (rainbow) | and @falling@ in the street @I saw that@ @@@= | |
| 65 | (wind) | =@@@@= | |
| 66 | (rainbow) | =too @hard@ @workers@- too hard @workers@= | |
| 67 | (wind) | =@@@@ | |
| 68 | (rainbow) | yes so there are too many hard workers so # = | |
| 69 | (wind) | =our society make them | |
| 70 | (rainbow) | yeah but | |
| 71 | (wind) | work hard | |
| 72 | (rainbow) | but that's not- ah <u>bad</u>- bad in the social- ::hh (-3-) korean- ah- | |
| 73 | | development- ah- is related to their hard @studiers[1]@ and | 27:00 |
| 74 | | {hard workers} | |
| 75 | (wind) | {uh huh } | |
| 76 | (rainbow) | yeah | |
| 77 | (wind) | I'm not sure in america but in europe usually workers can have a | |
| 78 | | holiday about a for one month | |
| 79 | (rainbow) | ah= | |
| 80 | (wind) | =during a year for a year but in korea the maximum is one week | |
| 81 | (rainbow) | one week yes # = | |
| 82 | (wind) | =just five days= | |
| 83 | (rainbow) | = # # five days or= | |
| 84 | (wind) | =for a year= | |
| 85 | (rainbow) | =four days yeah yeah in our country- ah- anyone have a- eh- three- | |
| 86 | | three months hol- for holiday a- per year (.) so I really surprised in | |
| 87 | | korea@@ only just= | |
| 88 | (wind) | =really yes= | |
| 89 | (rainbow) | =yeah | |
| 90 | (wind) | yes yes yes | |
| 91 | (rainbow) | in our country ah:: # = | |
| 92 | (wind) | =I think three months is too long @@@ | |
| 93 | (rainbow) | @ yes too long but- ::hh- ah- so most of our country's peoples are | |
| 94 | | lazy- eh- | |
| 95 | (wind) | @@@= | |
| 96 | (rainbow) | =relax relax # # they have too long holiday @@= | |
| 97 | (wind) | =ah::= | |
| 98 | (rainbow) | =yeah | |
| 99 | (wind) | in korea that's really sad | |
| 100 | (rainbow) | yeah ((nods)) | |
| 101 | (wind) | so I don't want to live in korea   I want to live in foreign country | |
| 102 | (rainbow) | @@@@ | |
| 103 | (wind) | =<u>really</u>   it's really ridiculous = | 28:00 |
| 104 | (rainbow) | =@= | |
| 105 | (wind) | =just- ah- five days | |

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[1] [stʌdəʳz]

155

| | | |
|---|---|---|
| **106** | (rainbow) | yeah= |
| **107** | (wind) | =how can we go |
| **108** | (rainbow) | yes= |
| **109** | (wind) | =a<u>broad</u> |
| **110** | (rainbow) | yes= |
| **111** | (wind) | =for four days |
| **112** | (rainbow) | really @just@ ?for?= |
| **113** | (wind) | =just for= |
| **114** | (rainbow) | =short= |
| **115** | (wind) | =stay stay= |
| **116** | (rainbow) | =short time= |
| **117** | (wind) | =stay= |
| **118** | (rainbow) | =yeah |
| **119** | (wind) | stay at home |
| **120** | (rainbow) | st- yeah |
| **121** | (wind) | that's not enough to |
| **122** | (rainbow) | but= |
| **123** | (wind) | =travel |
| **124** | (rainbow) | yeah- but sometimes I saw any- any some peoples- ah- have five days- |
| **125** | | eh- holiday but they ah:: had a holiday two days or:: maximum three |
| **126** | | days <u>then</u> after- they go to for working after three days- or- or four |
| **127** | | days- or five days they are working studying   ::hh= |
| **128** | (wind) | =yeah |
| **129** | (rainbow) | @surprised@ |
| **130** | (wind) | yeah |
| **131** | (rainbow) | {yeah} |
| **132** | (wind) | {four days} |

(-3-)

| | | |
|---|---|---|
| **133** | (wind) | ah korea's too tough country |
| **134** | (rainbow) | @@@ |

(-5-)

| | | |
|---|---|---|
| **135** | (rainbow) | in japan maybe it's same/ o::r = |
| **136** | (wind) | =yeah {yeah same same same} |
| **137** | (rainbow) | {# I- I- # # # # } same |
| **138** | (wind) | japan's also very |
| **139** | (rainbow) | too @hard@ |
| **140** | (wind) | yeah= |
| **141** | (rainbow) | =for the @workers@ # workers |
| **142** | (wind) | they're very similar with our country |
| **143** | (rainbow) | yeah   in our department ah- there- ah- japanese- ah- professors in-   29:00 |
| **144** | | teach- korean students- in {# #-} in ehm- korean language- |
| **145** | (wind) | {mm:: } |
| **146** | (rainbow) | mm- he- ah- he- that pro- ah- professor stayed at university for all day |
| **147** | | from- ah- seven o'clock in the morning- ah::- until eleven o'clo- |
| **148** | | eleven P M {# # night} I @really@    surprised @ |
| **149** | (wind) | {in the night} |
| **150** | (rainbow) | maybe- eh- the- ah- his- wife- eh- wait- @wait@ @all day@ @= |
| **151** | (wind) | =@= |
| **152** | (rainbow) | =ah- in the- ah- weekends and- ehm- general days <u>same</u>   he stays |
| **153** | | only the university |
| **154** | (wind) | ((coughs)) I'm sorry= |
| **155** | (rainbow) | =<u>all</u> day   really @surprised@ |
| **156** | (wind) | yes |
| **157** | (rainbow) | they have any- ah- ah- holiday |
| **158** | (wind) | yeah we are not given a lot of time to relax- <u>to</u> be relaxed |
| **159** | (rainbow) | yeah (.) yeah |

| 160 | (wind) | ah four days is too short (.) one month is nice | 30:00 |
|---|---|---|---|
| 161 | (rainbow) | yeah one month is {# # # # just-} | |
| 162 | (wind) | {one month I can go somewhere-} you know to travel | |
| 163 | (rainbow) | @ one month anyone- ah- if- if anyone wants to- ah- travel any= | |
| 164 | (wind) | =yeah of course | |
| 165 | (rainbow) | ah- abroad it's ?can? possible   (-1-) hh::@ @five days@ @ | |
| 166 | (wind) | I'm korean but in that aspect I don't like korea   (-2-) | |
| 167 | (rainbow) | hmm | |
| 168 | (wind) | (-1-) but I like korean people ((smiles)) | 30:30 |

B (h)      FUTURE TRAVEL

| 1  | (rainbow) | @ where do you g- ah- like to go:: eh- for s- ?land? | 30:32 |
| 2  | (wind)    | what= | |
| 3  | (rainbow) | =a- a foreign countries to sight seeing or {anything} | |
| 4  | (wind)    | {ah } yeah   I like- I wa- | |
| 5  |           | I'd like to go <u>everywhere</u> | |
| 6  | (rainbow) | everywhere @@@= | |
| 7  | (wind)    | =I'm very adventurous person | |
| 8  | (rainbow) | mm | |
| 9  | (wind)    | I like adventure/ and I like travelling a lot | |
| 10 | (rainbow) | mm= | |
| 11 | (wind)    | =and I like to see many things which I never seen | |
| 12 | (rainbow) | mm (.) {also I # #} | |
| 13 | (wind)    | {they are marvellous for me} | |

(-2-)

| 14 | (rainbow) | yes | |
| 15 | (wind)    | I'd like to go visit- I'd like to visit turkey | 31:00 |
| 16 | (rainbow) | ah turkey | |
| 17 | (wind)    | and another countries I've never been in europe | |
| 18 | (rainbow) | mm yeah            {also} | |
| 19 | (wind)    | and america also I'd {like} to go there   and- eh- just I'd like to see | |
| 20 |           | the differences between england and america | |
| 21 | (rainbow) | mm yes <u>very</u> different | |
| 22 | (wind)    | yeah {well}- yeah | |
| 23 | (rainbow) | {# #} | |
| 24 | (wind)    | must be | |
| 25 | (rainbow) | yeah | |
| 26 | (wind)    | and- australia as well and {new} <u>zealand</u> = | |
| 27 | (rainbow) | {yeah}          =yes new zealand | |
| 28 | (wind)    | <u>oh::</u>= | |
| 29 | (rainbow) | =yeah australia | |
| 30 | (wind)    | yes australia and new zealand and japan- | |
| 31 | (rainbow) | mm | 31:30 |

((researcher returns))

# ENCOUNTER C

C (a)        FOCUS GROUP MEETINGS ⇔

WEATHER

| 1 | (wind) | ((rubs upper arms)) it's quite cold though here ((looks up and around))   34:00 |
|---|---|---|
| 2 | (rainbow) | ((looking up and around)) ?this? air con hh::@ |
| 3 | (cloud) | eh |
| 4 | (wind) | I brought <u>cake</u> ((picks up cake box)) ((taps side of cake box)) |
| 5 | (rainbow) | {@@@} |
| 6 | (cloud) | { # } |
| 7 | (wind) |                     { # # now } |
| 8 | (rainbow) |                 {# you want} @ |
| 9 | (cloud) | is that for me |
| 10 | (wind) | {for us } |
| 11 | (rainbow) | {@@} |
| 12 | (cloud) | for us uh huh |
| 13 | (wind) | like a small one ((holding up two fingers)) we- I bought two one |
| 14 | (cloud) | ah hah |
| 15 | (wind) | two piece of cake and- we bought one and- eh- |
| 16 | | {# ?ate one?} |
| 17 | (rainbow) | {@#@ # one @} @@@ {so one is @remain@} |
| 18 | (wind) |                     {# # # #} for us |
| 19 | (cloud) | well= |
| 20 | (wind) | =do you want or not |
| 21 | (rainbow) | do you want now/ = |
| 22 | (cloud) | =well- part of it- half of it= |
| 23 | (rainbow) | @@@@ |
| 24 | (wind) | @@@@ ((standing up)) okay I'm going to bring::= |
| 25 | (rainbow) | =yeah |
| 26 | (wind) | fork   ((waving at camera)) see you later ((walks to door)) |
| 27 | (rainbow) | ((to cloud)) did you come last week |
| 28 | (cloud) | yeah   yeah |
| 29 | (rainbow) | ah |
| 30 | (cloud) | ah- I've not- ((wind closes door behind her)) I've not missed one |
| 31 | (rainbow) | oh::= |
| 32 | (cloud) | =I've never missed one |
| 33 | (rainbow) | did you make the presentation/ ?make? the presentation/= |
| 34 | (cloud) |                     =ah no- ah- I don't {make}= |
| 35 | (rainbow) |                         {#}  =ah= |
| 36 | (cloud) |  =I don't <u>take</u>- ah- {presentation} class |
| 37 | (rainbow) |               {?presentation?}      ah::= |
| 38 | (cloud) | =I just participate in {this # # #} |
| 39 | (rainbow) |               {what topics } what topics |
| 40 | (cloud) | ah= |
| 41 | (rainbow) | =topics = |
| 42 | (cloud) | =top- topics= |
| 43 | (rainbow) | =yeah= |
| 44 | (cloud) | =well we talked about soccer- ah::- education system       35:00 |
| 45 | (rainbow) | soccer   ah  = |
| 46 | (cloud) | =soccer   and (.) ah:: last time was just a:: (.) just the free talking |
| 47 | (rainbow) | ah free talking= |
| 48 | (cloud) | =but it was- it was not recorded= |
| 49 | (rainbow) | =ah @yeah@= |
| 50 | (cloud) | =we just talk about= |
| 51 | (rainbow) | =mm::= |
| 52 | (cloud) | =anything   (-1-) eh- well the weather is quite hard for you right |
| 53 | (rainbow) | yes @I@- I was really busy to- eh- ah- last week- ah- two weeks ago |
| 54 | | so I couldn't come here |
| 55 | (cloud) | ah hah   well= |

| 56 | (rainbow) | =I really- ah:: ::hh sent email to matthew hh::@= |
| 57 | (cloud) | =ah hah |
| 58 | (rainbow) | really @sorry@ hh::@ hmm |

(-2-)

| 59 | (cloud) | in mongol |
| 60 | (rainbow) | yeah |
| 61 | (cloud) | is summer hot like this |
| 62 | (rainbow) | (.) now it's ?the? twenty:: three or twenty five degrees= |
| 63 | (cloud) | =ah= |
| 64 | (rainbow) | = # any place is different in::= |
| 65 | (cloud) | =ah hah= |
| 66 | (rainbow) | =in desert it's- ehm- thirty or thirty five degrees thirty degrees      36:00 |
| 67 | (cloud) | eh hm |
| 68 | (rainbow) | in- ((clears throat)) in the mountains region it's ah- mm- twen- ah ten |
| 69 |  | or twenty- ah- fifteen degrees= |
| 70 | (cloud) | =ah fifteen ah hah= |
| 71 | (rainbow) | =in the- ah- steppe # # regions= |
| 72 | (cloud) | =ah hah= |
| 73 | (rainbow) | =twenty- around twenty degrees= |
| 74 | (cloud) | =ah are you okay with this weather/ hot and humid |
| 75 | (rainbow) | ::hh ah- in korea is- hh:: too humid |
| 76 | (cloud) | ah yeah yeah right= |
| 77 | (rainbow) | =and hot |
| 78 | (cloud) | ah hah= |
| 79 | (rainbow) | =yeah |
| 80 | (cloud) | so- ah- in mongol- ah- the city you are living in is not like this right |
| 81 | (rainbow) | yeah- yes   yes |
| 82 | (cloud) | ah is it cool   is it- ah- (.) well (.) does it feel (.) does it feel |
| 83 |  | comfortable when you go out in day (.) {#} |
| 84 | (rainbow) |                                        {yeah}   yes     it   very-   ah- |
| 85 |  | comfortable- re- ah- season is- ah- autumn and= |
| 86 | (cloud) | =mm |
| 87 | (rainbow) | spring   winter is- it's too- too cold= |
| 88 | (cloud) | =ah hah |
| 89 | (rainbow) | and summer a little hot |
| 90 | (cloud) | ah:: ?really? |
| 91 | (rainbow) | little hot yeah but- ah- ::hh- mm- mountains region's okay      37:00 |
| 92 | (cloud) | ah {#} |
| 93 | (rainbow) |   {#} yeah   round fifteen degrees in summer july and august ::hh= |
| 94 | (cloud) | =mm= |
| 95 | (rainbow) | =in ((clears throat)) deep snow does not- ah- f- melt in summer = |
| 96 | (wind) | =((looking in through door)) hey hello can I have a ramyeon[1]/ |
| 97 | (cloud) | well= |
| 98 | (wind) | =no I can't/ because of this one/ |
| 99 | (cloud) | well |
| 100 | (wind) | can I = |
| 101 | (cloud) | =I- I think you can have it |
| 102 | (wind) | how about you   you will have a bread |
| 103 | (rainbow) | ah bread yeah |
| 104 | (wind) | bread |
| 105 | (rainbow) | yeah= |
| 106 | (cloud) | =ah I won't have bread |
| 107 | (wind) | you don't want |
| 108 | (cloud) | because of- {((gesturing to cake)) # # #} |
| 109 | (rainbow) |           {ah- ah yeah- # # # # so-} |
| 110 | (wind) |           {@@@@}   @@@@@ okay ((closes door))      37:38 |

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[1] Korean instant noodles.

C (b)        NEWSPAPERS

| 1 | (cloud) | (.) ah    well- I don't- I usually read newspaper | 37:43 |
| 2 | (rainbow) | ah::= | |
| 3 | (cloud) | =I don't read | |
| 4 | (rainbow) | ah::= | |
| 5 | (cloud) | =because= | |
| 6 | (rainbow) | =@ {why } | |
| 7 | (cloud) | {I was-} I'm a little lazy @= | |
| 8 | (rainbow) | =ah= | |
| 9 | (cloud) | =so= | |
| 10 | (rainbow) | =busy/= | |
| 11 | (cloud) | =I don't= | |
| 12 | (rainbow) | =ah lazy @@@= | |
| 13 | (cloud) | =lazy {# # lazy} | |
| 14 | (rainbow) | {lazy to read} ?the? newspaper | |
| 15 | (cloud) | so I- I don't- put aside some time= | |
| 16 | (rainbow) | =ah= | |
| 17 | (cloud) | =just to read a {newspaper} | 38:00 |
| 18 | (rainbow) | {mm} | |
| 19 | (cloud) | but- ah- from yesterday | |
| 20 | (rainbow) | yeah | |
| 21 | (cloud) | I decided (.) ah- to read a news<u>paper</u> | |
| 22 | (rainbow) | yeah | |
| 23 | (cloud) | because I feel I should be aware of current issues | |
| 24 | (rainbow) | yeah | |
| 25 | (cloud) | I'm- so ignorant of current issues- politic- political issues economical | |
| 26 | | issues so= | |
| 27 | (rainbow) | =social scientist {# #} # # # # # = | |
| 28 | (cloud) | {eh- ah hah- yeah}              =so- ah- even if I can't | |
| 29 | | read- ah- a:: (.) newspaper everyday I'll read- ah- one per two or three | |
| 30 | | days | |
| 31 | (rainbow) | al- also I same @I@- I couldn't- eh- read newspaper every day | |
| 32 | (cloud) | ah hah    there are too many= | |
| 33 | (rainbow) | =I sometimes- eh- # # # (.) <u>two</u> times or three times per week @@ | |
| 34 | | yeah= | |
| 35 | (cloud) | =hah | |

(-3-)

| 36 | (rainbow) | so I think that- ah::- ::hh if I read a newspaper in korean language and- | |
| 37 | | eh- in korean newspaper and- ah- english newspaper the- I can- mm (.) | 39:00 |
| 38 | | ((touching forehead)) remember so many words in many fields= | |
| 39 | (cloud) | =ah hah= | |
| 40 | (rainbow) | =?which is?= | |
| 41 | (cloud) | =# #= | |
| 42 | (rainbow) | =recently yeah | |
| 43 | (cloud) | yeah= | |
| 44 | (rainbow) | =so- | |

(-2-)

| 45 | (rainbow) | so (-1-) I'm @trying@ @read@ newspaper every day next @week@- | |
| 46 | | oh- next @week@ @@@@ ((looks at newspaper on table)) | |

(-6-)

| 47 | (cloud) | ah- do you- do you find many difficult words reading a newspaper (.) |
| 48 | | like this |
| 49 | (rainbow) | ah yes    especially in politics words= |
| 50 | (cloud) | =ah hah politics= |
| 51 | (rainbow) | =yeah |
| 52 | (cloud) | ah |
| 53 | (rainbow) | politics ?and? many deep- ah- professional words |
| 54 | (cloud) | ah hah |
| 55 | (rainbow) | in korean language yeah    sometimes I can't understand ah:: news on |
| 56 | | tv in korean language |
| 57 | (cloud) | ah hmm= |
| 58 | (rainbow) | =about- eh- politics- politicians speaking @@= |
| 59 | (cloud) | =ah hah yeah |
| 60 | (rainbow) | very difficult words they @use@ @ |
| 61 | (cloud) | ah yeah I agree= |
| 62 | (rainbow) | =yeah yeah= |
| 63 | (cloud) | =yeah |
| 64 | (rainbow) | ah generally ah- lifestyle[1]  words that's okay                          40:00 |
| 65 | (cloud) | ah hmm |

(-3-)

| 66 | (cloud) | well- ah- I like- I like to:: ah:: ask you if you had any difficulty |
| 67 | | entering korea |
| 68 | (rainbow) | yeah= |
| 69 | (cloud) | =as for the matter of visa |
| 70 | (rainbow) | yeah |
| 71 | (cloud) | was it easy or was it diff-                                              40:20 |

((meeting interrupted by researcher))

((researcher leaves room))                    40:43

((wind moves into seat))

| 72 | (wind) | ((places cup noodles on table)) ((putting chop sticks on table)) ah- how |
| 73 | | can I give this one to matthew ((sits down)) ((holds cake box)) (-3-) |
| 74 | | ((opening cake box))@@@ |

(-4-)

| 75 | (wind) | can we have it later ((pointing into box)) this one |
| 76 | (cloud) | ah- of course                                                           41:00 |
| 77 | (wind) | yeah ((rainbow nods)) |

(-5-)
((wind puts cake box on table))((wind closes cake box))

| 78 | (cloud) | do you like cake |
| 79 | (wind) | yes of course |
| 80 | (cloud) | ah= |
| 81 | (rainbow) | @@@@= |
| 82 | (wind) | =don't you like= |
| 83 | (rainbow) | =@@@@= |
| 84 | (cloud) | =ah= |
| 85 | (wind) | =@@@= |

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[1]  [laɪfstiːl]

162

**86** (cloud) =eh 41:14

<div align="center">*PRIVATE TOPIC*

*Not transcribed*</div>

43:57

<div align="center"></div>

C (c)        SPECIAL DAYS

*PRIVATE TOPIC*

*Not transcribed*

| | | | |
|---|---|---|---|
| **1** | (rainbow) | is the lunar day or (.) solar day for birthday | 43:58 |
| **2** | (cloud) | (-1-) ah excuse me/ | 44:00 |
| **3** | (rainbow) | ah do you celebrate your birthday on se- lunar (.) {calendar} | |
| **4** | (wind) |                                                   {lunar calendar}= | |
| **5** | (cloud) | =ah lunar no no not lunar {calendar} solar | |
| **6** | (rainbow) |                              {solar} | |
| **7** | | solar= | |
| **8** | (cloud) | =solar calendar= | |
| **9** | (rainbow) | =ah ((wind opens cup noodles))((wind begins dipping noodles)) | |
| **10** | (cloud) | is- ah- is there something special about mongol traditions celebrating | |
| **11** | | birthday/                    {eh} | |
| **12** | (rainbow) | only- ah- white day[1]/ ah- ::hh em- {설날 ~[sɒlɑl][2]/} is- ah- celebrate | |
| **13** | | on lunar calendar | |
| **14** | (cloud) | ah hah | |
| **15** | (rainbow) | others celebrate solar {calendar} | |
| **16** | (cloud) |                         {ah} so nothing= | |
| **17** | (rainbow) | =anyone celebrates the birth- their birthday on solar days | |
| **18** | | {solar calendar} | |
| **19** | (cloud) | {solar days} ah hah solar days ah hah | |

(-4-)
((wind dips instant noodles up and down))

| | | | |
|---|---|---|---|
| **20** | (wind) | @@@@= | |
| **21** | (rainbow) | =@@ please@ ((gestures to instant noodles))((wind begins eating | |
| **22** | | noodles)) | |
| **23** | (cloud) | is- is there something- something- ah- unique in your custom | |
| **24** | (rainbow) | ::hh unique/ | |
| **25** | (cloud) | ah- yeah ah- celebrating- eh- birthday | |
| **26** | (rainbow) | ah ::hh most of them celebrates generally- eh- european styles | |
| **27** | (cloud) | ah european | |
| **28** | (rainbow) | ah take a (.) cake eh- ah- eat a cake- cake and (-1-) eh- dancing @@@= | 45:00 |
| **29** | (cloud) | =dance | |
| **30** | (rainbow) | yeah eh- dance # = | |
| **31** | (cloud) | =traditional dance you mean | |
| **32** | (rainbow) | (.) no @modern@ # # {modern dancing} yeah | |
| **33** | (cloud) |                      {modern just modern}       ah hah | |
| **34** | (rainbow) | most of youngers celebrate- eh- their- # - eh friends | |
| **35** | (cloud) | ah hah | |
| **36** | (rainbow) | yeah | |
| **37** | (cloud) | ah | |

(-4-)

| | | | |
|---|---|---|---|
| **38** | (cloud) | well s- I guess- since my birthday is summer I don't (.) abhor heat that | |
| **39** | | much   (.) I {don't} dislike heat that much well- | |
| **40** | (rainbow) |                    {ah} | |
| **41** | (cloud) | I can't- I can<u>not</u>- ah- bear too much cold (.) too much cold weather | |
| **42** | (wind) | really | |

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[1] In Korea, White Day is 13 March in the solar calendar. It is a kind of second Valentine's Day when men give presents to women.

[2] Lunar New Year ((Korean))

| 43 | (cloud) | reall- I'm scared of it |
|---|---|---|
| 44 | (wind) | do you- do you prefer winter |
| 45 | (cloud) | no no no pre- not prefer (.) I prefer summer because I- I really- ah- |
| 46 | | abhor (-1-) cold | 46:00 |
| 47 | (wind) | you mean you can't bear the ho- the very cold weather |
| 48 | (cloud) | yeah yeah |
| 49 | (wind) | <u>ah</u> so you prefer summer @@@= |
| 50 | (cloud) | = yeah yeah yeah {ah} |
| 51 | (wind) | {@@} no I <u>don't</u> like <u>summer</u> |
| 52 | (cloud) | really eh |
| 53 | (wind) | it's irritating |
| 54 | (rainbow) | {@@@@@} |
| 55 | (cloud) | {irritating ah why} |
| 56 | (wind) | mm |
| 57 | (cloud) | { # # # } |
| 58 | (rainbow) | {?yes? I don't like}@summer@ |
| 59 | (wind) | I prefer winter | 46:20 |

*PRIVATE TOPIC*

*Not transcribed*                47:23

47:24

| 1 | (rainbow) | do you- do you watch the- ah- news- en- about kim- kim byung-joon[1] |
| 2 | | {ah} |
| 3 | (wind) | {ah} {yeah} |
| 4 | (rainbow) | {education} minister |
| 5 | (cloud) | ah hah ((rips lid off instant noodle cup))((water flecks newspaper on |
| 6 | | table)) |
| 7 | (rainbow) | ah his a- |
| 8 | (wind) | sorry ((wiping newspaper with fingers)) |
| 9 | | {@@@@} |
| 10 | (rainbow) | {plag-} plagiarism |
| 11 | (wind) | @@@ |
| 12 | (rainbow) | do you wa- do you interested in- ah- his- |
| 13 | (cloud) | topic {ah} |
| 14 | (rainbow) | {yeah} plagiarism |
| 15 | (cloud) | ah plagiarism |
| 16 | (rainbow) | yeah |
| 17 | (cloud) | (-1-) that- well |
| 18 | (rainbow) | I'd= |
| 19 | (cloud) | =controversial |
| 20 | (rainbow) | yeah |
| 21 | (cloud) | ah hah |
| 22 | (rainbow) | I just eh- ah- read- ah- ehm- about his plagiarism in newspaper ::hh |
| 23 | | hmm (.) first- ah- his students- ah::- ah- wrote the dissertation that |
| 24 | | topics then after- ah- this- ehm- education minister kim- eh- kim |
| 25 | | byung-joon ::hh write- ah- write and- and submitted dissertation that |
| 26 | | same topics ah- also he borrowed- ah- so many results of- from- his- |
| 27 | | ah- students' dissertations' results= |
| 28 | (wind) | ((leaning forward)) =?excuse me? What the dissertation |
| 29 | (rainbow) | dissertation {thesis} |
| 30 | (cloud) | {it is}- eh- {thesis} |
| 31 | (rainbow) | {thesis}        thesis |
| 32 | (wind) | thesis ah ((sits back))((nods)) |
| 33 | (rainbow) | thesis |
| 34 | (wind) | thesis |
| 35 | (cloud) | dissertation ah |
| 36 | (rainbow) | then- ah- ah- (-1-) he was- ah- elevated as ah- (.) dep- ah- deputy/ |
| 37 | | deputy prime minster before= |
| 38 | (cloud) | =ah |
| 39 | (rainbow) | then- ah- he was- ah- his ah:: elevated- ah- to education minister |
| 40 | (cloud) | mm= |
| 41 | (rainbow) | =but his ah- plagiarism was extracted so many ah- peop- ah- people's |
| 42 | | (.) ah- display |
| 43 | (cloud) | ah hah= |
| 44 | (rainbow) | =so (-1-) many ah- politicians- ah- researched about his- ah- |
| 45 | | dissertation results and- ::hh- em- also- ah- discussion about (.) about |
| 46 | | his results ah- with him but he really- mm (.) did not- he did not accept |
| 47 | | i- ah- wrong- ah- wrong results ah- no- mm- wro- mm- pla- pla- ah- |
| 48 | | plagiarism plagiarism |
| 49 | (cloud) | ah hah |
| 50 | (rainbow) | but today- ah- this morning he- ah- gone out the |
| 51 | (cloud) | right |
| 52 | (rainbow) | office= |
| 53 | (cloud) | =he resigned |
| 54 | (rainbow) | yeah {yeah} |
| 55 | (cloud) | {yeah} |
| 56 | (rainbow) | # # |

48:00 appears at line 22. 49:00 appears at line 41.

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[1] 김병준 – Kim Byung-Joon, Korean education minister.

| | | | |
|---|---|---|---|
| **57** | (cloud) | if he really borrowed without any ah- (.) ah::- any quotation | 50:00 |
| **58** | (rainbow) | yeah quotation yeah | |
| **59** | (cloud) | well then he should be punished because it's ill- i- i- immoral and | |
| **60** | | illegal | |
| **61** | (rainbow) | yeah | |
| **62** | (cloud) | so | |
| **63** | (rainbow) | (-1-) also- ah- hwang suk-woo[1] professor in seoul national university | |
| **64** | (cloud) | ah- hwang woo-suk | |
| **65** | (rainbow) | yeah= | |
| **66** | (cloud) | =ah= | |
| **67** | (rainbow) | =hwang woo-suk (.) ah- take out of his- ah- work and- ah- degree and | |
| **68** | | other (.) awards | |
| **69** | (cloud) | ah hah | |
| **70** | (rainbow) | yeah (-2-) I really surprised professor <u>done</u> <u>false</u> work | |
| **71** | (cloud) | ah= | |
| **72** | (rainbow) | =also # # ::hh kim byung-joon ah- received so many- ah- assistance | |
| **73** | | for research working but- ah- he didn't- ah- spend that money | |
| **74** | (cloud) | ah | |
| **75** | (rainbow) | for research work only ?own?- ah (.) his pocket | |
| **76** | (cloud) | ah hah | |
| **77** | (rainbow) | and they- mm- he (.) he published so many papers | 51:00 |
| **78** | (cloud) | {mm} | |
| **79** | (rainbow) | {and} different journals and some papers also- all of- ah- these papers | |
| **80** | (cloud) | uh hmm | |
| **81** | (rainbow) | ah- results <u>same</u> (-2-) same ((clears throat)) (-4-) same results | |
| **82** | (cloud) | ah but= | |
| **83** | (rainbow) | =yeah yeah= | |
| **84** | (cloud) | =he pretended this | |
| **85** | (rainbow) | yeah | |
| **86** | (cloud) | were various ah- ah- | |
| **87** | (rainbow) | so many papers {#} yeah | |
| **88** | (cloud) | {#} thesis papers | |
| **89** | (rainbow) | yeah | |
| **90** | (cloud) | ah hah | |
| **91** | (wind) | ((places empty instant noodle cup to side))((picks up cup))((smiling)) | |
| **92** | | hh::@ ((rainbow smiles)) | |
| **93** | (cloud) | ((nodding)) # # | 51:36 |

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[1] 황우석 – Hwang Woo-Suk, Korean geneticist who falsified data in his embryo stem cell research.

| 1  | (cloud)   | in mongol                                                                 | 51:41 |
|----|-----------|---------------------------------------------------------------------------|-------|
| 2  | (rainbow) | yeah                                                                       |       |
| 3  | (cloud)   | I wanna know- ah- there- is there- are there many people who eat          |       |
| 4  |           | ramyeon[1]/                                                               |       |
| 5  | (rainbow) | most of people don't like it                                              |       |
| 6  | (cloud)   | don't like=                                                               |       |
| 7  | (rainbow) | =ramyeon because- mm- before we- ah- had ne- never eat- ah-               |       |
| 8  |           | ramyeon/ ah- but- ah- ::hh- after- ah- nineteen ninety years- ah- some    | 52:00 |
| 9  |           | peoples bring out export from china ((wind nods)) then- ah- peoples-      |       |
| 10 |           | mm- ate- ah:: ((wind looking around table)) ramyeon but so many           |       |
| 11 |           | peoples died ah- caused by ramyeon because- ((cloud turns to              |       |
| 12 |           | bag))((cloud puts hand on bag)) ah- some businessmen                      |       |
| 13 | (wind)    | ((to cloud)) 아니 ~[ɑnɪ][2] ((gets packet of tissues out of bag))          |       |
| 14 | (rainbow) | businessmen bring out bad r- ramyeon from china ah- which- mm-            |       |
| 15 |           | ((wind opens tissue pasket)) produced very- mm- not high levels pro-      |       |
| 16 |           | ((wind wipes mouth with tissue)) ah- indus- industry so that's very-      |       |
| 17 |           | mm (.) very bad for ah- health ((wind leans elbows on table)) body        |       |
| 18 |           | health=                                                                   |       |
| 19 | (cloud)   | =yeah yeah=                                                               |       |
| 20 | (rainbow) | =so so many peoples died so then- ah- ah- most of peoples don't like it    |       |
| 21 |           | ramyeon=                                                                  |       |
| 22 | (cloud)   | =ah ah hah                                                                |       |
| 23 | (rainbow) | also- mm- our (.) country's people ::hh think that ramyeon is not- ah-    |       |
| 24 |           | not food/ @@@=                                                           |       |
| 25 | (wind)    | =not food                                                                |       |
| 26 | (rainbow) | yeah yeah only just ah-                                                   | 53:00 |
| 27 | (wind)    | (-1-) side=                                                               |       |
| 28 | (rainbow) | =si- yeah                                                                 |       |
| 29 | (cloud)   | (to wind) ah do you- you- you seem to like ramyeon                        |       |
| 30 | (wind)    | no no no I don't like it                                                  |       |
| 31 | (cloud)   | ah but you were                                                           |       |
| 32 | (wind)    | today {I-} I didn't have lunch so {I had ramyeon}                         |       |
| 33 | (cloud)   | {but}                    {ah so} ah hah but ah- (.) to my eyes           |       |
| 34 |           | you were- you looked happy eating ramyeon                                 |       |
| 35 | (wind)    | <u>yeah</u> sometimes I mean                                              |       |
| 36 | (cloud)   | sometimes=                                                                |       |
| 37 | (wind)    | =I- I rarely have ramyeon sometimes                                       |       |
| 38 | (cloud)   | ah hah sometimes                                                          |       |
| 39 | (wind)    | when I want to really- when I really want to have ramyeon                 |       |
| 40 | (cloud)   | ah hah                                                                    |       |
| 41 | (wind)    | at that time I like it                                                    |       |
| 42 | (cloud)   | well there was a time I really enjoyed ramyeon but- ah:: from (.) two     |       |
| 43 |           | or three years ago I really hate {ramyeon because}                        |       |
| 44 | (wind)    | {why what} makes you hate            |       |
| 45 | (cloud)   | digestion                                                                 |       |
| 46 | (wind)    | {ah::}                                                                    |       |
| 47 | (rainbow) | {ah::}                                                                    |       |
| 48 | (cloud)   | {digestion}                                                              |       |
| 49 | (rainbow) | yeah                                                                      |       |
| 50 | (cloud)   | is the mat-                                                               |       |
| 51 | (rainbow) | yeah                                                                      |       |
| 52 | (cloud)   | matter                                                                    |       |
| 53 | (wind)    | really                                                                    |       |
| 54 | (cloud)   | I- well there is some (.) some problem after eating ramyeon               |       |
| 55 | (wind)    | ah::=                                                                     |       |
| 56 | (cloud)   | =I can't digest it                                                        |       |

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[1] 라면 - Korean instant noodles.

[2] No ((Korean))

| 57 | (wind) | <u>really</u> |
|---|---|---|
| 58 | (cloud) | so |
| 59 | (rainbow) | also I |
| 60 | (cloud) | yeah |
| 61 | (rainbow) | {can't} |
| 62 | (cloud) | {I suffer} after ra- eating ramyeon I- I don't eat ramyeon |

54:00 (at line 62)

| 63 | (wind) | (.) oh |
|---|---|---|
| 64 | (rainbow) | (.) for me is very (.) spicy so I can- I don't like {# yeah} |
| 65 | (cloud) | {ah yeah yeah}really |
| 66 | | spicy |
| 67 | (rainbow) | yeah= |
| 68 | (wind) | =oh it's not <u>spicy</u> |
| 69 | (rainbow) | @ it's spicy too sp-     {most of} |
| 70 | (wind) | I'm not good at having {spicy} food (.) even I'm a Korean |
| 71 | (rainbow) | yeah |
| 72 | (wind) | (.) but this is not so spicy I think= |
| 73 | (rainbow) | =@@@@= |
| 74 | (cloud) | =ah hah |
| 75 | (wind) | maybe for foreigners could be spicy |
| 76 | (rainbow) | yeah |
| 77 | (cloud) | uh hmm |
| 78 | (rainbow) | too spicy for me @@ |
| 79 | (cloud) | ah hah |
| 80 | (rainbow) | (-2-) if I eat spicy food ah- my face is |
| 81 | (wind) | {red} |
| 82 | (rainbow) | {mm} very bad |
| 83 | (wind) | @@@= |
| 84 | (cloud) | =uh huh= |
| 85 | (rainbow) | =and extract any somethings |
| 86 | (cloud) | ah= |
| 87 | (rainbow) | =so I don't like spicy {food} yeah |
| 88 | (cloud) | {spicy}          maybe |
| 89 | id♀ | @= |
| 90 | (cloud) | =that- that's the cause of my |
| 91 | (rainbow) | @@@= |
| 92 | (cloud) | =pimples my face |
| 93 | (rainbow) | yeah= |
| 94 | (cloud) | =ah |
| 95 | (rainbow) | most of= |
| 96 | (cloud) | =spicy spicy food is poison |
| 97 | (rainbow) | @ @yes@= |
| 98 | (wind) | =<u>oh</u> poison |
| 99 | (rainbow) | also japanese people don't like eh- spicy food and |
| 100 | (cloud) | ah hah |
| 101 | (rainbow) | can't eat |
| 102 | (wind) | spanish food span= |

55:00 (at line 102)

| 103 | (rainbow) | =japanese |
|---|---|---|
| 104 | (wind) | {<u>no</u>} |
| 105 | (rainbow) | {not-} not spicy I ate mainly japanese food ah # # = |
| 106 | (wind) | =ah spanish[1] food {yes yes yes} |
| 107 | (rainbow) | {japanese food} japanese food |
| 108 | (wind) | is not good yeah |
| 109 | (rainbow) | yeah |
| 110 | (wind) | is not spicy= |
| 111 | (rainbow) | =not spicy |
| 112 | (cloud) | ah hah |
| 113 | (wind) | (-1-) sushi:: |
| 114 | (rainbow) | (-1-) sushi sushi sashimi= |
| 115 | (wind) | =sushi[2]  you don't know sushi[1] |

---

[1] Wind pronounces the word 'Spanish' here, but from the context and from follow up interview data, it is clear that her intended meaning is 'Japanese'

[2] [səʃɪ] – This is the typical Korean pronunciation of 'sushi' when rendered into hangeul (한글) – i.e. 쓰시

| 116 | (rainbow) | su- sushi[2]/ |
|---|---|---|
| 117 | (wind) | yeah sushi japanese food |
| 118 | (rainbow) | sushi |
| 119 | (wind) | yeah sushi |
| 120 | (rainbow) | sushi= |
| 121 | (wind) | =sushi |
| 122 | (rainbow) | sashimi sashimi ah sushi (-2-) @ |
| 123 | (cloud) | uh |
| 124 | (rainbow) | お ~[oʊ][3]- ah- お ~[oʊ] [4]means ah:: (.) respective respect mean- so- |
| 125 | | ah- just really name is- ah- sushi sashimi but- ah- some people- ah- |
| 126 | | like # sashimi |
| 127 | | {お ~[oʊ]-sashi- お ~[oʊ]} means respective |
| 128 | (cloud) | {uh huh}    ah hah { # } |
| 129 | (rainbow) | {respective} |
| 130 | (cloud) | it just a (-1-) a- a- a- |
| 131 | (rainbow) | ((to cloud)) maybe you know |
| 132 | (cloud) | idiomatic |
| 133 | (rainbow) | =yeah yeah yeah= |
| 134 | (cloud) | idiomatic expression I can say my name is like this in japanese わた-   56:00 |
| 135 | | ~[w ɑ t ɑ -]– わたしの ~[w ɑ t ɑ ʃinoʊ -] [5] {[mɑewɑ]}- [mɑewɑ]- |
| 136 | (rainbow) | {なまえは ~[namɑewɑ][6]} |
| 137 | (cloud) | ah- なまえは ~[namɑewɑ][7]    なん なん なん なん なん なん |
| 138 | | ~[nɑn nɑn nɑn nɑn nɑn nɑn][8] like this but |
| 139 | (wind) | nan nan {nan nan nan } |
| 140 | (rainbow) | {なん なん なん ~[nɑn nɑn nɑn]} @です ~[des][9]@ @@@= |
| 141 | (cloud) | =ah but if- if- if you want to make it sound a little more polite you say |
| 142 | | ##あなたのお なまえは ~[anɑtanoʊ oʊnamɑewɑ][10] |
| 143 | (rainbow) | yeah= |
| 144 | (cloud) | =ah- なんですか ~[nɑn deskɑ][11] like this you- you can make it |
| 145 | | sound more polite |
| 146 | (rainbow) | yeah- eh- ah- respecting |
| 147 | (cloud) | ah= |
| 148 | (rainbow) | =words |
| 149 | (cloud) | ah= |
| 150 | (rainbow) | =they use many respect words |
| 151 | (cloud) | ah |
| 152 | (rainbow) | and family names are- ah- friends' family names other |
| 153 | (cloud) | ah hah |
| 154 | (rainbow) | respect words= |
| 155 | (cloud) | =さん ~[sɑn][12] |
| 156 | (rainbow) | yeah |
| 157 | (cloud) | ah= |
| 158 | (rainbow) | =さん ~[sɑn] yeah (-2-) さん ~[sɑn][13]- eh- same- eh- 씨 ~[ʃi][14] |
| 159 | | in korea |
| 160 | (cloud) | yeah yeah= |
| 161 | (rainbow) | =yeah |
| 162 | (cloud) | right wind씨 ~[ʃi][1] |

---

[1]  [səʃɪ]

[2]  [səʃɪ]

[3]  Honorific prefix ((Japanese))

[4]  Honorific prefix ((Japanese))

[5]  m- my ((Japanese))

[6]  name ((Japanese))

[7]  name ((Japanese))

[8]  (is) such and such, such and such. ((Japanese))

[9]  is such and such. ((Japanese))

[10]  ..your name – (honorific form) ((Japanese))

[11]  what is.. ((Japanese))

[12]  Honorific suffix ((Japanese))

[13]  Honorific suffix ((Japanese))

[14]  Honorific suffix ((Korean))

**163** id? hmm
**164** (rainbow) wind さん ~[sɑn] さん ~[sɑn]²
**165** (cloud) rainbow시 ~[ʃi]³=
**166** (rainbow) =yeah rainbow さん ~[sɑn]⁴ rainbow시 ~[ʃi]⁵ さん ~[sɑn]⁶
**167** (cloud) cloud (.)그냥 ~[gənjɑŋ]⁷ cloud
**168** (rainbow) hh::@ {cloud시 ~[ʃi]⁸} cloud さん ~[sɑn]⁹@@@ 56:59
**169** (wind) {@@@}

*PRIVATE TOPIC*

*Not transcribed*

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[1] Honorific suffix ((Korean))
[2] Honorific suffix ((Japanese))
[3] Honorific suffix ((Korean))
[4] Honorific suffix ((Japanese))
[5] Honorific suffix ((Korean))
[6] Honorific suffix ((Japanese))
[7] just ((Korean))
[8] Honorific suffix ((Korean))
[9] Honorific suffix ((Japanese))

| | | | |
|---|---|---|---|
| 1 | (rainbow) | what is your purpose go # # # | 62:02 |
| 2 | (cloud) | ah:: some | |
| 3 | (wind) | just travel | |
| 4 | (cloud) | just ah yeah= | |
| 5 | (rainbow) | =only travel/ mm | |
| 6 | (cloud) | well yeah that's the general purpose but to (.) to put it in a specific | |
| 7 | | terms the first the first- ah:: purpose is to (.) ah- experience other | |
| 8 | | circum- other culture and other circumstances | |
| 9 | (rainbow) | mm | |
| 10 | (cloud) | other than that of korea | |
| 11 | (rainbow) | mm | |
| 12 | (cloud) | and- that- that is- eh- the first thing and the second purpose was to- ah- | |
| 13 | | practise my chinese with | |
| 14 | (rainbow) | ah=                                          {mm} | |
| 15 | (cloud) | =a real- real chinese person {that is my} second purpose my third | |
| 16 | | purpose was to just get to know how chinese young people think= | |
| 17 | (rainbow) | =mm=            {mm} | |
| 18 | (cloud) | =of their lives {how} they- eh- plan to build their career well I wanna | |
| 19 | | talk:: about this- ah- this matter with them but well as (.) as I have | 63:00 |
| 20 | | conversations with the- with- ah- some of my friends or seniors[1] who | |
| 21 | | have been to china ah- I- I have to ah- abandon- ah- I- I've got to | |
| 22 | | abandon this third purpose (.) have conversation with the chinese | |
| 23 | | college student | |
| 24 | (rainbow) | mm | |
| 25 | (cloud) | ah about his life plan his li- his view of the life in general | |
| 26 | (rainbow) | mm= | |
| 27 | (cloud) | =@because@ | |
| 28 | (wind) | ((leaning forward)) can you speak this in chinese | |
| 29 | (cloud) | ah | |
| 30 | (rainbow) | he can= | |
| 31 | (cloud) | a little a little | |
| 32 | (cloud) | hh::@ | |
| 33 | (rainbow) | ah- he studied in- until intermediate level of chinese # | |
| 34 | (cloud) | maybe yeah maybe now intermediate level | |
| 35 | (rainbow) | mm | |
| 36 | (cloud) | so= | |
| 37 | (wind) | =can you still studying chinese now | |
| 38 | (cloud) | ah- | |
| 39 | (wind) | {# # # # # # # # #} | |
| 40 | (cloud) | {it's been a- it's been a}long time yeah it's been five years- five years | |
| 41 | | to study chinese= | |
| 42 | (rainbow) | =::hh oh:: | |
| 43 | (cloud) | but well I lacked co- concentration so my language study in chinese | 64:00 |
| 44 | | was not- ah- did- didn't have a focus but- so- I can't- ah- I- I've not | |
| 45 | | made m- (.) much improvement but at least I can communicate with | |
| 46 | | chinese person | |
| 47 | (rainbow) | mm are you going to alone/ | |
| 48 | (cloud) | yeah yeah alone | |
| 49 | (rainbow) | mm:: ::hh 와 ~[wɑ][2] that's interesting @ # you go to @ there= | |
| 50 | (wind) | =와 ~[wɑ][3] it sounds korean | |
| 51 | (rainbow) | @@why do you- go- ah:: s- ah- choose the go to travel place is china | |
| 52 | (cloud) | that's for a simple reason | |
| 53 | (rainbow) | mm=                                {yeah} | |

---

[1] Commonly use to translate Korean word 선배~[sɒnbeɪ], meaning a fellow student in a higher year in university or a colleague in a higher position at a workplace.

[2] wow! ((Korean))

[3] wow! ((Korean))

| 54 | (cloud) | =we- well ah- that is- {china} china prices of goods are lower than |
|----|---------|---|
| 55 | | those of other countr- european or developed countries |
| 56 | (rainbow) | mm::= |
| 57 | (cloud) | =well I had not really- ah- planned to have a trip abroad this summer |
| 58 | (rainbow) | mm |
| 59 | (cloud) | but well- after- after the vacation started some weeks after- ah- I got to |
| 60 | | think of the fact that this is the last summer vacation for me possibly |
| 61 | | the last vacation because I have to go to the army dur- in the- in- the |
| 62 | | winter vacation |
| 63 | (rainbow) | ah:: |
| 64 | (cloud) | well I have to experience something- something <u>good</u> before I go to |
| 65 | | the army |
| 66 | (rainbow) | mm |
| 67 | (cloud) | I just ah- I was in a hurry well <u>hasty</u> hasty of deciding my purposes of |
| 68 | | plan and routes of travel- travel and- well- eh- everything else so I was |
| 69 | | not good at- ah- I was not good at (.) ah making a plan so:: |

65:00

65:43

*PRIVATE TOPIC*

*Not transcribed*

(-8-)

| 70 | (rainbow) | my favourite place is- ah- go- ah- I like go to pla- ::hh- (.) ah- places- | 66:10 |
|----|---------|---|---|
| 71 | | ah- switzerland | |
| 72 | (wind) | ah # that's great | |
| 73 | (rainbow) | I read about switzerland in the landscapes and environmen- | |
| 74 | | environment so I want to see- eh- sightseeing ex- actua- ah- ex- actly | |
| 75 | (wind) | it's very pretty country | |
| 76 | (rainbow) | <u>then</u> after then- ah- I want to go to mm (-1-) australia hh:: to see an | |
| 77 | | desert zone | |
| 78 | (cloud) | uh huh= | |
| 79 | (rainbow) | =animals yeah | |
| 80 | (cloud) | ah hah | |
| 81 | (rainbow) | very huge hh::@ country (-2-) then third place is united states @?of | |
| 82 | | course?@ every- everyone wants to @go@ yeah | |
| 83 | (cloud) | ah | |

(-9-)

| 84 | (wind) | we've brought newspaper we haven't talked- we haven't talked about |
|----|---------|---|
| 85 | | it |

67:13

*PRIVATE TOPIC*

*Not transcribed*

| 86 | (rainbow) | ((wind looking at newspaper)) are you staying only beijing city/ or (.) | 68:39 |
|----|---------|---|---|
| 87 | | beijing= | |
| 88 | (cloud) | =ah ah- yeah beijing {beijing} beijing | |
| 89 | (rainbow) | {bei- only} | |
| | | beijing mm | |
| 90 | (wind) | ((turning page of newspaper)) <u>beijing</u> | |
| 91 | (rainbow) | beijing beijing | |

| 92  | (rainbow) | if- ah- mongolians ah- want to go to china it's- ah- there is no {need}- |
| 93  |           | don't need the- eh- visa |
| 94  | (wind)    | ((looking at newspaper))                                    {ah} |
| 95  |           | ((looks closer at newspaper)) |
| 96  | (cloud)   | ah really |
| 97  | (rainbow) | yeah= |
| 98  | (cloud)   | =ah because too close |
| 99  | (rainbow) | yeah close but ah- if a chinese anyone wants to go in our country it   69:00 |
| 100 |           | needs the (.) visa |
| 101 | (cloud)   | (.)ah- ah- so- oh= |
| 102 | (rainbow) | =yeah vis- ah- (.) ((wind looks up from newspaper)) visa needs for |
| 103 |           | chinese visa don't need in for mongolians |
| 104 | (cloud)   | ah hah                                                                  69:20 |

174

(-4-)

| | | | |
|---|---|---|---|
| **1** | (wind) | are you interested in international marriage/ (.) no | 69:25 |
| **2** | (cloud) | no | |
| **3** | (rainbow) | I don't- @ I don't- I don't like | |
| **4** | (wind) | ah why/ ((leafing backwards through newspaper)) so you- you- you | |
| **5** | | think that you can't be married with foreign people | |
| **6** | (rainbow) | before | |
| **7** | (wind) | foreigners | |
| **8** | (rainbow) | before I @ wanted but now (.) ::hh mm- I real- eh- just- mm ?little a? | |
| **9** | | customs- ((wind looks at rainbow)) ah- foreign lifestyle[1] so- ::hh um- | |
| **10** | | my- um- thought is really- mm- been different recently | |
| **11** | (wind) | (-2-) ((to cloud)) so you will be married with korean woman | |
| **12** | (cloud) | (.) {well} eh- ((wind leafs backwards through newspaper)) | |
| **13** | (rainbow) | { # } | |
| **14** | (wind) | well/ | 70:00 |
| **15** | (cloud) | ah until some time ago until some weeks ago- ((wind stops leafing | |
| **16** | | through newspaper)) ((wind looks at cloud)) ah- some <u>months</u> ago I | |
| **17** | (wind) | a few months ago | |
| **18** | (cloud) | yeah a few months ago I had no- no:: negative feeling about | |
| **19** | | inter{national} marriage | |
| **20** | (wind) | {uh huh} uh huh | |
| **21** | (cloud) | but it changed | |
| **22** | (wind) | why why why did it- what made it change ((turns page of newspaper)) | |
| **23** | (cloud) | ah it's just a simple reason what | |
| **24** | (wind) | yeah simple reason what ((closes newspaper)) | |
| **25** | (rainbow) | @@@= | |
| **26** | (cloud) | =but that- that's too private so | |
| **27** | (wind) | ah <u>really</u> okay I'm sorry | |
| **28** | (cloud) | {yeah} | |
| **29** | (rainbow) | {ah} | |
| **30** | (wind) | there are <u>too</u> many personal <u>things</u> @@@ ((folds newspaper)) | |
| **31** | (cloud) | well I- well I- I can say a bit of it to you I've got to like someone- I've | |
| **32** | | got to like someone | |
| **33** | (wind) | uh huh | |
| **34** | (cloud) | who is korean so (.) well I don't | |
| **35** | (wind) | ah <u>now</u> | |
| **36** | (cloud) | yeah | |
| **37** | (wind) | <u>ah::</u> | |
| **38** | (cloud) | so I don't {want to} | |
| **39** | (wind) | {I thought} that you got some kind of bad- bad emotion | |
| **40** | | to {against it foreigners} | |
| **41** | (cloud) | {ah no not that not that # } | |
| **42** | (wind) | hh::@ | |
| **43** | (cloud) | but- but I think international marriage will really hard for | |
| **44** | | {both of} couple | |
| **45** | (wind) | {yes} | |
| **46** | (rainbow) | {yeah} yes ((folds newspaper)) ((puts newspaper in centre of table)) | |
| **47** | (cloud) | uh hmm | 71:00 |
| **48** | (rainbow) | {# # #} many problems @ | |
| **49** | (wind) | ((sitting back)){# # #} | |
| **50** | (cloud) | in korea ((coughs)) in korea ah- (.) the- ah- the degree of intimacy | |
| **51** | | intimacy | |
| **52** | id? | mm | |
| **53** | (cloud) | ah by:: (.) ah- required by the family members from the- ah- husband's | |
| **54** | | side and and | |
| **55** | (rainbow) | (.) wife | |

---

[1]  [laɪfstiːl]

175

| | | |
|---|---|---|
| 56 | (cloud) | wife's side is so high right so hole the- ah- all the family on the |
| 57 | | husband's side should try to get along with the wh- whole family of |
| 58 | | the wife's side right/ so too many people are- get- ah- ah:: get closer |
| 59 | | related to each other (.) in this process ah in by (-1-) with some korean |
| 60 | | korean ah (.) conditions there are many clashes (.) that- that's really |
| 61 | | negative (.) and if it is an international marriage it'll be even worse 72:00 |
| 62 | (wind) | @@@ @@@ |
| 63 | (rainbow) | (.) in mongolia women ((coughs)) ah- have married and- ah- foreign |
| 64 | | men/ ah- recently so many problems it's- there- eh- there is- eh- so |
| 65 | | many problems |
| 66 | (wind) | eh:: |
| 67 | (rainbow) | ah- for example- eh- different culture |
| 68 | (cloud) | ah hah ah {different culture} |
| 69 | (rainbow) | { # # } yeah and that woman ah- can't go to their |
| 70 | | homeland |
| 71 | (cloud) | ah hah |
| 72 | (rainbow) | and ::hh want to (.) family friends so so many problems @ |
| 73 | (cloud) | ah |
| 74 | (rainbow) | yes |
| 75 | (cloud) | ((to wind)) but you seem eager for international marriage |
| 76 | (wind) | eager {not eager} |
| 77 | (rainbow) | {@@} @@= |
| 78 | (cloud) | =not eager ah |
| 79 | (wind) | I don't have any negative |
| 80 | (cloud) | just your {open mind} |
| 81 | (wind) | {emotion} of course |
| 82 | (cloud) | ah |
| 83 | (wind) | I don't mind if that is (.) proper for me |
| 84 | (cloud) | uh hmm |
| 85 | (wind) | and if we are feeling ((cloud coughs)) and I- if I had a good feeling 73:00 |
| 86 | | for- for- foreigners I don't mind anything (.) I think I've talked you |
| 87 | | before |
| 88 | (cloud) | mm mm |
| 89 | (wind) | # # # (-2-) maybe but there must be many problems |
| 90 | (cloud) | uh huh |
| 91 | (wind) | because we've grown up in different backgrounds |
| 92 | (rainbow) | yeah |
| 93 | (wind) | we are different culture it means our thoughts are different (.) so that |
| 94 | | makes a lot of con- conflict between us I think (.) probably so I've |
| 95 | | seen many times many (.) international marriages has a got a problem |
| 96 | | and they are divorced |
| 97 | (rainbow) | yeah (-2-) { # # # } |
| 98 | (wind) | {because} in england there are a lot of international |
| 99 | | marriages (.) international couples |
| 100 | (cloud) | uh huh but the cases are somewhat different because eh- england- ah- |
| 101 | | british is an- a european country and other european countries are |
| 102 | | close |
| 103 | (wind) | yes yes= |
| 104 | (cloud) | =and |
| 105 | (rainbow) | yeah= |
| 106 | (cloud) | =there are many sim- {many similarities} in culture 74:00 |
| 107 | (wind) | {yeah yeah} ah yes= |
| 108 | (cloud) | =but think of the marriage between an {asian} |
| 109 | (wind) | {yeah} yeah yes yes yes |
| 110 | (cloud) | and a= |
| 111 | (wind) | =yeah |
| 112 | (cloud) | european |
| 113 | (rainbow) | yeah |
| 114 | (wind) | yeah there- there might be more problem |
| 115 | (cloud) | mm |
| 116 | (wind) | (.) because they are- our culture are different (.) they are- we- anyway |
| 117 | | they are western culture |
| 118 | (cloud) | uh hmm |
| 119 | (wind) | but they are (.) western and oriental |

| 120 | (rainbow) | yeah |
| 121 | (wind) | between (.) european and korean or- a- I mean asian |
| 122 | (rainbow) | yeah |
| 123 | (cloud) | (-2-) {mm} |
| 124 | (wind) | {mm} (-2-) # | 74:30 |

C (h)     CULTURAL DIFFERENCES


(-3-)


| | | | |
|---|---|---|---|
| 1 | (rainbow) | korean and chinese japanese cultures is- are similar (.) really similar | 74:35 |
| 2 | (wind) | {korean and japanese} | |
| 3 | (rainbow) | {I think jap-} japanese ah:: | |
| 4 | (wind) | (.) <u>korean</u> and chinese | |
| 5 | (rainbow) | korean chinese japanese three countries cultures | |
| 6 | (wind) | ah:: | |
| 7 | (rainbow) | ?little? # similar | |


(-2-)


| | | | |
|---|---|---|---|
| 8 | (wind) | similar but different | |
| 9 | (rainbow) | yeah # (-2-) so firstly I think that ((coughs)) japanese and korean's | 75:00 |
| 10 | | culture really same <u>all</u> of them are <u>same</u> I think- I thought that first but | |
| 11 | | ah- after I- I'm stay in korea and visiting japan- ah::- I s- I can see- ah- | |
| 12 | | many differences {for} cultures between | |
| 13 | (wind) | {mm} ?many? | |
| 14 | (rainbow) | yeah | |
| 15 | (cloud) | well I'm a korean but it's not easy for me to tell the:: exact difference | |
| 16 | | between the korean {culture} and jap- {japanese} culture | |
| 17 | (rainbow) | { # }                    { # } | |
| 18 | (cloud) | what- what would be (.) the difference | |
| 19 | (rainbow) | mm | |
| 20 | (wind) | japanese are more individual | |
| 21 | (cloud) | <u>really</u> | |
| 22 | (wind) | yeah | |
| 23 | (cloud) | I- I- I thought the opposite of it | |
| 24 | (wind) | no | |
| 25 | (cloud) | really | |
| 26 | (wind) | I've heard many times | |
| 27 | (cloud) | ah hah {#} | |
| 28 | (wind) | (-2-) {more}individual a::nd they don't really want to:: (-2-) you know | |
| 29 | | affect other people I mean (.) 피해 주다 ~[pɪheɪ dʒudɑ][1] how can I | 76:00 |
| 30 | | say in england- english/ | |
| 31 | (rainbow) | what | |
| 32 | (wind) | 피해를 주다 ~[pɪheɪrəl dʒudɑ] 피해를 주다 ~[pɪheɪrəl dʒudɑ][2] | |
| 33 | | make a nuisance | |
| 34 | (cloud) | ah hah= | |
| 35 | (wind) | =they don't want to make a nuisance of themselves (.) so they all care | |
| 36 | | themselves {I mean other people} other people | |
| 37 | (rainbow) | { # # } | |
| 38 | (cloud) | uh | |
| 39 | (wind) | {yeah} | |
| 40 | (rainbow) | japanese {peoples-} ah- don't say ah- often but korean peoples say | |
| 41 | | often ah- made a friend- ah- easily=      {ah yeah} | |
| 42 | (wind) | =and I've heard {I was surprised} one day | |
| 43 | (rainbow) | but japanese ah- friends- ah- japanese people <u>don't</u> say much and so if | |
| 44 | | they want to make a friend it's very- it takes a long time because they- | |
| 45 | | ah- don't s- ah- don't- talking too much | |
| 46 | (cloud) | yeah | |


(-5-)

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[1] to harm, to bother ((korean))
[2] to harm, to bother ((korean))


178

| | | | |
|---|---|---|---|
| 47 | (rainbow) | also they- mm- (-1-) mm keep many- ah- too tradition customs ah- for | 77:00 |
| 48 | | talking and:: all of- ah- for many things (-1-) really tra- tradition | |
| 49 | | customs (.) talking each other | |
| 50 | (cloud) | uh hmm | |
| 51 | (rainbow) | respecting peo- ah- anothers too much | |
| 52 | (wind) | hmm | |

(-5-)

| | | | |
|---|---|---|---|
| 53 | (wind) | and there is specific distance between people (.) one and strangers | |
| 54 | (cloud) | uh huh- <u>ah</u> hah in that respect japanese people- japanese people <u>don't</u> | |
| 55 | | brush other people | |
| 56 | (rainbow) | yeah= {yeah} | |
| 57 | (cloud) | =easily {but} in korea @ | |
| 58 | (rainbow) | @korea@= | |
| 59 | (cloud) | =well there is | |
| 60 | (rainbow) | @yeah@ @@= | |
| 61 | (cloud) | =yeah | |
| 62 | (rainbow) | make a friends easily | |

(-4-)

| | | | |
|---|---|---|---|
| 63 | (wind) | on the bus- or subway I think in korea some people could speak to | |
| 64 | | other people talk to other- strange per- I mean- first- first/ no strangers | 78:00 |
| 65 | (cloud) | ah hah | |
| 66 | (wind) | just (-1-) just they can talk to them | |
| 67 | (cloud) | ah hmm | |
| 68 | (wind) | today is too <u>hot</u> <u>isn't</u> it like this | |
| 69 | (cloud) | ah hah ah hah ah hah | |
| 70 | (wind) | you know what I mean | |
| 71 | (cloud) | mm in japan | |
| 72 | (wind) | no in korea | |
| 73 | (cloud) | in korea/ | |
| 74 | (wind) | you- you don't think= | |
| 75 | (rainbow) | =oh:: really/ | |
| 76 | (wind) | there is bus station maybe there are a lot of bus | |
| 77 | (rainbow) | yeah= | |
| 78 | (wind) | =and then maybe they are queuing | |
| 79 | (cloud) | ah= | |
| 80 | (wind) | =and then (.) they don't do anything to do and then- ah- maybe today | |
| 81 | | is- is too hot (.) in this situation I could stay oh it's- today is too hot | |
| 82 | | isn't it <u>or</u> bus is not <u>coming</u> like this= | |
| 83 | (cloud) | ah hah ah hah | |
| 84 | (wind) | I can say to them do you know what I mean just 말을 걸다 ~[mɑrəl | |
| 85 | | kɒldɑ][1] I don't know= | |
| 86 | (cloud) | = ah ah hah | |
| 87 | (wind) | (.) don't you agree/ | |
| 88 | (cloud) | well- well- | |
| 89 | (wind) | sometimes not- of course not all people= | |
| 90 | (cloud) | =ah not all people but | |
| 91 | (wind) | is it strange/ | |
| 92 | (rainbow) | hh::@= | |
| 93 | (cloud) | =well ah:: | |
| 94 | (wind) | what do you think @is it strange@= | |
| 95 | (rainbow) | =@@@= | |
| 96 | (wind) | =I thought that is not strange= | |
| 97 | (rainbow) | = # # in korea it's ah- in korea it's very {strange} | 79:00 |
| 98 | (wind) | {yeah}  and    many 아줌마 | |

---

[1] to start talking (to someone) ((Korean))

| 99  |           | ~[ɑdʒumɑ][1] (.) middle aged woman |
|-----|-----------|-----------------------------------------------------------|
| 100 | (cloud)   | yeah some middle aged woman or many middle aged men might be |
| 101 |           | like that |
| 102 | (wind)    | yeah yeah yeah= |
| 103 | (cloud)   | =but (.) well young people {and old people} |
| 104 | (wind)    | {ah young people don't usually do that} |
| 105 | (rainbow) | { # # # # } |
| 106 | (cloud)   | young- young people eh- old people |
| 107 | (wind)    | old people also do that |
| 108 | (cloud)   | # # # = |
| 109 | (wind)    | = # # = |
| 110 | (cloud)   | really/= |
| 111 | (rainbow) | =young people don't say like this    {yes} |
| 112 | (wind)    | young people- ah okay- most young {people} but in japan I heard |
|     |           | <u>never</u> |
| 113 | (cloud)   | never |
| 114 | (rainbow) | <u>never</u> really/= |
| 115 | (cloud)   | =no- no conversation like that |
| 116 | (rainbow) | ah yeah yeah yeah |
| 117 | (cloud)   | ah |
| 118 | (wind)    | that's one thing which |
| 119 | (cloud)   | well- |
| 120 | (wind)    | I've heard                                    79:35 |

---

[1] Originally 'aunty', but used to address and refer to female middle aged strangers.

| 1 | (cloud) | ah hah (.) last night I took a taxi | 79:37 |
|---|---|---|---|
| 2 | (wind) | hmm | |
| 3 | (cloud) | and the taxi driver (.) just (.) gave me some words (.) I- I didn't want | |
| 4 | | to talk with him but she- ah- he- he just break- broke the ice | |
| 5 | (wind) | ah::= | |
| 6 | (cloud) | =between us (.) well in that case also- that= | |
| 7 | (wind) | =really/ | |
| 8 | (cloud) | korean taxi driver wanted to | 80:00 |
| 9 | (wind) | @@@                 {ah::} | |
| 10 | (cloud) | wanted to say something wanted to {have conversation} with him | |
| 11 | | even though I'm a total stranger to him maybe in korean culture= | |
| 12 | (wind) | =usually I talk first I talk taxi driver first | |
| 13 | (cloud) | ah you- you talk first | |
| 14 | (wind) | yeah usually | |
| 15 | (cloud) | {ah hah} | |
| 16 | (rainbow) | {also} I talk usually because- mm- (.) if I ah- the ah- taxi's driver they | |
| 17 | | ask- ah- are you a for- a foreigns/ yes really (.) like this {I talking} | |
| 18 | (cloud) | {ah hah} | |
| 19 | (wind) | {only just} I don't want to keep calm sometimes I usually | |
| 20 | (cloud) | usually {oh::} | |
| 21 | (wind) | {i- it's}a bit strange so (.) 아저씨 ~[ɑdɜɒʃi][1] uncle:: uncle | |
| 22 | | sam @@@@ how are you today today is quite tough or something- | |
| 23 | | this kind of thing= | |
| 24 | (rainbow) | =but ah- | |
| 25 | (wind) | trivial things | |
| 26 | (cloud) | mm | |
| 27 | (rainbow) | for me- ah- if he ask or ah- talk first so then I talk him ah::= | |
| 28 | (wind) | really | |
| 29 | (rainbow) | I don't say firstly @ | |
| 30 | (wind) | mm I talk first usually | |
| 31 | (rainbow) | usually I talk (.) for second @time@ ::hh (.) another::s talk firstly then | 81:00 |
| 32 | | I talk | |

<div align="center">(-11-)</div>

| 33 | (wind) | in my case I don't have any strange feeling even if I meet strange | |
|---|---|---|---|
| 34 | | people I think that is my one of good points (.) strengths (-5-) I don't | |
| 35 | | mind (.) I like people | |
| 36 | (cloud) | you like people | |
| 37 | (wind) | yeah= | |
| 38 | (cloud) | =ah you seem so (.) you seem a- an affable person | |
| 39 | (wind) | @@@ an apple/ | |
| 40 | (cloud) | an- an affable {aff-} easy to talk to {affable} | |
| 41 | (wind) | {aff-}           {how} can I say= | |
| 42 | (rainbow) | =ah:: ah | |
| 43 | (cloud) | A F F {A} | |
| 44 | (wind) | {A}F | |
| 45 | (cloud) | F | |
| 46 | (wind) | yeah | |
| 47 | (cloud) | A B L E affable | |
| 48 | (wind) | ah {really} affable ah= | |
| 49 | (rainbow) | {affable} | |
| 50 | (cloud) | =affable | |
| 51 | (rainbow) | affable | |
| 52 | (cloud) | ah w- we can find it in dictionary | |

[1] Originally 'uncle', but used to address and refer to adult male strangers, especially middle aged men.

| 53 | (wind) | okay ((opens electronic dictionary)) ((begins typing into electronic |
| 54 | | dictionary)) |
| 55 | (rainbow) | ((moving notepad towards cloud)) please write |
| 56 | (cloud) | uh huh ((writes on piece of notepad))((rainbow watches him write)) | 82:00 |

(-6-)

| 57 | (cloud) | I don't # letters @well@= |
| 58 | (rainbow) | ah:::: affable affable affable |
| 59 | (cloud) | ((phone buzzes)) I'm sorry but # # # |
| 60 | (wind) | that's okay |
| 61 | (rainbow) | affable |
| 62 | (cloud) | ((answers phone)) 여버세요 ((speaks on Korean on phone)) |
| 63 | | ((reaching toward pen on table)) ((to rainbow)) can I borrow this |
| 64 | (rainbow) | yeah yeah ((cloud takes pen)) | 82:30 |


((cloud continuing to speak on phone in korean))((wind looking at electronic dictionary)) ((rainbow watching wind))

C (j)　　　　SMALL TALK

| 1 | (rainbow) | ((wind continuing press keys on electronic dictionary)) is there a- a | 82:52 |
| 2 | | chinese character or japanese character | |
| 3 | (wind) | yeah chinese | |
| 4 | (rainbow) | ah:: (-1-) also japanese ((wind looks at rainbow)) (.) including ja- | |
| 5 | | japanese | |
| 6 | (wind) | ((lifts electonic dictionary))((pointing with pen at bottom of electronic | |
| 7 | | dictionary)) yeah if you want you can put here= | |
| 8 | (rainbow) | =ah:: | |
| 9 | (wind) | memory card | |
| 10 | (rainbow) | mm:: (-1-) korean | |
| 11 | (wind) | english | |
| 12 | (rainbow) | english | |
| 13 | (wind) | english english | |
| 14 | (rainbow) | english chinese japanese | |
| 15 | (wind) | yeah | |
| 16 | (rainbow) | four lan- four languages | |
| 17 | (wind) | (-1-) ((looking at rainbow))((pointing at eletronic dictionary)) but we | |
| 18 | | have to put memory card # # | |
| 19 | (rainbow) | ah yeah | |
| 20 | (wind) | to use it chinese japanese= | |
| 21 | (rainbow) | =I- I want ah:: | 83:25 |

((wind continues looking at dictionary)) ((wind shows dictionary
screen to rainbow))
((wind and rainbow silently looking at electronic dictionary screen
together))
(-11-)
((cloud continuing to speak korean on the phone))

| 22 | (wind) | ((mumbling)) # # # # | 83:44 |
| 23 | (rainbow) | (-6-) do you use ah:: (-1-) contact lens/ | |
| 24 | (wind) | eh/ | |
| 25 | (rainbow) | do you- ah- use contact lens/ | |
| 26 | (wind) | yeah | |
| 27 | (rainbow) | ah::= | |
| 28 | (wind) | =can you se　　{# #} | |
| 29 | (rainbow) | 　　　　no{# #} because ah- before- when I met first time you used | 84:00 |
| 30 | | the- eh- {glasses} | |
| 31 | (wind) | 　　　　{glasses}sometimes I wear glasses | |
| 32 | (rainbow) | mm:: # # # | |

(-6-)

| 33 | (wind) | oh (.) all things are related | 84:16 |

(-11-)

| 34 | (rainbow) | please write (.) name- | 84:27 |
| 35 | (wind) | ah hah if you read korean | |
| 36 | (rainbow) | yeah okay ((wind writes on paper)) ((wind shows paper to rainbow)) | |
| 37 | (rainbow) | ((looking at paper)) ah it's easy | 84:39 |
| 38 | (wind) | rainbow | |
| 39 | (rainbow) | rainbow ye- yes @@@ | |
| 40 | (wind) | ((taking mobile phone out of bag))do you have a mobile | |

| 41 | (rainbow) | ah yes |
| 42 | (wind) | (.) can we exchange |
| 43 | (rainbow) | yeah yes @ ((takes out mobile phone)) |

(-4-)

| 44 | (rainbow) | one two three= |
| 45 | (wind) | =do you welcome we exchange our mobile number/ |
| 46 | (rainbow) | yeah yeah |
| 47 | (wind) | @@@ |
| 48 | (rainbow) | I want hmm ((wind and rainbow pressing keys on their mobile    85:00 |
| 49 |  | phones))one two three[1] |

(-3-)

| 50 | (wind) | how can you spell (.) rainbow # # = |
| 51 | (rainbow) | R A I N B= |
| 52 | (wind) | =R |

((rainbow looking at screen on wind's mobile phone))
(-3-)

| 53 | (rainbow) | R A |
| 54 | (wind) | ehm |
| 55 | (rainbow) | I N |
| 56 | (wind) | ehm |
| 57 | (rainbow) | B O W |

((cloud hangs up))                          85:24

| 58 | (wind) | rainbow |
| 59 | (rainbow) | yes |
| 60 | (wind) | number/ |
| 61 | (rainbow) | mm:: (-1-) one two three four five 육 ~[jug][2]- ah five six= |
| 62 | (wind) | =@@@@= |
| 63 | (rainbow) | =@@@ @@@@@ |
| 64 | (wind) | she is <u>KOREAN</u> my <u>GOD</u> {@@@} |
| 65 | (rainbow) |                     {@@@} @@@@ seven eight nine eight |
| 66 |  | nine[3]  @@@ |

(-3-)

((rainbow and wind exchanging phone numbers))((speaking Korean))    86:00

| 67 | (rainbow) | oh- ah- it's @wro-@ one two three four five @@@ |
| 68 | (wind) | @@@ # # # |
| 69 | (rainbow) | two three four |
| 70 | (wind) | yeah two three four |
| 71 | (rainbow) | 아니오 ~[ɑnioʊ][4] ((says phone number in korean)) |
| 72 | (wind) | no it's <u>too</u> <u>long</u> @@@ okay you can put I think that is better |
| 73 | (rainbow) | (-2-) ah yeah |
| 74 | (wind) | well- rain- ah- rainbow |

---

[1]  First three digits of Rainbow's phone number.
[2]  six ((Korean))
[3]  Remaining digits of phone number.
[4]  no ((Korean))

*PRIVATE TOPIC*

*Not transcribed*

| | | | |
|---|---|---|---|
| **75** | (wind) | <u>okay</u> cloud | 87:43 |
| **76** | (cloud) | mm | |
| **77** | (wind) | I can take a picture of you | |
| **78** | (cloud) | really/ | |
| **79** | ss | @@@@ @@@ | |
| **80** | (wind) | okay okay it's very good (-2-) oh I think this room is good okay you | |
| **81** | | can take a picture of in a funny way {but} if you want one two three | 88:00 |
| **82** | (rainbow) | {@}  ((miming telephone)) {# # #} | |
| **83** | (wind) | (-2-) okay thank you if you call your- the pictures of you will {# # #} | |
| **84** | | on screen | |
| **85** | (cloud) | I wanna show my picture {#} | |
| **86** | (rainbow) | {focus} | |
| **87** | (wind) | {okay}excuse me after (-1-) storing | 88:14 |

*PRIVATE TOPIC*

*Not transcribed*

| | | | |
|---|---|---|---|
| **88** | (wind) | ((looking at mobile phone screen)) yeah very good ((shows mobile | 89:14 |
| **89** | | screen to cloud)) | |
| **90** | (rainbow) | @@= | |
| **91** | (wind) | =good (.) why | |
| **92** | (cloud) | well | |
| **93** | (wind) | good smile | |

((rainbow and cloud exchange name and numbers in korean))

| | | | |
|---|---|---|---|
| **94** | (wind) | okay we can keep talking (.) for <u>matthew</u> | 89:33 |
| **95** | (rainbow) | @@@@ | |
| **96** | (wind) | ((puts away mobile phone))((pointing at bun in front of cloud)) don't | |
| **97** | | you like this one | |
| **98** | (cloud) | ((touching bun)) today- today I don't feel like this | |
| **99** | (wind) | oh really | |
| **100** | (cloud) | yeah | |
| **101** | (wind) | why | |
| **102** | (cloud) | well- ((holding bun)) bread is usually bad for pimple so- | |
| **103** | (rainbow) | ah:: | |
| **104** | (wind) | really | |
| **105** | (cloud) | I- I try to abstain from this ((holding bun towards wind)) so # # | |
| **106** | (wind) | okay ((takes bun)) | |
| **107** | (cloud) | flour is not good | |
| **108** | (rainbow) | ah:: | 90:00 |
| **109** | (wind) | ((opening bun packet)) for <u>you</u> | |
| **110** | (cloud) | for me | |

(-4-)

| | | |
|---|---|---|
| **111** | (cloud) | ((wind starts to eat bun)) ((rainbow takes newspaper)) ((rainbow |
| **112** | | looking at front page of newspaper)) and the- ah the word that you |
| **113** | | looked in the dictionary was correct/ affable |

| 114 | (wind) | mm |
| 115 | (cloud) | A F F- ah- |

<div align="center">

(-6-)

((wind eating bun))((rainbow reading front page of newspaper))

</div>

| 116 | (wind) | affable |

<div align="center">

(-2-)

</div>

| 117 | (rainbow) | ((pointing at front page of newspaper)) recently korean ah- people in |
| 118 | | english- write- writing is like (.) like this # family name and- |
| 119 | (wind) | # # ((pointing at same spot on front page)) this is normal in korea |
| 120 | (rainbow) | oh:: |
| 121 | (wind) | family name is first |
| 122 | (rainbow) | oh- ah- I think that mm ((writing)) (-4-) 문 ~[mun][1]((looks at wind |
| 123 | | and cloud))((looks back down at notepad)) (-3-) 문재인 ~[mun dʒeɪ |
| 124 | | ɪn][2] ah- ((writing)) jae in mun (.) I think that I write in korean |
| 125 | (wind) | ((pointing at what rainbow wrote)) this is english way |
| 126 | (rainbow) | ah yeah yeah yes english way mm # # = |
| 127 | (wind) | =this is korean way |
| 128 | (rainbow) | ((pointing at newspaper)) yeah yeah but it's ah- in english wr- writing |
| 129 | | so- that |
| 130 | (wind) | ah::= |
| 131 | (rainbow) | =this is korean style |
| 132 | (wind) | mm |

<div align="center">

((rainbow puts notepad aside)) ((wind unfolds newspaper))
(-10-)

91:23

*PRIVATE TOPIC*

*Not transcribed*

</div>

| 133 | (wind) | ((reaching toward jug)) we need another kind of drink/ ((holds jug)) | 92:10 |
| 134 | (cloud) | ((holds out cup with both hands)) ah thank you | |
| 135 | (wind) | #- another kind of drink or this one (.) I- I can change because I like to | |
| 136 | | go to the restroom (.) you {like another} | |
| 137 | (rainbow) | {# # # another} | |
| 138 | (cloud) | wha- what kind of- | |
| 139 | (wind) | ((handing menu to rainbow)) we can see | |

<div align="center">

92:28

*PRIVATE TOPIC*

*Not transcribed*

</div>

| 140 | (rainbow) | ((closes menu)) how's 유자차 ~[judʒɑtʃɑ][3] @ | 93:26 |
| 141 | (cloud) | ((to rainbow)) ah- but it is- is it okay because it's <u>hot</u> | |
| 142 | (rainbow) | ah:: {yeah} | |
| 143 | (cloud) | {유자차 ~[judʒɑtʃɑ][4]}is hot | |

---

[1] Korean family name.
[2] Korean name.
[3] Korean citron tea.
[4] Korean citron tea.

| | | | |
|---|---|---|---|
| **144** | (rainbow) | mm ((reopens menu)) do you want cold | |
| **145** | (cloud) | oh- ah- co- code/ | |
| **146** | (wind) | do you need a cold one or hot water | |
| **147** | (cloud) | cold one (.) co= | |
| **148** | (rainbow) | =cold ah | |
| **149** | (cloud) | ((wind picking up another menu)) <u>cold</u> one would be better because | |
| **150** | | you don't like hot # = | |
| **151** | (wind) | I/ me/ I/ | |
| **152** | (cloud) | uh huh= | |
| **153** | (wind) | =I like hot or cold | |
| **154** | (cloud) | ah | |
| **155** | (wind) | ((shaking hand in air)) I don't like middle one | 93:53 |

((tape runs out))