

# A PRAGMATIC APPROACH TO NEGOTIATION AND CO-CONSTRUCTION OF MEANING IN INTERCULTURAL SECOND LANGUAGE ACQUISITION

**Teresa de Jesús Tro Morató**

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**DOCTORAL THESIS**

**A pragmatic approach to negotiation  
and co-construction of meaning  
in intercultural second language acquisition**

**Teresa de Jesús Tro Morató**

**2021**







DOCTORAL THESIS

A PRAGMATIC APPROACH TO NEGOTIATION AND  
CO-CONSTRUCTION OF MEANING IN INTERCULTURAL  
SECOND LANGUAGE ACQUISITION

Teresa de Jesús Tro Morató

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Doctoral Programme in Humanities, Heritage and Cultural Studies

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- Tro, T. J. (2021a, forthcoming). La telecomunicación intercultural: una aproximación pragmática. In *Actas del XXVIII Congreso Internacional de ASELE* (Tarragona, Spain, 6-9 September 2017).
- Tro, T. J. (2020). La gamificación en la comunicación intercultural: una propuesta didáctica. In P. Taboada-de-Zúñiga and R. Barros (Eds.), *Perfiles, factores y contextos en la enseñanza y el aprendizaje de ELE/EL2 (XXIX Congreso Internacional de ASELE, Santiago de Compostela, Spain, 5-8 September 2018)*. Santiago de Compostela: Universidade de Santiago de Compostela, 1099-1107.
- Tro, T. J. (2021b, forthcoming). La enseñanza de las frases hechas en ELE: una propuesta didáctica. In *Actas del 30º Congreso Internacional de ASELE* (Porto, Portugal, 4-7 September 2019).

## LIST OF ABBREVIATIONS

BBB	BigBlueButton	TL	Target language
CALL	Computer-Assisted Language Learning	TRP(s)	Transition Relevant Place(s)
CP	Cooperative Principle	VC	Videoconference
CVC	Centro Virtual Cervantes	WTC	Willingness to Communicate
EFL	English as a Foreign Language	ZPD	Zone of Proximal Development
ELT	English Language Teaching		
EN	English		
FL	Foreign Language		
GTVH	General Theory of Verbal Humour		
ICC	Intercultural Communicative Competence		
IP	Irony Principle		
LA	Language Acquisition		
LRE(s)	Language-Related Episode(s)		
L1	First Language/Native Language		
NS(s)	Native Speaker(s)		
NNS(s)	Non-Native Speaker(s)		
PP	Politeness Principle		
PRE(s)	Pragmatic-Related Episode(s)		
RAE	Real Academia Española		
RQ(s)	Research Question(s)		
S	Session		
SLA	Second Language Acquisition		
SL/L2	Second Language		
SP	Spanish		
SPEAKING	Situation, Participants, Ends, Act sequences, Key, Instrumentalities, Norms and Genre (Hymes, 1972a)		
TBLT	Task-Based Language Teaching		
TILA	Telecollaboration for Intercultural Language Acquisition		

La Dra. Montserrat Batllori Dillet, del Departament de Filologia i Comunicació de la Universitat de Girona, i la Dra. M. Kristi Jauregi Ondarra, del Department of Languages, Literature and Communication de la Universitat d'Utrecht,

DECLAREM:

Que el treball titulat *A pragmatic approach to negotiation and co-construction of meaning in intercultural second language acquisition*, que presenta Teresa de Jesús Tro Morató per a l'obtenció del títol de doctora, ha estat realitzat sota la nostra direcció i que compleix els requisits per poder optar a Menció Internacional.

I, perquè així consti i tingui els efectes oportuns, signem aquest document.

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Girona, 21 de gener de 2021





*To my parents and my brother*



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*Recorda, si plou dins teu, que caminar cura les ferides.  
Que viure, viure no és estar vius, viure és l'actitud d'omplir la vida.  
La vida, allò que passa quan tu rius.*

*Txarango, Tanca els ulls.*



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## ABSTRACT

This dissertation deals with the study of negotiation and mutual construction of meaning within the framework of pragmatics and discourse. Our research is aimed at analysing how pupils in Secondary Education levels negotiate and co-construct meaning amongst them, as well as at discussing the pragmatics in their utterances. To this purpose we examine intercultural excerpts of exchanges that are part of the project Telecollaboration for Intercultural Language Acquisition (TILA), particularly some excerpts carried out between English and Spanish pupils using chat and videoconference. They constitute tandem constellation exchanges, i.e. there is (at least) a native speaker of Spanish and a non-native one in each chat or videoconference session, and we shall focus on their Spanish production.

Pupils' use of pragmatics and mechanisms for negotiating and co-constructing meaning are analysed undertaking a qualitative approach. Not only do we focus on which these mechanisms are (e.g. requests, explanations), how they arise and develop, but also on which pupils, native or non-native speakers, carry them out and how the presence of native ones may affect interaction. The use of pragmatic meaning carrying mechanisms is analysed paying close attention to their cooperation when being relevant and clear for being understood and getting to understand what their interlocutors really mean, their degree of indirectness, as well as to politeness strategies, to set some examples. Discussion on multimodality and multimodal elements in the exchanges, like the use of emoticons or laughter, is also provided. The different mechanisms attested are compared in terms of the digital application being used: videoconference or chat environments. Results show that pragmatics plays an essential role in intercultural telecollaboration and that negotiation and co-construction of meaning are undertaken amongst peers bearing in mind politeness and willingness to help and communicate. In this line of thought, both native and non-native speakers are willing to help their interlocutors and collaborate to reach common understanding when problems arise, and native speakers play a key role in these circumstances and support their partners in different ways.

The research on collaborative meaning is completed with a proposal for didactic materials in English and Spanish aimed at enhancing pragmatic competence and negotiation and co-construction of meaning in language acquisition. Some of these tasks are multimodal and they are based on puns, idioms and false friends between both languages and have been designed to be tested in the TeCoLa project. Classroom activities aimed at developing students' pragmatic competence are also presented. Both sets have been designed taking interculturality and pragmatics as their main axes with the objective of enhancing pragmatic awareness and meaning negotiation and co-construction opportunities in second language acquisition.



## RESUM

Aquesta tesi doctoral se centra en l'estudi de la negociació i la construcció mútua del significat en el marc de la pragmàtica i el discurs. El nostre objectiu és analitzar com diversos estudiants en nivells d'Educació Secundària negocien i construeixen significat i atendre als mecanismes pragmàtics que fan servir. Per tal d'aconseguir-ho, examinem diversos intercanvis interculturals en el marc del projecte *Telecollaboration for Intercultural Language Acquisition* (TILA), particularment entre alumnat anglès i espanyol que es comunica a través de xats i videoconferències. Es tracta d'intercanvis que es duen a terme en tàndem, és a dir, en cadascun d'ells hi ha (al menys) un parlant natiu d'espanyol i un parlant que no ho és. Concretament, ens centrem en la producció en espanyol.

La nostra recerca analitza de manera qualitativa els mecanismes pragmàtics dels alumnes i aquells que fan servir per a negociar i construir mútuament significat. No sols ens centrem en quins són aquests mecanismes (peticions o explicacions, per exemple) i en com sorgeixen i es desenvolupen en el discurs, sinó també en quins alumnes (nadius o no nadius) els duen a terme i en com la presència dels primers pot afectar la comunicació. Quant a la pragmàtica de l'alumnat, s'atén a les estratègies de cortesia, com el fet de ser indirecte, i a la cooperació que mostra per ser clar i precís a l'hora d'entendre i fer-se entendre, entre d'altres. D'igual manera, es tracten elements multimodals en la comunicació com el riure o l'ús d'emoticones. Finalment, els diversos mecanismes que analitzem es comparen atenent a l'aplicació digital que es fa servir, xat o videoconferència. Els resultats mostren que la pragmàtica té un paper fonamental en la telecol·laboració intercultural i que la negociació i la construcció mútua del significat es duen a terme atenent a la cortesia i amb la voluntat d'ajudar i comunicar-se. Tant els parlants nadius com els no nadius mostren disposició d'ajudar els seus interlocutors i de col·laborar per tal d'arribar a entendre's quan sorgeix un problema, i els nadius exerceixen un paper clau en aquests casos i ajuden els seus companys de diverses maneres.

L'estudi es completa amb una proposta didàctica en anglès i espanyol que té com a objectius desenvolupar la competència pragmàtica de l'alumnat i potenciar la negociació i la construcció mútua del significat en l'adquisició de llengües. S'hi presenten tasques multimodals sobre *puns*, frases fetes i falsos amics entre ambdues llengües dissenyades per implementar-se en el marc del projecte TeCoLa, i també hi trobem activitats amb què treballar la competència pragmàtica dels estudiants a l'aula. La proposta presenta com a eixos principals la interculturalitat i la pragmàtica i té l'objectiu de desenvolupar la consciència pragmàtica i promoure la negociació i la construcció mútua del significat en l'adquisició de segones llengües.

## RESUMEN

La presente tesis doctoral se centra en el estudio de la negociación y la construcción mutua del significado en el marco de la pragmática y el discurso. Nuestro objetivo es analizar cómo diversos estudiantes en niveles de Educación Secundaria negocian y construyen significado y atender a los mecanismos pragmáticos que utilizan. Para ello, examinamos diversos intercambios interculturales en el marco del proyecto *Telecollaboration for Intercultural Language Acquisition* (TILA), particularmente entre alumnado inglés y español que se comunica a través de chats y videoconferencias. Se trata de intercambios que se llevan a cabo en tándem, es decir, en cada uno de ellos hay (al menos) un hablante nativo de español y un hablante que no lo es. Concretamente, nos centramos en la producción en español.

Nuestra investigación analiza de manera cualitativa los mecanismos pragmáticos de los alumnos y aquellos que utilizan para negociar y construir mutuamente significado. No solo nos centramos en cuáles son dichos mecanismos (peticiones o explicaciones, por ejemplo) y en cómo surgen y se desarrollan en el discurso, sino también en qué alumnos (nativos o no nativos) los llevan a cabo y en cómo la presencia de los primeros puede afectar a la comunicación. En cuanto a la pragmática del alumnado, atendemos a las estrategias de cortesía, como el ser indirecto, y a la cooperación que muestra para ser claro y preciso a la hora de entender y hacerse entender, entre otros. De igual modo, se tratan elementos multimodales en la comunicación como las risas o el uso de emoticonos. Finalmente, los diversos mecanismos que analizamos se comparan atendiendo a la aplicación digital que se utiliza, chat o videoconferencia. Los resultados muestran que la pragmática desempeña un papel fundamental en la telecolaboración intercultural y que la negociación y construcción mutua del significado se llevan a cabo atendiendo a la cortesía y con la voluntad de ayudar y comunicarse. Tanto los hablantes nativos como los no nativos muestran disposición de ayudar a sus interlocutores y de colaborar para llegar a entenderse ante un problema, y los nativos desempeñan un papel clave en estos casos y ayudan a sus compañeros de diversas maneras.

Nuestro estudio se completa con una propuesta didáctica en inglés y español destinada a desarrollar la competencia pragmática del alumnado y a potenciar la negociación y la construcción mutua del significado en la adquisición de lenguas. Se presentan tareas multimodales sobre *puns*, frases hechas y falsos amigos entre ambas lenguas diseñadas para implementarse en el marco del proyecto TeCoLa y actividades para trabajar la competencia pragmática en el aula. La propuesta presenta como ejes principales la interculturalidad y la pragmática y tiene como objetivo desarrollar la conciencia pragmática y promover la negociación y construcción mutua del significado en la adquisición de segundas lenguas.



# 1 INTRODUCTION

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This doctoral thesis focuses on intercultural communication and the processes of negotiation and co-construction of meaning within a pragmatic perspective. Our interest lies in pointing out, on the one hand, that *pragmatics* and developing *pragmatic competence* are essential as far as the process of learning and acquiring a language are concerned, as well as in communication, so we shall pay close attention to *intercultural lack of understanding* and *pragmatic failure*. On the other hand, we focus on *negotiation* and *co-construction* of meaning within the framework of pragmatics in contexts of *second language acquisition* (SLA) by means of *intercultural telecollaboration*, in which *multimodality*, *task-based language teaching* (TBLT), *gamification* and *humour* as a mechanism envisaged in SLA may play a relevant role.<sup>1</sup>

The dissertation is divided into six chapters and two parts. Its structure and the contents of the different chapters are discussed in Chapter 1, together with methodological issues such as our objectives in the practical part of the study (Chapters 4 and 5). Chapters 2 and 3 respectively address the theoretical framework and the outline for our research project and account for the introductory part of the thesis, which encompasses important concepts and notions applying to its second and most exploratory part, the study presented in Chapters 4 and 5. It is divided into an analysis (Chapter 4) and a didactic proposal (Chapter 5). Finally, Chapter 6 is devoted to the conclusions of the thesis. We shall discuss each chapter and their contents in more detail below.

Chapters 2 and 3 conform the basis for the theoretical framework of the research project developed for the dissertation. The literature review addresses discussion on the fields of *pragmatics and discourse*, *interlanguage pragmatics* and *negotiation and co-construction of meaning* within the framework of intercultural *telecollaboration* and SLA. Chapter 2 accounts for an overview on the main research fields and topics within pragmatics and

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<sup>1</sup> As pointed out in Smith (2017: 444), *second language* (SL) and *foreign language* (FL) are distinguished: the acquisition of the first one takes place in a context in which it is “spoken by the local community”, whereas this does not occur as for the second one. Also, some authors distinguish between the *learning* and *acquisition* of a language (see Liceras, 2013 and the references therein). It should be noted that throughout this dissertation we shall refer to second language acquisition (SLA) and second language (SL) learning and acquisition contexts as well as to (English as a) Foreign Language ones (EFL, FL), and in some cases statements on the first ones (EFL) can be made extensive to the second ones (FL). We may also use the formulae *language acquisition* (LA) and *language learning* referring to different authors.

interlanguage pragmatics that are relevant for our research study, such as *cooperation*, *(indirect) speech acts*, *politeness* and *pragmatic failure*, and focuses on the teaching of pragmatics in SLA. Chapter 3 follows a similar vein and addresses overall discussion on negotiation and co-construction of meaning, telecollaborative intercultural SLA and humour as a mechanism within the field, also accounting for concepts such as *multimodality*, *gamification*, *language-related episodes* (LREs) and TBLT. Discussion on the link amongst pragmatics and both negotiation and co-construction of meaning is also provided.

The second and more exploratory part of the dissertation comprises Chapters 4 and 5, which are devoted to the first and second part of our research project. It is a project *joining* an analysis of discourse in intercultural telecollaboration (Chapter 4) and a proposal for didactic materials for SLA with interculturality as one of its main axes (Chapter 5).

Chapter 4 provides a case study on pupils' use of *pragmatics* as well as the mechanisms they undertake to *negotiate* and *co-construct* meaning in intercultural telecollaborative SLA. We analyse different excerpts of exchanges carried out by pupils in secondary education levels at Spanish and English institutions, as part of the project Telecollaboration for Intercultural Language Acquisition (TILA, 2013-2015). The analysis undertakes a qualitative approach on interactions performed in *chat* and *videoconference* (VC) environments and recovered from *tandem constellation* interactions, i.e. between native speakers (NSs) and non-native speakers (NNSs) of the particular language (see Tro, 2017: 4073-4074, ff. 3). We shall focus on production in Spanish. The excerpts conforming our corpus of analysis can be found in Appendix 1. They are retrieved from Tro (2015)<sup>2</sup> and may appear in further papers (Tro, 2017; Tro, 2021a, forthcoming; Tro and Jauregi, 2015).

As far as negotiation is concerned, we shall address those processes in which lack of understanding between interlocutors takes place, it is signalled by the listener and then interlocutors undertake mechanisms to finally reach common understanding such as repetitions or simplifications of messages (Pica, 1992, 1994; Foster and Ohta, 2005; Castrillo, Martín-Monje and Bárcena, 2014; Lázaro-Ibarrola and Azpilicueta-Martínez, 2015). We shall analyse how pupils manage the whole process (Jauregi, 1997) as well as those cases in which pupils negotiate the session, for example how they start and leave or switch language (Tro, 2015; 2017; Tro and Jauregi, 2015). Cases in which a communicative problem is not signalled and support and assistance amongst interlocutors takes place (Foster and Ohta, 2005) shall

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<sup>2</sup> VC sessions were transcribed by hand using the Val.Es.Co (2014) system, which is included in Appendix 2 of this dissertation.

also be addressed in our study, referring to as co-construction of meaning, such as providing (intercultural) explanations to NNS interlocutors and helping them with the language, aiming at enhancing communication and cohesion in discourse. Pupils' use of pragmatics in the intercultural exchanges is also discussed in detail and close attention is paid to their politeness strategies, such as indirectness, as well as to their cooperation when being relevant and clear to be understood and get to understand what their interlocutors mean in discourse, amongst other aspects. Multimodal elements (Calvo-Ferrer, Melchor-Couto and Jauregi, 2016; Chanier and Lamy, 2017) like the use of emoticons and manifestations of laughter are also addressed.

For our analysis not only do we focus on which pupils' pragmatic mechanisms and those for negotiating and co-constructing meaning are (e.g. requests, explanations) and how they arise and develop, but also on the pupils undertaking them, NSs or NNSs. That being so, we shall also pay attention to how the presence of NSs may affect interaction. The analysed mechanisms and movements are also compared in terms of the digital application being used, that is, VC or chat environments. In sum, in the first part of our research project we aim at answering the research questions (RQs) in table 1.1 below:

(RQ1)	Which are the mechanisms used by pupils for negotiating meaning in telecollaboration?
	(RQ1a) What may constitute a trigger causing lack of understanding?
	(RQ1b) What indications do learners use to show lack of understanding?
	(RQ1c) How do speech partners collaborate to restore meaning?
(RQ2)	How do pupils engage in supportive moves to co-construct meaning in interaction?
(RQ3)	Which pragmatic meaning carrying mechanisms and strategies do emerge in the exchanges in order to tailor to speech partners in intercultural telecollaboration?
(RQ4)	How may the presence of NSs affect pupils' pragmatics, negotiation and co-construction of meaning in intercultural communication?
(RQ5)	Which is the role played by chat and VC tools as far as pragmatics and meaning negotiation and co-construction are concerned?

**Table 1.1. Research questions from 1 to 5, with sub-questions for RQ1**

The second part of the research project developed for the dissertation is addressed in Chapter 5. We state a proposal for didactic materials in Spanish and English that is aimed at promoting learning opportunities to negotiate and co-construct meaning in SLA contexts as well as at enhancing pupils' *pragmatic awareness* (Bardovi-Harlig and Mahan-Taylor, 2003) and *pragmatic competence*, that is, their ability to adequately produce and interpret utterances according to their use in context (Chomsky, 1980). The first tasks we provide in the chapter were designed to be partially carried out in telecollaborative practices with peers abroad within the framework of the TeCoLa project (2016-2019). These are multimodal tasks based on *false friends*, *idioms* and *puns* between English and Spanish and follow an L2 approach in which *gamification* and *humour* as tools in SLA are considered relevant elements. They have been created within the TBLT framework and include different drawings displaying situations of pragmatic failures English-Spanish that may be due to the wrong use of false friends (e.g. *I am embarrassed*, \*'estoy embarazada'). Not only are the tasks aimed at learning and acquiring false friends, idioms and puns in English and Spanish but also at enhancing pupils' awareness on the importance of pragmatics in intercultural communication. The false friends tasks shall be commented on within the chapter whereas those on idioms and puns are to be found in Appendix 3. All the pictures for the proposal are available in Appendix 4. As far as the second part of the didactic proposal is concerned, we shall provide classroom activities in English and Spanish aimed at enhancing pupils' pragmatic competence, with special focus on how to adequately interpret in discourse and how to produce appropriate language in context paying particular attention to who our interlocutors are.

Then, while the first part of the project (Chapter 4) encompasses an analysis on secondary education pupils' pragmatics and meaning negotiation and co-construction, the second one (Chapter 5) rounds off our research with a proposal for didactic materials for language acquisition (LA) with focus on the previous aspects. That is why we shall assert that both parts conforming the research project developed for the dissertation are closely related and can widely account for different perspectives in intercultural SLA. Table 1.2 on the next page sums up the objectives of the research project; objectives *a* and *b* are addressed in Chapter 4 while objective *c* shall be addressed in Chapter 5. Finally, Chapter 6 is devoted to the conclusions of the whole dissertation and summarises its content, main ideas and the results and final considerations in Chapters 4 and 5. Discussion on the limitations of our study is also provided as well as possible future lines of research within the field.

On the whole, our research project provides qualitative data discussion and description on pragmatics, negotiation and co-construction of meaning amongst secondary education pupils in different countries communicating by means of intercultural telecollaboration (Chapter 4) and tasks aimed at enhancing these procedures in LA contexts (Chapter 5), always taking into account the theoretical framework on the field in Chapters 2 and 3. Accordingly, we shall not work with a particular hypothesis to be validated or not but present the reader with an inductive study, a case study, aimed at looking for specific applications in SLA contexts within a pragmatic perspective and at emphasising the role of this discipline in LA and (intercultural) communication.

Objective <i>a</i>	To analyse pupils' use of pragmatics and their mechanisms of negotiation and co-construction of meaning in tandem constellation exchanges through VC and chat within the TILA project and to examine how they are manifested
Objective <i>b</i>	To compare the previous procedures in terms of the digital application being used, VC or chat environments, and discuss how the presence of NSs in tandem interaction may affect them
Objective <i>c</i>	To create a proposal for didactic materials for negotiation and co-construction of meaning in SLA, with pragmatics and interculturality as main axes, to be partially tested in the TeCoLa project

**Table 1.2.** *Objectives of the research project*

As a final remark before moving on to Chapter 2, it should be pointed out that throughout the different chapters and sections conforming the dissertation we shall make use of italics with several purposes. First of all, they shall be used to emphasise particular words and phrases that account for key ideas within our discussion, as well as to emphasise ideas, words or fragments quoted from other authors' works. In the last cases, the formula *my emphasis* shall be provided together with the reference at the end of each quotation. Notice that it is also possible to find quotations that already include italics as their original emphasis and in those cases the formula *emphasis as in the original* shall be used next to them. Secondly, italics are



used to remark particular formulae and constructions from the excerpts of exchanges in Chapters 4 and 5 and Appendix 1 that are relevant for our analysis. Finally, we shall write in italics those words in other languages different than English such as the Spanish formulae in specific examples and those words or constructions that would be used with a figurative sense, that is, denoting or conveying a meaning similar to ‘in a way’, for instance. Bearing the previous information in mind, we shall now move to Chapter 2, devoted to a theoretical overview on pragmatics, interlanguage pragmatics and pragmatics in SLA.





# PART I

## CHAPTER 2

ON PRAGMATICS, INTERLANGUAGE PRAGMATICS AND  
SECOND LANGUAGE ACQUISITION

## CHAPTER 3

ON NEGOTIATION AND CONSTRUCTION OF MEANING IN  
TELECOLLABORATIVE INTERCULTURAL SLA



## 2 ON PRAGMATICS, INTERLANGUAGE PRAGMATICS AND SECOND LANGUAGE ACQUISITION

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This chapter addresses literature review on pragmatics and discourse, interlanguage pragmatics and pragmatics in Second Language Acquisition (SLA). These concepts, together with the ones that shall be discussed in Chapter 3, conform the basis of the theoretical framework for the research project in Chapters 4 and 5. Within the framework of intercultural SLA, not only do we address the main research fields and topics that are relevant for our study as far as pragmatics is concerned, but also focus on the intercultural component of communication and the acquisition of a language.

### 2.1. PRAGMATICS: AN OVERALL VIEW OF THE FIELD

It is said that human beings are social beings who need to be in contact with others, *communication* playing an essential role in this contact (see Tusón, 1997: 11-12). Throughout the following pages within this section we will discuss *how* we communicate within a *pragmatic perspective* (e.g. Verschueren, 1999: 2; Escandell Vidal, 1996: 10, 232), that is, how we manage to create “meaning in interaction” (Thomas, 1995), a basic notion in human communication. Firstly, the word *pragmatics* will be defined, making remarks on the discussion by several authors for this concept and related ones such as *pragmatic competence*. We shall then provide discussion on basic constructs within the field of pragmatics and discourse such as *Cooperative Principle* (CP; Grice, 1975), *Relevance Theory* (Sperber and Wilson, 1986/1995) and *Speech Act Theory* (Austin, 1962; Searle, 1969) and account for *implicatures*, *indirectness* and *politeness*. Finally, we will briefly analyse how we interact in terms of *speaking patterns* in conversation.

### 2.1.1. Pragmatics

#### 2.1.1.1. Definition and discussion

In her *Introducción a la pragmática* ('Introduction to pragmatics'), Escandell Vidal (1996: 13-14) explains that *pragmatics* refers to the study of the principles regulating *language use* in communication, that is, the use and interpretation of specific utterances by specific speakers and hearers in particular communicative situations.<sup>3</sup> Accordingly, it could be considered that, in layman's terms, pragmatics deals with *how* and *why* a particular *what* is communicated and interpreted by specific *who* in set up *when* and *where*.

Verschueren (1999: 1) provides a basic definition of pragmatics, "the study of language use" and further proposes a more complex one: "the study of linguistic phenomena from the point of view of their usage properties and processes" (ibid.).<sup>4</sup> Previously, the author pointed out that "pragmatics does not deal with language *as such* but with *language use* and the relationships between language form and language use" (Verschueren, 1995a: 1, emphasis as in the original), further remarking the importance of *cognitive processes* and the *social world* and *cultural constraints* when we make use of language (ibid.). Kasper (1988: 119), who refers to *pragmatics* as "the study of acting by means of language, of doing things with words" (see §2.1.4), further refers to Leech (1983) and Levinson (1983) and their remarks on *pragmatics*, "the study of meaning in relation to speech situations" (Leech, 1983: 6 apud Kasper, 1988: 118) and "the study of language usage" (Levinson, 1983: 5 apud Kasper, 1988: 118).

In turn, Allan, in Allan and Salmani Nodoushan (2015: 148), states that "today's pragmatics studies the meanings of utterances with attention to the *context* in which the utterances are made" (my emphasis). It can be concluded, then, that the research on pragmatics pays close attention to the different circumstances of communication, so it becomes essential to emphasise the role of *context* on the field. Bach (2005: 21 apud Meibauer, 2012: 771) discusses it as follows:

<sup>3</sup> "[...] se entiende por *pragmática* el estudio de los principios que regulan el uso del lenguaje en la comunicación, es decir, las condiciones que determinan tanto el empleo de un enunciado concreto por parte de un hablante concreto en una situación comunicativa concretas, como su interpretación por parte del destinatario" (Escandell Vidal, 1996: 13-14, emphasis as in the original; '[...] pragmatics is understood as the study of the principles regulating language use in communication, that is, the conditions determining both the use of a particular utterance by a particular speaker in a particular communicative situation and its interpretation by the hearer', my translation). Ibid.: 29 on the distinction between *utterance* ("enunciado") and *sentence* ("oración").

<sup>4</sup> Ibid.: 6 for discussion on *pragmatics* by Morris (1938: 30). See also Escandell Vidal (1996: 7).

“What is loosely called ‘context’ is the conversational setting broadly construed. It is the *mutual cognitive context*, or *salient common ground*. It includes the *current state of the conversation* (what has just been said, what has just been referred to, etc.), the *physical setting* (if conversations are face to face), *salient mutual knowledge* between the conversants, and relevant broader *common knowledge*”

(Bach, 2005: 21 apud Meibauer, 2012: 771, my emphasis)

Sperber and Wilson (1981a apud Bassols, 2003: 3) state that *context* does not come beforehand, but interlocutors build it within conversation.<sup>5</sup> In this line, according to Thomas (1995: 23, 208) pragmatics refers to “meaning in interaction”, a process in which both *speaker* and *hearer* play an essential role (ibid.). The author points out the importance of *context* (ibid.: 23; *contextual meaning*, ibid.: 2) and the essential role of “the social, psychological and cognitive limitations of the hearer” (ibid.: 208) that the speaker takes into consideration when uttering a message (ibid.), as well as “the social constraints leading a speaker to formulate the utterance in a particular way” (ibid.) that the listener takes into consideration when s/he *interprets* the utterance (ibid.).

Thomas (1995: 2) refers to the distinction between the *abstract meaning* of an utterance, i.e. “what a word, phrase, sentence, etc. *could* mean” (ibid., emphasis as in the original) and its *contextual* or *utterance meaning*, which conforms “a sentence-context pairing” (Gazdar, 1979). As further explained, we “move from” one another “by assigning *sense* and/or *reference* to a word, phrase or sentence” (Thomas, 1995: 2, my emphasis), a process in which pragmatics plays an essential role. According to the author, it is not possible to understand what a speaker means (even understanding all the words and their meaning) if we do not “assign reference” to the words uttered, that is, if we do not “determine in context who or what is being referred to” (ibid.: 9). Then, as Mey (2010) puts it, “reference making is a *situated* process (as is speech acting itself)” (ibid.: 2882, emphasis as in the original). For example, following Escandell Vidal (1996: 21), the utterance “I will wait for you in our special place” shall illustrate the importance of assigning reference in a given exchange, for we may agree that, in a romantic context, the listener should know where to go.<sup>6</sup>

<sup>5</sup> “Per a Sperber & Wilson (1980) [1981a], per exemple, no és donat d’entrada, el construeixen els interlocutors enunciat rere enunciat” (Bassols, 2003: 3; ‘for Sperber and Wilson (1980) [1981a], for instance, it does not come beforehand, interlocutors build it utterance by utterance’, my translation). See also Escandell Vidal (1996: 119) and Tusón (1997: 43).

<sup>6</sup> For further discussion on *reference*, see Carlson (2006). See also Levinson (1983: 21).



In this line, Escandell Vidal (1996: 37-38) discusses both *meaning* and *interpretation* and points out that the last one embraces pragmatic mechanisms. When interpreting a specific utterance, as the author states, the hearer needs to be aware of the (extralinguistic) elements constituting the given communicative situation, as well as to cooperate with his/her interlocutor in the whole process (see Jauregi, 1997: 53, 82-83). Then, s/he shall try to recover the communicative *intention* of the speaker (see §2.1.4) taking into consideration the data retrieved from his or her pragmatic information.<sup>7</sup> This is summarised in figure 2.1 below, retrieved and adapted from Escandell Vidal (1996: 38).

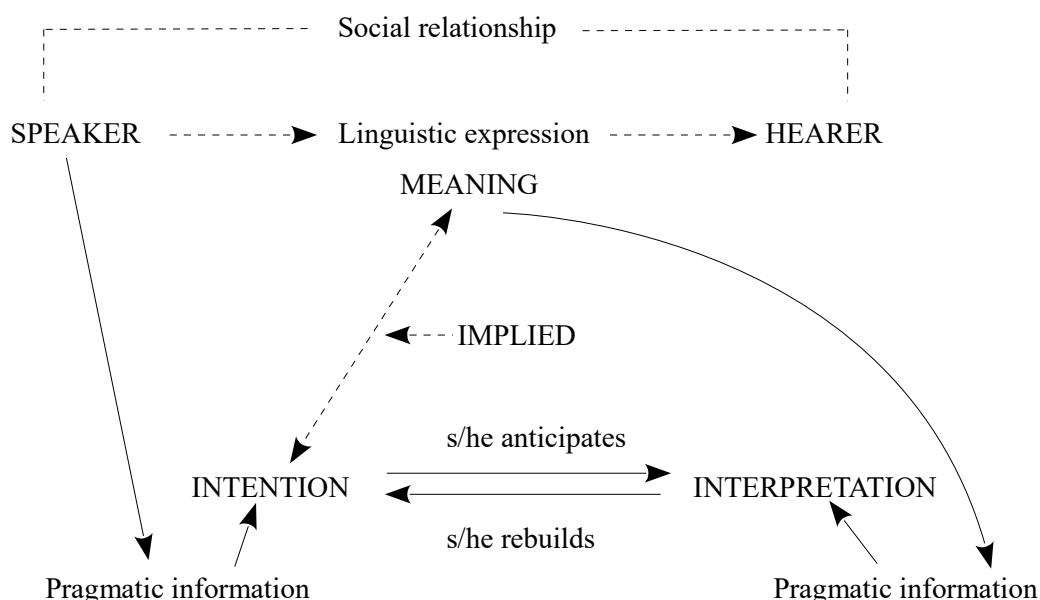


Figure 2.1. *Interpreting utterances* (adapted from Escandell Vidal, 1996: 38)

So far we have introduced the field of pragmatics accounting for different concepts like *context* and *reference*. We have also focused on the role of the *intention* of speakers when uttering a particular message, as well as on the process of *interpretation* that the specific hearer undertakes to *recover* what his or her interlocutor meant, always bearing in mind pragmatic mechanisms. Relevant notions within this *recovering* process, such as *implicatures* (see §2.1.2), will be discussed in further detail in the following pages. Before that, we shall account for the concepts *pragmatic competence*, *pragmalinguistics* and *sociopragmatics*.

<sup>7</sup> “La tarea del destinatario consiste, pues, en intentar reconstruir en cada caso la intención comunicativa del emisor de acuerdo con los datos que le proporciona su información pragmática” (Escandell Vidal, 1996: 37; ‘the hearer’s task, then, consists of trying to rebuild in each case the communicative intention of the speaker according to the data provided by his or her pragmatic information’, my translation). See also Escandell-Vidal (2016: 257), Green (2006: 4077-408), Verschueren (1999: 121) and Jauregi (1997: 51-54, 77).

### 2.1.1.2. Pragmatic competence, pragmalinguistics and sociopragmatics

When embracing the field of pragmatics, it is essential to point out the definition of *pragmatic competence*: “the ability to *use* and *interpret* language appropriately in relation to the *context* in which it is used” (Shirkhani, 2014: 1, my emphasis).<sup>8</sup> Kasper (1988: 118) refers to Chomsky (1980: 224) on the dichotomy *grammatical/pragmatic competence*, “the knowledge of form and meaning” and “knowledge of conditions and manner of appropriate use, in conformity with various purposes” (Chomsky, 1980: 224 apud Kasper, 1988: 118). In this line, although both pragmatics and grammar concern linguistic data, the first of them shall always refer to *extralinguistic elements of context* (Escandell Vidal, 1996: 232).<sup>9</sup> *Pragmalinguistics* and *sociopragmatics*, in turn, refer to “the language resources speakers use for pragmatic purposes” (Bardovi-Harlig, 2013: 78) and “the rules that guide use of language in context” (ibid.), respectively.

As pointed out in Taguchi and Kim (2018: 2), Thomas (1983) claimed that these two concepts constitute “two knowledge dimensions” that “pragmatic competence involves” (ibid.). These dimensions, *pragmalinguistics* and *sociopragmatics*, are referred to therein as “knowledge of linguistic forms for performing a communicative function” and “knowledge of contextual features, norms of interaction, and social conventions associated with a communicative situation” (Thomas, 1983 apud Taguchi and Kim, 2018: 2).<sup>10</sup> Sykes (2017: 119) also accounts for *pragmalinguistic* and *sociopragmatic resources*, “the linguistic forms that are used to carry out language functions” and “the contextual and extralinguistic considerations relevant to the language function, including the knowledge of *when*, *why*, and *with whom*, to use the various pragmalinguistic forms” (my emphasis), respectively.<sup>11</sup> The author concludes that “[p]ragmatics is inherently *the place where language and culture meet*

<sup>8</sup> Ibid. for a definition of *pragmatic competence* by Bialystok (1993: 43), in which *non-literal forms* are remarked. See Garcia (2004: 1) for *pragmatic ability* and *pragmatic comprehension* and Kasper (1988: 119) for discussion on *pragmatic knowledge*. See also Lakoff (1973 apud Fraser, 1990: 223-224) in §2.1.6.

<sup>9</sup> “En lo que atañe a su objeto, la pragmática se ocupa de datos lingüísticos, y, en este sentido, lo comparte con la gramática; pero recordemos que siempre hace referencia a los elementos extralingüísticos que configuran la situación de emisión, así que, en este sentido, se diferencia de ella” (Escandell Vidal, 1996: 232; ‘as far as its object is concerned, pragmatics deals with linguistic data and in this sense it is shared with grammar. However, we shall remember that it always refers to the extralinguistic elements conforming the context of the utterance, so, in this sense, it differs from it’, my translation). See Green (2006: 407) and Wierzbicka (1987: 112) apud Vacas (2017: 61).

<sup>10</sup> As Taguchi and Kim (2018: 2) note, both “dimensions are congruent with the basic tenets of TBLT (e.g. situated interactions, real-word communicative needs, and communication goals)”. See §3.2.3.

<sup>11</sup> As explained by the author, there is a historical distinction between these resources but some researchers, e.g. Márquez Reiter and Placencia (2004), do not follow it since “one is intimately tied to another” (Sykes, 2017: 119).

and is encompassed in numerous approaches to operationalizing models of *intercultural communication*” (Sykes, 2017: 119; my emphasis), *culture* referring to “[t]he whole set formed by knowledge, beliefs, customs and common practices, etc. that is largely distributed among the members of a social group, who see it as their own” (Dumitrescu and Andueza, 2018a: 256). We shall take intercultural communication and culture up again in §2.2.

### 2.1.2. Cooperating and implying in communication

Grice’s *Cooperative Principle* (CP), which becomes essential within the field of pragmatics, reads as follows: “[m]ake your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged” (Grice, 1993: 26). The *attendant* (ibid.: 28) maxims and sub-maxims of the principle concern the categories of *quantity*, *quality*, *relation* and *manner* (ibid.: 26), following Kant. To begin with, *quantity* refers to the amount of information given in communication and embraces the maxims “[m]ake your contribution as informative as is required (for the current purposes of the exchange)” and “[d]o not make your contribution more informative than is required” (Grice, 1993: 26). *Quality*, in turn, accounts for providing *true* information and maxims under this category are “[d]o not say what you believe to be false” and “[d]o not say that for which you lack adequate evidence”, while as for *relation* there is a single maxim that reads “[b]e relevant” (ibid.: 27). Finally, Grice discusses *manner* in relation to “*how* what is said is to be said” (ibid., emphasis as in the original) and provides the *supermaxim*, as he names it, “[b]e perspicuous” and the following maxims: “[a]void obscurity of expression”, “[a]void ambiguity”, “[b]e brief (avoid unnecessary prolixity)” and “[b]e orderly” (ibid.).<sup>12</sup>

When interacting with others, we are supposed to be *following* these maxims and sub-maxims, i.e. we are supposed to be *cooperative* (Grice apud Murray, 2010: 296).<sup>13</sup> However, they may be not always observed in communication (ibid.)<sup>14</sup> and *implicatures* can come to stage. *Implicature* is defined in the following way by Lakoff (1995):

<sup>12</sup> See the reference to Grice in Escandell Vidal (1996: 90); see also §2.1.6.

<sup>13</sup> See e.g. Davies (2007: 2310-2314) and the references therein for discussion on the term *cooperation* in Grice’s CP.

<sup>14</sup> See Grice (1993: 30) on *violating*, *opting out* and *flouting* a maxim, as well as for a *clash* of maxims. See also e.g. Thomas (1995: 64-78) on *non-observance* of Grice’s maxims (*flouting*, *violating*, *infringing*, *opting out of* and *suspending a maxim*, ibid.: 64; see also Blackwell, 2016: 635-638 and the references therein) and Lumsden (2008: 1898) on Grice’s (1989: 30) *clash of maxims* and for discussion on *unhelpful speakers* (Lumsden, 2008: 1905).

“Implicature, [...], is a failure to be fully informative, entirely truthful, totally relevant, or utterly clear – but in such a way, and under such discourse conditions, that an interlocutor can reasonably be expected to have anticipated the implicature and be able to relate the contribution to the maxim-observant form intended by its utterer”

(Lakoff, 1995: 191)

According to Tusón (1997: 46), in these cases the speaker has not observed (a) maxim(s) but still expects the hearer to understand what s/he *means*, whereas the hearer tries to get the implied meaning by *a process of implicature*, both bearing in mind *cooperativeness*. Then, when interacting we assume that it is present (ibid.; Grice, 1989: 31 apud Lumsden, 2008: 1897; Grice apud Murray, 2010: 296) and helped by “contextual information and background knowledge” we can get “what the speaker is conversationally implicating” (Grice, 1989: 31 apud Lumsden, 2008: 1897), i.e. what s/he actually *means* (Grice apud Murray, 2010: 296).

Following the discussion in Verschueren (1999: 26), *background information* refers to “[t]he world of *unexpressed information* which an utterance carries along” (my emphasis) and is also called *common knowledge*, *mutual knowledge* or *common ground*, this last referring to “the knowledge, beliefs, and suppositions that two or more people share” in words of Carlson (1992: 60 apud Jauregi, 1997: 61). According to Escandell-Vidal (2016: 258), *implicit contents* derive from interaction with further *contextual data* and are not *bounded to* linguistic expressions.<sup>15</sup> Indeed, what is coded in human communication is far from embracing all the content that the speaker wanted to communicate and what the listener interprets (ibid.: 260).<sup>16</sup> Thomas (1995: 58), in turn, emphasises that *implicatures* are different from *inferences*, being these last deductions *the hearer* makes from evidence (ibid.)<sup>17</sup> whereas *implicatures* are performed by *the speaker* with an *intention* to do so (Thomas, 1995: 58; see Tusón, 1997: 46).<sup>18</sup>

<sup>15</sup> “Los contenidos implícitos no son propiedades de las expresiones lingüísticas, sino resultado de su interacción con otros datos contextuales” (Escandell-Vidal, 2016: 258; ‘implicit contents are not property of linguistic expressions, but result of their interaction with further contextual data’, my translation). Ibid.: 257 and Verschueren (1999: 26) on *background assumptions*. See also Blackwell (2016: 635) referring to Grice (1975: 50) and Reyes (2003: 41).

<sup>16</sup> “[E]n la comunicación humana, la señal codificada está lejos de contener la totalidad de lo que el emisor quiso comunicar y lo que el destinatario interpreta” (Escandell-Vidal, 2016: 260; ‘in human communication, the coded signal is far from embracing the totality of what the speaker wanted to communicate and what the listener interprets’, my translation).

<sup>17</sup> On inferences, see also Caron (1995: 120) as well as Jauregi (1997: 53-54) and the references therein.

<sup>18</sup> See Verschueren (1999) and Atlas (2006) on *presupposition*, (*logical*) *implication* and (*standard*) *conventional* and *conversational implicature*. See Horn (2006) on *implicatures* and *implicatures*. See also Abbott (2006).

According to the literature, within Grice's approach implicatures can be *conventional* and *conversational*, and these last can be *generalised* or *particularised*. *Conversational* implicatures, on the one hand, are those which rely heavily on the context in which they occur (Thomas, 1995: 57, i.e. "what is implied varies according to the context of utterance") and those in which "the speaker expresses *attitudes* and *feelings* using *indirect utterances* that must be *inferred* by the hearer (Grice, 1975; Sperber & Wilson, 1995)" (Garcia, 2004: 2, my emphasis). As for *conventional* implicatures, on the other hand, "the same implicature is always conveyed, regardless of the context" (Thomas, 1995: 57). Accordingly, whereas words such as *but* and *therefore* carry *conventional* implicatures (Levinson, 1983 apud Thomas, 1995: 57; see Blakemore, 2006), like in example (1), example (2) may constitute a case of a *conversational* one:<sup>19</sup>

(1) He is small, but perfectly formed.

(Thomas, 1995: 57)

(2) A: Mum, do you like this black dress for the wedding?

B: The blue one suits you perfectly.

In the latter example, a girl, *A*, poses a question to her mother, *B*, whether she likes the black dress she is showing (she has an important event, a wedding, and she wants to be well-dressed). Her mother does not answer *yes* or *no*, but says that the blue dress that *A* has suits her perfectly. Thus, instead of uttering "change your clothes", "no, I do not like it" or "I prefer the blue one", for example, *B* is *indirect* and *says* what she thinks in a more polite way (see §2.1.6). All the same, she expects her daughter to understand her.

As already mentioned, conversational implicatures can be generalised and particularised. Generalised conversational implicatures do not need to rely on context (Leonetti, 1993: 108), that is, they "are characterised as relatively context-independent inferences" (Meibauer, 2012: 770 referring to Grice, 1989).<sup>20</sup> An example of this kind of implicatures can be found in the sentence "he ran over a dog" (Thomas, 1995: 84, ff. 7), in which, by using *a*, we mean that "the dog in question was not his own" (*ibid.*), for the dog which is being referred to "is not directly related to the speaker's knowledge" (Leonetti, 1993:

<sup>19</sup> See Grice (1993: 31) for discussion about the data on which the hearer relies "to work out that a particular conversational implicature is present". See also Meibauer (2012: 770) and the references therein.

<sup>20</sup> See also Levinson (2000 apud Lumsden, 2008: 1898 and Meibauer, 2012: 770).

108).<sup>21</sup> On the contrary, as far as particularised conversational implicatures are concerned *background information* is needed on each particular case (Thomas, 1995: 84), which applies to example (2) above. In this case, we need to know that the mother (B) is aware that her daughter (A) has a blue dress, that B believes that it is good for a wedding and that A will assign reference to the dress her mother is referring to, for instance. Figure 2.2 below, which has been retrieved and adapted from Levinson (1983: 130) and Escandell Vidal (1996: 38), sums up Grice's approach to implying meaning in communication.<sup>22</sup> The next section shall briefly account for explicatures within the framework of Sperber and Wilson's Relevance Theory.

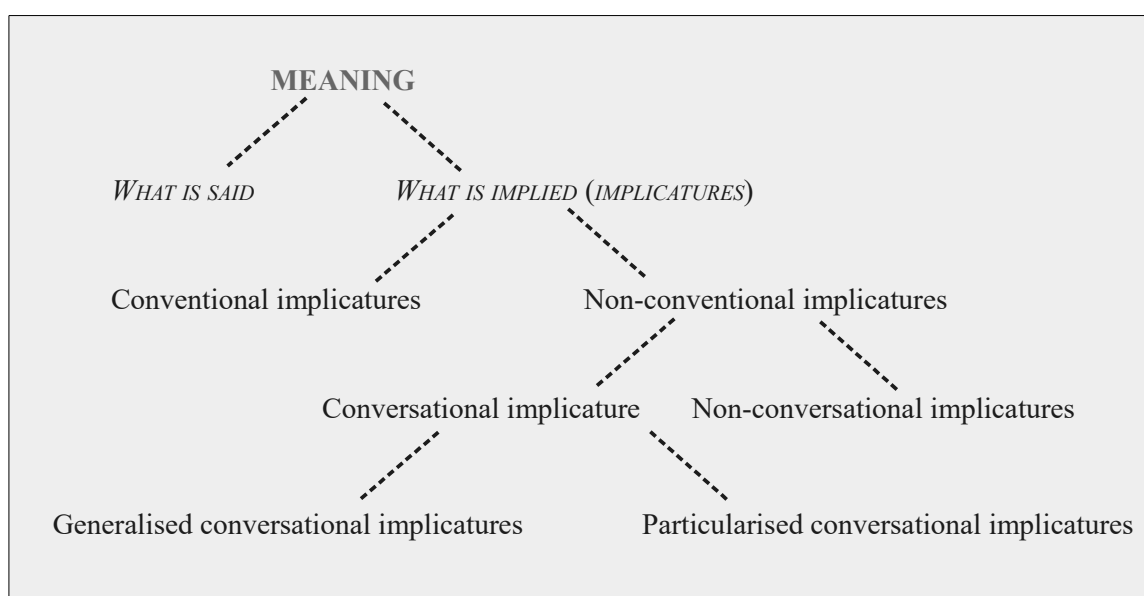


Figure 2.2. Grice's meaning (adapted from Levinson, 1983: 130 and Escandell Vidal, 1996: 38)

### 2.1.3. On Relevance Theory and explicatures

Sperber and Wilson's theory<sup>23</sup> emphasises the role of *relevance* in communication, i.e. the "balance of *positive cognitive effects* (assumptions activated in the receiver) and *processing effort*" (Sbisà, 2006: 2223, my emphasis). According to the authors, "the expectations of

<sup>21</sup> My translation of: "[...] (el objeto) mencionado no está directamente relacionado con los conocimientos del hablante" (Leonetti, 1993: 108). See also Meibauer (2012: 770 cf. Grice, 1989: 37).

<sup>22</sup> See Horn (2006) for discussion on *scalar*, *cancellable*, *weak* and *strong* implicatures. See also Leonetti (1993) and Escandell Vidal (1996) on cancellability of implicatures (*defeasibility* in Thomas, 1995: 82) and Blakemore (1992) on *weak* and *strong* ones.

<sup>23</sup> See the different stages of the theory, previously published and updated, in the chapter from 2006 we are referring to. For further discussion see also Yus (2016), Borg (2016), Sbisà (2006), Escandell Vidal (1996) and Blakemore (1992, 1995), amongst other authors.

relevance raised by an utterance are precise and predictable enough to guide the hearer toward the speaker's meaning" (Wilson and Sperber, 2006: 607), then differing from the Gricean model (§2.1.2) on several aspects. Within this framework, the conversational maxims in Grice's CP *turn into* an only principle, the *Principle of Relevance*, which is quoted below in its "most complete, two-fold formulation" (Sbisà, 2006: 2223):

- (3) "[*First or*] *Cognitive Principle of Relevance*  
Human cognition tends to be geared to the maximisation of relevance."  
  
"[*Second or*] *Communicative Principle of Relevance*  
Every ostensive stimulus conveys a presumption of its own optimal relevance."  
(Wilson and Sperber, 2006: 610, 612; my emphasis)

That being so, a relevant interpretation for an utterance needs to be *easy* to get by the hearer, i.e. its *processing cost* must be achievable: when the hearer has to interpret an utterance s/he tries out possible interpretations and selects the most relevant one (Borg, 2016: 348). As explained in §2.1.1.1, the interpretation of a particular utterance is a complex process, within which we shall undertake *enrichment* processes as disambiguations and reference assignment (Wilson and Sperber, 2006: 613, 615). These *enriched* propositions conform *explicatures*, that is, assumptions communicated by a given utterance that must be "a development of a logical form encoded" by it (Carston, 2006: 635 referring to Sperber and Wilson, 1986: 182), an explanation contrasting with the one in §2.1.2 about implicatures.<sup>24</sup> Consider the following dialogue:

- (4) A: How was the party?  
B: There was not enough drink and everyone left.  
(Carston, 2009: 35 apud Borg, 2016: 339)

The previous example from Carston (2009: 35), discussed in Borg (2016: 339), may shed light on the distinction between explicatures and implicatures. Concerning the answer given by B on the question posed, "There was not enough drink and everyone left", Borg (2016:

<sup>24</sup> On the distinction *implicature/explicature* within Relevance Theory, see also Carston (2002), Wilson and Sperber (2006), Meibauer (2012) and Yus (2016), for instance.

339) explains that the explicature in this case would be something like (5a), whereas the implicature would be (5b; emphasis as in the original):

- (5) a. There was not enough *alcoholic drink to satisfy the people at [the party]<sub>i</sub>* and so everyone who came to *[the party]<sub>i</sub>* left *[the party]<sub>i</sub>* early.  
 b. The party was no good.  
 (Borg, 2016: 339)

Then, explicatures shall address content that is *communicated* in a given utterance (Carston, 2006) whereas implicatures convey a meaning which is *hidden*; that is, for the interlocutor to find. Accordingly, and depending on the particular context in which interaction takes place, disambiguation and reference assignment can be made on utterances like *Sorry, I cannot go* to refer to “sorry, I cannot go to Helena’s party in your house tonight”, for instance, whereas “this is awful!” may mean ‘this rice you have prepared is awful!’ amongst different options, in line with the examples in Borg (2016: 337-338; see also Carston, 2006: 639).<sup>25</sup>

Finally, it must be pointed out that some generalised conversational implicatures within the Gricean model (§2.1.2) are considered explicatures within a neo-Gricean perspective, as well as *loose uses* such as irony and metaphor (Wilson and Sperber, 2006; Carston, 2006), which conform two indirect speech acts (Searle, 1969). The next two sections shall address Austin and Searle’s Speech Act Theory (§2.1.4) as well as the previous rhetorical figures together with sarcasm and humour (§2.1.5), all of them accounting for different ways of *meaning* something different from what we *say* word per word.<sup>26</sup>

## 2.1.4. Speech Act Theory

### 2.1.4.1. Speech acts

In words of Kasper (1988: 119; §2.1.1.1), *pragmatics* is “the study of acting by means of language, of doing things with words”. As discussed by the author (ibid.: 118-119), this definition falls under the framework of *universal pragmatics* of Habermas, the concept

<sup>25</sup> See Borg (2016) and Carston (2006) on “free pragmatic effects” and the references to Recanati therein.

<sup>26</sup> See Swan (2007: 4) and Fraser (1990: 228). Also, note that Borg (2016: 336) points out the *ill-defined* character of explicature as a notion and explains that there are three different kinds of definitions of it in the literature (*canonical, psychological and communicative*) that “can and do come apart” (ibid.: 335).



*Sprachspiel* ('language play') by Wittgenstein (1958 apud Félix-Brasdefer, 2016: 201; see Bach, 2006) and also of *Speech Act Theory* (Austin, 1962; Searle, 1969), which share the "view of language as *action*" (Kasper, 1988: 119, emphasis as in the original).

As Thomas (1995: 51) points out, the formula *speech act* was originally used by Austin referring to "an utterance and 'the total situation in which the utterance is issued'" (Thomas, 1995: 51 referring to Austin). Within Speech Act Theory, *utterances* are seen as *acts* (Sbisà, 1995: 497), that is, when using language we have an *aim* (see e.g. Reyes, 2009: 31, 32 referring to Austin and Searle), a *purpose*, which means that by uttering their words speakers *try* "to *do something*" (Austin, 1962; Searle, 1969 apud Garcia, 2004: 2, my emphasis) and can be also willing to *get something* by the hearer (ibid.).<sup>27</sup> Within this section, the concepts conforming a *speech* or *illocutionary act*,<sup>28</sup> which are *locution*, *illocution* and *perlocution*, shall be discussed. Thomas (1995) includes Austin's definitions of the previous terms. While *locution* refers to "the actual words uttered" (Thomas, 1995: 49), i.e. what we *say* word per word, *illocution* accounts for "the *force* or *intention* behind the words" (ibid., my emphasis).<sup>29</sup> Finally, *perlocution* relates to "the *effect* of the illocution on the *hearer*" (ibid., my emphasis).<sup>30</sup> Tusón (1997: 47) further discusses Austin's *locutionary act*, *illocutionary act* and *perlocutionary act*, the *illocutionary act* being referred to as *what we do by uttering something* (Tusón, 1997: 47) according to the *illocutionary force* associated to it (ibid.), i.e. the *intention* of the speaker (ibid.: 110).

Searle (1969, 1975) distinguishes different speech acts according to their illocutionary force (Vacas, 2017: 25; Jauregi, 1997: 57). Following the discussion in Verschueren (1999: 24), speech acts can be *assertives* (e.g. a statement), *directives* (e.g. a request, an order), *commissives* (e.g. an offer, a promise), *expressives* (e.g. thanks) or *declarations* (e.g. to baptise), classification that is illustrated in table 2.1 on the next page.<sup>31</sup> However, following the discussion by the author, a given speech act could be *hybrid* and fall under different categories, as "If I ever see you with my sister again, I'll kill you", which might conform both a directive and a commissive speech act according to Verschueren (1999: 24).

<sup>27</sup> See Searle (1979: 2-3) apud Sbisà (1995: 499) and the references to Austin in Félix-Brasdefer (2016: 201-2).

<sup>28</sup> See Thomas (1995: 51) and Sbisà (1995: 499, referring to Searle, 1969: 23).

<sup>29</sup> See Thomas (1995: 2) on "the force of an utterance". See Sbisà (1995: 498) referring to Austin.

<sup>30</sup> See Sbisà (1995: 499-500) for discussion on *perlocutionary act* and *perlocution*. See also Austin (1962: 109) and Searle (1969: 45) apud Félix-Brasdefer (2016: 203) and the references to Austin in Escandell Vidal (1996: 58).

<sup>31</sup> See also Coombs (1981: 2-3) and Félix-Brasdefer (2016: 206, 206-208) referring to Searle (1976, 2010). The examples in the table are based on the ones provided by Verschueren (1999: 24) and on the ones in *Gran Diccionario Oxford* (third edition). As also noted by the author, the classification is not based on language, but on other factors such as the *illocutionary point*, so different classifications could be made.

In sum, when a particular speaker in a given exchange *says* something, s/he may be wanting to mean another thing (see e.g. *implicatures* in §2.1.2), so it becomes clear that when we interact we can *mean* more than what we are simply *saying* (see Thomas, 1995: 51). The force or intention of the speaker, together with the *utterance meaning* (§2.1.1.1), constitute *speaker meaning* in terms of Grice (Thomas, 1995: 16, 18), and it can be sometimes *hidden* and to be implied by the hearer (§2.1.2). This applies to those situations in which the speaker is being *indirect* and performing *indirect speech acts*. We shall address these ideas in further detail in §2.1.4.2 next.

Category	Discussion	Examples
ASSERTIVES [OR REPRESENTATIVES]	“[E]xpressing a belief, making words fit the world, and committing the speaker to the truth of what is asserted”	<i>I went to Porto last June</i> <i>I think John looks good</i>
DIRECTIVES [OR IMPOSITIVES]	“[E]xpressing a wish, making the world fit the words, and counting as an attempt to get the hearer to do something”	<i>Please, close the door</i> <i>Close the door now!</i>
COMMISSIVES	“[E]xpressing an intention, making the world fit the words and counting as a commitment for the speaker to engage in a future course of action”	<i>I promise to work for you</i> <i>I offer you to work for me</i>
EXPRESSIVES	“[E]xpressing a variety of psychological states, having no direction of fit between words and world, and simply counting as expressions of a psychological state”	<i>I am so sorry about that!</i> <i>I am very grateful about that!</i>
DECLARATIONS [OR DECLARATIVES]	“[N]ot expressing any psychological state, making both the words fit the world and the world fit the words, and the point of which is to bring about a change in (institutional) reality”	<i>This jury finds you guilty</i> <i>I pronounce you man and wife</i>

**Table 2.1. Categories of speech acts (based on Verschueren, 1999: 24)**

#### 2.1.4.2. Indirect speech acts

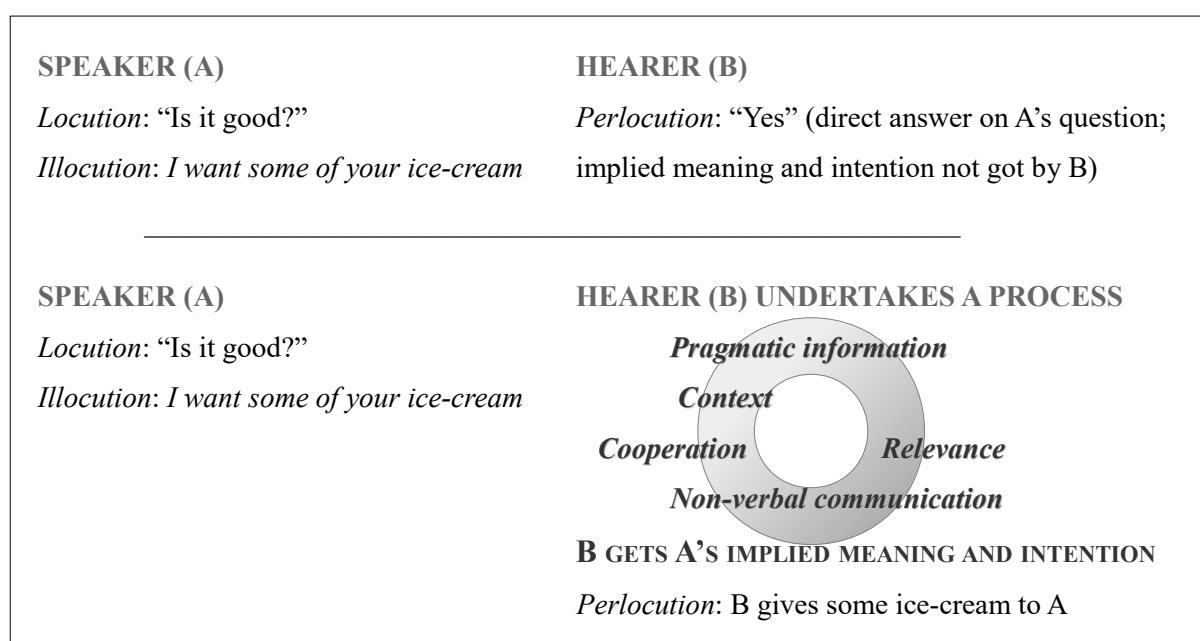
We can be *indirect* in communication “when there is a *mismatch* between the *expressed meaning* and the *implied meaning*” (Thomas, 1995: 119, my emphasis) or, following Searle, when “the speaker’s utterance and the sentence meaning *come apart* in various ways” (Searle, 1975: 59 apud Brumark, 2006: 1209; my emphasis). Accordingly, *indirect speech acts* refer to those acts that we undertake “by means of another” (Searle, 1979: 60 apud Thomas, 1995: 93),<sup>32</sup> and are often carried out in communication (Tusón, 1997: 48), i.e. we are often indirect in our speech. For instance, we may interpret that somebody is *ordering* or *asking for* something by just posing an ability question (ibid.; Verschueren, 1999: 25), like in *Could you close the door?*, to set an example. At this point we shall put a case of a *family* situation in order to better comprehend how speech acts are performed. We will be discussing an *indirect* one.

Imagine that my mother is sitting on the sofa in summer, having stated that she does not want anything as a dessert after a good family dinner with my father, my brother and me. Now, imagine that my father decides to have a fantastic turrón ice-cream, my mother’s favourite, as *his* dessert. If my mother asks him *¿está bueno?* (‘is it good?’), we could understand it as a simple question, following her *locution* (§2.1.4.1), and think that she has never tasted that ice-cream and simply wants to know whether it is good or not (i.e. she is simply posing a question). Nevertheless, this is not the case; in Thomas’ (1995: 5) words, “when people are engaged in conversations, they *intuitively* look for *contextual sense*” (my emphasis). In our particular example, people knowing the specific context (that is, my father, my brother and I, and now the reader of this dissertation) are aware that she already does know how it tastes (§2.1.1.1). Accordingly, we could assert that what my mother actually aims at (her *illocution*; §2.1.4.1) is asking my father for some turrón ice-cream; in other words, she is demanding something. The *conversational implicature* in this case would be something like “I want some of your turrón ice-cream (although I said I did not want anything as a dessert, I know)”. Finally, concerning *perlocution* (§2.1.4.1) it is considered that the *desired* effect on the hearer, particularly on my father, would be giving my mother some of his turrón ice-cream, not answering if it tastes good or not to the question posed (see Jauregi, 1997: 83-84).

Besides, this situation could be enriched with *paralinguistic* and *non-linguistic features* (Thomas, 1995: 21), like the gestures of my mother, e.g. looking at my father and *his*

<sup>32</sup> See Escandell Vidal (1996: 70) on the problem of indirect speech acts. Ibid.: 74 on criticism.

ice-cream and having half a smile on her face. As pointed out in Félix-Brasdefer (2016: 204)<sup>33</sup> both *verbal* and *non-verbal* elements can express the *illocutionary force* of a statement (§2.1.4.1), hence the role of *paralinguistic* (e.g. *tone of voice*) and *non-linguistic features* (such as *gestures*; Thomas, 1995: 16) in helping the hearer get the intention of the speaker.<sup>34</sup> Figure 2.3 illustrates how the example provided may be interpreted as a direct speech act (meaning that the illocution is not got by the hearer) and as an indirect one, in which both speaker and hearer reach mutual understanding on what is implied.



**Figure 2.3.** *Ice-cream (indirect) speech act*

### 2.1.5. On metaphors, irony, sarcasm and humour

Metaphors, irony, sarcasm and humour constitute rhetorical figures that account for different ways of *meaning* something that is different from what we actually *say* word per word, in line with the previous discussion on implicatures (§2.1.2) and indirect speech acts (§2.1.4.2). They shall conform essential elements within the didactic proposal displayed in Chapter 5 and Appendix 3 and 4, based on false friends, idioms and puns (see §3.3).<sup>35</sup>

<sup>33</sup> See also Thomas (1995: 21) and Tusón (1997: 22).

<sup>34</sup> Also, we may “rely mainly or entirely on context” (ibid). See also Grice (1957) apud Sbisà (1995: 497) on *speaker’s meaning*.

<sup>35</sup> Chapter 5 (see §5.3.1) displays humour-based tasks (see §3.2.2, §3.3) in which sarcasm and irony relate to the wrong use of false friends and Grice’s maxims (§2.1.2). On metaphors, idioms and pun see Appendix 3-4.

In their book *Metaphors We Live By*, Lakoff and Johnson (1980) state that metaphors and double senses are part of our everyday life, being important components not only on the way we speak but also on how we think and categorise the world (see Tuson, 2008: 15).<sup>36</sup> As pointed out by Escandell Vidal (1996: 187-188), Aristotle already considered metaphors to refer to a different reality from the one that a word conventionally represents. They expand “the applicability of a term, used in a certain domain of experience (often relatively concrete), for use in a different domain” (Verschueren, 1999: 178). We might easily think of examples of metaphors and double senses on our daily use of language to refer to our reality in a figurative way (see Escandell Vidal, 1996: 188). Consider the following metaphor:

- (6) “My neighbour is a dragon”  
(Blakemore, 1992: 158, 163; 1995: 450)

According to Blakemore, “an utterance resembles a thought to the extent that it shares the logical and contextual implications of that thought” (1992: 163), and in the previous example the speaker may be implying that the neighbour is “very unfriendly and fierce” (ibid.). However, by uttering the metaphor and not the previous sentence s/he wants “to convey something more than what would have been conveyed”, which goes in line with the *extra effect* achieved by means of metaphors according to Relevance Theory (Blakemore, 1995: 450; §2.1.3).<sup>37</sup> The author explains that by uttering (6) above “the speaker might be taken to have in mind an image of fierceness or unfriendliness which is beyond most people’s experience”, then the hearer being “encouraged to explore a range of other contextual implications having to do with the nature of the neighbour’s unfriendliness, the behaviour that manifests it and perhaps the neighbour’s appearance” (Blakemore, 1992: 163).

What a speaker shall be willing to communicate with *irony*, in turn, “may simply be the opposite of what is said literally” (Verschueren, 1999: 34-35) but also a *different* or *elaborated* meaning that goes beyond the negation of the utterance (see Alvarado Ortega, 2018 and Sullivan, 2019).<sup>38</sup> Following the discussion in Haverkate (1996: 51) and Leech (1983: 82), this rhetorical figure produces a conversational implicature which skips Grice’s

<sup>36</sup> See also Alijared (2017: 74) and Brône (2017: 257).

<sup>37</sup> Grice discusses metaphors as *implicatures* regarding the maxim of quality (§2.1.2; see footnote 39) and Searle (1979; §2.1.4.2) also accounts for quantity and relevance maxims. See Escandell Vidal (1996: 196-200) and Carston (2006) for an overview. See also Yus (2016: 764) and Maruenda (2003-04: 62).

<sup>38</sup> See *irony* (*prototypical* and *non-prototypical*) in the glossary in Dumitrescu and Andueza (2018a: 261). See also Sperber and Wilson (1981b, 1992) apud Blakemore (1995: 450) and Blakemore (1992: 164).

first maxim of quality (§2.1.2).<sup>39</sup> Leech, in line with the *Politeness Principle* (PP, 1983; see §2.1.6), proposes the *Irony Principle* (IP), which reads as follows: “[i]f you must cause offence, at least do so in a way that doesn’t overtly conflict with the PP, but allows the hearer to arrive at the offensive point of your remark indirectly, by way of implicature” (ibid.: 82).

The author also points out that “[i]rony typically takes the form of being too obviously polite for the occasion” (ibid.), like in the following example:

- (7) A: Geoff has just borrowed your car.  
 B: Well, I like THAT!  
 (Leech, 1983: 83, example 3 therein)

Then, irony constitutes an *indirect speech act* (§2.1.4.2) and a way of providing a *false* statement and expressing an *attitude* (Andueza, 2016: 650-653; 655-656).<sup>40</sup> Blakemore (1995: 450) remarks that “an ironic utterance conveys an attitude of dissociation or ridicule” and Berrendonner (1981 apud Andueza, 2016: 656) explains that irony works for compliment as well as for criticising somebody and has a defensive function.<sup>41</sup> In a similar vein, Colston (2017), referring to a previous work in 1997, states that *sarcasm* “is generally considered a nasty, mean-spirited or just relatively negative form of verbal irony, used on occasion to enhance the negativity expressed relative to direct, non-figurative criticism” (Colston, 1997 apud Colston, 2017: 236), the purpose of which is “to successfully *convey* a speaker’s desired level of *negative attitude* about some referent event/situation” (Capelli, Nakagawa and Madden, 1990 apud Colston, 2017: 236, my emphasis).

There are communicative situations in which we may not recognise that somebody is being sarcastic to us and we could consequently interpret what we are being told in a literal way. A similar process can also take place when interpreting and producing humour (see Bell, 2015, 2017a), which we shall discuss at the end of this section. As Verschueren (1999: 36) explains, this mechanism is related to (not) observing Grice’s maxims, for we could be making humour not only by not following them but also by strictly doing so (see also Dynel, 2017). In this line, Tusón (1997: 37) and Escandell Vidal (1996: 50) discuss that humour

<sup>39</sup> “[L]a ironía produce una implicatura conversacional burlando la primera máxima de calidad de Grice, que reza: ‘No digas lo que crees que es falso.’” (Haverkate, 1996: 51; ‘irony produces a conversational implicature skipping Grice’s first maxim of quality, which reads: “do not say what you believe to be false”’, my translation). See also Meibauer (2005: 1393) for *ironical implicature*. For further information on *irony* and *banter*, see Leech (1983: 142-145).

<sup>40</sup> See the references therein to different authors.

<sup>41</sup> See Alvarado Ortega (2018: 173) on her scheme for negative and positive effects of irony (2009).

often arises from *literal interpretations* on situations in which indirect ones were needed, so interlocutors shall cooperate to get the content that is implied (El Refaie, 2009: 82 apud Agüero, 2013: 12; §2.1.2) and pay attention to the different *cues* to recognise it, such as gestures, intonation and prosody (Ruiz, 2016: 617-619; Thomas, 1995: 21), the last of them referring to the “variations in pitch, loudness, timing, or voice quality over the course of an utterance (Warren, 1999) that can modify the communicative content of a message, both linguistically and paralinguistically (Bolinger, 1986)” (Hellbernd and Sammler, 2016: 71).

Other sources of humour might include *incorrect disambiguations* (Escandell Vidal, 1996: 123; §2.1.3) and the *deliberate ambiguity* of speakers in discourse (Morreall, 1983: 81 apud Attardo, 2017: 180), as well as *mismatches* concerning the relevance or goal of an utterance (Leech, 1983: 98-99; §2.1.4.1). Consider the following joke in example (8), in which the purpose or intention of the customer (particularly, complaining) seems to be misinterpreted by the waiter:<sup>42</sup>

- (8) Customer: There’s a fly on my soup!  
 Waiter: Don’t make a fuss, sir –they’ll all want one.  
 (Leech, 1983: 98)

The example above could also be analysed within the framework of the General Theory of Verbal Humour (GTVH; Attardo, 2001, 2017), which claims “that jokes may resemble each other along the lines of six parameters” or *knowledge resources* (Attardo, 2017: 127), which are, hierarchically organised: *script opposition*, *logical mechanism*, *situation*, *target*, *narrative strategy* and *language* (see table 10.1 in Attardo, 2017: 128).<sup>43</sup> Focusing on the last of these parameters, *language* (ibid.: 128-129), it is worth remarking that humour can also be triggered by language plays (de los Heros, 2018: 206; see *pun* in §3.3). The example on the next page shows an spontaneous dialogue that took place between *A* and *B* (me), two PhD students knowing each other well and sharing the same office. The conversation was in Spanish, but the language play also works in English. Humour was enhanced more or less in the following way:

<sup>42</sup> See Attardo (2017: 180-181) and the references therein.

<sup>43</sup> The GTVH was firstly presented by Attardo and Raskin in 1991 (see Attardo and Raskin, 1991) and has been developed afterwards. See Attardo (2017) and Gironzetti (2013: 93-99).

- (9) B: If I sing, farmers will be very happy. Indeed, they will have to change the name of *broccoli* and name it *Troccoli*!

With this *homemade* example we become aware of the importance of *cooperation* to get what is implied (§2.1.2) as well as the role of context and common knowledge in interaction (§2.1.1.1). Particularly, both A and B share the assumption that, should I sing (and there is the joke and *assumption* that I do it badly), it will rain (§2.1.1.1; §2.1.3), which would be positive for broccoli (and for other vegetables). In such a way, it is concluded that there is an imaginary world in which farmers would be so grateful to me that they will name a vegetable with my surname, *Tro*. That is why it is considered that the joke about changing *broccoli* for *Troccoli* works, as actually we are just exchanging <b> for <T>.

As pointed out by Attardo (2017: 186), when producing humour it is important to *hide* the reason of the humorous character of this production, why it becomes funny or the point in jokes, since “[t]he explanation of the punch line is considered traditionally to ruin a joke” (cf. *humorous anecdotes*; Guagnano, 2013 apud Attardo, 2017: 187). In this sense, hearers would be expected to get the unsaid or *implicit* meaning (Attardo, 2017) by themselves, and that is why *humour competence* should be enhanced when learning a language (see e.g. Linares Bernabéu, 2017). Humour competence is defined by Attardo (2002: 1) as “the capacity of a speaker to process semantically a given text and to locate a set of relationships among its components, such as he/she would identify the text (or part of it) as humorous in an ideal situation”. This need to teach students and pupils how to recognise humorous production shall also apply to metaphors, irony and sarcasm, providing them with chances to distinguish between literal and non-literal interpretations in discourse, distinction playing a relevant role within our research project (Chapters 4 and 5).

In sum, the mechanisms discussed in this section concern different ways of meaning something different from what was literally said, and they shall play an essential role within the didactic proposal in Chapter 5 and Appendix 3. As far as the adequate interpretation of their meaning is concerned (§2.1.1.1), we must be aware that these figures are *culture* and *context-dependent* (de los Heros, 2018). Following the discussion in Brumark (2006: 1211), when using sarcasm and irony for humour, these mechanisms, “just like jokes, rely on *socio-culturally accepted norms and beliefs*” (my emphasis),<sup>44</sup> that is, on context (de los Heros, 2018:

<sup>44</sup> See Ruiz (2016) and de los Heros (2018) and the references therein on the relationship between humour and irony.



192). It is also important to note that an utterance may be ironical, sarcastic or aimed at producing humorous effects on the interlocutor by means of a particular variation on the speaker's tone or volume when saying it or due to his/her gestures in the communicative process. These and other aspects fall under *non-verbal communication* (Cestero, 2018), that is, “all the nonlinguistic signs and systems of signs that communicate or inform”, including “cultural habits and customs in the broadest sense and the so-called nonverbal communication systems” (Cestero, 2018: 91).<sup>45</sup> When trying to get what is actually conveyed in a given utterance, i.e. the *speaker's meaning* (§2.1.4.1), both facial and body gestures (ibid.: 94) as well as laughter and variations related to sound in speech production may become essential to the hearer (ibid.: 92), together with the *contextual situation* (Coombs, 1981: 1; §2.1.1.1).<sup>46</sup> This particularly applies to indirect speech acts (§2.1.4.2), generally undertaken due to different reasons, amongst which we can emphasise the manifestation of *politeness* (Tusón, 1997; Hidalgo, 2006). The next section shall address this relationship and provide discussion on this mechanism.

### 2.1.6. On politeness

It can be stated that from a general perspective we are *polite* (see Escandell Vidal, 1996: 136-139) to our interlocutor(s) in communication. As commented on by Tusón (1997: 48), Brown and Levinson (1987), amongst other authors, state that politeness can be seen as a *universal*<sup>47</sup> principle in *building up* interpersonal relations. In this line, politeness is seen as “a device used in order to reduce friction in personal interaction” (Lakoff, 1979: 64 apud Fraser, 1990: 223) and the principle regulating *social distance* and its balance (Leech, 1983 apud Escandell Vidal, 1996: 144),<sup>48</sup> which can be shown through the use of *indirect linguistic formulae* (Tusón, 1997: 50; Escandell Vidal, 1996: 146), for example. We shall discuss the link between *indirectness* and *politeness* in more detail on the following pages.

<sup>45</sup> See Cestero (2018: 91-99) for an overview on the different systems of non-verbal communication and the features of non-verbal signs.

<sup>46</sup> See e.g. Coombs (1981: 1) and Cots, Nussbaum, Payrató and Tusón (1989: 60-61).

<sup>47</sup> See Escandell-Vidal (2018) and Thomas (1995).

<sup>48</sup> “La *cortesía* es precisamente el principio regulador de la distancia social y su equilibrio: gracias a ella, mantenemos o disminuimos la distancia social” (Escandell Vidal, 1996: 144 referring to Leech, 1983, emphasis as in the original; ‘politeness is precisely the principle regulating social distance and its balance: thanks to it, we maintain or diminish social distance’, my translation). See e.g. Escandell-Vidal (2018: 24-25) on *social distance* (on *physical* one, see Tusón, 1997: 24). See Fraser (1990: 219) for some remarks on the definitions of *politeness* in the literature (cf. Vacas, 2017: 30 and the references therein). See also Márquez Reiter (2016: 297), Escandell Vidal (1996: 138-139) and Bravo (2003; 2005a, b apud Brodersen, 2019: 5-6).

When referring to *politeness* it becomes essential to account for the *Politeness Principle* (PP; Leech, 1983), retrieved hereunder, which addresses *polite* and *impolite beliefs*. These beliefs are respectively “favourable and unfavourable to the hearer or to a third party” (Leech, 1983: 81) and “are measured on some relevant scale of values” (ibid.; see Leech, 1983: 123-127 and Fraser, 1990: 225-226). The principle reads as follows:

“In its negative form, the PP might be formulated in a general way: ‘Minimize (other things being equal) the expression of impolite beliefs’, and there is a corresponding positive version (‘Maximize (other things being equal) the expression of polite beliefs’) which is somewhat less important”

(Leech, 1983: 81, see ff. 1)

The principle includes different *maxims*. The author explains, in pairs, *tact*, *generosity*, *approbation*, *modesty*, *agreement* and *sympathy* maxims and addresses the concepts *self* and *other* and the dichotomies *cost-benefit*, *praise-dispraise*, *agreement-disagreement* and *sympathy-antipathy* (Leech, 1983: 131-132). The discussion on the previous maxims with focus on these concepts and dichotomies based on Leech (1983: 132) is summarised in table 2.2 on the next page (see also table 2.1 in §2.1.4.1).<sup>49</sup>

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<sup>49</sup> Concerning table 2.2, see Leech (1983: 107-110; 132-139) and Tusón (1997: 49). See Thomas (1995: 166, referring to Leech, 1983: 147) for information on *The Pollyanna Principle*, related to putting “the best possible gloss on what we have to say” (Thomas, 1995: 166). On the *Pollyanna Hypothesis*, see Boucher and Osgood (1969 apud Leech, 1983: 151, ff. 11). See Thomas (1995: 167) and Escandell Vidal (1996: 147) for criticism on Leech’s approach.

TACT MAXIM (in impositives and commissives)	(a) Minimise COST to OTHER ↓ (b) Maximise BENEFIT to OTHER ↑
GENEROSITY MAXIM (in impositives and commissives)	(a) Minimise BENEFIT to SELF ↓ (b) Maximise COST to SELF ↑
APPROBATION MAXIM (in expressives and assertives)	(a) Minimise DISPRAISE of OTHER ↓ (b) Maximise PRAISE of OTHER ↑
MODESTY MAXIM (in expressives and assertives)	(a) Minimise PRAISE of SELF ↓ (b) Maximise DISPRAISE of SELF ↑
AGREEMENT MAXIM (in assertives)	(a) Minimise DISAGREEMENT BETWEEN self and other ↓ (b) Maximise AGREEMENT BETWEEN self and other ↑
SYMPATHY MAXIM (in assertives)	(a) Minimise ANTIPATHY BETWEEN self and other ↓ (b) Maximise SYMPATHY BETWEEN self and other ↑

**Table 2.2. Maxims within the PP (based on Leech, 1983: 132)**

Fraser (1990: 220) accounts for four perspectives on politeness: the *social-norm*, *conversational-maxim*, *face-saving* and the *conversational-contract* views. Concerning the *social-norm view*, it is discussed that “each society has a particular set of social norms consisting of more or less explicit rules that prescribe a certain behavior, a state of affairs, or a way of thinking in a context”, so should our actions follow these norms we shall be polite, and vice versa (Fraser, 1990: 220). Escandell Vidal (1996: 136) explains that somewhat *polite* in a given society may be *impolite* in another one. Besides, she provides different examples of this fact (ibid.: 136-137; see Escandell-Vidal, 2018: 26) and concludes that politeness rules are part of learning not only a language but also a *culture* (Escandell Vidal, 1996: 137).<sup>50</sup> Thus, *politeness strategies* shall vary depending on *language* and *culture* (Escandell-Vidal, 2018: 26). Figure 2.4 on the next page addresses the previous discussion.

<sup>50</sup> “[...] es esperable que lo que puede ser cortés en una sociedad, sea descortés en otra [...] las normas de cortesía forman parte del aprendizaje no sólo de una determinada lengua, sino de una determinada cultura” (Escandell Vidal, 1996: 136-137; ‘it could be expected that what may be polite in a given society would not be so in another one [...] the rules of politeness are part of learning not only a determinate language but also a determinate culture’, my translation). See also Vacas (2017: 39) and the references therein.

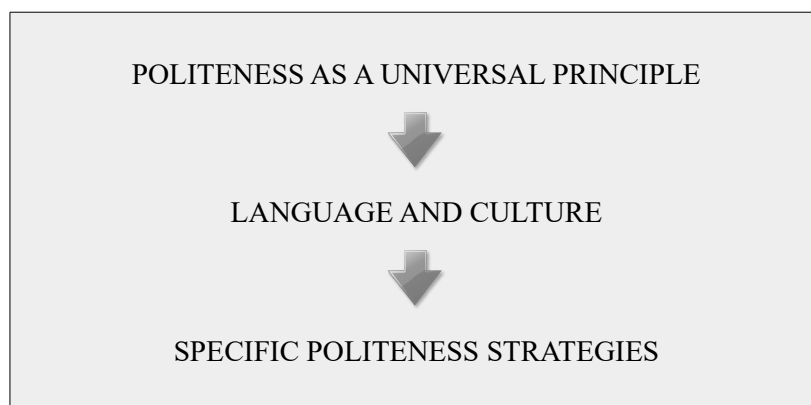


Figure 2.4. *Politeness, language and culture*

Within the *conversational-maxim view*, Fraser refers to Grice's CP and maxims (§2.1.2) and to Lakoff's rules of pragmatic competence (§2.1.1.2), “[b]e [c]lear (essentially Grice's maxims)” and “[b]e [p]olite” (Lakoff, 1973 apud Fraser, 1990: 223).<sup>51</sup> As commented on by Fraser (1990: 223) and Escandell Vidal (1996: 139-141), Grice refers to other maxims apart from the CP ones (§2.1.2), such as “be polite”. In a given situation a speaker may have to *choose* between maxim observance and politeness, meaning that s/he may not observe (a) maxim(s) to preserve politeness in interaction or vice-versa (Escandell Vidal, 1996: 139-141; see also Verschueren, 1999: 35-36). Consider examples (10) and (11), in line with the ones in Escandell Vidal (1996: 140-141): while in (10) we may probably choose option *a* instead of the direct reference in *b* due to politeness reasons, in (11) we shall choose *a*, since the priority in the context would be communicating clearly and efficiently rather than being polite.

- (10) a. I will start going to the gym tomorrow, shall we go together?  
 b. You have to loose weight.
- (11) a. Help! I'm going to fall!  
 b. #Excuse me, would you mind helping me, please? I am afraid I am going to fall.<sup>52</sup>

Regarding the *conversational-contract view*,<sup>53</sup> Fraser (1990: 232) points out that in a particular conversation there is a sort of *contract* on the “rights and obligations” of both the speaker and the hearer, which is renegotiable and readjustable. Some of its terms such as *turn-*

<sup>51</sup> Ibid.: 224 for sub-rules. See also Escandell Vidal (1996: 142-143).

<sup>52</sup> See <https://beheardblog.wordpress.com/2015/01/31/importance-of-cultural-awareness-in-this-multicultural-community/>.

<sup>53</sup> Approach presented in Fraser (1975) and Fraser and Nolen (1981), as remarked in Fraser (1990: 232).

*taking* (see §2.1.7) are conventional while others might be renegotiable according to the *status* or *role* of interlocutors (ibid.; §2.1.7). If they follow the conversational contract *set up* for a given exchange, which generally happens, they will be polite, so we can conclude that *politeness* is expected in conversations (ibid.: 233).<sup>54</sup> Finally, when discussing the *face-saving view* the author refers to Brown and Levinson (1987), according to whom we may not strictly follow conversational maxims in order to make sure that politeness will be present in the exchange. Indeed, they *go beyond* and state that there is a *conversational implicature* concerning *linguistic politeness*, that is: speakers do not only have to communicate their messages but also *implicate* their “intention to be polite” (Fraser, 1990: 228), like in “I would really like it if you would shut the door” (ibid).

The concepts *face* and *face-threatening acts* are central to Brown and Levinson’s model. Face refers to “an individual’s self-image” (Escandell-Vidal, 2018: 25), to a “public self-image, that every member [of a society] wants to claim for himself” (Brown and Levinson, 1987: 61).<sup>55</sup> As discussed in Fraser (1990: 229), face is vulnerable and it shall be defended when a treat to it is appreciated.<sup>56</sup> Consequently, it would be better for interlocutors to *look after* both the speaker’s and the hearer’s face and also to make clear this is their intention (ibid.; see also Márquez Reiter, 2016: 299 and Verschueren, 1999: 51). The *risk of danger* of faces is closely related to *face-threatening acts*, those acts *endangering* faces (Verschueren, 1999: 45). Brown and Levinson (1987: 24 apud Fraser, 1990: 229) defend that “some acts are intrinsically threatening to face and thus require softening”,<sup>57</sup> so “*each group of language users develops politeness principles from which they derive certain linguistic strategies*” (ibid., my emphasis). Figure 2.5 on the next page illustrates the previous discussion.

<sup>54</sup> See Charaudeau et al. (1991) apud Tusón (1997: 76). See Leech’s (1983: 83-84) discussion on *absolute/relative* and *negative/positive politeness*.

<sup>55</sup> Apud Fraser (1990: 228), adapted from Goffman (1967). On *negative* and *positive* face, see e.g. Brown and Levinson (1987) apud Fraser (1990: 229) and Escandell-Vidal (2018: 25-26). See also Verschueren (1999: 45).

<sup>56</sup> While interacting, face may be *maintained*, *enhanced* (Thomas, 1995: 169; Fraser, 1990: 229), *damaged* (Thomas, 1995: 169) and *lost* (Fraser, 1990: 229).

<sup>57</sup> Cf. Leech (1983) on *polite* and *impolite* acts per se. See Brown and Levinson (1987 apud Fraser, 1990: 229-230) for further discussion on face-threatening acts and *strategies* to perform them. In this line, see Escandell Vidal (1996: 149-153), Verschueren (1999: 45-46) and Maha (2014 apud Vacas, 2017: 32).

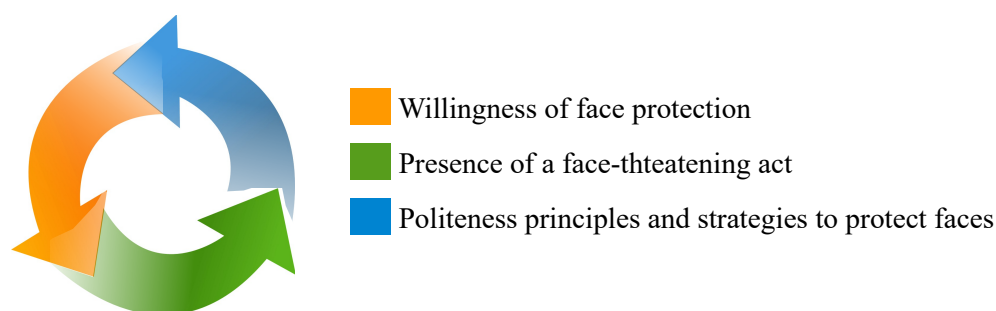


Figure 2.5. *Politeness, face and face-threatening acts*

Following Verschueren (1999: 45), “[p]oliteness strategies [...] usually involve mitigation and/or *indirectness*” (my emphasis; see Haverkate, 1996: 46). According to the discussion in §2.1.4.2, we shall be indirect “when there is a mismatch between the expressed meaning and the implied meaning” (Thomas, 1995: 119). Thomas discusses different reasons to use *indirectness*, such as the “desire to make one’s language more/less interesting” and “[p]oliteness/regard for ‘face’” (1995: 143; *ibid.*: 142-146). As the author points out, “[i]ndirectness is a universal phenomenon” (*ibid.*: 119) and there are some *factors* “which appear to govern indirectness in all languages and cultures” (*ibid.*: 124). Nonetheless, “[t]he axes governing indirectness are ‘universal’ in that they capture the types of consideration likely to govern *pragmatic choices* in any language, but the way they are applied *varies considerably from culture to culture*” (*ibid.*, my emphasis). Amongst these axes, following Leech and Brown and Levinson, “the relative power of the speaker over the hearer” and the “social distance between” interlocutors can be remarked.<sup>58</sup>

Indirectness and politeness can be expressed using certain *linguistic formulae* (see Tusón, 1997: 49), which shall also account for the *relationship* between interlocutors (*ibid.*: 50, 76). These formulae include *indirect expressions*, which are part of communication (Tusón, 1997: 48), as well as *indirect speech acts* (§2.1.4.2). They were initially interpreted as the *polite* variants of direct ones (Hidalgo, 2006: 958) and can be used instead of them to show politeness in communication (see Tusón, 1997: 50).<sup>59</sup> Compare the pair of utterances in example (12) on the next page. While (12a) constitutes a directive or impositive speech act (see table 2.2 in §2.1.4.1) with use of *hey* and vocative *you* and no mitigators such as *please*, in (12b) the speaker is indirect and uses *Mr. Johnson* to refer to the hearer. Then, although *illocution* and *perlocution* (§2.1.4.1) shall be the same in both cases (the speaker wants the hearer to leave), we may conclude that the *relationship* between interlocutors is not (see Tusón,

<sup>58</sup> Thomas (1995: 124) adapted from Leech (1980 [1977]) and Brown and Levinson (1987 [1978]). See Brown and Levinson apud Fraser (1990: 231) and Escandell Vidal (1996: 149).

<sup>59</sup> See also Félix-Brasdefer (2016: 208-210) and the references therein.

1997: 50). However, it must be pointed out that “[i]ndividuals and *cultures* vary widely in how, when and why they use an indirect speech act in preference to a direct one” (Thomas, 1995: 124; see Escandell-Vidal, 2018: 26; my emphasis; see §2.2).

- (12) a. Hey, you! Let’s go.  
 b. Mr. Johnson, I think it is time to go.  
 (adapted from Tusón, 1997: 50)

We shall not finish this section on politeness without briefly addressing *prosody* (§2.1.5). Hidalgo and Cabedo (2014: 5) focus on the “relationship between im/politeness and prosody” and state that “differences in the sound patterns” can help distinguish *politeness* from *impoliteness* (ibid.: 7), referring to Culpeper, Bousfield and Wichmann (2003: 1567) on the idea that “it is sometimes the prosody that makes an utterance impolite – giving truth to the common view that the offence lay in *how* something was said rather than *what* was said” (Culpeper et al., 2003: 1567 apud Hidalgo and Cabedo, 2014: 16, my emphasis; see also Tusón, 1997: 22). We shall further discuss prosody in communication in the next section.

In sum, we can conclude that politeness plays an essential role in communication and it constitutes a key concept within the field of (intercultural) pragmatics and discourse (see §2.2). We shall now turn to the last section in §2.1, which focuses on interaction in spontaneous conversations.

### 2.1.7. Speaking patterns in spontaneous conversations

Within Hymes and Gumperz’s *ethnography of communication*, it is discussed that there are different elements being part of a *communicative* or *speech event* (Hymes, 1972a apud Tusón, 1997: 73-74), which are *Situation, Participants, Ends, Act sequences, Key, Instrumentalities, Norms* and *Genre* (SPEAKING).<sup>60</sup> This section focuses on *spontaneous* conversations and particularly addresses how we communicate in terms of their *structure* (e.g. Levinson, 1983).

Conversation constitutes a *cooperative* (Tusón, 1997: 24) and *dynamic process* (Carranza, 1992; Gallardo, 1991: 27) with *accumulative* and *interactive character* (Gallardo, 1991: 27; Cots, Nussbaum, Payrató and Tusón, 1989: 59; Jauregi, 1997: 55) that is

<sup>60</sup> See Tusón (1997: 55, 74-79) and Cots et al. (1989: 55, 62) for an overview.

organised or structured in *speaking turns* (Cots et al., 1989: 59), a process in which speakers and hearers may *alternate* their roles (Levinson, 1983: 284; Gallardo, 1991: 27),<sup>61</sup> and that *occurs* within a particular *place* and *time* (Tusón, 1997: 20; Jauregi, 1997: 54). According to the *common knowledge* and *shared context* of the participants in the moment of a conversation (ibid., §2.1.1.1), spontaneous dialogues display *deixis* and different *deictic elements* (Tusón, 1997: 21). Consider example (13) below:

- (13) A: She told me to meet here at half past nine. Maybe she is not coming.  
B: Look, there she is! I knew she would come.

In the dialogue, the pronoun *she* is a shared reference between A and B, as well as *here*, the place where they are in that moment. The reference assigned (§2.1.1.1) to *here* is also known by *she*, for it is the meeting point for them all. *There*, a point near the interlocutors, is firstly known by B but A is expected to share the reference when signalled. Finally, *half past nine* must conform knowledge shared by them all, as they must know whether it is half past nine a.m. or p.m. and which day they are referring to, for instance.<sup>62</sup>

As already introduced, conversations are organised in *speaking turns* (Cots et al., 1989: 59; Tusón, 1997: 55). Following Sacks, Schegloff and Jefferson (1974, 1978), these turns may be *linguistic* (e.g. an utterance: a question, an answer...) or *paralinguistic*, such as a smile or a gesture (Cots et al., 1989: 64). Spontaneous conversations are *locally managed* processes (Verschueren, 1999: 37; Sacks et al., 1974, 1978 apud Levinson, 1983: 297), which means that “who takes what turn [...] is decided as the interaction develops” (Verschueren, 1999: 37). In this line, as noted in Cots et al. (1989: 60; see Tusón, 1997: 56), in conversations with family or friends we have nobody *regulating* speaking turns, i.e. there is not a *moderator*, so *conversational synchrony* might become essential (Carranza, 1992; see Tusón, 1997: 20). According to Levinson (1983: 296), when two or more people interact they hardly *overlap*, that is, they usually know *when* to talk or not and do not talk at the same time. Then, although interruptions and overlaps may take place in conversation, we generally alternate turns in synchrony without overlapping and being in silence for a long time (Tusón, 1997: 55-57; Verschueren, 1999: 37; Cots et al., 1989: 59). Following Sacks et al. (1974), it is possible

<sup>61</sup> [D]*inamismo conversacional* (Gallardo, 1991: 27; ‘conversational dinamism’, my translation). See Thomas (1995: 22) on the process of *making meaning* (see §3.1.2).

<sup>62</sup> On deixis, see e.g. Thomas (1995: 9-10), Escandell Vidal (1996: 20-22), Verschueren (1999: 18-22, 77, 91) and Levinson (2006: 97, 1983: 54). See also Carranza (1992) and the references therein.



due to *transition relevance places* (TRPs; Levinson, 1983: 297; Verschueren, 1999: 38), elements that signal the end of *turn-constructive units* (Verschueren, 1999: 38). TRPs are normally recognised by interlocutors so speaking turns are generally changed without problems (Sacks et al., 1974 apud Tusón, 1997: 55). TRPs are varied and can include silences, prosody marks (like in interrogatives), pauses, changes of position and gestures (Cots et al., 1989: 64 and Tusón, 1997: 55-56, referring to Sacks et al., 1974).<sup>63</sup> In example (14) below, B may interpret that s/he can talk because of the prosody in A's utterance:

- (14) A: This is not fair...  
 B: Abstolutely not.

In accordance with the previous discussion, it could be asserted that in interactions the floor usually *moves* from speakers to hearers without difficulty. As commented on in Verschueren (1999: 38), a change on the person *having the floor* can be due to *other-selection*,<sup>64</sup> i.e. the speaker gives the floor to another interlocutor and s/he talks after the first one or to *self-selection*, that is, the prior speaker has not selected who will speak and then the first interlocutor to do so after a TRP will *have the floor* (ibid.; Tusón, 1997: 56). These processes are summarised in figure 2.6 on the next page.<sup>65</sup>

<sup>63</sup> See Tusón (1997: 68) and Levinson (1983: 298) for a review on Sacks et al. (1974, 1978) features of spontaneous conversations, rules and how speaking turns are assigned. See also Jauregi (1997: 59-60) and Cots et al. (1989: 59-61) as well as the references therein.

<sup>64</sup> *Selección prospectiva* in Tusón (1997: 56; 'prospective selection', my translation).

<sup>65</sup> Note that we do not address here cases of overlaps and interruptions. It is also worth pointing out that turns can be *collaborative* and *competitive* (Gallardo, 1991: 33), amongst others (see e.g. Hidalgo, 1998 and Gallardo, 1993 quoted therein), and that some of them can be constructed by two participants without interrupting each other: the second turn completes the first one without a TRP (Tusón, 1997: 58, *turno constituido a dos voces*). See *co-constructed* turns in §4.3.2.

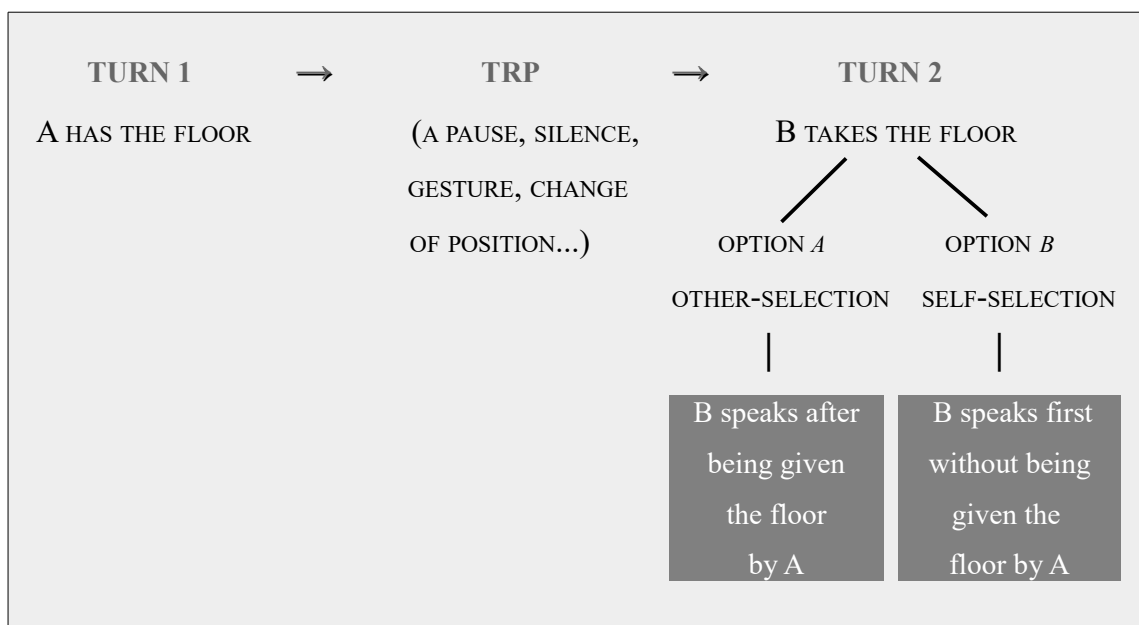


Figure 2.6. *Turn-taking system: having and taking the floor*

*Adjacency pairs* are also important within conversational structure and refer to those constructions that are *paired utterances* (Levinson, 1983: 303) as well as consecutive and *expected*; in other words, the second utterance is *called* by the first one, it is expected to be following it (Sacks et al., 1974 apud Tusón, 1997: 58, 60; Schegloff and Sacks, 1973 apud Levinson, 1983: 303). The two utterances are “produced by different speakers”: after uttering the first one, the speaker must stop talking so that the hearer will become a speaker and utter the second part of the pair (Schegloff and Sacks, 1973 apud Levinson, 1983: 303-304). This discussion applies, for instance, to *questions* and *answers* (Levinson, 1983: 303; Tusón, 1997: 59), as can be illustrated with example (15):

- (15) A: What’s wrong?  
 B: Don’t worry, everything is okay.

This sort of pairs may include *insertion sequences* (Schegloff, 1972 apud Levinson, 1983: 304); that is, additional turns included within the structure. A prototypical example of these sequences can be a different question-answer pair (Q2-A2) following a question (Q1) before being answered (A1), as shown in Levinson (1983: 304, example 20 therein) and example (16) on the next page, in which italics have been added to the previous one in (15):<sup>66</sup>

<sup>66</sup> See Levinson (1983: 303-308) and the references therein on adjacency pairs and insertion sequences. See also Verschueren (1999: 39-40), Carranza (1992) referring to Schiffrin (1988) and *co-text* in Thomas (1995: 138).

- (16) A: What's wrong? (Q1)  
 B: *What do you mean?* (Q2)  
 A: *You know what I mean.* (A2)  
 B: Don't worry, everything is okay. (A1)

Conversations may differ depending on some features of their interlocutors like their the *age*, *status* and *aim* when interacting (Cots et al., 1989: 60). Within the *SPEAKING* model of Hymes (1972a), the author discusses different aspects as far as *setting up* conversations is concerned, such as the particular topic and the participants (Cots et al., 1989: 62). Concerning the participants, Cots et al. (1989) remark their *social status*, the *relationship* they may have (§2.1.6) and their *expectations* and *intentions* in communication.<sup>67</sup> When assigning speaking turns the *social status* that interlocutors have, which is related to *social power*, can play an essential role (ibid.: 65), as illustrated in example (17). A is a university professor and B and C, last-year students. When overlaps take place,<sup>68</sup> the floor is given to A according to the status, age and knowledge on the topic.

- (17) A: So your research concerns interculturality, doesn't it?  
 B: Yes, we are interested in intercultural pragmatics.  
 [C: Yes, and culture-shocks...  
 A: Okay, let's see...]  
 C: Sorry. What do you think?  
 A: Well, you should start by reading about cooperation, implicatures...

As well as overlaps, spontaneous conversations may show changes on the topic (Tusón, 1997: 24) and “all kinds of disfluency phenomena such as silent pauses, hesitations, repetitions, fillers, grammatical errors, misselected lexical items, self-corrections, prolongations, false starts, slips of the tongue, etc., which occur because of disharmony between speech planning and execution stage” (Menyhárt, 2003 apud Khojastehrad, 2012: 180).<sup>69</sup> It is also relevant to remark the role of *non-verbal communication* on these processes, that is, “all the nonlinguistic signs and systems of signs that communicate or inform” that “include *cultural* habits and

<sup>67</sup> See also Hidalgo and Cabedo (2014: 7-8, 11) and Tusón (1997: 20, 36, 76), referring to Hymes (1972a), Gumperz (1982) and Charaudeau et al. (1991). See also Escandell-Vidal (2016: 261).

<sup>68</sup> Signalled with symbols [ / ] following the Val.Es.Co transcription system (2014). See Appendix 2.

<sup>69</sup> See Verschueren (1999: 41) and Levinson (1983: 326). See Escandell Vidal (1996: 35), Levinson (1983: 299, 320, 327) and Wilson and Sperber (2006: 613) for discussion on silences in communication.

customs in the broadest sense and the so-called non-verbal communication systems” (Cestero, 2018: 91; my emphasis; §2.1.5).<sup>70</sup> According to Jauregi (1997: 60; see also Tusón, 1997: 22-24), *visual* and *prosodic cues* must be recognised by interlocutors engaged in a conversation and also adequately used by them, since “[c]onversation partners can make stronger inferences about the meaning of an utterance when these extra-linguistic signals are taken into consideration” (Jauregi, 1997: 60-61; §2.1.1.1). Along these lines, Hellbernd and Sammler (2016: 70) refer to Fridlund (1994), Firth (2009) and Parkinson (2005) on facial expressions in relation to the speaker’s intention (§2.1.4, §2.1.5). In turn, Verschueren (1999: 38) points out that when speaking turns in communication are long hearers can produce signals to make their interlocutors know that they are listening: these signals are known as *backchannel cues* or *continuers* and range from words like *yes* and vocalisations to movements such as nods.<sup>71</sup>

Then, it can be concluded that “paralinguistic elements (such as vocalizations like *erm, uh, psst*, etc.)” and “kinesic elements (gestures, facial movements, etc.)” “play a relevant role in establishing conversational progress” (Hidalgo and Cabedo, 2014: 7 referring to Mugford, 2012). Messages in speaking turns may also be *modulated*, which is closely related to prosody and intonation (Tusón, 1997: 22). Prosody (§2.1.4; §2.1.5) helps hearers convey what speakers really mean as well as their attitudes, such as seriousness, as pointed in Hidalgo and Cabedo (2014: 7).<sup>72</sup> According to the authors, by means of “a singular prosodic modulation during the oral production of the [particular] utterance, a speaker can have the aim of communicating “another meaning, [...] (like in irony, sarcasm or other indirect speech acts)” or may also want to change the original meaning “substantially”, “like in intensification, attenuation or analogous phenomena” (ibid.: 6).

On the whole, “[p]aralinguistic knowledge [...] is frequently strategic; it contributes to comprehension, to completing or compensating any limitation in communication (Neu 1990)” (Jauregi, 1997: 61). However, it must be remarked that “[c]ultural differences in the use of such devices may constitute a source of misunderstanding” if not shared between interlocutors (ibid., §2.1.1.1). This applies to the different points discussed within this section as well as in the previous ones, such as politeness strategies (§2.1.6). Communication nowadays is becoming more and more intercultural as a process that might involve interlocutors “who

<sup>70</sup> See also Cudinach and Lassel (2012) and Wigham and Chanier (2013) apud Chanier and Lamy (2017: 436).

<sup>71</sup> See Jenks (2011: 71) apud Chanier and Lamy (2017: 434), Levinson (1983: 302), Tusón (1997: 56) and Cots et al. (1989: 63). See also Carranza (1992) on pragmatic expressions (*expresiones pragmáticas*), term also used in Erman (1987), as remarked therein.

<sup>72</sup> See also Hellbernd and Sammler (2016: 70-71), Hidalgo (2006: 962-964), Verschueren (1999: 121-122), Tusón (1997: 21-22) and Thomas (1995: 21) and the references therein.

have different first languages, communicate in a common language, and, usually, represent different cultures (Kecskes 2004, 2011[a])” (Kecskes, 2011b). That being so, we must be aware of the importance of adequately introducing the pragmatic and intercultural component when teaching SLs. We shall address these aspects in the next section.

## 2.2. INTERLANGUAGE PRAGMATICS AND PRAGMATICS IN SLA

### 2.2.1. Interlanguage pragmatics and the intercultural component of SLA

We saw in §2.1.1.2 that Chomsky (1980: 224) refers to *pragmatic competence* in terms of “knowledge of conditions and manner of appropriate use, in conformity with various purposes”. When engaged in a conversational process interlocutors do not only have to know the words to communicate but also to understand “the cultural context of language exchanges”, that is, to know “*what is appropriate to say to whom, and in what situations, and it means understanding the beliefs and values represented by the various forms and usages of the language*” (Peterson and Coltrane, 2003: 2 apud Rafieyan, Sharafi-Nejad, Khavari, Damavand and Lin, 2014: 103, my emphasis). In other words, when using a language to effectively communicate we need to know its grammar rules and the meaning of the words as well as the *context* of the words, that is, *when, how* and “to whom” we can use them or not (ibid.).

In line with previous discussion, within the framework of SLA students and pupils of a SL also need to acquire *pragmatic competence*. Kecskes (2013: 64) refers to an L2 pragmatic competence as the appropriate ability to produce and comprehend utterances in accordance with the sociocultural context of that language in which interaction takes place.<sup>73</sup> Bardovi-Harlig (2013), in a similar vein, discusses Crystal’s (1997) definition of *pragmatics* adopted by Kasper and Rose (2002: 2), quoted on the next page, and establishes that the concept *users* just needs to be expanded to include non-native speakers (NNSs) so we can talk about *interlanguage pragmatics*.

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<sup>73</sup> “La competencia pragmática en una L2 se suele definir como la habilidad para producir y comprender enunciados (discurso) que es adecuada al contexto sociocultural de esa L2 en la que la interacción se desarrolla (Kecskés 2013:64).” (Vacas, 2017: 62; ‘pragmatic competence in an L2 is normally defined as the ability to produce and comprehend utterances (discourse) that is appropriate according to the sociocultural context of that L2 in which interaction is developed’, my translation).

“[T]he study of language from the point of view on *users*, especially of the *choices* they make, the *constraints* they encounter in using language in *social interaction* and the *effects* their use of language has on *other participants* in the *act of communication*”<sup>74</sup>

In Sykes’ (2017: 118) words, interlanguage pragmatics “addresses the various ways (i.e. linguistic and nonlinguistic) in which [...] meaning is *communicated* and *interpreted* in interaction between interlocutors in *multilingual interactions*” (my emphasis), a process in which *culture* (§2.1.1.2) becomes an essential concept.<sup>75</sup> Should students and pupils communicate in the language they are acquiring without being aware of the importance of pragmatics and culture, they might experience *pragmatic failure* (Thomas, 1983), referred to as “the inability to understand what is meant by what is said” (Thomas, 1983: 91 apud Shen, 2013: 132) and to adequately speak according to the strategies of native speakers (NSs) of the language (Thomas, 1983 apud Vacas, 2017: 53), which embraces non-verbal communication such as gestures and behaviour (Vacas, 2017: 55).

NNSs of a language may face *cross-cultural misunderstanding* (Levinson, 1983: 376) or *cross-cultural communication failure* due to “[I]ack of deep understanding toward the culture behind the language” (Sun, 2015: 8), for instance.<sup>76</sup> According to Celce-Murcia (2007), “if the goal of language instruction is *communicative competence*, language instruction must be integrated with cultural and cross-cultural instruction [...] with special focus on areas of *cultural* and *intercultural difference*” (Celce-Murcia, 2007: 51 apud Lenchuk and Ahmed, 2013: 85, my emphasis). The term *communicative competence* (Hymes, 1972b; Canale and Swain, 1980) refers to “a learner’s ability to use language to communicate successfully”.<sup>77</sup> As explained in Jauregi (1997: 67), it was firstly introduced by Hymes (1972b) in reaction to Chomsky’s narrow view of *competence*, pointing that “a competent speaker must not only know *how* sentences are constructed but also *when* to speak, *what* to talk about, with *whom*, *when*, *where* and in *what manner*” (Jauregi, 1997: 67, my emphasis). In such a vein, language acquisition (LA) should be aimed at developing students’ and pupils’

<sup>74</sup> Bardovi-Harlig (2013: 69) quoting Crystal (1997: 301 apud Kasper and Rose, 2002: 2; emphasis added by them). See also Kasper and Dahl (1991) and Kecskes (2013: 17 apud Vacas, 2017: 60).

<sup>75</sup> See e.g. Vacas (2017), Kecskes (2013), Fang (2010) and Kuang (2007). See also Agar (1994).

<sup>76</sup> See Fang (2010: 42, 43-45) on some examples of cross-cultural failures in communication and “anecdotes of pragmatic failure”. See Shen (2013: 133-135) on different factors “enhancing” pragmatic failure and methods “to cultivate the student’s pragmatic competence in the ELT [English Language Teaching] classrooms” (ibid.: 135).

<sup>77</sup> Part of the definition retrieved from the glossary of Dumitrescu and Andueza (2018a: 255). It follows in this way: “Canale and Swain (1980) defined it as being composed of competence in four areas; words and rules, appropriateness, cohesion and coherence, and use of communication strategies”. See also Vacas (2017: 62) and the references therein.

intercultural communicative competence (ICC), “the ability to negotiate cultural meanings and to execute appropriately effective communication behaviours that recognize the interactants’ multiple identities in a specific environment” (Chen and Starosta, 1996: 358-359 apud Canto, 2020: 2). Following the discussion in Sykes (2017) and Canto (2020), Byram’s (1997) model of ICC<sup>78</sup> “outlines a set of competencies learners need to become proficient participants in intercultural interactions” (Sykes, 2017: 119) and embrace different *attitudes*, *skills* and *knowledge*, known as Byram’s *savoirs* (1997). Table 2.3 summarises them.

ATTITUDES	SKILLS OF	KNOWLEDGE
“Reforming values and believes” (Canto, 2020: 2)	Discovery Interaction Interpreting Relating ↓ “Acquiring new knowledge of the target culture and applying it through communication and interaction” (ibid.)	“Understanding group and individual social actions” (ibid.)
CRITICAL CULTURAL AWARENESS		
CRITICAL CULTURAL EDUCATION/POLITICAL EDUCATION <sup>79</sup>		

**Table 2.3. Byram’s ICC (based on Sykes, 2017: 119 and Canto, 2020: 2)**

On the whole, it is concluded that SLA practices should include the learning and acquisition of the target culture (Hymes, 1996 apud Dumitrescu and Andueza, 2018b: 2), since “[d]ifferent words signal a different mentality– a different way of looking at things, which explains why there are differences in *how meaning is conveyed* in different languages, and how underlying *cultural values, beliefs, and assumptions* influence native speakers’ behavior” (Dumitrescu and Andueza, 2018b: 2; my emphasis). That is why pragmatics, “meaning in interaction” (Thomas, 1995: 23, 208), must be adequately addressed when learning and acquiring SLs.

<sup>78</sup> Model re-visited in 2009 (Sykes, 2017: 119).

<sup>79</sup> The first one concerning “[t]he ability to evaluate one’s own and target cultures” (Canto, 2020: 2) and the second one enabling “learners to see the relationships among cultures different from their own” (Sykes, 2017: 119).

### 2.2.2. A pragmatic approach to L2 teaching

A wide range of literature (e.g. Thomas, 1983; Escandell Vidal, 1996; Kasper and Rose, 1999) discusses whether students having high grammatical competence do not necessarily show an equal degree of pragmatic one (§2.1.1.2). According to Bardovi-Harlig, Hartford, Mahan-Taylor, Morgan and Reynolds (1991: 4), it would be expected that the higher the grammatical competence of a student, the higher his or her pragmatic one, but this *relationship* is not generalised and pragmatic failures (§2.2.1) can then take place in intercultural exchanges:

“Language learners interacting with speakers of a target language must be exposed to language samples which observe *social, cultural, and discourse conventions*—or in other words, which are *pragmatically appropriate*. Speakers who do not use *pragmatically appropriate language* run the risk of appearing *uncooperative* at the least, or, more seriously, *rude or insulting*. This is particularly true of advanced learners whose *high linguistic proficiency* leads other speakers to *expect concomitantly high pragmatic competence*”  
(Bardovi-Harlig et al., 1991: 4 apud Chen, 2009: 154, my emphasis)<sup>80</sup>

In accordance with the quotation above, teaching students how to communicate with “pragmatically appropriate language” should be one of the aims of SLA. It is agreed that errors concerning grammar or lexis “are easily identified and “forgiven” by NSs while pragmatic ones are interpreted on a social and personal level, and may result in misunderstandings and communication breakdowns” (Dumitrescu and Andueza, 2018b: 3). Besides, pragmalinguistic errors (§2.1.1.2) can be seriously prejudicial to the social contact that speaker and hearer may have (Haverkate, 1996: 45).<sup>81</sup> We shall take as an example of this statement the relationship between indirectness and politeness, a culture-dependent aspect (§2.1.6). Should students and pupils not use the *appropriate* degree of indirectness or polite formulae in an intercultural exchange according to the context, interlocutors and culture, faces might be endangered and their intentions, misinterpreted (§2.1.1.1, §2.1.6; see Vacas, 2017: 29). Following the discussion in Hatim and Mason (1995: 101) and Blum-Kulka (1982: 52 apud Vacas, 2017: 56) on the *purpose* or *illocutionary force* and *effect* (§2.1.4.1) of a message,

<sup>80</sup> On pragmatic failure and its consequences see Vacas (2017: 55-61) and the references therein.

<sup>81</sup> “[E]rrores de tipo pragmalingüístico pueden perjudicar seriamente el contacto social entre emisor y receptor” (Haverkate, 1996: 45; ‘errors that are pragmalinguistic can seriously damage the social contact between speaker and hearer’, my translation). See Vacas (2017: 35) for discussion on *pragmalinguistic* and *sociopragmatic* errors (Thomas, 1983: 91) and some examples of them.



we may consider that direct pragmatic transfer (see Kasper, 1992: 207 apud Vacas, 2017: 53) on the degree of indirectness between Spanish and English, for instance, may conform a possible trigger of pragmatic failure.<sup>82</sup> In example (18) below, based on the discussion provided by Hatim and Mason (1995: 101), it would be more pragmatically appropriate to translate (18a) into English as (18b) and not (18c) because the use of more or less indirect formulae between both languages (*ibid.*) should be not directly transferred so that the speaker would not seem rude or impositive (Thomas, 1983 and Riley, 1989 apud Vacas, 2017: 56, 84). While in Spanish (18a) the treatment *usted* ('you'; see Cicres, de Ribot and Llach, 2014) and *por favor* ('please') make the sentence polite in spite of using an imperative form, its literal translation in (18c) may result too direct or impositive (§2.1.4.1) to a NS. L2 students must be aware of these aspects, so pragmatic competence is needed to acquire and adequately use a language as is grammatical one (§2.1.1.2).

- (18) a. Dígame cuánto cuesta, por favor.  
 b. (Could/can you tell me) how much does it cost, please?  
 c. #Tell me how much it costs, please.

Communicative habits and linguistic choices are linked to and influenced by culture (Tusón, 1997: 82; Verschueren, 1999: 92; Lenchuk and Ahmed, 2013: 84), as well as gestures within non-verbal communication (Cestero, 2018; §2.1.5, §2.1.7), which should be part of the teaching and learning of a L2 according to the author. It is relevant to bear in mind that not following communicative habits in context may affect politeness (Fraser, 1990; Leech, 1983: 221; §2.1.6)<sup>83</sup> and enhance cross-cultural communication or pragmatic failure, so pragmatic instruction is concluded to be beneficial in SLA, especially if it is *explicit*,<sup>84</sup> and several authors address the topic (House and Kasper, 1981; Riley, 1989; Thomas, 1983; Bardovi-Harlig et al., 1991; Bouton, 1994; Kasper and Rose, 2002; Bardovi-Harlig and Mahan-Taylor, 2003; Alcón Soler, 2005; Murray, 2010; Félix-Brasdefer and Cohen, 2012; Lenchuk and Ahmed,

<sup>82</sup> Hatim and Mason (1995: 101) discuss that within the field of translation and interpreting the *purpose* and *effect* (§2.1.4.1) of a text must be shared with its translation, that is, speech acts must be adequately represented. To do so, translators must be aware of the pragmatic information (§2.1.1.1) in the original text to correctly translate it, for the process does not only deal with two different languages but also with two different cultures (*ibid.*: 282, 298). On pragmatic transfer, see Galindo Merino (2009: 431) and the references therein.

<sup>83</sup> See Escandell-Vidal (2016: 268-269) and the references therein on *culture*, *social norms* and *politeness* and Tusón (1997: 82) referring to Schieffelin and Ochs (1986). See also Levinson (1983: 377-378) and the references therein.

<sup>84</sup> See Vacas (2017: 133) and the references therein.

2013; Cignetti and Di Giuseppe, 2015; Gironzetti and Koike, 2016; Siegel, 2016; Vacas, 2017; Dumitrescu and Andueza, 2018a).<sup>85</sup>

Practices to work on pupils' pragmatics should be brought to language classrooms at initial levels (Pearson, 2018) so they could gradually develop their *willingness to communicate* (WTC), that is, their "readiness to enter into discourse at a particular time with a specific person or persons" (MacIntyre, Dörnyei, Clément and Noels, 1998: 547 apud Pattapong, 2015: 106-107). Students might experience this readiness if they feel sure of their pragmatic competence because it has been previously enhanced in a safe environment, such as the L2 classroom (Dumitrescu and Andueza, 2018a; Bardovi-Harlig and Mahan-Taylor, 2003; Vacas, 2017). In that way they could eventually "communicate with others freely and improve the overall cultural accomplishments" (Sun, 2015: 8), which is the "ultimate goal of language teaching" according to the author.

Teaching L2 pragmatics, however, must be adequately addressed. Bardovi-Harlig et al. (1991: 41) emphasise the need of providing L2 students with *pragmatically appropriate* language samples, i.e. samples "which observe social, cultural, and discourse conventions". According to Bardovi-Harlig and Mahan-Taylor (2003), L2 pragmatics practice must focus on activities raising *pragmatic awareness* as well as on the use of real samples of language as a previous step to enhance students interpretation or production.<sup>86</sup> Dumitrescu and Andueza (2018b: 4) point out that "[t]eachers should focus on exposing the students to input, and guide them so they can recognize the pragmatic functions of grammar for communicative purposes" (see Pearson, 2018: 218). They "may encourage students to not only pay careful attention to the way language is used [...] by speakers and hearers, but also identify the reasons for the use of these language devices in order to develop their own repertoire of strategies" (Dumitrescu and Andueza, 2018b: 4), always bearing in mind that "people have reasons for speaking as they do, for choosing one grammatical form rather than another, for preferring one lexical item over another, for employing indirectness and politeness" (Thomas, 1995: 183). Following the discussion in Dumitrescu and Andueza (2018b: 4-6), it would be beneficial to *get away* from a theoretical approach in pragmatics (Gironzetti and Koike, 2016) and bring

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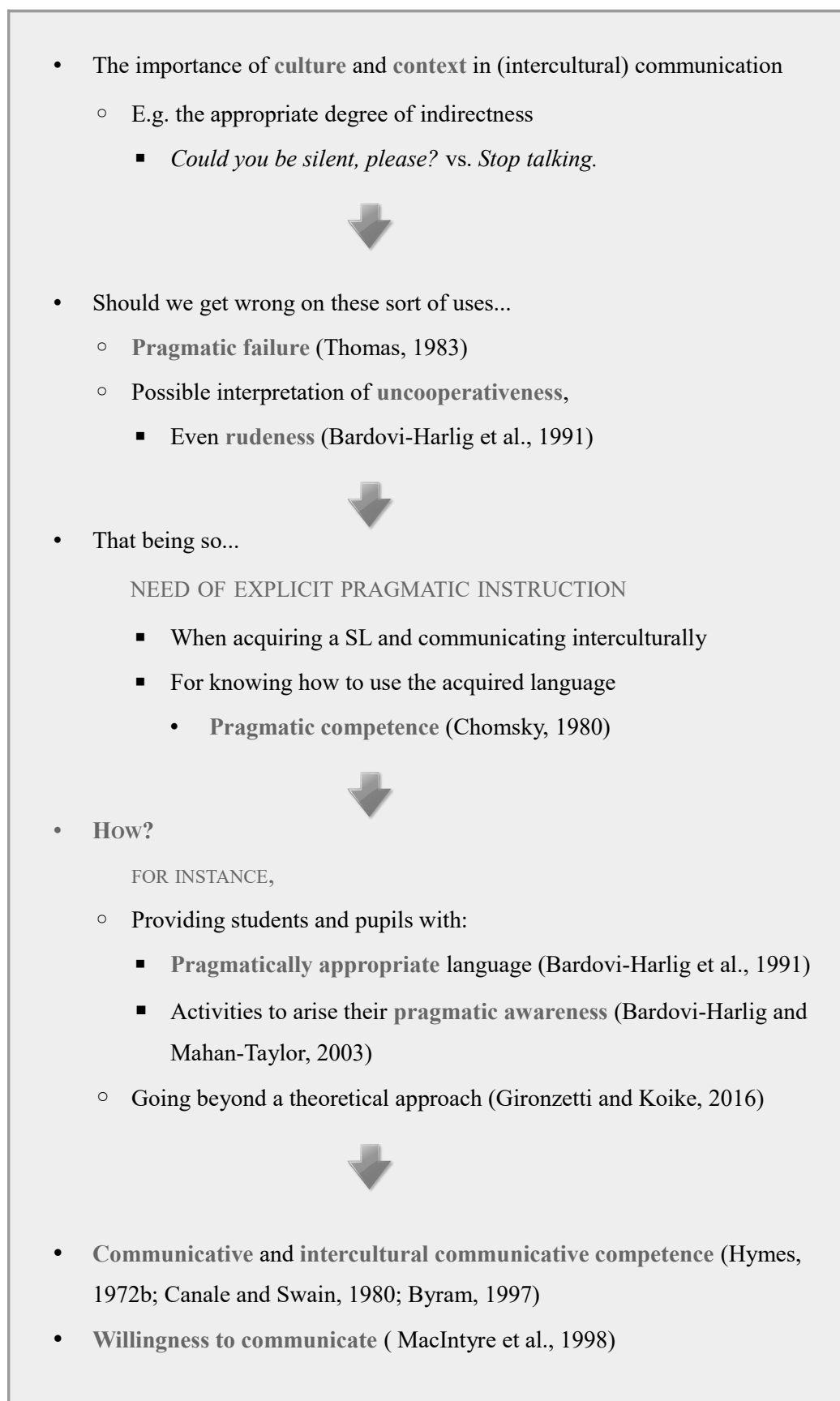
<sup>85</sup> On the teaching of implicatures, to set an example, following Bouton (1994) Murray (2010: 296-297) remarks that "the way in which we uphold and flout these universal maxims [Grice's maxims], and the communicative effects achieved, will vary from culture to culture, language to language. And this is precisely why pragmatics needs learning". See Cignetti and Di Giuseppe (2015), Leech (1983) and Bouton (1988). For an overview on pragmatics teaching in textbooks, see Mir (2018), De Pablos-Ortega (2018) and Vacas (2017: 86-131); see also Galindo Merino (2009: 431-432) and the references therein.

<sup>86</sup> Bardovi-Harlig and Mahan-Taylor (2003) apud Vacas (2017: 69). See Vacas (2017: 132-141) for an overview on important factors for the acquisition of pragmatics.

practices like role-plays and the use of multimodal corpus (e.g. COR.E.M.A.H; Vacas, 2017)<sup>87</sup> to L2 classrooms to enhance pragmatic, communicative competence and ICC (§2.1.1.2; §2.2.1), as well as intercultural telecollaborative tasks to engage students in real exchanges with NSs of the language to be acquired (see §3.2). The previous ideas are summarised in figure 2.7 on the next page.

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<sup>87</sup> *Corpus de Español Multimodal de Actos de Habla* (Vacas, 2017). See also Russell (2018).



**Figure 2.7.** *L2 pragmatics and interculturality*

### 2.3. CHAPTER CONCLUSIONS

This chapter has addressed an overview on pragmatics and discourse, interlanguage pragmatics and pragmatics within the field of intercultural SLA. The discussion provided in the chapter has emphasised the relevant role of context and culture in communication for adequately producing and interpreting meaning in a given exchange (e.g. Thomas, 1995; Escandell Vidal, 1996), that is, the central role of pragmatics in meaning creation processes. We have become aware that pragmatics is a complex system playing an essential role when communicating with others: as stated by Thomas (1995: 183), “[p]ragmatics [...] is **motivated**: people have reasons for speaking as they do, for choosing one grammatical form rather than another, for preferring one lexical item over another, for employing indirectness and politeness” (emphasis as in the original). Then, being it in intercultural contexts or interacting with people sharing the same culture or speaking the same language, dealing and knowing how to deal with pragmatic strategies in communication plays an essential role.

As discussed at the beginning of the chapter (§2.1), pragmatics concerns “*language use* and the relationships between language form and language use” (Verschueren, 1995a: 1, emphasis as in the original), i.e. words in context and how we use and interpret words according to the particular context of a conversation (Allan in Allan and Salmani Nodoushan, 2015: 148; Thomas, 1995: 2, 23). In such a vein, apart from knowing the particular words of a language to communicate we need to know the appropriate way to *use* these words according to *context*, that is, we need to develop our *pragmatic competence* (Chomsky, 1980). In Thomas’ (1995: 23, 208) words, pragmatics refers to “meaning in interaction”, and it conforms a communicative process in which both speaker and hearer play an essential role. As part of the process of understanding what speakers mean in uttering a particular message, *relevance* and *explicatures* within Sperber and Wilson’s *Relevance Theory* (§2.1.3) have been addressed, pointing out that when hearers have to interpret an utterance they try out possible interpretations and select the most relevant one (Borg, 2016: 348), i.e. the easiest one to get according to its *processing effort* and *positive cognitive effects* (“assumptions activated in the receiver”; Sbisà, 2006: 2223).

As far as the interpretation process is concerned, we saw that a speaker might *say* something but *mean* something different and not observe Grice’s maxims within the CP (1975; §2.1.2) but still expect the hearer will understand the message (Grice apud Tusón, 1997: 46). We have then addressed the notion of *implicature* (§2.1.2), a *process* by means

of which the hearer, relying on *cooperativeness*, tries to get the speaker's *hidden* meaning (Tusón, 1997: 46) taking into account *context* and *background* information (Verschuere, 1999: 26) to not interpret the original message in a literal way. In the previous line of thought, we saw that getting to interpret messages in a non-literal way and being able to notice whether speakers perform *indirect speech acts* (§2.1.4.2) are crucial to achieve mutual understanding, points that apply to those situations in which our interlocutor uses *humour*, *irony* or *sarcasm* or utters *metaphors* (§2.1.5). In order to get the *intention* or *illocutionary force* of the speaker of an indirect speech act, such as asking for something by means of posing a question (§2.1.4.1; §2.1.4.2), hearers may also be helped by *non-verbal communication* (§2.1.5), like particular gestures and the *prosody* of the speaker's utterance (§2.1.5, §2.1.6). Following the discussion in §2.1.6, being indirect in a given exchange may relate to *politeness* (Thomas, 1995) and it is normal to use *politeness strategies* (e.g. Brown and Levinson, 1987) in interaction in order to protect the interlocutors' faces (see Fraser, 1990: 228), that is, to protect their public images and not threaten them in the exchange (§2.1.6).

An overview on *speaking patterns* in spontaneous conversations (§2.1.7) has closed the first section of the chapter and provided discussion on aspects such as turn-taking and adjacency pairs. We pointed out that in spontaneous conversations nobody regulates turns (Cots et al., 1989: 60; Tusón, 1997: 56) and speakers and hearers may alternate their roles (Gallardo, 1991: 27; Jauregi, 2012: 6), then needing to *cooperate* through the whole process (Cots et al., 1989: 63-64). This process may differ according to the characteristics of the participants engaged on it, like their *age* and *status* (ibid.: 60), and constitute a complex procedure in which misunderstanding and implicatures can arise (ibid.: 62-64) and non-verbal communication, a culture-dependent element, plays a relevant role (§2.1.5).

As a starting point for §2.2, focused on interlanguage pragmatics and pragmatics in SLA, it was emphasised that the different aspects discussed in §2.1 depend on culture and context and that communication is becoming more and more intercultural as it may involve interlocutors with different mother tongues, who represent different cultures when communicating in a common language (Kecskes, 2004, 2011a, b). Interlocutors engaged in intercultural communication need to be able to distinguish between literal and non-literal meanings in production and try to get speakers' implied meanings (§2.1.2) to prevent *pragmatic failure* (Thomas, 1983). If culture is closely related to pragmatic aspects such as the observance of Grice's maxims, implicatures (§2.1.2; Bouton, 1994; Murray, 2010), indirectness and

politeness (§2.1.6, Thomas, 1995), it becomes essential to include it within the process of LA. To this purpose, language teachers should adequately introduce the pragmatic and intercultural component of language (§2.2.2) into the classroom and provide students with pragmatic activities in order to enhance their interlanguage pragmatics as well as their pragmatic and communicative competence and ICC (§2.2.1).

In sum, in a given exchange we need to know what our interlocutor *means* with the words s/he utters (§2.1.1.1), an interpretation process in which the aspects analysed in §2.1 play a relevant role: cooperation; implicatures (§2.1.2); relevance (§2.1.3); (indirect) speech acts (§2.1.4), which include irony, sarcasm, humour and metaphors (§2.1.5); non-verbal communication (§2.1.5), and politeness (§2.1.6). As far as the last aspect is concerned, we may all agree that politeness must be part of learning how to adequately communicate in a target language (TL), that is, how to use it in real contexts with real interlocutors so that their faces are not endangered (§2.1.6) and intercultural communication could carry on. It becomes also clear that interlocutors and their particular characteristics, such as status and culture (§2.1.7), are relevant in intercultural interaction, as well as their being able to adequately adapt to the speaking patterns of the particular exchange (§2.1.7) and knowing, for instance, when it is expected for them to talk in those processes (see TRP in Levinson, 1983; §2.1.7). Having provided evidence of the relevant role of pragmatics and interlanguage pragmatics in communication and LA, the next chapter shall account for the importance of undertaking a pragmatic approach on negotiation and construction of meaning and focus on these processes within the framework of intercultural telecollaborative SLA. Discussion on multimodality, TBLT, gamification and humour as a tool for SLA will be also addressed.

# 3 ON NEGOTIATION AND CONSTRUCTION OF MEANING IN TELECOLLABORATIVE INTERCULTURAL SLA

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This chapter provides discussion on the concepts that, together with the ones addressed in the previous one, conform the basis of the theoretical framework for the research project presented in Chapters 4 and 5. We turn our attention to negotiation and co-construction of meaning in SLA from a critical perspective and account for telecollaboration as a practice which promotes intercultural meaningful tasks to learn and acquire SLs with NSs via all kinds of interactive applications. Within this framework, multimodality, TBLT and humour as a mechanism in SLA are also discussed.

## 3.1. NEGOTIATION AND CO-CONSTRUCTION OF MEANING IN SLA

As pointed out in Carranza (1992), conversation involves participants' effort and negotiation in interpreting meaning (§2.1.1.1), so it constitutes *an interactive achievement*. When engaged in a conversation (§2.1.7), interlocutors need to negotiate from the very beginning to agree and start talking, that is, they need to accept their *conversational involvement* (Cots et al., 1989: 62).<sup>88</sup> Following the discussion in Hidalgo (1998) referring to Roulet, Auchlin and Moeschler (1985) and Roulet (1992), “the *beginning and development* of the conversation configure a negotiation process that is derived from the *communicative purpose* (shared or not) of the interlocutors, which determines the structure of the particular verbal exchange”.<sup>89</sup> We might also undertake negotiation processes for ending conversations (Tusón, 1997: 52-53). Hence cooperation and negotiation are considered to play an essential role during the whole conversational process (Cots et al., 1989: 63; Tusón, 1997: 53). In the previous line of

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<sup>88</sup> “El primer que han de fer els interlocutors per poder *conversar* és posar-se d'acord per començar a parlar, o sigui, acceptar el **compromís conversacional** (*conversational involvement*)” (Cots et al., 1989: 62, emphasis as in the original; ‘what interlocutors have to do first in order to undertake a conversation is to agree on starting talking, that is, to accept the conversational involvement’, my translation). See also Tusón (1997: 38) referring to Grice.

<sup>89</sup> My translation of: “el inicio y desarrollo de la conversación configuran un proceso de negociación derivado de la intencionalidad comunicativa (compartida o no) de los hablantes, lo que determina la estructura del intercambio verbal dado (Roulet et al., 1985; Roulet, 1992:94)” (Hidalgo, 1998). See Tusón (1997: 38-53) for discussion on beginnings, development (*maintaining*, *ibid.*: 44) and endings of conversations, together with the references therein.



thought, should communicative problems such as lack of understanding arise during the exchange, interlocutors would try to *repair* them (Cots et al., 1989: 63; Verschueren, 1999: 41) and mechanisms of *negotiation of meaning* would be undertaken.

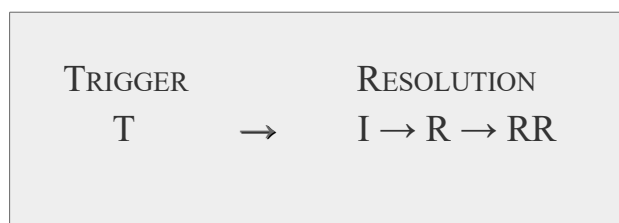
### 3.1.1. Revisiting negotiation and co-construction of meaning

Negotiation of meaning refers to the communicative process in which lack of comprehension or misunderstanding between interlocutors takes place, it is signalled and then speech partners undertake mechanisms to reach common understanding such as (requests of) repetitions, clarifications and simplifications of messages (Pica, 1992, 1994; Foster and Ohta, 2005; Castrillo et al., 2014; Lázaro-Ibarrola and Azpilicueta-Martínez, 2015). According to Pica (1992, 1994), this process<sup>90</sup> refers to “an activity that occurs when a listener *signals* to the speaker that the speaker’s message is not clear and the speaker and the listener work linguistically to resolve this impasse” (Pica, 1992: 200 apud Foster and Ohta, 2005: 406, my emphasis) by means of the speaker “repeating, elaboration or simplifying the original message” (Pica, 1994: 497 apud Castrillo et al., 2014: 54), for instance.

Varonis and Gass (1985: 74) propose a model to analyse non-understanding in interaction that allows addressing the whole process of meaning negotiation from the beginning (Jauregi, 1997: 15, 19, 100; Clavel-Arroitia and Pennock-Speck, 2015: 76), that is, when a particular *trigger* (T) arises lack of understanding or misunderstanding in interaction.<sup>91</sup> After it, there is a process of *resolution* for the problem. Firstly, an *indicator* (I) by the hearer *signals* the problem (see Pica, 1992) and then different movements are undertaken by participants to try to achieve mutual understanding. These movements include the *response* (R) to the indicator and the *reaction to the response* (RR), which is optional (Varonis and Gass, 1985: 74 apud Jauregi, 1997: 19 and Clavel-Arroitia and Pennock-Speck, 2015: 76). Figure 3.1 on the next page, retrieved and adapted from Clavel-Arroitia and Pennock-Speck (2015: 76), illustrates the model posed by Varonis and Gass (1985: 74).

<sup>90</sup> Notice that in the literature we find different words or labels for the concept, such as *negotiation of meaning* (e.g. Stevens, 1999; Castrillo et al., 2014), *negotiation for meaning* (e.g. Foster and Ohta, 2005), *meaning negotiation* (e.g. Castrillo et al., 2014) and just *negotiation* (e.g. Pica, 1996). In this dissertation we shall use both *negotiation of meaning* and *meaning negotiation*.

<sup>91</sup> See Jauregi (1997: 84) on *acceptable understading*, *non-understanding* and *misunderstanding*.



**Figure 3.1. Model for non-understanding in interaction by Varonis and Gass (1985)<sup>92</sup>**

We agree with the point made by Jauregi (1997: 19) on the fact that just *quantifying* the indicators in meaning negotiation processes is not enough, but a *qualitative* approach should be undertaken to address the whole sequence in the previous figure.<sup>93</sup> By doing so, closer attention could be paid to the mechanisms undertaken by pupils to negotiate meaning, which may include requests of support (Riley, 1989 apud Vacas, 2017: 58) and clarification (Long, 1980) as well as comprehension and confirmation checks (ibid.)<sup>94</sup> to make sure that the message has been understood (Lázaro-Ibarrola and Azpilicueta-Martínez, 2015: 2-3). We shall follow this line in Chapter 4 to analyse secondary education pupils' mechanisms to negotiate meaning in intercultural telecollaboration (§4.3.1).

Foster and Ohta (2005) carry out a study on classroom interaction and undertake a qualitative analysis. They find that negotiation of meaning is not as present as those cases in which, being neither communication breakdown nor problems, [*peer*] *assistance* and *support* amongst interlocutors take place “through co-construction and prompting”.<sup>95</sup> In their words, “learners expressed interest and encouragement while seeking and providing assistance and initiating self-repair of their own utterances, all in the absence of communication breakdowns” (ibid.: 402).<sup>96</sup> Based on their approach, we shall address co-construction of meaning as referring to those mechanisms undertaken by pupils in interaction when no communicative problem is signalled (that is, no negotiation of meaning takes place) by means of which they jointly construct and build “meaning in interaction” (Thomas, 1995), so LA is also enhanced. We shall discuss the benefits of both negotiation and co-construction of

<sup>92</sup> See tables 12 and 13 in Jauregi (1997: 106, 109), summarising indicator (I) and response (R) typology, respectively, both based on Pica, Holliday, Lewis, Berducci and Newman (1991). See also table 9 in Jauregi (1997: 40).

<sup>93</sup> Ibid.: 40-41 for discussion on this limitation in output studies.

<sup>94</sup> See Long (1980) apud Foster and Ohta (2005: 411) and Chaudron (1988) apud Foster (1998: 8).

<sup>95</sup> According to Cambridge Dictionary (Cambridge University Press, 2021), *prompting* refers to “the act of trying to make someone say something”. Within the field of interaction and SLA, it shall include those mechanisms to encourage and assist interlocutors in communication as well as those by means of which showing interest in their production, in line with the discussion in Foster and Ohta (2005). See §4.3.2.

<sup>96</sup> Ibid.: 420-424 for further discussion and examples. See Foster and Ohta (2005: 422-423) on *hesitation* and *fillers*; see also §2.1.7.

meaning as far as SLA is concerned in §3.1.3 in further detail, after addressing the relevance of undertaking a pragmatic approach when analysing both processes.<sup>97</sup>

### 3.1.2. Meaning negotiation, co-construction and pragmatics

Pragmatics and interlanguage pragmatics (§2.1, §2.2), as well as all the concepts involved in the field, are essential when negotiating and constructing meaning. As has been explained in §2.1.1.1, speech partners need to pay close attention to *context* when communicating (see e.g. Thomas, 1995: 23), in addition to other relevant aspects such as who the *participants* are and their features (Tusón, 1997: 20) and the *speaker's intention* (ibid.: 110). If pragmatics refers to “meaning in interaction” (Thomas, 1995), then meaning shall be negotiated and co-constructed in discourse by interlocutors to tailor their messages to each other, which might become particularly relevant in intercultural communication. In other words, the participants in a conversation (§2.1.7) will have to take into account pragmatic factors in order to understand and adequately interpret (§2.1.1.1) their interlocutors' messages, i.e. what they actually *mean* with what they *say*, a Grice's concern (Grice, 1975, 1993; Murray, 2010: 296; Thomas, 1995: 51; Borg, 2016: 336).

As its name indicates, negotiation of meaning concerns *meaning*, an essential aspect within pragmatics. Verschueren (1995b: 368) states, referring to Mead (1910) and Caton (1993), that “[a]ny degree of *mutual understanding* (whether based on ‘gesture’ or on language) requires consciousness of, and the possibility to speak about, meaning” (my emphasis). In a similar vein, Sykes (2017) states that “[a] foundational component of human interaction is person-to-person understanding through *pragmatic behaviors*, that is, the *expression and understanding of meaning*” (ibid.: 118, my emphasis) and also remarks that “[m]eaning is not always linguistically encoded and is often understood through implicature,

<sup>97</sup> Jauregi (1997: 90) distinguishes between *positive* and *negative* negotiation, that is, negotiation taking place “during the normal course of interaction when senders and receivers collaborate jointly to create, negotiate and ensure reciprocal meaning” and the one that takes place “when the normal flow of conversation is interrupted and a side-sequence of negotiation generated as a consequence of lack of understanding on the part of one of the interlocutors”, respectively. To the purpose of this dissertation, *negative negotiation* in Jauregi (1997) is understood and will be used as the mechanisms for meaning negotiation in §4.3.1, i.e. when lack of understanding is linguistically signalled in communication (e.g. *repair* in Jauregi, 1997: 91). *Positive negotiation*, in turn, shall refer in our research project to the mechanisms for co-construction of meaning (see §4.3.2) based on the approach in Foster and Ohta (2005) and their discussion on support and assistance amongst peers. This distinction notwithstanding, we go in line with Jauregi (1997) and analyse both negotiation and joint construction of meaning undertaking a qualitative approach and addressing the whole process of meaning negotiation from the beginning (figure 3.1). See also Clavel-Arroitia and Pennock-Speck (2015: 77) quoting Foster and Ohta (2005) and Walsh (2002).

background knowledge, and cultural factors” (ibid.). Accordingly, when interpreting messages meaning negotiation plays a relevant role: interpretation is negotiated (Jauregi, 1997: 52 and the references therein), in a similar way in which context is built by interlocutors in the given exchange (Sperber and Wilson, 2002; §2.1.1.1). In words of Jauregi:

“[...] meaning is *interactively created* in collaborative discourse process through contributions made both by speakers and listeners. The speaker will generate *relevant messages* while taking into account the addressee, their *interpersonal relationship*, their *shared common ground* and the *communicative intention* s/he has when producing the utterance. In other words, the successful speaker will *tailor* her/his message to fit the listener’s needs”  
(Jauregi, 1997: 82, my emphasis)

In the previous line of thought, Verschueren (1999: 11) remarks that meaning “is dynamically generated in the process of using language” and that pragmatics deals with “*the meaningful functioning of language* in actual use” and concerns “a complex form of behaviour that *generates meaning*” (emphasis as in the original). Thomas (1995: 22, 183) also refers to pragmatics and making meaning as *dynamic* and states that “[m]aking meaning is a *dynamic* process, involving the *negotiation of meaning* between the speaker and hearer, the *context* of utterance (*physical, social* and *linguistic*) and the *meaning potential* of an utterance” (ibid.: 22, my emphasis). Also, the author remarks that “[p]ragmatics is not about meaning; it is about *making meaning*, about *meaning potential*, showing *how people negotiate meaning in interaction*” (ibid.: 183, my emphasis).

Taking into consideration the previous remarks on meaning and the point in tailoring production to interlocutors in a particular exchange (Jauregi, 1997: 82), speakers and hearers would try to get what their interlocutors *mean* (§2.1.2) through their words in communication, which include the processes of negotiation and co-construction of meaning. They would be supposed to follow Grice’s CP and its maxims and sub-maxims (§2.1.2) and “alternate their speaker and hearer roles for co-constructing a conversation through meaning negotiation following the cooperative principle”.<sup>98</sup> In addition, they should be able to get what is *implied* in discourse and interpret messages paying close attention to what is *relevant* in context (§2.1.2-§2.1.5). According to the discussion in §2.1.4 on Austin and Searle’s Speech Act

<sup>98</sup> My translation of Jauregi (2012: 5) quoting page 88 from the Common European Framework of Reference for languages: “los usuarios de la lengua alternan sus roles de hablante y oyente *para construir, conjuntamente, una conversación mediante la negociación de significados siguiendo el principio de cooperación*”.

Theory, our words in interaction have an aim and by means of uttering them we might try to do or get something. To this purpose, we shall decide whether to be indirect and to perform an indirect speech act (§2.1.4.2) to *say* what we want in an indirect way according to context and culture and due to different reasons, such as ensuring politeness (§2.1.6). Being indirect when negotiating and mutually constructing meaning, participants in (intercultural) interaction will have to get the *speaker meaning* (Grice, 1957) bearing in mind different factors and variables in order to reach common understanding, such as the particular context, (lack of) shared knowledge and background information (§2.1.1.1).

Speaking patterns and features of spontaneous conversations, such as turn-taking, adjacency pairs and non-verbal communication (§2.1.7) can play a relevant role in interpreting, co-constructing and negotiating meaning. Communication has a *cooperative* and *dynamic* character (Tusón, 1997: 24; Gallardo, 1991: 27) and in this process speaker and hearer may alternate their roles (*ibid.*; Jauregi, 2012: 5; §2.1.7). Since this alternation also takes place when negotiating and collaboratively constructing meaning speech partners should know when they are expected to speak in a dialogue (see TRP in Levinson, 1983: 297) and adapt to pragmatic patterns to adequately understand and interpret non-verbal communication (§2.1.7), for instance. Finally, from a general standpoint, when negotiating and co-constructing meaning we need to be aware of *who* we are speaking to, i.e. our interlocutor (see Tusón, 1997: 20), and this *who* consists of different aspects. According to the previous discussion in Chapter 2, speech partners should pay attention to each other's features such as age, status and culture, as well as to the relationship they have (§2.1.7). These aspects shall set particular patterns in the given exchange (§2.1.7) and play a relevant role in our discourse analysis and didactic proposal in Chapters 4 and 5.

In sum, our contributions to conversation should be tailored to fit the needs of our interlocutor (Jauregi, 1997: 82) to collaboratively produce and interpret meaning in negotiation and co-construction processes according to the particular context of interaction, that is, according to pragmatics. As far as language acquisition (LA) is concerned, meaning also becomes an essential concept (see the quotation below). The next sub-section shall address the role of meaning negotiation and co-construction in SLA.

*“Language acquisition can be thought of primarily as a function of meaning. It deals with the negotiation of meaning; with the transaction of meaning; with the understanding of meaning; with the assimilation and internalization of meaning; with the response in meaning”*

(Trimino, 1993: 2, emphasis as in the original)

### 3.1.3. SLA, negotiation and co-construction of meaning

Beneficial conditions for successful LA include, following the discussion in Pica (1996: 248), providing students with opportunities to get *comprehensible* and *meaningful input* in this language, to receive some *feedback* on their production to know whether it is accurate and comprehensible and to modify “their production of output” (ibid.) according to this feedback. Jauregi (2012: 6) points out that in acquiring a SL both *comprehensible input* (Krashen, 1985) and *output* (e.g. Swain, 1985) play a relevant role and, together with *interaction*, constitute essential conditions for effective language learning (Jauregi, 1997: 1-2).<sup>99</sup> Following Jauregi (2012: 6), interaction becomes meaningful if it provides interlocutors with better results in a task than the ones that they would have achieved on their own,<sup>100</sup> in line with Vygotsky (1978) and the discussion therein on *problem solving* either with help or alone within the Zone of Proximal Development (ZPD), that is, “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (Vygotsky, 1978: 86 apud Foster and Ohta, 2005: 414). The authors address the role of assistance in LA and refer to Ohta’s (1995, 2001) reformulation of the term within the field of L2 learning, which reads as follows: “the distance between the actual developmental level as determined by individual linguistic production, and the level of potential development as determined through language produced collaboratively with a teacher or peer” (Ohta, 2001: 9 apud Foster and Ohta, 2005: 414).

Taking into account the relevant role of interaction with teachers and peers to enhance the acquisition of a language, both negotiation and co-construction of meaning are discussed to be beneficial in SLA. Long (1985, 1996) claims that “the most valuable way in which *input* is made *comprehensible* is through *interactional adjustments*”, referring to “the attempts of learners and their conversation partners to overcome comprehension difficulties so that incomprehensible or partly comprehensible input becomes comprehensible through *negotiating meaning*” (Long, 1985, 1996 apud Foster and Ohta, 2005: 405, my emphasis), one

<sup>99</sup> See *enhanced input* (Sharwood Smith, 1991 apud Pica, 1996: 249-250). Ibid.: 253 on *comprehensible output hypothesis* (Swain, 1985). See Pica (1996: 249), Foster (1998: 2), Foster and Ohta (2005: 405) and Jauregi (1997: 8, 45-47; 2012: 2) and the references therein to Krashen’s, Long’s and other authors’ works.

<sup>100</sup> “En cualquier caso podríamos afirmar que la interacción es significativa cuando el resultado final alcanzado entre los interlocutores en la realización de la tarea es superior a lo que conseguirían llevándola a cabo solos” (Jauregi, 2012: 6; ‘in any case it might be concluded that interaction is meaningful when the final result achieved between interlocutors when undertaking a task is better than the one they would have achieved by undertaking it alone’, my translation).

of the main axes of his *Interaction Hypothesis* (1996).<sup>101</sup> Then, having signalled the communicative problem in interaction, such as lack of understanding, speech partners shall try to repair meaning by undertaking different mechanisms like repeating or rephrasing ideas and asking their interlocutor to repeat (Pica, 1992, 1994; Ellis, Basturkmen and Loewen, 2001; Foster and Ohta, 2005; Lázaro-Ibarrola and Azpilicueta-Martínez, 2015).

The previous discussion notwithstanding, Pica (1996: 255) points out that “[i]t is not easy to make negotiation an integral component of classroom life” and Foster and Ohta (2005: 407) remark that “it can be tedious and face threatening” and refer to Aston (1986) on the idea that it “is potentially demotivating because it emphasizes a lack of success in using the target language”. According to the data found in their study, Foster and Ohta (2005: 424) conclude that “there is much occurring which should promote language acquisition” when no negotiation for meaning takes place and account for the role of support and assistance in SLA by undertaking mechanisms of co-construction and prompting (§3.1.1). In their words, “[a]ssistance [...] does not reside in communication breakdown, it does not threaten face, and can draw a learner’s attention to features of the L2 morphosyntax, phonology and pragmatics as readily as to lexis” (ibid.: 415). That being so, we subscribe to the view in Foster and Ohta (2005: 426) on the fact that negotiation of meaning can help enhance SLA but “far from being central to SLA, [...] it represents just one of the many ways language development is advanced through interaction”,<sup>102</sup> for “[i]nteractional processes including *negotiation for meaning* and various kinds of *peer assistance* and *repair* are among the many ways learners gain access to the language being learned” (ibid., my emphasis).

Negotiation and co-construction of meaning in interaction might enhance communicative episodes in which pupils collaboratively “talk about the language they are producing, question their language use, or correct themselves or others” (Swain and Lapkin, 1998: 326),<sup>103</sup> referred to as *language-related episodes* (LREs; Swain and Lapkin, 1998; Swain, 2006). According to Williams (1999: 595) LREs include “learner-initiated requests to other learners, learner-initiated requests to the teacher, metatalk, negotiation, and other correction” and can relate to aspects such as the meaning and spelling of a word, for instance.<sup>104</sup> Depending on their nature, LREs can be *form* or *lexical-based* whether they focus

<sup>101</sup> See e.g. Jauregi (1997: 7-8; 2012: 6), Foster and Ohta (2005: 406) and Tran (2009) for further discussion on interaction and Interaction Hypothesis and their role in SLA. See also Lee (2001) apud Clavel-Arroitia and Pennock-Speck (2015: 76) and Schmidt’s (1995) *Attention Hypothesis*.

<sup>102</sup> “[W]e do not claim that NfM [negotiation for meaning] is unimportant. It can and does happen when communication problems inevitably arise” (Foster and Ohta, 2005: 426). See also Foster (1998: 2-3, 18-19).

<sup>103</sup> Swain and Lapkin (1998: 326) apud García Mayo and Zeitler (2017: 63). See Taguchi and Kim (2014: 417).

<sup>104</sup> Williams (1999) apud Mohammadnia and Khalili (2014: 128). Ibid. on the difference between *negotiation*

on *phonology* or *morphosyntax* and on “word-related searches”, respectively, and they can be *correctly resolved*, *incorrectly resolved* or *unresolved* (ibid.). Although this kind of episodes may not only account for problems in understanding but could also be considered *metalinguage* episodes, in the next chapter we provide different excerpts of exchanges in which meaning negotiation shall *include* LREs. For these cases we propose the label *language-related episode of meaning negotiation*.<sup>105</sup>

Taguchi and Kim (2014: 419) refer to “LREs targeting pragmatics” as *pragmatic-related episodes* (PREs) and follow Swain and Lapkin (1998) when posing the following definition: “any part of language production where learners talk about the *pragmalinguistic forms* they are producing and the *sociopragmatic factors* they are attending to (e.g. setting and interlocutor relationship), question their pragmatic language use, or correct themselves or others”(my emphasis; §2.1.1.2; §2.1.6; §2.1.7). As also discussed by the authors, “[c]ollaborative dialogue enables learners to *negotiate* and *co-construct pragmatic knowledge*: learners can discuss pragmatic forms and *contextual features* associated with them, and develop a *joint understanding* of the principles underlying the associations” (Taguchi and Kim, 2014: 418, my emphasis). Such a meaningful collaborative dialogue can be carried out with NSs of the language being acquired if pupils engage in intercultural telecollaborative practices, which shall provide them with opportunities to raise their pragmatic and critical cultural awareness (§2.2.1) while practising their communicative competence (§2.2.1) in the SL with *expert* peers on that language as NSs. From a similar perspective, *culture-related episodes* refer to “any segment of a dialogue produced during teletandem sessions in which students focus on any interest, explanation or inquisitiveness about their own or their partner’s culture” (Zakir, Funo and Telles, 2016). Canto, de Graaff and Jauregi (2014; see Canto, 2020) study meaning negotiation arising in intercultural telecollaboration that is “triggered by intercultural contrasts, surprises, unknown information that was made known in the unfolding interaction, or misunderstandings” (Canto, 2020: 46), which goes in line with some of the data we shall analyse in Chapter 4, particularly excerpted from intercultural tandem telecollaborative exchanges amongst secondary education pupils, in which NSs and NNSs of a language communicate amongst them (Tro, 2017: 4073-4074; see §3.2.1.1).

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and *metatalk* discussed therein and the definition of *other correction*. See also Poole (2004).

<sup>105</sup> Lexical LREs may include “segments where learners clarify the meaning of a word, search for new vocabulary, choose between alternative lexical items or determine the correct spelling and pronunciation of a word (Fernández Dobao, 2014)” (García Mayo and Zeitler, 2017: 63). See *focus on form* in Long and Robinson (1998: 23) apud Mohammadnia and Khalili (2014: 128).



In sum, we have revisited the relevant role of interaction in SLA and learning processes since it ideally combines both comprehensible input and reception and output production (e.g. Jauregi, 2012: 6). Discussion on negotiation and co-construction of meaning has been provided while paying special attention to the opportunities for language learners to meaningfully interact when engaged in those processes, which could be successfully undertaken through telecollaborative practices with partners abroad. By means of actively engaging in those practices students and pupils acquiring a language would have the chance to not only communicate in that language with NSs, but also to work on their interlanguage pragmatics and reflect on interculturality (Rábano, 1997) while collaboratively negotiating and constructing meaning. In the process, they would have to pay attention to pragmatic factors such as politeness (§2.1.6) and tailor their message to their interlocutors to adequately produce and interpret meaning (§2.1.1.1).<sup>106</sup> According to the advantages that it displays, the next section shall provide overall discussion on intercultural telecollaboration in SLA.

## 3.2. TELECOLLABORATIVE INTERCULTURAL PRACTICES IN SLA

### 3.2.1. Revisiting telecollaboration

According to Belz (2003), *telecollaboration* refers to “a partnership in which internationally-dispersed learners in parallel language classes use Internet communication tools such as e-mail, synchronous chat, threaded discussion, [...], in order to support social interaction, dialogue, debate, and intercultural exchange” (Belz, 2003: 2 apud Dooly, 2017: 171).<sup>107</sup> In these telecollaborative practices groups of students engage in intercultural exchanges (O’Dowd, 2018: 1; Guth and Helm, 2012: 42) and collaborate amongst them “to *co-produce* a desired work output” (Dooly, 2017: 169; my emphasis) while developing “both language skills and intercultural communicative competence (ICC) (Byram 1997)” (Guth and Helm, 2012: 42; §2.2.1).

A wide range of literature has accounted for telecollaboration in SLA contexts and within this framework it “has come to be seen as one of the main pillars of the intercultural turn in foreign language education” (O’Dowd, 2012: 340 apud Dooly, 2017: 171). Amongst

<sup>106</sup> See Jauregi (1997: 47) and Lee (2001: 232) apud Clavel-Arroitia and Pennock-Speck (2015: 75).

<sup>107</sup> See also O’Dowd (2018: 16). See O’Dowd (2018) and O’Dowd and Dooly (2018) for discussion on the terminology used (e.g. *telecollaboration* and *virtual exchange*). In this dissertation we shall use the formula *telecollaboration* and varieties such as *telecollaborative practices* and *telecollaborative exchange(s)*.

the several benefits of telecollaboration in SLA,<sup>108</sup> we shall remark that it enhances “reflection on the learning processes” (Dooly, 2017: 172) and provides students with opportunities to engage in *multimodal* communication with (native) peers abroad. Multimodality accounts for different *modes*, that is, “the resources used to express meaning” (Chanier and Lamy, 2017: 429) and refers to “the complex relationship that develops between multiple tools and modes when they are co-deployed in different combinations, in learning situations to work toward particular objectives” (ibid.: 430).<sup>109</sup> Calvo-Ferrer, Melchor-Couto and Jauregi (2016: 248), in their editorial for ReCALL special issue on *Multimodal Environments in CALL*, explain that multimodal communication can “provide learners with new ways to *negotiate meaning* in language learning” (my emphasis), for “exchanges may take place orally and/or in writing, and may benefit from additional information such as non-verbal cues, graphics or social presence indicators” (ibid.).

Telecollaboration can take place in different settings, like in the classroom and at home, and it can be both *synchronous* (that is, in real-time exchanges, such as video communication and virtual worlds) and *asynchronous*, by means of e-mails and discussion forums, for instance (Dooly, 2017: 169-170; see TILA, 2014: 5). Following Calvo-Ferrer et al. (2016: 274), “[v]ideoconferencing platforms enable us to *combine* voice and text chat, *share* all kinds of files (documents, pictures, audio/video recordings, whiteboards) and *work* on them *collaboratively*”, while “virtual worlds integrate written and oral communication tools, which can be complemented with an array of bodily movements that *avatars* can reproduce in different scenarios while *engaging* in action” (my emphasis). Sadler (2017: 186) defines virtual worlds accounting for their features, which include the use of an “[o]nline 3D environment” and “avatars” as well as “real-time interactivity” and points out that this sort of “multiple participant environment[s]” are beneficial in SLA since they “have the potential to provide an environment in which learners may work within a Vygotskian *Zone of Proximal Development*” (ZPD, ibid.: 189; emphasis as in the original), that is, in which they can work “with more capable peers” and collaborate to solve problems in communication (Vygotsky, 1978: 86 apud Smith, 2017: 446; §3.1.3). Thus, a relevant role is played by these *experts* (Dooly, 2017: 174) in “collaborative dialogue involving scaffolding” (Smith, 2017: 446), which shall be addressed within our research project in Chapters 4 and 5 as far as the role of NSs in

<sup>108</sup> See Dooly (2017: 170) and Canto (2020: 3-4).

<sup>109</sup> This definition goes in line with the one proposed by Kress and van Leeuwen (2001): “the use of several semiotic modes in the design of a semiotic product or event, together with the particular way in which these modes are combined – they may for instance reinforce each other [...], fulfil complementary roles [...] or [be] hierarchically ordered” (Kress and van Leeuwen, 2001: 20 apud Calvo-Ferrer et al., 2016: 248).

tandem communication is concerned. The next sub-section shall provide discussion on the TILA (2013-2015) and TeCoLa (2016-2019) projects within the framework of which our study is set up.

### 3.2.2. Telecollaboration for Intercultural Language Acquisition and TeCoLa project

The TILA Consortium<sup>110</sup> is conformed by different institutions. Amongst them, there are different schools in the Netherlands, Spain, France, Germany and the United Kingdom, as well as different universities: Utrecht University, University of Roehampton, Univerzita Palackého, Universität Tübingen (Steinbeis Transfer Center Language Learning Media), Univeristy of Paris 3, University of Paris 6, Universitat de València (see Clavel-Arroitia and Pennock-Speck, 2015: 75). Within this project the focus is put on secondary education pupils, which accounts for differentiation, likewise the subsequent TeCoLa project. The TILA project is aimed at “[i]mproving the quality of foreign language teaching and learning processes by means of meaningful telecollaboration among peers” (TILA, 2013-2015), also enhancing *intercultural understanding*. Telecollaboration can be both synchronous and asynchronous (§3.2.1) and undertaken in *tandem* and *lingua franca* constellations, that is, “carrying out different tasks in two languages, the TL and the native language, and using an only TL which is not the L1 of either school, respectively” (Tro, 2015; see Tro, 2017: 4073-4074). Interaction can be carried out using VC and chat tools, as well as through virtual worlds (§3.2.1). For the first part of the research project within our dissertation (Chapter 4) we follow the line of Tro (2015, 2017) and Tro and Jauregi (2015) and analyse synchronous tandem VC and chat exchanges within the TILA project.

The TeCoLa project (2016-2019) accounts for a step beyond in telecollaborative practices and enhances gamification in virtual synchronous interaction amongst secondary education pupils in Europe communicating with VC and virtual worlds.<sup>111</sup> Gamification refers to “the use of game elements and game design techniques in non-game contexts” (Werbach and Hunter, 2012 apud Figueroa, 2015: 31), such as SLA ones, in which teachers shall design learning activities and introduce game elements like scoring which might be aimed at enriching the learning experience (see Foncubierta and Rodríguez quoted in Saracho, 2019:

<sup>110</sup> See <http://www.tilaproject.eu/>.

<sup>111</sup> See <https://sites.google.com/site/tecolaproject/> and the presentation carried out by Kristi Jauregi named *The TeCoLa Project: objectives, approach, outcomes*, available on the YouTube channel of the project ([https://www.youtube.com/watch?v=8yQfPJ\\_oWBw](https://www.youtube.com/watch?v=8yQfPJ_oWBw)).

497-498).<sup>112</sup> According to González-Lloret (2017: 239), “virtual spaces such as gaming environments and social synthetic/virtual environments [...] allow for greater *freedom* of communication allowing also for *real interaction* with a variety of speakers (native and non-native)” (my emphasis). The practices carried out in these environments can be useful and motivating for students and low their *anxiety* in formal settings (see Sadler, 2017: 197 and the references therein) while promoting their opportunities to negotiate and co-construct meaning with NSs and peers abroad (see e.g. Canto, de Graff and Jauregi, 2014 and Canto, 2020). We consider that this way of negotiating and co-constructing meaning applies to the data analysed and the tasks created for our research project (Chapters 4 and 5), the last ones partially designed to be carried out in the TeCoLa Virtual World within the task-based language teaching (TBLT) framework and accounting for humour as a mechanism linked to the methodology of (intercultural) SLA (Tro, 2020; see §3.3).

### 3.2.3. Task-based language teaching and learning

TBLT is referred to as “an educational proposal and a pedagogical approach that uses tasks as a unit of instruction as well as central teaching and learning resources” (Taguchi and Kim, 2018: 1). The approach presents a *holistic* character, that is, “it does not divide up the language by grammar structure or lexical topic but instead involves holistic use of language performed during communicative functions (Long, 2015)” (Taguchi and Kim, 2018: 1, referring to Long, 2015). Within TBLT “tasks are considered beneficial for language learning because they address *learners’ real-world [communicative] needs* and promote their *engagement with meaningful language use* (Ellis & Shintani, 2014; Long, 2015)” (Taguchi and Kim, 2018: 1, my emphasis), as well as being “socially situated” and addressing specific “communication goals” (ibid.: 2). González-Lloret (2017: 235) discusses characteristics of tasks and accounts for their *meaning*, *goal-oriented* and *communicative in nature* character as well as for their “focus on the *content* of the message and not on the language” (ibid., my emphasis).<sup>113</sup> Also, they “should be as authentic as possible” (ibid.; see Taguchi and Kim, 2018: 3).

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<sup>112</sup> Ibid.: 499-501 for further discussion on how to gamify an activity. See also <https://somedocentsblog.wordpress.com/2017/01/25/que-es-la-gamificacio/>.

<sup>113</sup> There can also be focus on language, see González-Lloret (2017: 253).

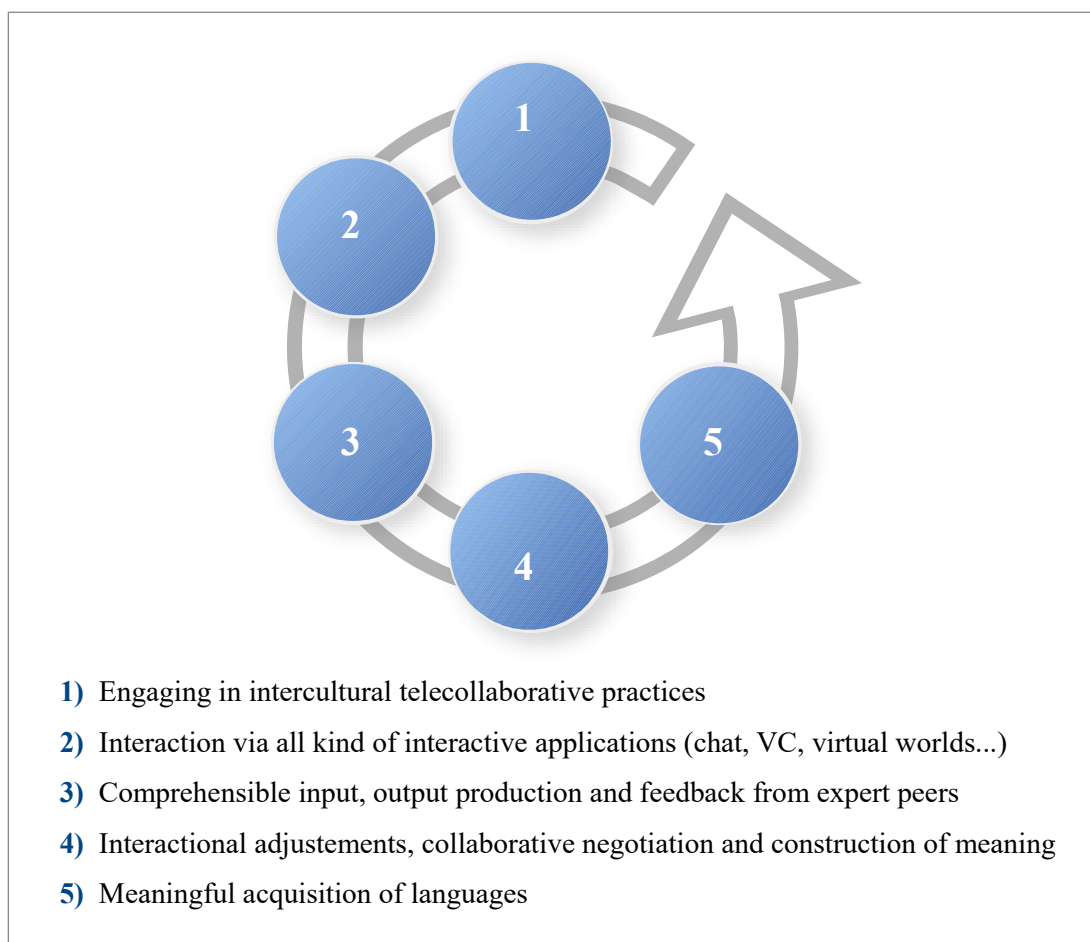
According to González-Lloret (2017: 235), success in tasks shall refer to *doing* them and “achieving something with the language” without the need of “mastering a particular linguistic piece”, so *learning by doing* (Dewey, 1938/1997) becomes essential within the approach. Acquiring the language becomes the main goal in TBLT, hence its concern on how tasks can promote LA (González-Lloret, 2017: 235). Ellis (in Ellis and Shintani, 2014: 135, apud Taguchi and Kim, 2018: 3) proposes the following four criteria on tasks:

- “1. The primary focus should be on meaning.
  2. There should be some kind of gap (i.e., a need to convey information to express an opinion or to infer meaning).
  3. Learners should largely rely on their own linguistic and non-linguistic resources to complete the activity, with some help from the task input.
  4. There is a clearly defined outcome other than the use of language.”
- (Taguchi and Kim, 2018: 3)<sup>114</sup>

In a similar vein, *computer-assisted language learning* (CALL) accounts for activities that do “not only consist of asking students to engage with the L2 by responding to prompts given by the computer, but also deal with students engaging in conversations with another person mediated to the use of the computer” (Blake, 2017: 110). The second part of the statement is referred to therein as *computer-mediated communication* (CMC) or *social CALL* (ibid. referring to Guillén, 2014). Within discussion on TBLT, González-Lloret (2017: 236) also addresses Web 2.0 technologies, ideal for the approach since “they allow users to create digital content and communicate with other users” and may also help promote *engagement* “in doing things with language and with other speakers rather than just listening, viewing, and reading about language and culture in textbooks or on Web pages that others have created” (ibid.). In these contexts, technology can enhance *interpersonal communication*, *community participation* and *distance learning* (Kern, 2006: 162 apud González-Lloret, 2017: 236) as well as providing students with *authentic input* and *interaction* (González-Lloret, 2017: 236; §3.1.3), both with NNSs and NSs of a language.<sup>115</sup> Figure 3.2 on the next page illustrates the previous discussion on meaningful telecollaborative practices in SLA.

<sup>114</sup> Taguchi and Kim (2018: 3) quoting Ellis in Ellis and Shintani (2014: 135).

<sup>115</sup> See González-Lloret (2017: 237) on further benefits within TBLT, concerning students’ motivation, for example.



**Figure 3.2. Meaningful telecollaboration in SLA**

In sum, according to the literature, collaborative meaningful interaction can take place with NSs of the language being acquired if pupils engage in intercultural practices via telecollaboration using different interactive applications such as VC, chat tools and virtual worlds. By engaging in real interactions with “more capable peers” in terms of Vygotsky (1978; §3.1.3; §3.2.1) learners shall be provided with rich opportunities to receive comprehensible input and produce output (§3.1.3) in the language while exchanging their roles of speakers and hearers in conversation (§2.1.7) and getting feedback from their NS interlocutors to negotiate and co-construct meaning in intercultural telecollaboration, which has proven to be beneficial for SLA (§3.1; §3.2).

### 3.3. (DON'T) MAKE ME LAUGH: HUMOUR AS A TOOL IN SLA

We might all be aware of the benefits that humour, considered “a universal phenomenon” (AbdAli, Ashur, Ghazi and Muslim, 2016: 53), has in our lives and agree in that it plays a relevant role in life (see Madrid, 2015: 45) by remembering the *gratifying* experience of laughing and the *positive* sensation we feel through humour in particular contexts (Mobbs, Greicius, Abdel-Azim, Menon and Reiss, 2003 apud Madrid, 2015: 45). We subscribe to the point in Sinkeviciute (2017: 53) and agree on the fact that the “tendency not to take yourself too seriously and be willing to laugh at yourself is also regarded as a laudable personality trait (Kuiper and Martin, 2007; Goddard, 2009) and a positive social quality (Cann and Calhoun, 2001)”. Bearing in mind the positive effects humour has for our lives, it seems appropriate to wonder whether it is also positive for learning and acquiring SLs, a fact on which literature generally agrees.

Different research studies address the benefits of applying humor in language classrooms (see Bell, 2017b; Bell and Pomerantz, 2016 for an overview). According to Madrid (2015: 49), referring to Salazar (2005), humour and laughter shall play a relevant role in education since stress, anxiety and boredom might decrease and it is easier to learn with positive emotions. In a similar vein, humour can enhance students’ interest and attention, promote a better relationship between teachers and students and make learning and comprehension easier (Pirowicz, 2011: 85-86 apud Madrid, 2015: 49-50), since humouristic materials are more easily remembered.<sup>116</sup> We may then assert that language teachers should sometimes provide students and pupils with humorous materials and we shall undertake a humour-based approach for some of the tasks conforming our didactic proposal in Chapter 5 bearing in mind that humour constitutes a cultural aspect (§2.1.1.2). As Sinkeviciute (2017: 50) remarks, “[i]t is easy to conceive of how differently jocular interactions can be conceptualised and perceived by the speakers of different linguistic and cultural backgrounds”. This can apply to pun, which together with false friends and idioms conform relevant elements as far as the research project developed for the dissertation is concerned (see Chapter 5 and Appendix 3-4).

False friends are defined as “those words that, despite belonging to different languages, present similarities in their form whereas their meaning is pretty different” (Centro

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<sup>116</sup> See e.g. the references in Madrid (2015: 49-50) to Salazar (2005) and Jensen (1998). See also Hayati, Shooshtari and Shakeri (2011: 653) apud AbdAli et al. (2016: 54).

Virtual Cervantes, CVC; *Diccionario de términos clave de ELE*),<sup>117</sup> like English-Spanish *carpet* and *carpeta* ('folder'). According to the dictionary of the *Real Academia Española* (RAE, 2021), idioms such as *it's raining cats and dogs* shall fall under *phraseology* and be part of a language or part of the language use of an individual or group, like metaphors (§2.1.5), for instance.<sup>118</sup> Finally, *pun* refers to "a type of joke in which one sound sequence (e.g., a word) has two meanings and this similarity in sound creates a *relationship* for the two meanings from which humour is derived" (Hempelmann, 2014: 612 apud Aarons, 2017: 80; my emphasis; see Alijared, 2017: 72-73). This is illustrated with the word *flies* in excerpt (1):

- (1) "Time *flies* like an arrow. Fruit *flies* like a banana"  
(Groucho Marx quoted in Aarons, 2017: 93; my emphasis)

As introduced in §2.1.5, making humour is linked to (not) observing Grice's maxims, because it could be achieved not only by not following them but also by strictly doing so (Verschueren, 1999: 36; Leão, 2013: 65; Tusón, 1997: 37 and Escandell Vidal, 1996: 50; see Dynel, 2017).<sup>119</sup> We can also make word games in our utterances and be deliberately ambiguous to produce funny effects in interpretation (Escandell Vidal, 1996; Alijared, 2017). Taking the previous discussion on humour as a tool in SLA, it is concluded that including a humour-based approach in acquisition settings could be beneficial. Paying attention to interculturality and the intercultural aspect of SLA, in Chapter 5 we shall provide different tasks aimed at working on interlanguage pragmatics and meaning negotiation and co-construction and at enhancing pupils' pragmatic awareness on the wrong use and literal translations of false friends in intercultural communication within a humour-based approach.

<sup>117</sup> My translation of: "[...] aquellas palabras que, a pesar de pertenecer a dos lenguas distintas, presentan cierta semejanza en la forma mientras que su significado es considerablemente diferente", from CVC. *Diccionario de términos clave de ELE. Falsos amigos* (CVC, 1997-2021).

<sup>118</sup> "Conjunto de frases hechas, locuciones figuradas, metáforas y comparaciones fijadas, modismos y refranes, existentes en una lengua, en el uso individual o en el de algún grupo" (RAE, 2021; *fraseología*, entry 4 in the dictionary: 'set of idioms, figurative locutions, metaphors and fixed comparisons existing in a language, in the individual use or in the use of a group', my translation).

<sup>119</sup> See Goatly (2012) apud Attardo (2017: 185-186).



### 3.4. CHAPTER CONCLUSIONS

This chapter has provided discussion on negotiation and co-construction of meaning in SLA and addressed telecollaboration and different related concepts within the field such as multimodality, gamification and TBLT. We also accounted for humour as a mechanism envisaged in LA and discussed its benefits on these practices. The previous concepts conform the basis of the theoretical framework for the research project developed for the dissertation (Chapters 4 and 5) together with the ones addressed in Chapter 2 on pragmatics and interlanguage pragmatics.

The first part of the chapter (§3.1) has focused on meaning negotiation and co-construction in SLA pointing out what these processes imply, the pragmatics in both of them and their differences following the approach in Foster and Ohta (2005) and the concepts *support* and (*peer*) *assistance* therein. It has been shown that negotiation and co-construction of meaning are beneficial for SLA according to different research studies although the first one might threaten interlocutors' faces in communication (ibid.: 407). In this line, the role of *assistance* and *support* in SLA has been highlighted (ibid.: 402, 424) and we addressed co-construction of meaning to refer to the sort of mechanisms that enhance rapport building amongst pupils when no communicative problem is signalled (Pica, 1992, 1994; Foster and Ohta, 2005). In sum, both processes promote meaningful interaction and collaborative work on meaning, an essential aspect in SLA practices.

This sort of collaborative meaningful interaction can take place with NSs of the language if pupils engage in intercultural practices via telecollaboration (figure 3.3). In §3.2 we have provided an overview on telecollaboration in intercultural SLA via different interactive applications such as VC, chat tools and virtual worlds and commented on the European projects TILA and TeCoLa, both of them conforming the framework for the research project displayed in the next chapters. After that, we have revisited TBLT and the features of tasks within this approach, such as their “primary focus” on meaning and their need of an “outcome other than the use of language” (Ellis apud Taguchi and Kim, 2018: 3) and to be “as authentic as possible” (González-Lloret, 2017: 235). The relevance of providing language learners with *authentic input* and with opportunities to engage in *interaction* (ibid.: 236) with “more capable peers” (Vygotsky, 1978) was emphasised, features of the tasks within the TILA and TeCoLa project and one of the main axes of the research project developed for the dissertation (Chapters 4 and 5). Both European projects address the TBLT

approach and provide secondary education pupils with meaningful telecollaborative tasks and with the chance to engage in real intercultural exchanges with NS peers abroad.

To conclude this chapter, an overview of humour as a mechanism envisaged in SLA practices has been provided. We addressed the benefits of undertaking a humour-based approach in SLA and explained what false friends, idioms and puns refer to, pointing out that the latter might account for deliberate ambiguity to produce a funny effect in production and interpretation of utterances (§2.1.1.1; §2.1.5, §3.3), which also applies to the non-observance of Grice's maxims (§2.1.2). The previous notions conform important elements for the didactic proposal designed for the dissertation, which shall be displayed in Chapter 5.

To sum up, we attested that intercultural telecollaboration provide language learners with the chance to engage in real exchanges with peers abroad to negotiate and co-construct meaning (§3.1) and develop communicative and pragmatic competence as well as ICC (§2.1.1.1, §2.2.1). In the next chapter we shall undertake a qualitative, pragmatic approach to analyse the mechanisms of negotiation and co-construction of meaning in intercultural SLA amongst secondary education pupils while telecollaboratively communicating with peers abroad with VC and chat tools within the framework of the TILA project.



## PART II

### CHAPTER 4

MEANING IN TELECOLLABORATIVE INTERCULTURAL  
LANGUAGE ACQUISITION: DISCOURSE ANALYSIS

### CHAPTER 5

MEANING IN LANGUAGE ACQUISITION: A PROPOSAL  
FOR DIDACTIC MATERIALS



# 4 MEANING IN TELECOLLABORATIVE INTERCULTURAL LANGUAGE ACQUISITION: DISCOURSE ANALYSIS

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This chapter accounts for the first part of the research project developed for the dissertation. It addresses a case study on the use of *pragmatics* by secondary education pupils as well as on their mechanisms to *negotiate* and *co-construct* meaning in intercultural telecollaborative SLA within the TILA project (2013-2015). Undertaking a qualitative approach we analyse tandem interactions performed in chat and VC environments by pupils in Spanish and English secondary institutions, so there will always be at least a NS and a NNS on each chat and VC session. We shall mainly focus on their production in Spanish.

## 4.1. OUTLINE OF THE STUDY

Speech partners engaged in intercultural communication shall make use of their pragmatic competence (§2.1.1.1) to adequately produce and interpret utterances in interaction and to adapt to their interlocutors, who may not share their knowledge in a particular aspect nor their language and culture. If lack of understanding arise in this sort of exchanges, after signalling the communicative problem both interlocutors shall try to undertake mechanisms of repair and negotiation of meaning (§3.1.1) to finally reach common understanding, such as repeating or rephrasing ideas and asking their interlocutor to repeat a particular word or utterance (Pica, 1992, 1994; Foster and Ohta, 2005; Lázaro-Ibarrola and Azpilicueta-Martínez, 2015). We shall address the whole negotiation process (Varonis and Gass, 1985; Jauregi, 1997), that is, how the communicative problem is firstly signalled, the different mechanisms that both pupils undertake to try to reach mutual understanding and whether this is reached or not. The cases in which pupils negotiate the session, for instance how they start and leave the session or switch language (Tro, 2015; 2017; Tro and Jauregi, 2015), are also addressed in our analysis.

It is also relevant to note that mechanisms of support and assistance amongst interlocutors in intercultural communication can take place although lack of understanding is not signalled (Foster and Ohta, 2005). Based on Foster and Ohta's approach, we shall refer to those situations in our study as *co-construction of meaning*. The previous label shall embrace

mechanisms such as anticipating to a possible communicative breakdown due to lack of shared knowledge (§2.1.1.1) and providing (intercultural) explanations to the NNS partners as well as helping them with the language, which might enhance rapport building amongst pupils in discourse. Finally, we shall analyse pupils' pragmatic mechanisms to tailor their production to the linguistic and pragmatic knowledge of their interlocutors in the exchanges. To quote a few, close attention will be paid to politeness strategies, such as indirectness (§2.1.6), to the way they cooperate to be relevant and clear to be understood and get to understand what their speech partners mean (§2.1.2) and to the use of multimodal elements in discourse (§3.2.1), like emoticons in chat and the manifestations of laughter both in chat and VC environments.

In sum, not only do we focus on which the mechanisms used by pupils to pragmatically adapt to their interlocutors and to negotiate and co-construct meaning in intercultural telecollaboration are (e.g. requests, explanations, indirectness), but also on how they arise and develop as well as on the pupils undertaking them, NSs or NNSs. In the previous line of thought, we shall also pay attention to how the presence of NSs may affect interaction. Finally, the analysed mechanisms will be compared in terms of the digital application being used, VC or chat. Table 1.1 from the introductory chapter (Chapter 1), retrieved below for convenience, summarises our RQs.

(RQ1)	Which are the mechanisms used by pupils for negotiating meaning in telecollaboration?
	(RQ1a) What may constitute a trigger causing lack of understanding?
	(RQ1b) What indications do learners use to show lack of understanding?
	(RQ1c) How do speech partners collaborate to restore meaning?
(RQ2)	How do pupils engage in supportive moves to co-construct meaning in interaction?
(RQ3)	Which pragmatic meaning carrying mechanisms and strategies do emerge in the exchanges in order to tailor to speech partners in intercultural telecollaboration?
(RQ4)	How may the presence of NSs affect pupils' pragmatics, negotiation and co-construction of meaning in intercultural communication?
(RQ5)	Which is the role played by chat and VC tools as far as pragmatics and meaning negotiation and co-construction are concerned?

**Table 1.1. Research questions from 1 to 5, with sub-questions for RQ1**

## 4.2. METHODOLOGY

Our corpus of analysis is conformed by six chat sessions and seven VC ones performed by secondary education pupils in English and Spanish institutions within the framework of the TILA project (§3.2.1.1). Chat sessions were undertaken with chat tools in Moodle and VC ones using BigBlueButton (BBB; Tro, 2017: 4073), an open source platform for video communication that also allows using voice and text chat and sharing documents during the exchange (see TILA's webpage; TILA, 2013-2015). All the sessions were carried out in 2014 and pupils talked about past and future holidays and festivities, such as Christmas, Holy Week and Fallas (Tro, 2017: 4074, 4076).<sup>120</sup> The interactions were undertaken in *tandem constellation* and in each of them two or more pupils who were NSs and NNSs of English and Spanish (ibid.: 4073-4074, ff. 3) code-switched between both languages. Our analysis shall focus on the Spanish production. However, in two VC sessions the Spanish pupil mainly spoke English and viceversa, so there were at the same time two NSs and NNSs; these particular cases were called *dual tandems* (Tro, 2015, 2017). In this line, not only do we analyse pupils' use of pragmatics and their mechanisms of meaning negotiation and co-construction and examine how they are manifested (objective *a*), but also aim at comparing them in terms of the digital application used (VC and chat environments) and at discussing how the presence of NSs may affect them (objective *b*). Objectives *a* and *b* of our research project are retrieved below from table 1.2.<sup>121</sup>

Objective *a* To analyse pupils' use of pragmatics and their mechanisms of negotiation and co-construction of meaning in tandem constellation exchanges through VC and chat within the TILA project and to examine how they are manifested

Objective *b* To compare the previous procedures in terms of the digital application being used, VC or chat environments, and discuss how the presence of NSs in tandem interaction may affect them

<sup>120</sup> See the activity *Navidades y Año nuevo* in <http://www.tilaproject.eu/moodle/mod/folder/view.php?id=3455>.

<sup>121</sup> Objective *c* of our study, to create a proposal for didactic materials for negotiation and co-construction of meaning in SLA, with pragmatics and interculturality as main axes, to be partially tested in the TeCoLa project, will be addressed in Chapter 5.



The analysed excerpts of exchanges are retrieved from Tro (2015), which sets the basis for the current research, so the participants in the study are the same as in the previous work: nine Spanish pupils from a secondary school in Valencia (Spain) and nine English pupils in a secondary school in London (United Kingdom, UK), all within the range of age of 14-16 years old (see e.g. Tro, 2017: 4074). Similarly, we shall use different codes for each of the pupils: SP1-9 and EN1-9, *SP* for ‘Spanish’ and *EN* for ‘English’. Tables 4.1 and 4.2 show the participants in the study and the description of our corpus of analysis.<sup>122</sup>

<b>Pupils and institution</b>	<b>Number and codes of pupils</b>
English, a secondary school in London (UK)	9 (all female), EN1-EN9
Spanish, a secondary school in Valencia (Spain)	9 (5 male, 4 female), SP1-SP9

**Table 4.1. Participants in the research project**

<b>Environment and sessions</b>	<b>Dates</b>	<b>Participants per session (S)</b>
Chat (7 sessions)	24-02-2014	<b>S1:</b> SP1-EN1; <b>S2:</b> SP2-EN2; <b>S3:</b> SP3-EN3; <b>S4:</b> SP4-EN4; <b>S5:</b> SP5-EN5; <b>S6:</b> SP6-EN6; <b>S7:</b> EN7-SP7
VC (6 sessions)	From 27-01-2014 to 10-03-2014	<b>S1:</b> SP1-SP8-EN2; <b>S2:</b> EN1-SP2; <b>S3:</b> EN8-SP8; <b>S4:</b> EN1-SP1; <b>S5:</b> EN2-SP2; <b>S6:</b> EN9-SP9

**Table 4.2. Corpus description**

From this corpus we account for a total of 155 excerpts of exchanges in which relevant data for analysis of pupils’ pragmatics, negotiation and co-construction in intercultural discourse can be observed. Our discussion (§4.3) will just address some cases that illustrate the variables and sub-variables for data analysis according to our objectives and RQs (see table 4.3 on the next page), but Appendix 1 contains all the examples attested. It should be noted that some excerpts will be counted under different sets and shall appear under different *labels* in the appendix, since in concrete cases we shall point out more than one aspect which are relevant for our analysis.<sup>123</sup>

<sup>122</sup> Tables 4.1 and 4.2 are adapted from Tro (2015: 17-18; 2017: 4074) and Tro and Jauregi (2015).

<sup>123</sup> In Appendix 1 we shall find the labels *mechanisms for negotiation of meaning* (examples 1-36), *mechanisms for co-construction of meaning* (37-65) and *pragmatic mechanisms and strategies* (excerpts 66-155).

Regarding meaning negotiation (see §4.3.1), we shall follow the model by Varonis and Gass (1985) for non-understanding in interaction (figure 3.1) to address the whole process, i.e. why lack of understanding may arise (the particular *trigger*), how this is showed by pupils (the *indicator* in each case) and then whether mutual understanding is finally achieved by participants or not through negotiation movements and how (RQ1). In respect of co-construction of meaning (see §4.3.2), we will analyse different supportive movements and mechanisms to collaborate and construct meaning in the interactions (RQ2), such as those explanations and self-corrections that may help avoid lack of understanding in intercultural telecollaboration as well as enhance rapport building amongst interlocutors and cohesion in discourse. Pupils' use of pragmatic mechanisms (see §4.3.3) when interculturally communicating is also addressed in our analysis (RQ3): amongst the different aspects discussed in Chapter 2, we shall address pupils' politeness strategies, like indirectness, and their cooperation and observance of Grice's maxims when being relevant and clear to be understood and get to understand what their interlocutors mean (see Gass and Varonis, 1985 apud Jauregi, 1997: 7). Multimodality in discourse by means of emoticons and laughter (Cestero, 2018; Gironzetti, 2017; Trouvain and Truong, 2017) will be also remarked. Table 4.3 shows variables and sub-variables for data analysis.

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#### **Side-sequences in tandem interactions through chat and VC**

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##### Negotiation of meaning

- Triggers and indicators
- Negotiation procedures to restore understanding

##### Co-construction of meaning, including

- Mechanisms of peer assistance, support and encouragement
- Movements to prevent lack of understanding

##### Further pragmatic mechanisms and movements, including

- Context-dependence, interpretation
- Cooperativeness and observance of Grice's maxims
- Indirectness, politeness manifestations
- Multimodality (e.g. use of emoticons, laughter)
- Turn-taking system, speaking patterns

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**Table 4.3. Variables and sub-variables for data analysis**

### 4.3. RESULTS AND DISCUSSION

The different excerpts of exchanges discussed in this section shall provide us with relevant data for setting patterns on the use of pragmatics and the mechanisms for meaning negotiation and co-construction amongst English and Spanish secondary education pupils engaged in intercultural telecollaboration. As we focus on the Spanish production, we will provide English translations for each case when necessary.

#### 4.3.1. Mechanisms for negotiation of meaning

This sub-section focuses on the excerpts of exchanges within our corpus of analysis in which there is *negotiation for meaning* as considered by Pica (1992: 200), that is, in which there is a problem signalled by the speaker during communication and both the speaker and the hearer cooperate for overcoming it (§3.1.1). To the purpose of this study we shall just analyse linguistic and verbal signals, such as interrogatives *what?* or *sorry?* and utterances that explicitly communicate a problem in understanding, and not include those signals of communicative problems or breakdowns which would fall under non-verbal communication (§2.1.4; §2.1.7), like face expressions and gestures (Canto, deGraaff and Jauregi, 2014). We will be discussing the mechanisms undertaken by pupils for negotiating meaning (RQ1, objective *a*) and focus on what a trigger causing lack of understanding may constitute (RQ1a), the indications that learners use to show the previous communicative problems (RQ1b) and how speech partners collaborate to restore meaning (RQ1c), i.e. the different mechanisms they undertake in the process. We shall also discuss the role of NSs and NNSs in negotiation processes (RQ4, objective *b*) and remark the environment in which negotiation mechanisms are more usual, chat or VC (RQ5, objective *b*).

Table 4.4 on the next page provides overall results on the different mechanisms that pupils use while negotiating meaning (RQ1) and the times they take place in each environment, VC and chat (RQ5). It will be followed by different examples and discussion to illustrate them, also concerning the role of both NSs and NNSs (for instance, which pupils undertake this sort of mechanisms and movements in each case; RQ4). According to the table, we can assert that meaning negotiation mechanisms are present in the exchanges constituting our corpus of analysis and that they are undertaken by pupils in various ways.

<b>Mechanisms of meaning negotiation</b>	<b>Environments</b>	
	<b>Chat</b>	<b>VC</b>
Interrogatives particles and fillers (e.g. <i>¿qué?</i> , ‘what?’)	1	11
Explicit marks of lack of understanding (including listening problems)	2	13
Direct requests to repeat	∅	4
• With mitigators	∅	1
• Without mitigators	∅	3
Direct questions on meaning, reference assignment and disambiguation	2	4
Indirectness and indirect (interrogative) formulae	∅	29
Repetitions (partial, total or elaborated)	∅	25
Reformulations (including correction, omission and ampliation)	2	21
Comprehension checks	1	19

**Table 4.4. Negotiation of meaning in secondary education SLA**

The table above illustrates that the mechanisms to signal and try to restore lack of understanding in the analysed intercultural exchanges differ according to the digital application being used. Pupils engaged in chat and VC interactions indicate communicative problems with interrogative particles and fillers such as *¿qué?* (‘what?’) and *¿perdón?* (‘sorry?’; chat, n= 1; VC, n= 11), explicit marks of lack of understanding like *I don’t understand you* (chat, n= 2; VC, n= 13) and by posing direct questions on the meaning, reference assignment and disambiguation of particular formulae (chat, n= 2; VC, n= 4). In VC exchanges pupils use more mechanisms to signal and try to solve lack of understanding than in chats:<sup>124</sup> direct requests to repeat (with or without mitigators like *please*, n= 4), indirectness and the use of indirect formulae and constructions such as *Can you...?* (n= 29) and repetitions of messages, which could be partial, total or elaborated (n= 25). Comprehension checks and reformulations within negotiation processes are observed in both environments (chat, n= 1; VC, n= 19 and chat, n= 2; VC, n= 21, respectively) and the latter include the correction, omission and extension of the original message. We shall now provide several examples within

<sup>124</sup> This could be due to VC sessions providing us with more Spanish material to be analysed than chat ones.

our corpus of analysis that illustrate the previous results on meaning negotiation processes by English and Spanish secondary education pupils engaged in intercultural telecollaboration.

Examples (1) and (2) below are retrieved from dual tandems, i.e. the Spanish pupil mainly speaks English and viceversa (§4.2). In both of them communicative problems are firstly signalled by the Spanish pupils. In excerpt (1), SP2, after a question posed about his/her holidays by EN1, utters *Eh, well, ¿cómo cómo?* ('eh, well... what, what?'; see italics), which can be interpreted as a clarification request (Long, 1980). This turn is followed by a repetition of the question by EN1, comprehension is achieved and communication goes on. Some turns later, EN1 asks SP2 whether s/he met his/her friends and s/he answers with the interrogative particle *¿eh?* (see italics). Again, EN1 repeats the question posed and pupils get mutual understanding. In example (2) on the next page pupils talk about *fallas*, a typical celebration in the Valencian Community. After the sentence *Tú es suerte* ('you are lucky') by EN9, which is not correct in Spanish, SP9 asks *¿qué?* ('what?') and then EN9 repeats the message. The repetition notwithstanding, in minute 07:46 SP9 utters *I don't understand you*, which constitutes an explicit mark of lack of understanding. This is considered an implicature and indirect speech act (§2.1.2; §2.1.4.2) linked to *repair* processes (Jauregi, 1997: 387-394; Tro, 2021a, forthcoming) that not only signal non-understanding but also hide or imply (§2.1.2) a request for repetition or clarification. Later on EN9 tries to say why SP9 is lucky and s/he helps the English pupil with the answer, so it is considered that pupils co-construct meaning and mutual understanding is achieved. Mechanisms for co-construction of meaning will be addressed in §4.3.2.

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|-----|--|--|
| (1) | 32:27: EN1: Ahm (2") ¿hiciste algo de interés, hm, (2") durante las vacaciones?↓<br>32:42: SP2: <i>Eh, well / ¿cómo cómo?</i><br>32:47: EN1: Hm // ¿hiciste algo de interés durante las vacaciones?↓<br>32:53: SP2: ¿Durante las vacaciones? Eh, only, o sea... Hm, I / I (( ))<br>33:06: EN1: ¿No? ¿Nada?<br>33:11: SP2: (( )) These holidays I was, I (( )) These holidays were a little boring to me because / I don't know (4") I don't know, it was // It was boring because [(( ))...<br>33:33: EN1: ¿((Salís)) con tus amigos?]<br>33:36: SP2: <i>¿Eh?</i><br>33:39: EN1: Hm, ¿((salís)) con tus amigos?<br>33:41: SP2: Ah, yes, I met my friends [...] | Hm, did you do something interesting, hm, on holiday?<br>Eh, well... What, what?<br>Hm, did you do something interesting on holiday?<br>On holiday? Eh, only, well... Hm, I, I... (( ))<br>No? Nothing?<br>(( )) These holidays I was, I (( )) These holidays were a little boring to me because, I don't know. I don't know, it was... It was boring because [(( ))...<br>Did you meet your friends?]<br>Eh?<br>Hm, did you meet your friends?<br>Oh, yes, I met my friends [...] |
|-----|--|--|

Source: BBB S2; Tro (2015: 32); Tro (2021a, forthcoming)

(2)	07:39: EN9: Tú es suerte.	You are lucky.
	07:41: [SP9: ¿Qué?	[What?
	07:41: EN9: Tú es muy su...]	You are very...]
	07:42: EN9: Tú es suerte.	You are lucky.
	07:46: SP9: <i>I don't understand you.</i>	I don't understand you.
	07:48: EN9: Ahm (3"), eh... Ahm...	Hm, hm...
	((...)) [EN9 asks an English partner]	((...))
	08:08: EN9: Ahm, porque no, hm (4") tú // not...	Hm, because no, hm, you, not...
	08:15: SP9: ¿Porque no hay clase?	Because there is no class?
	08:16: EN9: Ahm, sí // tú es muy suerte por la fallas.	Hm, yes, you are very lucky because of Fallas.

Source: BBB S6; Tro (2015: 41); extended from Tro (2021a, forthcoming)

Explicit marks of lack of understanding are present both in VC and chat sessions (table 4.4). In example (3) on the next page, retrieved from a chat one, the NS SP1 signals that there is a problem in understanding with *No te entiendo* ('I don't understand you'). After the previous explicit mark EN1 does not repeat the original message but corrects it and apologises for the mistake. Then mutual understanding is achieved by interlocutors. In example (4), in turn, it may be argued that the particular *trigger* for meaning negotiation turns to be the question *Que tal tus vacaciones?* ('how were your holidays?'), particularly due to the ambiguity of the word *vacaciones* in that context because it could refer to both Christmas and summer. Consequently, in the next turns SP7 poses two questions, *Cuales?* ('which ones?') and *Navidad o verano?* ('Christmas or summer?') to get a specification on EN7's message and reference assignment. The specification is provided by the NNS in the following turns and mutual understanding is reached (see Tro, 2015: 24, 28).<sup>125</sup>

<sup>125</sup> The italics in example (4) might be considered a *lexical LRE* (§3.1.3), in which "learners clarify the meaning of a word" (Fernández Dobao, 2014 apud García Mayo and Zeitler, 2017: 63) particularly by specifying what the word *vacaciones* refers to in the particular context. Moreover, since this word seems to trigger meaning negotiation we may be talking about the proposed label *language-related episode of meaning negotiation* (§3.1.3). Repetitions of the last part of a previous question (example 1; 32:53') are considered in this dissertation as mechanisms of meaning co-construction and will be analysed in §4.3.2. The interrogatives *¿No? ¿Nada?* in excerpt (1), in 33:06', may conform a way of showing interest by EN1 and at the same time could help enhance fluency in communication, for they *require* an answer to follow the correct pace of the conversation. They shall be considered as mechanisms for support and rapport building amongst peers and will be discussed in §4.3.2. Finally, formulae such as *I don't know* (33:11', example 1) can be interpreted as time-gaining devices and are discussed in §4.3.3.

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| (3) | 12:23: EN1: que divertido, me quede en casa a navidades<br>12:23: EN1: que haciendo?<br>12:24: SP1: <i>no te entiendo</i><br>12:24: EN1: que hiciste?<br>12:24: SP1: a vale<br>12:24: EN1: lo siento<br>12:24: SP1: estar con mi familia y con los amigos | So funny, I stayed at home on Christmas.<br>What doing?<br>I don't understand you.<br>What did you do?<br>Oh, ok.<br>I'm sorry.<br>Being with my family and friends. |
|     | Source: chat S1; Tro (2015: 20)   |  |
| (4) | 12:22: EN7: que tal tus vacaciones?<br>12:22: SP7: <i>Cuales?</i><br>12:22: SP7: <i>Navidad o verano?</i><br>12:23: EN7: de invierno<br>12:23: EN7: Navidad! :)<br>12:23: SP7: Fueron muy buenas  | How were your holidays?<br>Which ones?<br>Christmas or summer?<br>Winter ones.<br>Christmas! :)<br>They were very good.  |
|     | Source: chat S7; Tro (2015: 28) <sup>126</sup>  |  |

Results also show that meaning negotiation procedures in VC may come together with and even be triggered by technological problems related to the *channel* of communication, mainly with sound (Tro, 2015: 2017; Tro and Jauregi, 2015).<sup>127</sup> This sort of problems can be illustrated with examples from (5) to (9) on the following pages. They are retrieved from BBB S1, the only session in which three interlocutors communicate, two NSs (SP1 and SP8) and a NNS (EN2). The examples include different linguistic formulae with the verb *repetir* ('to repeat') and in most cases address indirect speech acts conformed by questions with the verbs *poder* ('can') and *repetir* (see Tusón, 1997: 48), often followed by mitigators such as *por favor* ('please'). We shall focus on further mechanisms and different structures aimed at getting interlocutors' repetition, for example, like more direct requests and utterances about technical issues that may imply that repetition or clarification are needed to reach mutual understanding. On the whole, it can be asserted that these mechanisms constitute negotiation on the channel of communication and may also convey a *phatic function* in interaction.

In accordance with the discussion above, in examples (5) and (6) problems with sound<sup>128</sup> play a relevant role in repair procedures and even trigger them. In both cases we observe the question *¿Puedes repetir?* ('can you repeat?'), followed by the mitigator *por favor* ('please') in example (5), working as a mechanism by the NNS to get a repetition from

<sup>126</sup> Note that in this example there is an emoticon that expresses happiness. These multimodal features will be addressed in §4.3.3.

<sup>127</sup> See objective *b* in Tro (2015) and Tro and Jauregi (2015). See also Jauregi (1997: 52).

<sup>128</sup> Note the symbols (( )) in the examples. See the Val.Es.Co (2014) system of transcription in Appendix 2.

one of the NSs. After this question, indirect requests to repeat and different (phatic) mechanisms to try to overcome communicative problems, like repetitions and reformulations, are undertaken by all the interlocutors. Moreover, we find different utterances in both excerpts by means of which EN2 makes clear that s/he cannot listen properly (37:08' in example 5, 43:11' and 44:31' in example 6; see italics) and that may be considered implicatures (§2.1.2). Particularly, the latter (44:31' in excerpt 6) seems to be adequately interpreted by SP1, who offers support to EN2. The previous mechanisms notwithstanding, the initial topic is finally changed in both cases.

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| (5) | 35:43: SP8: ¿En... (( )) En la noche de fin de año... (2") ¿En Nochevieja...?<br>35:54: EN2: <i>¿Puedes repetir, por favor?</i><br>35:56: SP8: Sí, en... ¿(( ))?<br>((...)) [problems with sound]<br>36:40: EN2: Hm, ¿perdone?<br>36:47: SP8: ¿Me oyes ahora, me escuchas?<br>36:51: SP1: ¿Me escuchas, (SP8's name)?<br>37:00: EN2: Ahm...<br>37:01: SP8: ¿Me escuchas?<br>37:02: SP1: [(EN2's name)...<br>37:04: EN2: Sí, sí...]<br>37:04: = (EN2's name)... ¿Me escuchas?<br>37:08: EN2: <i>Hm, un poco (4"). Ahm, no, no escuchas.</i> <sup>129</sup><br>37:22: SP1: ¿(( )) me escuchas bien?<br>37:24: EN2: Ahm (2"), sí, ahm, / es un poco mal / pero (( ))<br>37:35: SP1: Ah, vale, vale.<br>37:39: EN2: Ahm (2"), ahm, ¿c / con quién pasaste pa / la Navidad?↓<br>[...] | In... (( )) In New Year's Eve... In New Years's Eve?<br>Can you repeat, please?<br>Yes, in...?<br>((...))<br>Hm, sorry?<br>Can you hear me now? Can you hear me?<br>Can you hear me, (SP8's name)?<br>Hm...<br>Can you hear me?<br>[(EN2's name)...<br>Yes, yes...]<br>= (EN2's name)... can you hear me?<br>Hm, a little bit... Hm, no, I can't hear you.<br>Can you hear me well?<br>Hm, yes, hm, it is a little bad, but...<br>(( ))<br>Oh, ok, ok.<br>Hm, hm, who did you spend Christmas with?<br>[...] |
|-----|--|--|

Source: BBB S1; Tro (2015: 29)

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|-----|---|---|
| (6) | 42:56: SP8: ¿Fuiste con tus amigas de fiesta?<br>43:01: EN2: <i>Hm /¿puedes repetir?</i><br>43:04: SP8: Que / el día de [Navidad...<br>43:07: EN2: ¿Sí?]<br>43:07: SP8: = ¿te fuiste con tus amigas de fiesta?<br>43:11: EN2: <i>No, no escuchas, es un mal conexión.</i><br>43:18: SP8: (( )) to the disco?<br>((...)) [problems with sound]<br>43:37: SP1: ¿Qué hicistes en Nochevieja, (EN2's name)? | Did you go out with your friends?<br>Hm, can you repeat?<br>On Christmas [Day...<br>Yes?]<br>= did you go out with your friends?<br>No, I can't hear, it is a bad connection.<br>(( )) to the disco?<br>((...)) [problems with sound]<br>What did you do in New Year's Eve, (EN2's name)? |
|-----|---|---|

<sup>129</sup> In examples (5) and (6) there may be interference between English and Spanish concerning the conjugation of the verb *escuchas* ('you listen'). Particularly, the second person singular should be the first one *escucho* ('I listen') in this context.



43:40: EN2: Sí, oh (2"), ¿perdone?	Yes, oh, sorry?
43:46: SP1: ¿Qué hicistes en Nochevieja? (...)	What did you do in New Year's Eve? (...)
44:06: SP8: ¿Qué hiciste el día de Nochevieja?	'What did you do in New Year's Eve?
44:24: SP1: (EN2's name) (4") ¿Me, me escuchas?	(EN2's name), can you hear me?
44:31: EN2: <i>Sí, pero es un mal conexión.</i>	Yes, but it is a bad connection.
44:36: SP1: Vale, voy a intentar... <sup>130</sup>	Ok, I'm going to try...
44:42: EN2: ¡Ahhh! Ehm // ¿Has hecho propositi - Propósitos de año nuevo? [...]	Oh! Hm, do you have New Year resolu, New Year resolutions? [...]
Source: <i>ibid.</i> : 30	

The following example includes several linguistic formulae with the verb *repetir* ('to repeat') and provides us with interesting data on the link between politeness and the use of more or less direct forms (Tusón, 1997: 50; §2.1.6), which relates to the *relationship* amongst interlocutors in a conversation (*ibid.*: 76). The last aspect can condition what is said and *how* it is said (see Tro, 2021a, forthcoming), so the forms used shall vary depending on the interlocutor pupils address. When asked about going out with friends, EN2 asks SP8 to repeat with indirect speech acts in 39:41' and 39:51' (see italics), but then SP1 addresses the other NS, SP8, in a more direct way that includes the form *repite* ('repeat') following his/her name ([*SP8's name*], *REPITE, TE ESTÁ DICIENDO*, '[*SP8's name*], s/he is telling you to repeat'; see the italics in 39:55'). This could be due to SP8 and SP1 having a closer relationship which *allows* them to use more direct forms in communication (§2.1.6). In this case we might consider that mutual understanding on the particular topic is not achieved because the question *¿Qué comiste para la comida de Navidad?* ('what did you eat on Christmas Day?') by EN2 constitutes the next turn in the exchange.<sup>131</sup>

(7) 39:37: SP8: ¿Y fuiste de fiesta con tus amigas?	And did you go out with your friends?
39:41: EN2: <i>Hm, ¿perdone, puedes repetir?</i>	Hm, sorry, can you repeat?
39:46: SP8: ¿Eh? (( ))	Eh? (( ))
39:51: EN2: (( <i>Ueh</i> )), <i>hm, ¿puedes / puedes repetir?</i>	Hm, can you, can you repeat?
39:55: SP1: ( <i>SP8's name</i> ), <i>REPITE, TE ESTÁ DICIENDO.</i>	( <i>SP8's name</i> ), s/he is telling you to repeat.
40:04: EN2: ¿Qué / comiste para la comida de Navidad?	What did you eat for Christmas?
Source: <i>ibid.</i> ; extended from Tro (2021a, forthcoming)	

<sup>130</sup> This is considered a mechanism for support on technical issues. Manifestations of support and assistance amongst peers will be discussed in §4.3.2.

<sup>131</sup> Excerpt (7) is also interesting as to Grice's (1975, 1993) maxim of manner, "be clear" (§2.1.2) and self and other-selection in discourse (§2.1.7). See §4.3.3 for discussion on these pragmatic aspects within our corpus of analysis.

In the previous line of thought, excerpts (8) and (9) might account for SP8's *intention* to be indirect when asking the NNS to repeat, requests that are followed in both cases. In the first example the Spanish pupil does not perform an indirect speech act but uses the direct form *repite* ('repeat'), although it is followed by the mitigator *porfa*, a shortened colloquial form of *por favor* ('please'), which is also used twice at the end of the turn (Tro, 2021a, forthcoming). Some turns later the NS notes that s/he did not listen to the message (34:01') and makes explicit the problem in understanding (i.e. the trigger arising repair mechanisms). Similarly, in excerpt (9) the NS aims at getting EN2's repetition, realises that s/he is using the initial form of a direct construction (*repi*, from *repite*, 'repeat') and then changes to an indirect one and uses a *Can you....?* question followed by *por favor* ('please'; Tusón, 1997: 20, 48; Tro, 2021a, forthcoming). Thus, we can conclude that politeness towards the non-native interlocutor is thought to be important in the exchange.

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|-----|---|--|
| (8) | 33:01: EN2: Em, ok. Hm, (SP8's name), ¿te quedaste / en España durante / Navidad?<br>33:11: SP8: <i>Ehm, repite, porfa, que no te he escuchado.</i> <sup>132</sup> <i>Por favor, por favor.</i><br>33:21: EN2: Ahm, ¿cómo? (3"). Hm, ¿te quedaste en España durante Navidad?↓<br>33:36: SP8: Eh, aquí en España hay una comida típica (( ))<br>33:45: EN2: ¿((puedes)) repetir, por favor?<br>33:50: SP8: ¿Me escuchas?<br>34:01: EN2: Oh, I can't hear it... (( ))<br>34:12: EN2: Sí, sí...<br>34:14: SP8: ¿Qué comiste / en Navidad / en tu país?<br>34:19: EN2: Ahm, sí, sí... (LAUGHS)<br>34:29: EN2: Hm, ahm, me quedé en Inglaterra [...] | Hm, ok. Hm, (SP8's name), did you stay in Spain for Christmas?<br>Hm, repeat please, I did not listen to you. Please, please.<br>Hm, what? Hm, did you stay in Spain for Christmas?<br>Hm, here in Spain there is a typical food (( ))<br>Can you repeat, please?<br>Can you hear me?<br>Oh, I can't hear it... (( ))<br>Yes, yes...<br>What did you eat for Christmas in your country?<br>Hm, yes, yes... (LAUGHS)<br>Hm, hm, I stayed in England [...] |
| (9) | 37:39: EN2: Ahm (2"), ahm, ¿c / con quién pasaste pa / la Navidad?↓<br>37:51: SP8: <i>Eh, repi / ¿Puedes repetir, por favor?</i><br>37:54: EN2: Ahm, / ¿con quién pasaste la Navidad?↓<br>37:59: SP8: Yo la pasé // la Navidad la pasé con mi (( ))<br>38:07: EN2: ¿Tus amigos?<br>38:09: SP8: Sí // Mis (( )). Yo soy de / de un pueblo de Valencia...<br>38:15: EN2: Ah, sí.<br>38:18: SP8: - Y // estuve con mis amigos en mi pueblo.<br>38:23: EN2: Sí.<br>[...]  | Hm, hm, who did you spend Christmas with?<br>Eh, re... Can you repeat, please?<br>Hm, who did you spend Christmas with?<br>I spent it, I spent Christmas with my (( ))<br>Your friends?<br>Yes, my (( )). I am from a town in Valencia...<br>Oh, yes.<br>And I was with my friends in my town.<br>Yes.<br>[...]  |

Source: BBB S1; Tro (2015: 29-30); extended from Tro (2021a, forthcoming)

<sup>132</sup> While laughing (Tro, 2015: 29). See §4.3.3.

Communicative problems with sound are generally present in VC exchanges as also illustrated in 15:42' in example (10) below. This example is considered rich as far as meaning negotiation mechanisms are concerned because both NS SP2 and NNS EN2 cooperate and negotiate meaning in order to reach common understanding on an intercultural aspect, *el Día del Santo* (the Saint's Day; Tro, 2015, 2017).<sup>133</sup> Emphasised in italics, we can observe that SP2 signals lack of understanding concerning what *el Día del Santo* refers to with a direct question including the repetition of the last part of the previous one posed by EN2 (see §4.3.2) and the formula *¿Pero a qué te refieres?* ('but what do you mean?'). It starts a process in which pupils collaboratively negotiate meaning through different movements: not only can we see a repetition by EN2 (14:27') and direct questions on the referent by SP2 (14:56', 15:34') but also reformulations by both speakers (14:36', 15:08' and 15:36').

Interlocutors engage in the process of negotiation, go beyond the use of (indirect) requests to repeat and interrogative formulae such as *¿qué?* ('what?') and finally reach common understanding in this intercultural issue, goal in which EN2's teacher also plays a role according to the transcription. It is relevant to point out that later on the NS provides information on Saint Jordi's day regarding the tradition of people giving books as a present and then pupils switch language into English.<sup>134</sup>

- |   |   |
|---|---|
| <p>(10) 14:15: EN2: Sí, ahm. Ok // Hm, ¿celebras el Día del Santo?</p> <p>14:24: SP2: <i>¿Del santo? ¿Pero a qué te refieres?</i></p> <p>14:27: EN2: Ahm / ah, yeah, ¿celebras el Día del Santo?↓</p> <p>14:36: SP2: <i>Hm, espera un momento (3"). Eh, quieres decir que, por ejemplo, eh / cada, cada // hay días diferentes que hay, por ejemplo, alguien que se llama Carlos, está santo Carlos, [San Carlos...</i></p> <p>14:54: EN2: <i>Sí, sí...</i></p> <p>14:55: SP2: = <i>Entonces...</i></p> <p>14:55: EN2: = <i>Sí].</i></p> <p>14:56: SP2: = <i>¿te refieres a eso o (( ))? ¿A, o a (( ))? ¿Te refie, te refieres a eso?</i></p> <p>15:08: EN2: <i>Ah (( ))... Ahm, ahm, /¿tienes / es, es un Santa ((Jordi)) / o no? (5") Hm... (2") Hm, ahm, I don't know... Ueh, ¿celebras el Día del Santo / para tú / para ti?↓</i></p> <p>15:34: SP2: <i>¿El santo?</i></p> <p>15:36: EN2: <i>Sí // ¿es, es el santo ((Jordi))?↓</i></p> | <p>Yes, hm. Ok. Hm, do you celebrate the Saint's Day?</p> <p>The Saint's Day? But what do you mean?</p> <p>Hm, ah, yeah, do you celebrate the Saint's Day?</p> <p>Hm, wait a moment. Hm, you mean that, for example, hm, each, each, there are different days in which, for instance, somebody whose name is Carlos, there is [Saint Carlos...</p> <p>Yes, yes...</p> <p>= So...</p> <p>Yes.]</p> <p>= Do you mean that or (( ))? Or (( ))? Do you mean, do you mean that?</p> <p>Oh... Hm, do you have... Is there, is there a Saint Jordi? Or not? Hm... Hm, I don't know... Hm, do you celebrate the Saint's Day, for you?</p> <p>The Saint?</p> <p>Yes, is there a Saint Jordi?</p> |
|---|---|

<sup>133</sup> Accordingly, it shall be considered a *cultural-related episode*, which is *correctly resolved* in the end (§3.1.3).

<sup>134</sup> See example (148) in Appendix 1.

15:42: SP2: ¿Cómo, cómo? Es que no, no oigo bien, espera.	What, what? I cannot listen properly, please wait.
15:46: EN2: <i>Es, es...</i>	Is there, is there...
((...)) [EN2 asks the teacher in English]	((...))
16:03: EN2: ¿Hay un Sant Jordi? ↓	Is there a Saint Jordi?
16:05: SP2: <i>Sí, yo me llamo Jordi, claro, vale, mi / vale.</i>	Yes, my name is Jordi, sure, okay, my, okay.
(LAUGHS)	(LAUGHS)

Source: BBB S5; Tro (2015: 39); Tro (2017: 4080-4081); extended from Tro (2021a, forthcoming)

According to the data that have been examined we can conclude that pupils generally negotiate meaning, aim at making communication possible and show willingness to communicate (WTC, MacIntyre et al., 1998; §2.2.2). In this line, they shall also try to help each other without being directly asked to do so, that is, without having been provided with a signal of lack of comprehension or misunderstanding by their interlocutor. This is illustrated in example (11), in which lack of understanding is triggered by the word *noria*. The use of the word in the dual tandem (§4.2) enhances different negotiation movements concerning the London Eye, but just for some seconds before SP9 asking the teacher and mutual understanding on the topic being finally achieved. Within this process EN9 literally translates *eye* to *ojo* (see the italics in 18:14'), which may constitute a movement aiming at helping the NNS SP9, who communicates in English (§4.2). This sort of supportive mechanisms are addressed in the next section.<sup>135</sup>

(11) 17:23: SP9: Where do you live?	Where do you live?
17:25: EN9: Oh, ahm / vivo en Londres, en, hm / Inglaterra, en la capital // en oeste Londres.	Oh, hm, I live in London, in, hm, England, in the capital, in West London.
17:38: SP9: I was travel at // a, a London in (5") dos mil... cuatro.	I was travel at, to, to London in, two thousand and four.
17:52: EN9: Sí, ahm... (2") ¿Le gusta? ¿Te gusta?	Yes, hm... Do you like it?
18:02: SP9: And I want // go to the // noria...	And I want to go to the big wheel...
18:10: EN9: ¿Perdón?	Sorry?
18:14: [SP9: Eh...]	[Hm...]
18:14: EN9: ¿ <i>Ojo // la ojo?</i>	Eye? The eye?]
18:16: SP9: No, no... Eh...	No, no... Hm...
((...)) [SP9 asks for the name of London Eye]	((...))
18:29: SP9: Ah // I will // I want to go at London Eye. When I was trav to London, there are many people to up. (( ))	Oh, I will, I want to go at London Eye. When I was trav to London, there are many people to up. (( ))
18:44: EN9: Sí, sí, sí. [...]	Yes, yes, yes [...]

Source: BBB S6; adapted from Tro (2015: 42); extended from Tro (2021a, forthcoming)

<sup>135</sup> This case might constitute a *lexical-based LRE* (Swain and Lapkin, 1998: 326 apud García Mayo and Zeitler, 2017: 63; §3.1.3) within a meaning negotiation process, which may be *correctly resolved* by the teacher but *unresolved* by means of pupils' cooperation. On the use of *ojo* ('eye') by EN9, see Pica (1988) apud Jauregi (1997: 38).

In sum, taking the previous discussion into consideration it could be asserted that there is a significant amount of meaning negotiation processes in the analysed intercultural telecollaborative exchanges within the TILA project framework. Secondary education pupils negotiate meaning by means of different mechanisms such as requests to repeat (be them more indirect or not) and by indirectly asking for specification or disambiguation in particular items. Mechanisms for negotiating meaning are undertaken by both NSs and NNSs, who actively engage in interaction and show WTC, even trying to anticipate to possible misunderstandings, and help their interlocutors. The next section shall account for pupils' supportive moves and mechanisms to co-construct meaning in the analysed intercultural exchanges.

#### 4.3.2. Mechanisms for co-construction of meaning

This sub-section addresses the mechanisms undertaken by pupils in order to engage in supportive moves to co-construct meaning in interaction (RQ2, objective *a*). Following the discussion in Foster and Ohta (2005) we analyse those cases in which support amongst peers is provided when no lack of understanding or communicative breakdown are signalled (Pica, 1992, 1994; §4.3.1). They shall include supportive moves concerning linguistic, telecollaborative and intercultural matters by secondary education pupils to collaborate and co-construct meaning in interaction (RQ2). We will examine mechanisms such as (intercultural) explanations, self-corrections and manifestations of encouragement that may help prevent problems of understanding in intercultural telecollaboration and enhance rapport building amongst peers and discourse cohesion.<sup>136</sup> We shall also discuss how the presence of NSs may affect co-construction processes (RQ4, objective *b*) and remark the environment in which the mechanisms are more usual, chat or VC (RQ5, objective *b*). Table 4.5 on the next page illustrates the different mechanisms for meaning co-construction within our corpus of analysis (RQ2) and the times they take place in VC and chat environments (RQ5).

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<sup>136</sup> Rapport can also be enhanced by laughing and using emoticons in chat, multimodal aspects that are addressed in §4.3.3.

<b>Mechanisms of meaning co-construction</b>	<b>Environments</b>	
	<b>Chat</b>	<b>VC</b>
Intercultural explanations or definitions	2	3
Other explanations and justifications	1	3
Self-correction	4	3
Repetitions and reformulations	∅	12
• Partial repetitions (framers)	∅	7
Support on linguistic matters	∅	6
• Collaborative turns	∅	2
Support on technical issues	∅	1
Use of polite formulae	1	3
On encouragement	∅	3
• NNS' production in the SL	∅	1
• Emphasis and interest	∅	2

**Table 4.5. Co-construction of meaning in secondary education SLA**

The table above illustrates that pupils co-construct meaning in intercultural discourse and provide support to their speech partners in different manners. Similarly to the meaning negotiation mechanisms (§4.3.1), the supportive moves to co-construct meaning in the analysed exchanges differ according to the digital application being used and some of them are undertaken in VC interactions but not in chat ones. Mechanisms found in both environments are intercultural explanations or definitions (chat, n= 2; VC, n= 3), explanations and justifications that do not concern intercultural aspects (chat, n= 1; VC, n= 3), self-corrections (chat, n= 4; VC, n= 3) and the use of polite formulae (chat, n= 1; VC, n= 3). In turn, supportive moves which are only attested in VC sessions are reformulations and (partial) repetitions (n= 12); assistance as far as linguistic matters are concerned (n= 6), including collaborative turns (n= 2); support on technical issues (n= 1) and different manifestations of encouragement (n= 3) such as emphasis and interest (n= 2) and encouragement on the NNSs' production in their TL (n= 1) by NSs. Throughout the following pages we shall examine different examples that illustrate the previous results on co-construction of meaning in the analysed intercultural exchanges.

According to table 4.5, repetitions and reformulations conform usual mechanisms to co-construct meaning in communication (n= 12). Example (12) below displays a sort of reformulation which concerns code-switching between English and Spanish by EN2: the formulae *coles de Bruselas* and *Brussels sprout* (see the italics in 42:06' and 42:18').<sup>137</sup> These mechanisms might be considered to help prevent lack of understanding and enhance common one, then playing a relevant role not only in negotiation processes (§4.3.1) but also in co-construction ones.

- |      |   |  |
|------|---|--|
| (12) | 41:39: SP8: ¿Y tú? <sup>138</sup><br>41:45: EN2: Sí, vale. (3") Ah / comimos el pavo y las pa ta tas, es más típico para // el inglés.<br>42:00: SP8: Ah, muy bien.<br>42:02: SP1: Vale.<br>42:03: SP8: ¿Tú qué comiste / en Navidad?<br>42:06: EN2: Ahm, en Navidad, hm // El pavo // y, hm, los / ¿los coles de Bruselas?<br>42:17: SP8: Sí.<br>42:18: EN2: ¿Brussels sprout? ¿Sí?<br>42:22: SP8: Sí, sí.<br>42:23: EN2: Yeah. Pero / soy vegetariana, hm, así que comí solo los legumbres y las patatas. | And you?<br>Yes, ok. Hm, we ate turkey and potatoes, it is more typical for the English.<br>Oh, very good.<br>Ok.<br>What did you eat on Christmas Day?<br>Hm, on Christmas Day, hm, turkey and, hm, Brussels sprouts?<br>Yes.<br>Brussels sprout? Right?<br>Yes, yes.<br>Yeah. But I am vegetarian, hm, so I only ate the legumes and potatoes. |
|      | Source: BBB S1; Tro (2015: 30); extended from Tro (2021a, forthcoming)  |  |

Results show that pupils collaborate to jointly construct meaning in intercultural exchanges when it comes to providing each other with particular linguistic formulae (n= 2). Examples (13) and (14) are retrieved from a dual tandem and illustrate co-constructed turns (§2.1.7; see Foster and Ohta, 2005: 420) in which both pupils have common knowledge on what they mean (§2.1.1.1; see §4.3.3). It is worth noting that in example (13) EN1, who mainly communicates in Spanish in this session, provides SP2 with the phrasal verb *get together* and linguistically helps SP2 as a NS of English.

- |      |   |   |
|------|---|---|
| (13) | 30:35: SP2: Ah, well, we, we have a, hm, a (2") normally we / we do an // a family dinner in Christmas day and (3") all the family...<br>30:58: EN1: Sí // gets together, yeah. | Oh, well, we, we have a, hm, a, normally we, we do an, a family dinner in Christmas day and, all the family...<br>Yes, gets together, yeah. |
|      | Source: BBB S2; Tro (2015: 33)  |   |

<sup>137</sup> This reformulation may conform a *lexical LRE* (§3.1.3) and a *word-related search* (Swain and Lapkin, 1998), particularly *Brussels sprout*. It also applies to examples (13) and (14), particularly to *get together* and *crisis*. See also example (11).

<sup>138</sup> This question refers to a previous one posed in minute 40:04 on what pupils ate for Christmas. See §4.3.3.

- (14) 35:43: SP2: Do you think that, ehm // 2014 will be a good year or a bad year?  
 35:54: EN1: Ah, sí, hm... (3") [EN1 asks the teacher]  
 Con suerte // un bueno año pero... // Sí, un bueno año. / Ahm, (2"), ahm, ¿y tú?  
 36:18: SP2: I think that it's // It will be a good year because, eh, in Spain / 2014 (( )) been a, a... (( )) because / there was some // *There were some big, hm, politic...*  
 36:47: [EN1: *Ah sí, con dinero,*  
 36:49: SP2: *Yes, crisis.*  
 36:50: EN1: *Problemas*]. En inglés es (3") [EN1 asks a partner] igual / en inglés.
- Do you think that, hm, 2014 will be a good year or a bad year?  
 Oh, yes, hm... Luckily it will be a good year but... Yes, a good year.  
 Hm, hm, and you?  
 I think that it's, it will be a good year because, eh, in Spain, 2014 (( )) been a, a... (( )) because, there was some...  
 There were some big, hm, politic...  
 [Oh, yes, with money.  
 Yes, crisis.  
 Problems]. In English it is the same, in English.
- Source: *ibid.*

Peer assistance is also enhanced when pupils provide their interlocutors with explanations and definitions on intercultural issues (chat, n= 2; VC, n= 3). Due to the fact that pupils engaged in intercultural communication may not share the same knowledge on a given topic (§2.1.1.1), providing intercultural explanations can emphasise the role of NSs in the exchanges. This sort of explanations might show NSs' willingness not only to make their non-native interlocutors learn new things about the target culture but also to prevent lack of understanding in intercultural aspects to happen. Examples (15), (16) and (17) below illustrate the previous discussion. While example (15) shows two brief and clear intercultural explanations on *fallas* and *mascletà* in chat, in excerpt (16) on the next page SP2 explains to EN1 that s/he lives in Sagunto and points out that it is a town near Valencia (see italics; Tro, 2015: 22). After this intercultural explanation, which is provided in Spanish, EN4 thanks the interlocutor with the polite formula *gracias* ('thank you'; 23:17').

- (15) 12:25: EN4: Que pasa en las Fallas?  
 12:26: SP4: Pues son unas vacaciones de Valencia donde hay unas fallas *que son monumentos* y está la *mascletà que son fuegos artificiales*  
 12:27: EN4: ooh!! Que bien!  
 12:28: SP4: si :)
- What happens in Fallas?  
 They are Valencian holidays in which there there are fallas, which are monuments, and there is the *mascletà*, which are fireworks.  
 Oh!! So good!  
 Yes :)
- Source: chat S4; Tro (2015: 24)



- (16) 22:48: EN1: Ehm, ¿cuándo, hm, (2") (( )) dónde en España, hm, (2") tú (2") // (question to the English teacher), tu tío, hm, dónde vive?↓  
 23:10: SP2: Pues, hm, vivimos en, o sea, hm, vivimos en Val / - en Sagunto, hm, *que es un pueblo cerca de Valencia...*  
 23:17: EN1: Ah, gracias / sí.  
 Source: BBB S2; Tro (2015: 32); extended from Tro (2021a, forthcoming)

Example (17) shows an intercultural explanation by SP8, one of the NSs in BBB S1, on the Spanish food *puchero*. We find the explanation in 41:08' but some turns before (40:11') the NS anticipates to possible lack of shared knowledge in intercultural communication and asks EN2 whether s/he knows what it is. It is considered that the previous examples show mechanisms of rapport building amongst pupils as well as their interest in avoiding possible problems due to lack of common knowledge in intercultural aspects (see Tro, 2015: 22).

- (17) 40:04: EN2: ¿Qué / comiste para la comida de Navidad?  
 40:11: SP8: Yo comí // ¿Sabes lo que es puchero?  
 40:16: EN2: ¿Sí?  
 40:20: SP8: *En España, en España, la comida...* (( ))  
 40:37: EN2: Ahm // OK, I can't // Sí, sí...  
 40:43: SP8: El día de Navidad (3"). ¿Me escuchas?  
 40:49: EN2: Sí, sí (5"). Ehm, no, no escuchas / no escuchas.  
 40:59: SP8: No me escucha. No, no escucha. (2") El día de Navidad...  
 41:05: EN2: ¿Sí?  
 41:08: SP8: - yo comí puchero. *El puchero es una/ una comida típica / de España.*  
 41:14: EN2: Ah sí, sí, vale. (LAUGHS) Ahm, ¿y tú, (SP1's name)?  
 41:20: SP1: Yo, pues... Ah / a ver si lo recuerdo porque // A ver...  
 41:30: EN2: ¿(( )), puedes repetir?  
 41:33: SP1: No, que no me acuerdo.  
 41:36: EN2: Ah, sí.  
 Source: BBB S1; Tro (2015: 30); extended from Tro (2021a, forthcoming)

Rapport in intercultural telecollaboration is also manifested when NSs (offer to) support NNSs with language (n= 6). Example (18) on the next page displays lack of understanding that may be triggered by the formula *What has brought Santa Claus for Christmas to you?* by

SP2, who offers to say the message in Spanish (25:13'),<sup>139</sup> but finally code-switching is not necessary and interlocutors reach mutual understanding after a slower second repetition by the pupil. From a similar perspective, in example (19) the NS SP8 linguistically assists EN8, who does not know how to say *fifteen* in Spanish and explicitly asks the teacher about it (see 11:44'). This question may constitute an *indirect indicator* for meaning negotiation between pupils (§4.3.1) because the communicative problem is not *directly signalled* (§3.1.3) to SP8. The Spanish pupil provides EN8 with the correct word, *quince* (11:53'), and it is done through a question, which might be related to protecting the NNS's face (§2.1.6).

- |      |   |  |
|------|---|--|
| (18) | 24:30: SP2: What // what has brought Santa Claus for Christmas to you?<br>24:35: EN1: Hm, ¿perdón?<br>24:40: SP2: (( )) SANTA CLAUS FOR CHRIST MAS TO YOU?<br>24:48: EN1: Ahm, (2") ¿regalos?<br>((...))<br>25:07: EN1: No entiendo.<br>25:13: SP2: (( )) ¿Lo digo en castellano, mejor? A ver sí...<br>25:21: EN1: ¿Puedes repetir, hm, (2") más lento, por favor?↓<br>25:28: SP2: WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU?<br>25:34: EN1: Oh, oh, Santa Claus! Ok! (2") [...] | What // what has brought Santa Claus for Christmas to you?<br>Hm, sorry?<br>(( )) SANTA CLAUS FOR CHRIST MAS TO YOU?<br>Hm, presents?<br>((...))<br>I don't understand.<br>Shall I tell you in Spanish? Maybe...<br>Can you repeat, hm, more slowly, please?<br>WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU?<br>Oh, oh, Santa Claus! Ok! [...] |
|------|---|--|

Source: BBB S2; Tro (2015: 32); extended from Tro (2021a, forthcoming)

- |      |   |  |
|------|---|--|
| (19) | 11:36: EN8: ¿Te / [te has...?<br>11:38: SP8: ¿Cuántos años tienes?]<br>11:42: SP8: ¿Cuántos años tienes?<br>11:44: EN8: Ahm, tengo / tengo cat // No... [EN8 asks the teacher <i>How do you say fifteen?</i> ]<br>11:53: SP8: ¿Quince?<br>11:55: EN8: ¡Quince! Sí, ¿y tú?<br>12:00: EN8: ¿Y tú?<br>12:02: SP8: Yo también tengo quince años.<br>12:05: EN8: Qui / quince años...<br>12:08: SP8: Sí, yo también. | Have you...<br>How old are you?<br>How old are you?<br>Hm, I am, I am four, no... [EN8 asks the teacher <i>How do you say fifteen?</i> ]<br>Fifteen?<br>Fifteen! Yes, and you?<br>And you?<br>I am also fifteen years old.<br>Fi, fifteen years old...<br>Yes, me too. |
|------|---|--|

Source: BBB S3; Tro (2015: 35); Tro (2021a, forthcoming)

<sup>139</sup> As the excerpt is retrieved from a dual tandem, in which the Spanish interlocutor mainly speaks English, it is worth noting that s/he speaks Spanish on this turn (see also example 16), which could be due to the spontaneous character of the offer of support.

Our analysis shows that pupils are generally aware of the difficulties in intercultural telecollaboration not only concerning language issues but also technical ones. Examples (20) and (21) illustrate explanations and justifications provided by NSs to NNSs on the reason underlying this sort of difficulties (chat, n= 1; VC, n= 3), through which politeness (§2.1.6) is shown to interlocutors. It might also be considered that in example (21) the NS SP2 aims at providing the NNS with a correct model of language in Spanish when self-correcting the message in 12:26'. Finally, in both cases pupils use polite formulae (chat, n= 1; VC, n= 3), particularly *gracias* ('thanks') and *lo siento* ('I'm sorry'), which help enhance a comfortable atmosphere between them.<sup>140</sup>

- |      |   |   |
|------|---|---|
| (20) | 13:28: EN2: ¿Puedes subir el volumen? Gracias.<br>((...)) [problems with sound]<br>13:58: SP2: ¿Se escucha ahora?<br>13:59: EN2: Sí, sí.<br>14:01: SP2: ¿Bien?<br>14:02: EN2: Sí, bien.<br>14:03: SP2: <i>Es que... este micrófono va un poco / un poco mal. Vale.</i><br>14:11: EN2: Se es, ¿me escuchas?↓<br>14:13: SP2: Bien.<br>14:15: EN2: Sí, ahm. Ok // Hm, ¿celebras el Día del Santo?<br>[...] | Can you turn up the volume? Thanks.<br>((...))<br>Can you hear me now?<br>Yes, yes.<br>Well?<br>Yes, well.<br>Well... this microphone works a little, a little badly. Okay.<br>Can you hear me?<br>Well.<br>Yes, hm. Ok. Hm, do you celebrate the Saint's Day?<br>[...] |
|      | Source: BBB S5; Tro (2015: 38-39); Tro (2021a, forthcoming)   |   |
| (21) | 12:25: SP2: Tienes algunviajeplaneado para el verano que viene?<br>12:26: SP2: O parael invierno?<br>12:26: SP2: * <i>para el</i><br>12:27: SP2: <i>Lo siento por escribir un poco mal. Esque el teclado que estoy usando funciona un poco mal.</i><br>12:27: EN2: si, voy a ir a cuba con mi familia<br>12:27: EN2: este verano  | Have you planned any travel for the next summer?<br>Or forthe winter?<br>*For the<br>I'm sorry for writing a little badly. The keyboard I am using works a little badly.<br>Yes, I am going to Cuba with my family.<br>This summer.                                     |
|      | Source: chat S2; Tro (2015: 21)   |   |

<sup>140</sup> The italics in 12:26' from excerpt (20) might be considered a *form-based LRE*, i.e. “any part of dialogue where the students talk about the language they are producing, question their language use, or correct themselves or others” (Swain and Lapkin, 1998: 326 apud García Mayo and Zeitler, 2017: 63, my emphasis; §3.1.3).

Together with polite formulae, mechanisms of encouragement (n= 3) amongst interlocutors might play a relevant role on intercultural communication because they can help create an atmosphere for pupils to feel comfortable when communicating in the language they are acquiring. Excerpt (22) illustrates positive feedback provided by SP2 on EN1's language production (27:21') and (23) shows face-saving strategies (§2.1.6) concerning a difficulty with language by the NS. EN2 tries to pose a question in Spanish but s/he does not succeed and utters *Lo siento* ('I am sorry'; 12:41'), which is followed by the formula *No, tranquila* ('no, don't worry') by the NS. Polite formulae by both pupils protect their faces (§2.1.6) as well as helping enhance fluency and a correct pace in communication after a problem concerning L2 production. In both examples the effect (§2.1.4.1) of the movements emphasised in italics is claimed to be beneficial to co-construct meaning in intercultural interaction.

- (22) 27:17: EN1: ¿Tú tocas? ¿Qué tú tocas?↓  
 27:21: SP2: *Sí, está bien dicho*, o sea / I play piano.  
 27:26: EN1: Ah, piano // tocaba la piano, [( ( ) )  
 27:29: SP2: ¿Sí?]  
 27:31: EN1: = Sí, pero, ahm (3") (EN1 asks the teacher) hm, lo dejé porque era muy aburrido (3").  
 Hm, pero / pero mi profesor era // antipático (LAUGHS)  
 28:01: SP2: Ehm // I play the piano and I play percussion, too...  
 28:07: EN1: What do you play? / Ah, drums!  
 28:13: SP2: Drums and another instruments. And, eh // Drums and another instruments. And, eh, and I'm learning to play the ukelele.  
 28:20: EN1: Ah, hm, es muy divertido. ((...))  
 Source: BBB S2; Tro (2015: 32)

Do you play any instrument? Which one?  
 Yes, it is correct, well... I play piano.  
 Oh, piano, I used to play the piano, [( ( ) )  
 Yes?]  
 Yes, but, hm, I dropped out because it was very boring. Hm, but, but my teacher was unfriendly (LAUGHS)  
 Hm , I play the piano and I play percussion, too...  
 What do you play? Ah, drums!  
 Drums and another instruments. And, eh, and I'm learning to play the ukelele.  
 Oh, hm, it is very funny.

- (23) 12:34: EN8: Cuán // Hm... (3"). *Lo siento*.  
 12:41: SP8: *No, tranquila*.  
 12:42: EN8: ¿Cuándo es las / las fallas?↓  
 12:46: SP8: ¿Qué?  
 12:48: EN8: Las fallas.  
 12:51: SP8: Sí, que // Hm (3"). Ahora tenemos las fiestas, en fallas.  
 12:59: EN8: Ah sí / hm...  
 Source: BBB S3; Tro (2015: 35); Tro (2021a, forthcoming)

When, hm... I'm sorry.  
 No, don't worry.  
 When are Fallas?  
 What?  
 Fallas.  
 Yes, hm, now we have holidays, in Fallas.  
 Oh, yes... hm...

To finish the discussion in §4.3.2 we shall provide an example of pupils' partial repetitions of the last part of their interlocutors' previous utterances (n= 7), that is, those moves by means of which they recover and use them to frame their own utterances (see Jauregi, 1997: 92; Long, 1980). This sort of moves, also considered fillers (§2.1.7; see §4.3.3), might enhance discourse cohesion. In excerpt (24), SP2 recovers the last part of the question posed by EN2 (11:27' and 12:27') on *Semana Santa* (Holy Week). When asked about the food that SP2 eats in this period, the NS provides the NNS with an intercultural explanation and talks about *cuaresma* (Lent). This is a concept that only appears in this session, so the information provided is considered to be elaborated and rich in nuances (Tro, 2015) as well as relevant (§2.1.2; see §4.3.3).<sup>141</sup>

- |      |   |  |
|------|---|--|
| (24) | 11:15: EN2: Bien (2"). Ahm (2"), ahm, ¿qué comes, ahm, durante la Semana Santa?↓<br>11:27: SP2: ¿Semana Santa? (2") Espera un momento. ((...))<br>12:18: EN2: Ok, ah, tú // Ah, ah, ¿qué comes durante la Semana Santa?↓<br>12:27: SP2: <i>Semana Santa</i> , ehm // Bueno, antes de Semana Santa hay un período que se llama <i>cuaresma</i> / eh, que, es // Se come... Lo que no se come es carne. Se come pescado, verduras, de todo menos carne (5"). Vale. Y, durante (2"), bueno, está la cuaresma y después durante la Semana Santa se come normal.<br>13:03: EN2: Ok. (2") Wait, un momento. | Ok. Hm, what do you eat during Holy Week?<br>Holy Week? Wait a moment.<br>((...))<br>Oh, hm, you, hm, hm, what do you eat during Holy Week?<br>Holy Week, hm, well, before Holy Week there is a period which is called <i>Lent</i> , hm, we do not eat meat. We eat fish, vegetables, all but meat. Okay, and during, well, there is Lent and after that, during Holy Week, we eat as before.<br>Ok. Wait, one moment. |
|------|---|--|
- Source: BBB S5; Tro (2015: 38); extended from Tro (2021a, forthcoming)

The excerpts displayed in this sub-section have provided us with relevant data to conclude that co-construction of meaning is present and highly significant for the development of a fluent conversation by NNSs in the analysed intercultural exchanges. Pupils engage in different supportive movements when no communicative problems are signalled (§4.3.1) to linguistically and technically assist their speech partners and to tailor their production to their interlocutors' knowledge in intercultural aspects. Co-construction mechanisms are varied and pupils do not only provide intercultural explanations (examples 15 and 16) and give reasons for bad writing in chat (example 20), for instance, but also try to promote a good atmosphere

<sup>141</sup> This explanation might be considered to constitute a *culture-related episode* as Zakir et al. (2016) define it: "any segment of a dialogue produced during teletandem sessions in which students focus on any interest, explanation or inquisitiveness about their own or their partner's culture". Accordingly, examples (15) and (16) within this sub-section will also conform *culture-related episodes*. As for the partial repetition or framer, see *buy time* and *involvement* in Foster and Ohta (2005: 413).

by means of showing manifestations of encouragement and positive feedback as far as the linguistic production of NNSs is concerned (example 22). Then, the role of NSs in co-construction of meaning processes shall be emphasised.

On the whole, in both co-construction and negotiation procedures (§4.3.1) pupils shall make use of their pragmatic competence (§2.1.1.2) and be cooperative (§2.1.2), appropriately indirect (§2.1.4.2; §2.1.6) when necessary and follow specific speaking patterns (§2.1.7) in intercultural communication. According to the essential role that it plays in communication, the next section shall qualitatively address secondary education pupils' use of pragmatics paying special attention to the pragmatic mechanisms that emerge in the exchanges in order to adapt to their speech partners in intercultural telecollaboration.

#### 4.3.3. On pupils' use of pragmatics

This sub-section provides overall discussion on pupils' use of pragmatics and the pragmatic meaning carrying mechanisms emerging in VC and chat exchanges by means of which they tailor their speech to their partners in intercultural telecollaboration (RQ3, objective *a*). We undertake a qualitative approach to examine the pragmatics in their utterances and address mechanisms such as indirectness (§2.1.4.2), politeness strategies (§2.1.6), pupils' cooperation when being relevant and clear to be understood and understand what their interlocutors mean (§2.1.2), turn-taking patterns (§2.1.7) and multimodal elements (§3.2.1) like laughter and the use of emoticons in chat sessions. Due to the importance of power relationships amongst interlocutors in discourse processes, we are also interested in analysing whether and how the most powerful interlocutor, the NS as a linguistic and cultural expert, engages in scaffolding sequences to support the foreign language (FL) peer in his/her communication effort (RQ4, objective *b*). Finally, the attested mechanisms shall be compared in terms of the digital application being used, VC or chat environments (RQ5; objective *b*). Table 4.6 on the next page illustrates these mechanisms and the environment(s) in which they were undertaken.

<b>Pupils' pragmatic mechanisms and strategies in:</b>	
<b>Chat</b>	<b>VC</b>
Context-dependence	Context-dependence
On interpretation	On interpretation
On Grice's maxims	On Grice's maxims
○ Implicatures	○ Implicatures
Indirectness	Indirectness
○ Opening and leaving	○ Opening and leaving
○ On language (e.g. switching)	○ On language (e.g. switching)
Politeness and polite formulae	Politeness and polite formulae
Manifestations of laughter	Manifestations of laughter
Use of emoticons	Disfluency phenomena (e.g. hesitations, false starts)
Typographical features	Overlaps
Adjacency pairs	Adjacency pairs
	Self/other-selection (BBB S1)

**Table 4.6. On pragmatic mechanisms in secondary education SLA**

As the preceding table illustrates, pragmatics plays a relevant role in the analysed exchanges. English and Spanish secondary education pupils engaged in VC and chat interaction communicate according to the particular context of the exchange (§2.1.1.1) and follow specific pragmatic patterns to suit their interlocutors' knowledge so that utterances can be adequately interpreted (§2.1.1.1). They cooperate and generally observe Grice's maxims in interaction, trying to provide their speech partners with brief, true, clear and relevant information (§2.1.2; §2.1.3), but also perform indirect speech acts and expect their interlocutors will get their implied meaning (§2.1.2, §2.1.4). Data also show that politeness strategies are present and indirectness becomes essential when opening and leaving the telecollaborative session and code-switching in both environments (§2.1.4; §2.1.6). The use of emoticons in chat sessions and manifestations of laughter in both environments are found in our analysis, too. We observe that pupils write *jajaja* in chat exchanges and laugh in VC sessions in front of their interlocutors, which is signalled in the transcriptions of the excerpts.<sup>142</sup> As for speaking patterns (§2.1.7) in interaction, interlocutors take turns and open

<sup>142</sup> Following the Val.Es.Co (2014) system of transcription, used in Tro (2015). See Appendix 2.

the sessions with adjacency pairs such as *hola-hola* ('hello-hello') and *¿Qué tal? -¿Bien, y tú?* ('how are you?-I'm well, and you?') and alternate their roles as speakers and hearers posing questions and answering them (see e.g. Tro, 2017). In BBB S1, particularly, we can observe self and other-selection on the floor because in this session three pupils communicate (SP1, SP8 and EN2; table 4.2). Different disfluency phenomena are also attested in VC sessions, including hesitations, false starts and overlaps. In a similar vein, some of the exchanges undertaken in chat display several typographical features like interrogation signs, capitals and vocal prolongations. We shall now discuss different examples that illustrate the previous variables.

Firstly, we shall turn our attention to *context-dependence* in communication (§2.1.1.1). Pragmatics deals with language use (Verschueren, 1995a: 1), that is, the language communicated in a given context amongst two or more particular *who* in specific *when* and *where* concerning a particular *what*, aspects which determine *how* this communicative process is undertaken (e.g. with a lower or higher degree of indirectness; §2.1.6). Participants engaged in communication are supposed to share different knowledge (§2.1.1.1) and exchanges shall exhibit different deictic elements (§2.1.7), as examples (25) and (26) below illustrate. The deictic elements emphasised in italics conform shared knowledge between the NS and the NNS concerning time (particularly *last week*, *summer* and *this Saturday*), so reference assignment and understanding between interlocutors in intercultural telecollaboration is possible (Tro, 2021a, forthcoming; see example 4 in §4.3.1).

- |      |   |                                       |
|------|---|---------------------------------------|
| (25) | 12:22: EN2: fui a italia para esquiar                         | I went to Italy to ski.               |
|      | 12:22: EN2: y tu?   | And you?                              |
|      | 12:22: SP2: A italia?   | To Italy?                             |
|      | 12:22: EN2: si  | Yes.                                  |
|      | 12:22: SP2: cuando fuiste a Italia?                           | When did you go to Italy?             |
|      | 12:23: EN2: <i>la semana pasada</i>                           | Last week.                            |
|      | 12:23: SP2: Que interesante                                   | So interesting.                       |
|      | 12:24: SP2: Yo no he ido de viaje <i>desde verano</i>         | I haven't travelled since summer.     |
|      | 12:25: EN2: que pena  | What a pity.                          |
|      | 12:25: SP2: Bueno, es que normalmenteestoy muy ocupado jajaja | Well, I am normally very busy hahaha. |

Source: chat S2; Tro (2015: 21)



- (26) 09:27: EN2: [...] Ahm, hm (3"), ¿qué tal fallas?↓ [...] Hm, how were Fallas?  
 09:36: SP2: ¿Fallas? / Eh, muy bien, estamos a punto de empezar, *este / este sábado* se empiezan Fallas? Eh, very well, we are about to start, we start this Saturday and it is very funny y es muy divertido y, eh / muy interesante porque, and, hm, very interesting because, eh, there are like, they make sculptures with materials eh // hay como (( )) eh, hace esculturas con a little bit more (( )) sculptures, and at the materiales un poco más (( )) esculturas y, al final de las, de las fiestas, eh / las queman. end of, of the festivity, they are burnt.  
 10:16: EN2: Sí, bien. Yes, right.  
 10:18: SP2: (( )) es muy interesante y muy divertido. It is very interesting and very funny.  
 10:22: EN2: Bien (( )) (5") Ok, ahm (2"). [...] Right. Ok, hm. [...]
- Source: BBB S5; Tro (2015: 38); Tro (2021a, forthcoming)

Results show that Grice's maxims are generally observed in interaction and pupils cooperate and try to communicate relevant and true information while being clear and brief (§2.1.2; Tro, 2021a, forthcoming). This can be illustrated in excerpt (27), as well as in the previous ones, in which pupils follow a question-answer pattern (§2.1.7) and provide their interlocutors with information according to the maxims. Cooperativeness and maxim observance also play a relevant role when pupils face a problem in communication and need to negotiate meaning to solve it (§4.3.1; Tro, 2021a, forthcoming), like in example (28) on the next page. In minute 03:36 the Spanish pupil does not repeat the whole sentence s/he uttered in 03:28' but *shortens* it and mutual understanding is achieved. This might go in line with the discussion in Jauregi (1997: 66) on Grice's maxims, because "[...] while redundancy will facilitate comprehension, the information provided will have to be brief, relevant and non superfluous". Besides, in both cases we observe the formula *And you?* (in Spanish in example 27; 12:25'), which relates to previously posed questions so there is no need of repeating them to get their meaning. However, the same formula could refer to a different thing in any other case; hence the importance of co-text and context-dependence in communication (§2.1.1.1; §2.1.7).

- (27) 12:24: EN1: que hiciste? What did you do?  
 [...] [...] [...]  
 12:24: SP1: estar con mi familia y con los amigos Being with my family and with friends.  
 12:25: SP1: y *tu*? And you?  
 12:26: EN1: que hiciste con tus amigos? What did you do with your friends?  
 12:26: EN1: sali con mis amigos y mi novio. fuimos al I went out with my friends and my boy-  
 centro de londres friend. We went to the centre of London.  
 12:27: SP1: divertido yo fui por Sagunto con ellos<sup>143</sup> Fun, I went in Sagunto with them.
- Source: chat S1; Tro (2015: 20)

<sup>143</sup> Spanish personal pronouns conforming subjects of a sentence do not always need to be explicit (Demonte, 2015; see also Rizzi, 1982 and Chomsky, 1981), but the pronoun *yo* ('I) in this case might be used to contrast with the subject in the previous turn. Activities on the explicitness of personal pronouns and their differences in use between English and Spanish (see Selinker, 1992 and Santos Gargallo, 1993) are found in Appendix 5.

- (28) 03:06: EN9: Ahm, (( )) ¿cuántos años tienes? Hm, how old are you?  
 03:11: SP9: Eh, sixteen, *and you*? Eh, sixteen, and you?  
 03:14: EN9: Oh, ahm // quince años. Oh, hm, fifteen.  
 03:17: SP9: When is your birthday? When is your birthday?  
 03:19: EN9: Ahm, 31 de decemb / de diciembre... Hm, 31 December...  
 03:28: SP9: My birthday is / ehm... (( )) of February. My birthday is, hm, (( )) of February.  
 03:34: EN9: ¿Perdón? Sorry?  
 03:36: SP9: 13<sup>th</sup> of February. 13<sup>th</sup> of February.  
 03:39: EN9: Ah, ok. Oh, ok.
- Source: BBB S6; Tro (2015: 41)

Examples (29) and (30) illustrate that pupils mitigate their production to avoid providing false information (Tro, 2021a, forthcoming). Should they not know or remember a particular piece of information, like in example (29), they would make it clear and tell their interlocutors.<sup>144</sup> In this case both pupils use the adverb *todavía* ('yet') and the formula *no (lo) sé* ('I don't know'; 12:27', 12:28') and then provide true information and observe Grice's maxim of *quality* (§2.1.2). In the previous line of thought, in example (30) EN7 mitigates his/her production: when asked about Central Park, the NNS says that s/he was born there but in the next turn specifies that it was actually *near* the place (12:31'), so true information according to the maxims is provided to the NS.

- (29) 12:26: SP6: Que piensas hacer en vacaciones de verano? What are you going to do on summer holidays?  
 12:27: EN6: voy a italia para un mes, *lo demás de las vacaciones no lo se todavia, y tu?* I'm going to Italy for a month, I don't know about the rest of the holidays yet, and you?  
 12:28: SP6: Viajaré con mis padres y mi hermano, *no se todavia donde iré* I will travel with my parents and my brother, I don't know where I will go yet.
- Source: chat S6; Tro (2015: 26-27)
- (30) 12:29: SP7: fuiste a central park? Did you go to Central Park?  
 12:29: EN7: si, es mi equipo preferido Yes, it is my favourite team.  
 12:30: EN7: si, naci alli Yes, I was born there.  
 12:31: EN7: *cerca* Near.  
 12:31: SP7: ¡que guay!<sup>145</sup> So cool!
- Source: chat S7; Tro (2015: 28)

<sup>144</sup> See 41:33' in example (17). In the same excerpt, the turn in 41:20' could also be interpreted as a way for SP1 to anticipate and *imply* that s/he does not remember what s/he ate on Christmas Day.

<sup>145</sup> It can be observed that in synchronous telecollaboration (§3.2.1) with chat turns seem to be *delayed* (see Sykes, 2005), since we may be answering to a turn when a new one has already been written by our interlocutor. We shall not consider these *new* turns as insertion sequences (§2.1.7). See also Tro (2015: 46, 48) on the model of language in chat.

Maxim observance notwithstanding, pupils might make spontaneous mistakes and provide their interlocutors with information on intercultural aspects that could have been more elaborated. Both cases are illustrated in examples (31) and (32), respectively. In excerpt (31) wrong information about Holy Week is provided by the NS SP1 (13:53'), which is considered a spontaneous mistake (Tro, 2015: 37). As in the previous examples, the information provided some turns later (14:04') by the same speaker is mitigated using *creo* ('I think') and *aproximadamente* ('approximately'), formulae by means of which SP1 makes explicit that s/he is not sure about the answer and shows willingness to avoid providing information that is not true. Concerning example (32), it may be argued that although the information about *quinceañera* (16:45') is not false it could have been more elaborated or extense (Tro, 2021a, forthcoming). However, we might hypothesise that SP1 does not provide a more elaborated intercultural description because s/he is not as familiar with this celebration as other Spanish speakers may be, for it is more typical in South America.<sup>146</sup>

- |      |   |   |
|------|---|---|
| (31) | 13:48: EN1: ¿Qué se hace en Semana Santa?↓<br>13:53: SP1: <i>Eh, se celebra el nacimiento de Cristo, ehm...</i><br>14:00: EN1: Sí, ahm / ¿cuánto tiempo dura?<br>14:04: SP1: Una semana, creo // Una semana aproximadamente.<br>14:09: EN1: Vale. Hm, (2") ¿cuál es tu festival preferido?↓ | What do you do on Holy Week?<br>Eh, Christ's day of birth is celebrated, hm...<br>Yes, hm, how much time does it last?<br>One week, I think... approximately a week.<br>Ok. Hm, which is your favourite festival? |
|------|---|---|

Source: BBB S4; Tro (2015: 36-37); Tro (2021a, forthcoming)

- |      |   |  |
|------|---|--|
| (32) | 16:37: EN1: Ehm, ¿es quinceañera una fiesta importante para chicas?↓<br>16:45: SP1: <i>Bueno, importante para // es importante para todos.</i><br>16:50: EN1: Ah, sí. | Hm, is <i>quinceañera</i> an important celebration for girls?<br>Well, it is important for, it is important for us all.<br>Oh, ok. |
|------|---|--|

Source: *ibid.*: 37; Tro (2021a, forthcoming)

Our analysis also concerns how to adequately interpret meaning in intercultural communication and accounts for implicatures (§2.1.2), that is, what is *said* without actually saying it. Results show that they are present in the analysed examples in different ways and relate to processes

<sup>146</sup> In 16:37' the NNS uses the formula *para chicas* ('for girls') without the determinate article *las*, which is needed in this case. Appendix 5 provides discussion on definiteness and its expression and English and Spanish activities on the use of articles (Leonetti, 1999; *Nueva Gramática de la Lengua Española*, RAE, 2009; Kolykhalova, 2012; Abu-Melhim, 2014; Leśniewska, 2016).

in which pupils convey that they do not know how to say something in the TL. This is illustrated in excerpt (33), retrieved from a dual tandem, with the question *They are my age?* by EN1 (23:36'). By posing this question the English pupil implies that s/he does not know how to say the message in Spanish and in the same turn s/he uses the formula *Son jóvenes* ('they are young'), which expresses a similar meaning. Thus, s/he reformulates the message (§4.3.2) without losing meaning.<sup>147</sup>

- |  |   |
|--|---|
| <p>(33) 23:27: SP2: So, what's about your Christmas, (( )) go on Christmas day?<br/>         23:36: EN1: Hm, el día de Navidad / fui a Gales a visitar mis primos // con mi familia // y era muy divertido porque son (3"), hm, mi, mi añ... // -No, hm, <i>they are my age?</i> <i>Son jóvenes</i> (2") Hm, era grande Navidad, con, hm, (2") mucha [gente].<br/>         24:13: SP2: So your Christmas (( )) Day was funny?<br/>         24:15: EN1: Yeah, it was fun because my whole family was there.</p> | <p>So, what's about your Christmas, (( )) go on Christmas day?<br/>         Hm, on Christmas Day I went to Wales to visit my cousins with my family and it was very funny because they are hm, my... No, hm, they are my age? They are young. Hm, it was a great Christmas with a lot of people.<br/>         So your Christmas (( )) Day was funny?<br/>         Yeah, it was fun because my whole family was there.</p> |
| <p>Source: BBB S2; Tro (2015: 32)</p>  |   |

It was found that implicatures are also undertaken to protect interlocutors' faces when leaving the telecollaborative session and pupils indirectly tell their speech partners that it is time to stop talking, which could threaten face if done in a too direct way (§2.1.6). In example (34) the NS SP2 implies that they do not have time to follow the conversation with the utterance *The class is over* (41:31'), an implicature that is understood by the NNS EN1 (Tro, 2021a, forthcoming) and then both pupils say farewell to each other.

- |  |   |
|--|---|
| <p>(34) 41:06: SP2: Hm, so will you do a / a (( )) 2014?<br/>         41:16: EN1: Hm, sí, en / hm, en abril voy a ir a España // voy a ir a Granada con colegio, hm...<br/>         41:31: SP2: <i>Oh, it's / It's over! The class is over.</i><br/>         41:34: EN1: Oh, ¡ok! // Adiós, hasta luego.<br/>         41:38: SP2: See you another day. Bye!<br/>         41:42: EN1: Bye! (3") ¡Adiós!</p> | <p>Hm, so will you do a, a (( )) 2014?<br/>         Hm, yes, in, hm, in April I'm going to Spain, I am going to Granada with the school, hm...<br/>         Oh, it's / It's over! The class is over.<br/>         Oh, ok! Bye, see you!<br/>         See you another day. Bye!<br/>         Bye! Bye!</p> |
| <p>Source: BBB S2; Tro (2015: 34); extended from Tro (2017: 4077) and Tro (2021a, forthcoming)</p>   |   |

<sup>147</sup> It might conform a *lexical LRE* concerning a sort of *word-related search* (Swain and Lapkin, 1998; §3.1.3), in particular the construction *tienen mi edad* ('they are my age'). The example is also relevant regarding code-switching in a dual tandem.

Interpreting utterances in intercultural communication might conform a complex process if NNSs interpret their interlocutors' messages too literally, as illustrated in example (35). The NNS EN5 interprets too literally the question posed by the NS in 12:25'<sup>148</sup> and then provides a marked answer followed by manifestations of laughter in chat (*jajaja*; §2.1.7; §3.1.1).

- |      |  |                        |
|------|--|------------------------|
| (35) | 12:25: SP5: Que tal te va la vida?       | How is your life?      |
|      | 12:26: EN5: <i>esta bien, y la tuya?</i> | It is good, and yours? |
|      | 12:26: SP5: bien jajaja                  | Good hahaha.           |
|      | 12:26: EN5: si jajajajja                 | Yes hahahaha.          |
- Source: chat S5; Tro (2015: 25)

Manifestations of laughter are also found in exchanges carried out in VC. Example (36) below is retrieved from BBB S1, in which two Spanish NSs and an English NNS communicate (table 4.1). The laughs after the turns in 45:24' and 45:33' are interpreted as signs that pupils feel comfortable in the intercultural exchange and as strategies of shared humour conducive to rapport-building, since they are related to *estudiar un poco más* ('studying a bit more') and *ser más amable con mi hermana* ('being nicer to my sister').<sup>149</sup> The excerpt also provides us with relevant data on self and other-selection on the floor (§2.1.7), the NNS EN2 answering SP8's questions and other-selecting SP1 so that both NSs are addressed in discourse (45:12'; Tro, 2015: 30).<sup>150</sup>

- |      |   |   |
|------|---|---|
| (36) | 44:42: EN2: ¡Ahhh! Ehm // ¿Has hecho propositi - Propósitos de año nuevo? | Oh! Hm, do you have New Year resol, New Year resolutions? |
|      | 44:56: SP8: Hm / yo / mi propósito // es, hm, sacar buenas notas...       | Hm, me, my resolution is, hm, getting good marks...       |
|      | 45:04: EN2: Sí...   | Yes...  |
|      | 45:06: SP8: ... (( ))   | ... (( ))   |
|      | 45:12: EN2: ¿Y tú, (SP1's name)?  | And you, (SP1's name)?                                    |
|      | 45:14: SP1: ¿Yo?  | Me?   |
|      | 45:15: EN2: Ahm, ¿has hecho propósitos de año nuevo?                      | Hm, do you have New Year resolutions?                     |
|      | 45:24: SP1: Bueno, sí // Estudiar un poco más. (LAUGHS)                   | Well, yes, studying a bit more. (LAUGHS)                  |
|      | 45:30: SP8: ¿Y tú?  | And you?  |
|      | 45:33: EN2: Ahm / me gustaría ser más amable con mi hermana. (LAUGHS)     | Hm, I would like to be nicer to my sister. (LAUGHS)       |
|      | 45:40: SP8: Yo también.   | Me too.   |
- Source: BBB S1; Tro (2015: 30)

<sup>148</sup> See Richards (1980) and Richards and Schmidt (1983) apud Jauregi (1997: 68).

<sup>149</sup> It could be argued that pupils share knowledge (§2.1.1.1) on what it means to have a younger brother or sister (see example 118 in Appendix 1), hence the previous laughs. See Roberts (2006: 200).

<sup>150</sup> In 45:30' SP8 other-selects EN2 and a vocative is not needed due to context and co-text (§2.1.1.1; §2.1.7).

Together with laughter in both environments, the use of emoticons in chat can play a relevant role in intercultural telecollaboration due to the fact that in these exchanges we cannot see our interlocutor (see Tro, 2015: 45; Tro and Jauregi, 2015: 7). Example (37) displays emoticons that express happiness by both pupils, as well as exclamation signs (12:19', 12:20', 12:21'). From a slightly different perspective, in example (38) we observe emoticons denoting not only happiness, polite markers that “express enthusiasm for meeting the peer” (Tro and Jauregi, 2015: 7; §2.1.6), but also sadness, related to the fact that EN5 has not entered the session yet (see Chanier and Lamy, 2017: 436). It can be concluded that pupils generally show WTC (§2.2.2) and that they may even get impatient if their interlocutors join the session in delay, which can be related to the vocal prolongations observed in 12:22' in excerpt (38). The excerpts are also relevant as far as adjacency pairs (e.g. *hello-hello*; §2.1.7)<sup>151</sup> and negotiation on the code to be used to start the conversation are concerned. Generally speaking, pupils open the sessions accounting for the previous mechanisms, which promotes a comfortable atmosphere for them to communicate without feeling face-threatened (§2.1.6) from the beginning.<sup>152</sup>

- |      |                                      |                            |
|------|--------------------------------------|----------------------------|
| (37) | 12:19: EN3: hola!                    | Hello!                     |
|      | 12:20: EN3: empezamos en ingles?     | Shall we start in English? |
|      | 12: 20: SP3: hello!! :)              | Hello!! :)                 |
|      | 12:21: EN3: hello :)                 | Hello :)                   |
|      | 12:22: EN3: empezamos en español?    | Shall we start in Spanish? |
|      | 12:22: SP3: empezamos en español ok? | We start in Spanish okay?  |
|      | 12: 22: EN3: si                      | Yes.                       |
|      | 12:22: SP3: vale                     | Okay.                      |

Source: chat S3; Tro (2015: 22-23)

- |      |                                       |                                 |
|------|---------------------------------------|---------------------------------|
| (38) | 12:20: SP5: hiiiiiiii :))             | Hiiiiiiii :))                   |
|      | 12:22: SP5: hey :(                    | Hey :(                          |
|      | 12:22: SP5: holaaaaa                  | Hellooooo.                      |
|      | 12:24: EN5 has just entered this chat | EN5 has just entered this chat. |
|      | 12:24: EN5: hola                      | Hello.                          |
|      | 12:24: SP5: empezamos en español?     | Shall we start in Spanish?      |
|      | 12:25: EN5: si                        | Yes.                            |

Source: chat S5; Tro (2015: 25); extended from Tro and Jauregi (2015: 8)

<sup>151</sup> See Brodersen (2019: 4) and the references to Haverkate (1994) therein on greeting adjacency pairs such as *hello-hello*. See example (34) above for adjacency pairs to finish the interaction (e.g. *bye!-bye!*).

<sup>152</sup> Although pupils were told beforehand to start communicating in Spanish (see e.g. Tro and Jauregi, 2015: 7), it is considered that this sort of negotiation turns at the beginning of the session enhance politeness in intercultural communication. Regarding code-switching, in most cases pupils use interrogative formulae with *can*, such as *Can we change to English now?*, but questions with *should*, amongst further mechanisms, are also used (see Appendix 1).

During the communicative process in VC exchanges we also observe different time-gaining devices amongst pupils when trying to communicate in the SL, as well as disfluency phenomena and overlaps (§2.1.7). Example (39), retrieved from a dual tandem, illustrates the previous discussion. After resuming the previous topic (29:11'), SP2 talks about Christmas traditions in Spain. In 29:31' s/he makes explicit that s/he does not know how to say the message, which together with the formula *o sea* ('I mean', 'well') conform mechanisms to gain time while preventing a break in the flow of communication (29:31').<sup>153</sup> False starts, hesitations and backchannel cues, which are normal in long turns (Verschueren, 1999), are also observed, as well as overlaps (§2.1.7; 29:45').<sup>154</sup>

- |      |  |  |
|------|--|--|
| (39) | 29:11: SP2: <i>Christmas traditions, ¿no?</i><br>32 29:14: EN1: Sí // en España.<br>29:17: SP2: (( )) We ((snow)) / special traditions.<br>29:27: EN1: ¿Cómo?<br>29:31: SP2: <i>O sea // Es que no sé cómo decirlo, eh...</i><br>(2") En lugar de Santa Claus // nosotros tenemos los reyes magos, three, three wise [ <i>men</i> ].<br>29:45: EN1: ¡Ah, sí!]<br>29:47: SP2: = I think is the only difference in the traditions. | Christmas traditions, isn't it?<br>Yes, in Spain.<br>(( )) We ((snow)) / special traditions.<br>What?<br>Well, I don't know how to say it, hm...<br>Instead of Santa Claus, we have the three, three wise [men<br>Oh, yes!]<br>= I think is the only difference in the traditions. |
|      | Source: BBB S2; Tro (2015: 32-33)  |  |

To finish this section on the use of secondary education pupils' pragmatic mechanisms we shall provide an example displaying different typographical features in chat. We observe that in the fourth turn within excerpt (40) on the next page SP5 poses a question to EN5 on when s/he would go to Spain and uses capitals in written discourse (12:28'), which might be comparable to intensifying voice volume in face-to-face communication. This could be due to EN5 writing incomplete turns before (12:27'). After that, the NNS says sorry and explains that there is something wrong with the computer (§4.3.2), but uses incorrect formulae<sup>155</sup> and the NS signals a communicative problem with *QUE?* ('WHAT?', 12:28'; §4.3.1), followed by a *mitigating laughter* (12:29') that might be aimed at protecting EN5's face (§2.1.6; see Cestero, 2018: 92). The excerpt also displays isolated interrogative signs conforming speaking turns 12:31' and 12:32', emphasised in italics, which may be equivalent to gestures in face-to-face exchanges. Finally, the example is relevant concerning the side sequences in which

<sup>153</sup> This is considered an implicature (§2.1.2) similar to the one in example (33).

<sup>154</sup> Overlaps are signalled with the symbols [ / ] following the Val.Es.Co transcription system (2014; Appendix 2).

<sup>155</sup> EN5 writes "lo siento, esta my ordinadora" ('I'm sorry, it's my computer') and makes mistakes on the verb *estar* ('to be') and the noun *ordinadora*, which should be *ordenador* ('computer'). See Appendix 5.

pupils talk about their friends, which do not make communication difficult so pupils keep talking about their trips.

- |      |   |  |
|------|---|--|
| (40) | 12:26: SP5: ¿Te gustaria venir España?  | Would you like to come to Spain?   |
|      | 12:27: EN5: si, voy a ir en Espana en-  | Yes, I'm going to Spain in -   |
|      | 12:27: EN5: si, voy a ir en Espana en- <sup>+156</sup>  | Yes, I'm going to Spain in -+  |
|      | 12:28: SP5: CUANDO IRAS A ESPAÑA?   | WHEN ARE YOU GOING TO SPAIN?   |
|      | 12:28: EN5: lo siento, esta my ordinadora   | I'm sorry, it's my computer.   |
|      | 12:28: SP5: QUE?  | WHAT?  |
|      | 12:29: SP5: jajajajajaja  | Hahahahaha.  |
|      | 12:29: SP5: [name] esta contigo?  | Is [name] with you?  |
|      | 12:30: SP5: esta [name] contigo¿  | Is [name] with you?  |
|      | 12:30: EN5: voy a ir en Espana en la semana santa con mis amigos porque es un viaje de mi colegio | I'm going to Spain in Holy Week with my friends because it is a school trip.           |
|      | 12:31: EN5: [name1] esta hablando con [name2]   | [Name 1] is talking to [name 2].   |
|      | 12:31: SP5: ah muy bien a que ciudad  | Oh very good, to which city  |
|      | 12:31: SP5: ???   | ???  |
|      | 12:31: EN5: grenada   | Grenada.   |
|      | 12:31: EN5: granada   | Granada.   |
|      | 12:32: EN5: y tu, iras en inglaterra?   | And you, will you go to England?   |
|      | 12:32: EN5: ?   | ?  |
|      | 12:32: SP5: dile a [name1] hola de mi parte que [name2] no me deja decirle hola                   | Say [name 1] <i>hello</i> from me, [name 2] doesn't let me tell him/her <i>hello</i> . |
|      | 12:32: SP5: no ire a Inglaterra :(  | I won't go to England :(   |
- Source: chat S5; Tro (2015: 25)

In sum, taking into consideration the data retrieved from the previous examples we shall conclude that secondary education pupils adapt their speech in intercultural telecollaboration to pragmatic patterns which make it possible for them to understand each other and be understood. In other words, NSs tailor their utterances to the knowledge of the NNS interlocutors. It is found that both NSs and NNSs actively engage in real telecollaborative exchanges while developing their pragmatic competence and interlanguage pragmatics, and laughter sequences and emoticons might contribute to create a relaxed, friendly atmosphere in which pupils involve in meaningful SLA tasks with peers abroad while bearing in mind politeness.

<sup>156</sup> This turn originally appeared twice (see Tro, 2015: 25).



#### 4.3.4. Overall discussion

The previous sections have addressed a qualitative analysis on English and Spanish secondary education pupils' use of pragmatics and their mechanisms to negotiate and co-construct meaning in intercultural tandem telecollaboration with chat and VC tools (objective *a*). These procedures were also compared in terms of the digital application being used by particularly focusing on which these mechanisms are, which ones are undertaken in each environment (or in both of them) and the environment in which they are more usual (tables 4.1, 4.2, 4.3; objective *b*). Discussion on the presence of NSs in the exchanges and how the presence of the cultural and linguistic expert might affect intercultural interaction has also been provided (objective *b*).

The telecollaborative tandem exchanges we examined show that interculturality becomes a key element not only when negotiating meaning but also when co-constructing discourse with partners abroad. Mechanisms such as intercultural explanations (§4.3.2) to explain or assign reference to a particular aspect are used amongst pupils to adapt their messages to their interlocutors' needs (Jauregi, 1997: 82), since they may not share the same knowledge on the issue (§2.1.1.1). Pupils generally show willingness to help their partners and to negotiate (intercultural) meaning to finally reach mutual understanding, procedures undertaken following pragmatic patterns that allow them to communicate without serious problems. Bearing in mind the previous discussion, we shall now address the different RQs in table 1.1.

- |  |
|--|
| <p><b>(RQ1)</b> Which are the mechanisms used by pupils for negotiating meaning in telecollaboration?</p> <p>(RQ1a) What may constitute a trigger causing lack of understanding?</p> <p>(RQ1b) What indications do learners use to show lack of understanding?</p> <p>(RQ1c) How do speech partners collaborate to restore meaning?</p> <p><b>(RQ2)</b> How do pupils engage in supportive moves to co-construct meaning in interaction?</p> |
|--|

Negotiation and co-construction of meaning (§4.3.1; §4.3.2) are found to play a relevant role in intercultural telecollaboration. According to the data provided in table 4.4 pupils face negotiation procedures undertaking different mechanisms to try to reach common understanding (RQ1). This sort of procedures arise from particular triggers that cause lack of understanding in the exchanges (RQ1a) and might differ in each case. Data show that triggers include communicative problems with language use by NNSs (for instance, *Tú es suerte* in excerpt 2, referring to ‘you are lucky’), problems for assigning (intercultural) reference in discourse (e.g. *vacaciones* in excerpt 4, which could refer to Christmas or summer holidays in the particular context) and technical problems with the channel of communication such as sound difficulties in VC exchanges (see Tro, 2015, 2017; Tro and Jauregi, 2015; RQ5). Then, in line with the results in Jauregi (1997: 449-456) we found that triggers are varied and can co-occur in a given negotiation episode.

Pupils signal communicative problems in different ways, that is, indicators in meaning negotiation processes (RQ1b) are also varied, as well as the mechanisms used by NSs and NNSs to collaborate and try to restore meaning (RQ1c). Indicators include interrogative fillers or formulae such as *¿qué?* (‘what’) and *¿perdón?* (‘sorry?’) and explicit marks of lack of understanding like *I don’t understand you* (a metalinguistic indicator; Jauregi, 1997). In some cases the participants explain that the communicative problem is derived from difficulties when listening to messages (e.g. *Ehm, repite, porfa, que no te he escuchado. Por favor, por favor*, ‘hm, repeat, please, I could not hear you’), which goes in line with the previous point on triggers and technical problems with sound. Pupils also ask their interlocutors for disambiguation or clarification on meaning via direct and indirect requests to repeat (e.g. *¿Puedes repetir?*, ‘can you repeat?’), which may be followed by softeners like *por favor* (‘please’). Generally speaking, participants engage actively in repairing communicative problems and (partially) repeat, reformulate and clarify their production to this purpose.<sup>157</sup>

Interculturality becomes an essential aspect in the analysed telecollaborative exchanges (Tro, 2015: 47). Some examples in §4.3.1 show negotiation processes carried out amongst pupils when discussing intercultural aspects, like *fallas* and *el día del Santo*, including explanations on the Spanish and English cultures (§3.1.3). However, this sort of

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<sup>157</sup> See Jauregi (1997: 454-455), who addresses stages in interaction and acquisition as well as NS-NNS communication and communication between FL learners. This dissertation focuses on NS-NNS interaction but dual tandems may be seen as *hybrid* exchanges with two NSs and NNSs at the same time. We agree with the author on that mechanisms found regarding repair procedures are positive on the learning process and that NS-NNS interaction enhances NNS exposure to rich input and “williness to be actively involved in the construction of discourse” (ibid.: 455).

intercultural explanations or definitions are also provided by NSs to NNSs without being asked to do so in order to anticipate and prevent lack of intercultural understanding, then conforming mechanisms for co-construction of meaning and support amongst peers (RQ1d). As illustrated in table 4.5 (§4.3.2), support amongst pupils is provided in different ways. As well as intercultural explanations (examples 15 and 16 in §4.3.2), we discussed some cases of support on technical and linguistic matters, including turns that are co-constructed in dual tandems (examples 13 and 14). By means of self-correcting their production, both NNSs and NSs show interest to make themselves understood as well as engagement to prevent possible lack of understanding. We also found some partial repetitions of previous turns, mostly by NNSs, with “a referential and connecting function within discourse” (Jauregi, 1997: 440). Besides, we observed some justifications and explanations concerning problems with the communicative channel (e.g. with the microphone; example 20), a further mechanism of politeness (§2.1.6) towards the interlocutor, which is observed by participants in the analysed exchanges from a general standpoint (Tro, 2015, 2017; Tro and Jauregi, 2015).

**(RQ3)** Which pragmatic meaning carrying mechanisms and strategies do emerge in the exchanges in order to tailor to speech partners in intercultural telecollaboration?

Intercultural tandem telecollaboration (§3.2.1.1) provides pupils with the opportunity to work on their pragmatic competence (§2.1.1.2) while significantly using the language they are acquiring to communicate with NSs. To successfully achieve their communicative goals, Spanish and English pupils seem to pay special attention to pragmatics, to the use and interpretation they make of language in the particular intercultural context they are engaged in (§2.1.1.1). Their use of pragmatic meaning carrying mechanisms addresses relevant aspects which have been discussed in Chapter 2, such as cooperativeness (§2.1.2), indirectness (§2.1.4.2) and politeness (§2.1.6), essential in (intercultural) communication. Table 4.6 has presented the mechanisms within a pragmatic perspective (§2.1) observed in our analysis, which have been previously discussed and exemplified (§4.3.3). First of all, we addressed context and shared references (§2.1.1.1) in communication and found that context-dependence and common knowledge play an essential role in the exchanges. Deictic elements like *la*

*semana pasada* ('last week') and *este sábado* ('next Saturday'; examples 25 and 26 in §4.3.3) and the interrogative *and you?* in different cases conform formulae that can be adequately interpreted due to co-text and common knowledge of interlocutors in the moment of the interaction.

It is also considered that adequate interpretation in intercultural telecollaboration is generally successfully achieved by pupils because they engage and cooperate<sup>158</sup> observing Grice's maxims (§2.1.2) in communication. They try to provide clear, true, relevant and interesting information regarding the topic in question, in spite of few spontaneous mistakes and cases in which the information provided on an intercultural aspect could have been more extense (Tro, 2021a, forthcoming). Pupils do not mind saying that they do not know about a particular issue (yet), as in excerpt (29), and even that they do not remember something, like in example (17). They may also mitigate their production with formulae such as *creo* ('I believe', 'I think') and *aproximadamente* ('approximately', example 31).

Implicatures (§2.1.2) are also present in our corpus of analysis. The results within this part of the research project show that these mechanisms are used by both NSs and NNSs with different purposes (§2.1.4.1), such as being indirect (§2.1.4.2) and protecting faces (§2.1.6) when leaving the telecollaborative sessions (e.g. excerpt 34, *The class is over*). Indirectness (§2.1.4.2) and politeness (§2.1.6) become relevant aspects in intercultural telecollaboration, not only in meaning negotiation processes (§4.3.1) but also when opening and leaving the exchanges or switching language (Tro, 2015, 2017; Tro and Jauregi, 2015). We found examples that illustrate the link amongst politeness, indirectness and the relationship between interlocutors (e.g. excerpt 7), which determines what is said and how it is said (§2.1.6; see Jauregi, 1997: 446; Tro, 2021a, forthcoming). This link may also determine the use of "face-saving or reduction strategies" (Jauregi, 1997: 455; §2.1.6),<sup>159</sup> such as mitigators and polite formulae like *gracias* ('thanks') and *lo siento* ('I'm sorry'); adjacency pairs with expected and preferred responses (§2.1.7; e.g. *hello-hello, how are you?-I'm well, and you?*), and laughter and emoticons that express happiness in chat (§4.3.3), polite markers between NSs and NNSs related to enhancing a friendly atmosphere to communicate (see Tro and Jauregi, 2015: 7).

Bearing in mind the previous discussion we can conclude that the participants in our study generally follow a pragmatic pattern that makes it possible for them to appropriately produce and interpret utterances in intercultural telecollaboration with peers abroad (Tro,

<sup>158</sup> See Jauregi (1997: 456-458) on cooperation when collaboratively communicating.

<sup>159</sup> We might hypothesise that some or most *sí* ('yes') in the exchanges are aimed at protecting faces (§2.1.6; see Jauregi, 1997: 455-456). See footnote 162.

2021a, forthcoming). We shall now address the role of NSs in interaction regarding the procedures described in RQ1-3.

**(RQ4)** How may the presence of NSs affect pupils' pragmatics, negotiation and co-construction of meaning in intercultural communication?

Speech partners telecollaborate in linguistic tandems, so there is at least a NS and a NNS of English and Spanish in each session. We found that the presence of a NS as a “more capable peer” in terms of Vygotsky (1978) plays a relevant role in the exchanges as far as meaning negotiation and co-construction are concerned, as well as on the pragmatic mechanisms and strategies that pupils undertake. NSs shall refer to Spanish pupils in tandem exchanges and to both English and Spanish ones in dual tandems (BBB S2, S6; §4.2). It is observed that triggers arising lack of understanding in meaning negotiation episodes can relate to NNSs' use of language and in these cases NSs indicate that there is a problem in communication. Particularly, in chat exchanges there is always the NS who signals lack of understanding. NS participants collaborate with NNSs in a successful way to restore understanding in interaction and engage in discourse to make sure that their interlocutor has understood. NSs also provide explanations concerning problems with the communicative channel such as the use of the keyboard and the microphone (excerpts 20 and 21) and play the role of a sort of intercultural information *providers* to tailor their production to the lack of shared knowledge of their NNS interlocutors (e.g. excerpt 16).

As language experts (Vygotsky, 1978), both English and Spanish NSs are able to reformulate and rephrase ideas without difficulties and then help achieve common understanding (e.g. excerpts 10 and 12). They shall also help NNSs as far as their language use is concerned and provide them with specific formulae in the language being acquired, such as the phrasal verb *get together* in example (13). Manifestations of encouragement on NNSs using the SL are also attested, like *Sí, está bien dicho* (“yes, it is correct”) in excerpt (22). In sum, following Jauregi (1997: 443),<sup>160</sup> we also observed that “NSs did their utmost to create a supportive atmosphere and to make FLLs [foreign language learners] feel at ease in such exchanges” (ibid.: 447), which can be accounted for with utterances such as *No*,

<sup>160</sup> See tables 5 and 6 in Tro (2015: 45, 46). See “horizontal or supportive collaboration” in Jauregi (1997: 443).

*tranquila* ('no, don't worry') by the NS when the NNS seems to have problems in using the SL and says *Lo siento* ('I'm sorry', example 23; §2.1.6). The role of NSs in intercultural telecollaboration notwithstanding, we must also remark that NNSs show interest and willingness to talk to their peers abroad and actively engage in communication (Jauregi, 1997: 440), then contributing to the pleasant atmosphere in which telecollaboration takes place.<sup>161</sup>

**(RQ5)** Which is the role played by chat and VC tools as far as pragmatics and meaning negotiation and co-construction are concerned?

Our results show that pupils' use of pragmatics and their mechanisms for negotiating and co-constructing meaning in intercultural tandem telecollaboration differ according to the digital application or environment being used, chat and VC. Although there is less material for analysis in chat than in VC (see Appendix 1), results provide us with relevant data to set patterns concerning the previous procedures in both of them.

Following the line of previous research, we observe that communication in chat environment is more direct and *straight-to-the-point* (Tro, 2015, 2017; Tro and Jauregi, 2015) than in VC, which is related to pupils following a more rigid scheme of *question-answer* (ibid.; §2.1.7). This pattern is also observed in VC but it is often *broken* due to technical problems enhancing side-sequences in which pupils support each other with technical issues (§4.3.2) and overlaps, for example. This sort of features depending on the environment also make negotiation episodes longer in VC than in chat, which is illustrated in examples (3)-(4) and (5)-(6) in §4.3.1. When negotiating meaning in chat, we find pupils to be more direct and use explicit marks of lack of understanding like *No te entiendo* ('I don't understand you'; example 3) in a greater extent than in VC, taking into consideration the number of excerpts in each environment within our corpus of analysis. It is always the NS who signals lack of understanding in chat sessions, while in VC indicators are provided by both NSs and NNSs and include direct and indirect requests to repeat (RQ1), with and without mitigators (RQ1, RQ2). In VC exchanges we also find communicative problems triggered by technical issues, generally with sound (see Tro, 2015; Jauregi, 1997: 52), which clearly affect negotiation and repair procedures being repetitions and reformulations much more present in VC than in chat.

<sup>161</sup> See §4.3.1 on the role of EN1 in BBB S1, who actively engages in communication and poses questions to both NSs.

We can then conclude that negotiation seems to be more present, extense and elaborated in VC than in chat.

Technical problems do not only affect meaning negotiation but also co-construction and pupils' pragmatics in discourse. As far as co-construction is concerned, we found that pupils provide support in technical issues in VC but also that justifications and explanations on the particular technical problem (such as those related to the keyboard and the microphone) are given in both environments, which also applies to intercultural explanations to the NNS and self-corrections. However, some mechanisms of co-construction that have been discussed in §4.3.2 are only found in VC sessions, like support and encouragement to NNSs on the use of language. Implicatures and indirect speech acts are more usual in VC than in chat but in both environments pupils generally open and leave the session or code-switch showing politeness to their interlocutors (e.g. Tro and Jauregi, 2015).

Differences in the environment do play a relevant role as far as speaking patterns (§2.1.7) are concerned. We observe some *time-gaining devices* in VC excerpts, mostly by NNSs (e.g. *one moment* and *one moment, please*), pauses and fillers, in line with the discussion in Jauregi (1997: 440-441). Explicit metalinguistic marks of problems with production such as *Es que no sé cómo decirlo* ('I don't know how to say it') are also attested, in this case by the Spanish pupil in the dual tandem BBB S2 (example 39). The transcription of VC exchanges allows us to observe that pupils sometimes ask their teachers or classmates for help, what is interpreted as a sign of WTC (§2.2.2) as well as a sign of willingness to make themselves understood and to avoid possible missed communication (see Tro, 2015: 50). *Disfluency phenomena* (§4.3.3) by both NS and NNS pupils are also observed in VC, such as hesitations, false starts (both of them normal in long turns; Verschueren, 1999; §2.1.7) and overlaps (Jauregi, 1997: 440-441). Phatic function plays an essential role in VC (see Tro, 2015: 50), partially due to the already mentioned problems with sound, and pupils seem to be aware of the fact that they have to face this sort of problems.<sup>162</sup>

Both chat and VC tools provide pupils with opportunities to use multimodal elements, but these are different in each case. In VC it is possible to see our interlocutor and we are able

<sup>162</sup> Technical problems with sound sometimes even lead pupils to change from oral communication to written one using the chat tools in BBB, as illustrated in examples (133) and (142) in Appendix 1. In a similar vein, we may hypothesise that some *sí, sí* ('yes, yes') and similar formulae in VC exchanges could not be comprehension checks after repair procedures (§4.3.1) but phatic mechanisms aimed at protecting faces (§2.1.6) and avoiding *breaking* the flow of communication. Thus, some constructions may not imply that mutual understanding in communication has been reached (Jauregi, 1997: 455-456). On phatic function, see Richards and Schmidt (1983) apud Jauregi (1997: 69). See also the previous discussion about BBB S1, in which three pupils communicate.

to non-verbally communicate with him or her by means of gestures, looking them in the eye and laughing. The transcriptions in §4.3 and Appendix 1 show different manifestations of laughter. Telecollaboration in chat, in turn, does not allow pupils to see each other but they can also communicate their meaning with non-verbal acts using emoticons (Chanier and Lamy, 2017: 436) and provide their interlocutors with manifestations of laughter by typing *jajaja*, for instance. These multimodal elements play a relevant role in communication and meaning negotiation and co-construction, as well as typological features in this environment like using big letters and vocal prolongations (§4.3.3).

In sum, the NS and NNS pupils in our study actively engage in intercultural telecollaboration with chat and VC tools to produce and interpret utterances that are appropriate (§2.1.2) in discourse, tailoring their messages to their interlocutors' needs (Jauregi, 1997) while bearing in mind politeness strategies (§2.1.6). They are willing to communicate (§2.2.2) and to make themselves understood (Tro, 2015: 50) and show interest in their peers abroad, then contributing to creating a friendly, pleasant atmosphere to interculturally telecollaborate. According to the previous discussion, it is considered that both environments present strong and weak points (Tro, 2015), such as the technical problems with sound in VC and the inability to see our interlocutor in chat, which relates to the use of emoticons and vocal prolongations, for instance. The particular features of each environment are found to *affect* negotiation and co-construction procedures and pupils' pragmatics in discourse, but we can conclude that they adapt to each of them with the aim of enhancing communication in different ways, so intercultural telecollaboration amongst secondary education pupils is successfully carried out (see Tro, 2015, 2017; Tro and Jauregi, 2015).

#### 4.4. CHAPTER CONCLUSIONS

In this chapter we have examined different intercultural telecollaborative exchanges carried out in chat and VC environments within the TILA project. Following the line of Tro (2015, 2017) and Tro and Jauregi (2015) we analysed seven chat and six VC exchanges (table 4.2) carried out amongst Spanish and English pupils in secondary schools in London (UK) and Valencia (Spain; table 4.1). Spanish and English pupils communicated in tandem constellation and NSs and NNSs code-switched between Spanish and English. We focused mainly on the Spanish production in our qualitative analysis. The variables within the analysis (table 4.3)



addressed pupils' use of pragmatics and pragmatic strategies and their mechanisms to negotiate and co-construct meaning in the intercultural exchanges (RQ1-3; objective *a*). We also remarked the role of NSs in intercultural communication analysing how the presence of these linguistic and cultural experts could affect the previous procedures in tandem and dual tandem exchanges ((BBB S2 and S6; RQ4, objective *b*), and compared these procedures in terms of the digital application being used, that is, in terms of VC and chat environments (RQ5; objective *b*).

The data discussed in §4.3 generally show active engagement amongst NSs and NNSs, who follow a pragmatic pattern that allows them to appropriately negotiate and co-construct meaning in intercultural telecollaboration and to communicate with their peers abroad in a successful way. They show interest and willingness to help their interlocutors, i.e. there is significant presence of mechanisms of support amongst peers, and they collaboratively work to solve communicative problems when they arise such as lack of understanding due to problems for assigning common reference of a particular aspect in discourse (§4.3.1). According to the discussion provided in the section, both NSs and NNSs try to repair meaning by undertaking mechanisms such as posing questions, asking for repetitions (in a more or less indirect way, depending on the case) and trying to clarify some ambiguous concepts in the conversation. It was also observed that when no communicative problems are linguistically signalled (§4.3.2) NSs anticipate to possible lack of understanding and provide their NNS interlocutors with intercultural explanations. Additional supportive mechanisms of co-construction amongst peers have found to be self-correction of their production and manifestations of encouragement from NSs to NNS ones when using the TL in tandem communication, which is considered to enhance a pleasant atmosphere for pupils not to feel face-threatened (§2.1.6).

Secondary education pupils engaged in negotiation and co-construction processes via intercultural telecollaboration also work on developing their pragmatic competence (§2.1.1.2). Their use of pragmatics has been addressed in §4.3.3 focusing on the meaning carrying mechanisms and strategies emerging in tandem exchanges by means of which they adapt to their speech partners abroad. Data analysis allowed us to conclude that pupils' pragmatics in intercultural discourse makes them possible to carry on the telecollaborative exchanges being cooperative (§2.1.2), appropriately indirect (§2.1.4.2) depending on the context (§2.1.1.1) and bearing in mind politeness (§2.1.6). They show WTC and to adequately produce and interpret utterances in communication and tailor discourse to their interlocutors' knowledge (§2.1.1.1)

without setting aside the spontaneous character (§2.1.7) of synchronous telecollaboration, illustrated with elements like the manifestations of laughter and the use of emoticons in chat (§4.3.3; RQ3). It was also found that NSs play a relevant role as language and culture experts (RQ4) and that both NSs and NNSs adapt to the features of telecollaboration in chat and VC (RQ5) to successfully interact with peers abroad.

The first part of the research project developed for the dissertation has different limitations. We conducted a study on secondary education pupils' pragmatics and strategies to negotiate and co-construct meaning in intercultural telecollaboration but did not address non-verbal communication within the same deeply. Although multimodal elements such as manifestations of laughter and the use of emoticons in chat were addressed in §4.3.3, we failed to provide appropriate discussion on non-linguistic elements that may relate to signalling and restoring lack of understanding in meaning negotiation procedures (§4.3.1) as well as on prosody, smiles and gestures aimed at supporting the online partner in telecollaboration with VC (§4.3.2), to set some examples. This shall conform a possible line for further research, for we agree with the literature on the relevant role of non-verbal communication in interaction and that both “[l]inguistic and non-linguistic signals will contribute to creating and interpreting meaning” (Jauregi, 1997: 435). Future research could also address the comparison of chat and VC exchanges with those in virtual worlds (Canto, 2020; §3.2.1).

We must also point out the limited character of our corpus of analysis (table 4.2) for the study we carried out in this chapter, conformed by seven chat sessions and six VC exchanges. We do not address NNS-NNS interactions and we do not analyse pupils' exchanges in different stages of acquisition either (see Jauregi, 1997). In the previous line of thought, we did not carry out a monitoring of the group of pupils communicating in the sessions to see whether and how the methodology of the telecollaborative practices played a relevant role as far as their acquisition process is concerned. We also focused on tandem constellation exchanges, being communication in lingua franca (§3.2.1.1) a possible line for future research within the field of intercultural telecollaboration (see Clavel-Arroitia and Pennock-Speck, 2015). It would be also interesting to analyse interaction in more languages other than Spanish and English in the future. Due to the limited character of the data within our research project, we aimed at analysing different elements and procedures that are beneficial in SLA in a detailed way, not only quantitatively but also qualitatively, so we were able to set specific patterns on interlanguage pragmatics (§2.2.1) and intercultural interaction

via synchronous telecollaboration, which may conform the basis for future research within the field.

Bearing in mind the results from the study carried out in this chapter, the next one shall address the second part of the research project developed for the doctoral dissertation, a didactic proposal for tasks and activities on pragmatic competence and meaning in LA.

# 5

## MEANING IN LANGUAGE ACQUISITION: A PROPOSAL FOR DIDACTIC MATERIALS

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This chapter addresses the second part of our research project. We state a proposal for didactic materials in English and Spanish aimed at enhancing learning opportunities to negotiate and co-construct meaning and at developing pupils' pragmatic awareness and competence in SLA contexts at intermediate levels. The proposal is conformed by different tasks and activities and is designed to be partially carried out in intercultural telecollaborative practices within the framework of the TeCoLa project (2016-2019). The first multimodal tasks account for false friends, idioms and puns in English and Spanish and their use in intercultural communication, while the second part of the proposal attests pragmatic activities for the language classroom focused on how to adequately produce and interpret language according to the context of interaction paying special attention to who our interlocutor is.

### 5.1. OUTLINE OF THE PROPOSAL

Negotiation and co-construction of meaning (§3.1) have been discussed to play a relevant role in intercultural telecollaboration (§4.3.1, §4.3.2), as well as pragmatic mechanisms and strategies (§2.1, §4.3.3). We saw in the previous chapter that secondary education pupils engaged in tandem telecollaborative exchanges follow a pragmatic pattern to tailor their messages to their peers abroad and adapt to their knowledge and to the communicative context to produce appropriate utterances that can be adequately interpreted. Bearing in mind the relevance of pragmatics and interlanguage pragmatics (§2.1, §2.2) in meaning negotiation and co-construction and in communication, our didactic proposal is aimed at enhancing learning opportunities to negotiate and co-construct meaning in SLA contexts as well as at raising pupils' pragmatic awareness (Bardovi-Harlig and Mahan-Taylor, 2003; §2.2.1) and pragmatic competence, their ability to adequately produce and interpret utterances according to their use in context (Chomsky, 1980; §2.1.1.2).

On the one hand, we offer a sample of multimodal tasks in Spanish and English based on false friends, idioms and puns (§3.3) and their use in intercultural communication with

special emphasis on the pragmatic consequences of their wrong use, such as pragmatic failure (§2.2.1). The sample addresses the tasks on the English-Spanish false friends *constipated*, *sympathetic* and *embarrassed* in English (*estreñado/a*, *empático/a* and *avergonzado/a* in Spanish, not *constipado/a* or *resfriado/a*, *simpático/a* and *embarazada*, respectively) as well as Spanish *carpeta*, *embarazada* and *soportar* (which mean ‘folder’, ‘pregnant’ and ‘to assist/encourage’). On the other hand, we provide different activities in English and Spanish created to be brought into the language classroom in order to enhance students’ pragmatic awareness and competence. Special focus is put on making them aware of the link between indirectness and politeness while focusing on the relevant role played by the particular relationship interlocutors in discourse may have (§2.1.6), then teaching them how to adequately interpret utterances and produce appropriate discourse according to the context of a given exchange (§2.1.1.1; §2.1.2). Table 5.1 below summarises the tasks and activities within the proposal, the types of materials that are provided and their main axes and purposes for SLA.

Meaning in LA: a proposal for didactic materials			
On false friends English-Spanish (§5.3.1)			
False friends	Types of materials	Main axes	Purposes for SLA
<i>sympathetic</i> <i>constipated</i> <i>embarrassed</i> <i>soportar</i> (‘encourage, assist’) <i>carpeta</i> (‘folder’) <i>embarazada</i> (‘pregnant’)	Pictures Learning paths Stations Quizzes Open and multiple-choice questions Feedback questions	Interculturality Gamification Non-verbal communication Humour-based approach Synchronous telecollaboration	Learning false friends Communicating in the TL with NSs Enhancing pupils’ pragmatic awareness (e.g. reflect on intercultural misunderstandings)
Pragmatic activities for the English and Spanish classroom (§5.3.2)			
Types of materials	Main axes		Purposes for SLA
Classroom activities based on contextualised sentences and communicative situations	Interlanguage pragmatics Pragmatic and cultural awareness Pragmatic transfer Classwork		Developing students’ pragmatic awareness and competence Focusing on the link between indirectness and politeness

**Table 5.1. Overview of the didactic proposal in Chapter 5**

## 5.2. METHODOLOGY

The tasks displayed in §5.3.1 have been designed to be carried out in tandem telecollaborative interactions so at least a NS and a NNS collaborate and the role of the first one could be analysed (§4.2; §4.3). The tasks are addressed to pupils in secondary schools with a B2 level, engaged in synchronous exchanges undertaken with the TeCoLa project Virtual World (see footnote 163). We created different drawings that represent communicative situations in tandem, in which the wrong use of the false friends mentioned above (e.g. *embarrassed* for *embarazada*, ‘pregnant’) might lead to pragmatic failure in intercultural communication (§2.2.1), so interculturality conforms a main axe of the proposal (table 5.1; Tro, 2020; 2021b, forthcoming). The tasks have been gamified (§3.2.1.1) and created following a TBLT, L2 humour-based approach, since the represented situations may constitute linguistic *anecdotes* with humour nuances, concretely as for the devil character and the certain nuances of irony and sarcasm shown through its contributions, actions and gestures (§2.1.5; §2.1.7).<sup>163</sup>

Humour is then considered a mechanism linked to SLA (Tro, 2020; 2021b, forthcoming); always bearing in mind that it constitutes a cultural aspect (see e.g. Sinkeviciute, 2017: 50), we subscribe to the view that it is closely related to Grice’s (1975) maxims and its breaking (§2.1.5; §3.3), thus for example giving place to irony to appear (§2.1.5). In this line, humour may be enhanced from the break of Grice’s (1975) maxims and the tasks in §5.3.1 fall under this premise. Following the discussion in Escandell Vidal (1996) on the maxims, being cooperative in a given interaction does not only apply to what we say but also to what we *do*, to actions. To set an example, if we tell our interlocutor that we are hungry we shall not expect him or her to go and clean the bathroom or open the window. In a similar vein, when asked about our name we shall not say what time it is. This applies to the role of the devil character in the pictures and its reaction, saying and/or giving something that is not *appropriate* to the NNS and then focusing on his or her mistake on the false friend.<sup>164</sup>

Bearing in mind the previous discussion, the tasks in §5.3.1 are not only aimed at learning and acquiring the meaning of the English and Spanish false friends in the pictures but

<sup>163</sup> The activities and pictures on the false friends *constipated* and *embarrassed* in English and *carpeta* and *embarazada* in Spanish can be found in the TeCoLa site (§3.2.1.1): see <https://docs.google.com/document/d/1CCvB1z594Z-B2k8rC5-N2AF48MqU4-3W5tu3hH8zMDg/edit> and <https://docs.google.com/document/d/1RqREYHPVpUP4sT5a7U5or4LzdqX8BfMMZ98tfQYuoC8/edit>. The uploaded activities were adapted by Jauregi following the conventions of the TeCoLa project. The Spanish version of the proposal in §5.3.1 is partially presented in Tro (2020).

<sup>164</sup> It would be interesting to discuss the perlocutionary act (§2.1.4.1) in those cases with pupils in SLA settings, also pointing out non-verbal communication (§2.1.5, §2.1.7). See §5.3.1.1.2.

also at enhancing pupils' awareness on the importance of pragmatics in intercultural communication. Pupils are requested to carry out a conversation on the meaning of the expressions to try to learn them by undertaking processes of negotiation and co-construction of meaning between NSs and NNSs (§4.3.1; §4.3.2). Particularly, they need to describe the pictures and discuss with their speech partners what happens in each of them, as well as the role of both the angel and the devil. They shall also negotiate the meaning of the false friends to find out together whether and why the words used in each case are right or wrong, all while promoting assistance (§3.1.1) between NSs and NNSs. Also, the tasks introduce the idea of the use of false friends and their possible pragmatic consequences in intercultural communication, such as pragmatic failure, and aim at enhancing pupils' awareness on the relevance of non-verbal communication in exchanges through the look on the devil's and the angel's face and their movements, smiles and the objects they offer.

Sub-section 5.3.2 displays English and Spanish activities for the language classroom aimed at enhancing pupils' pragmatic awareness and competence, with special focus on how to adequately interpret and produce in communication according to context and paying close attention to who our interlocutors are. The activities address different communicative situations in which language has to be appropriately used and meaning adequately interpreted according to who these interlocutors are. The activities have been created focusing on their features, such as their status, age and the relationship included (§2.1.6; §2.1.7). In the previous line of thought, providing English and Spanish pragmatic activities can enhance pupils' awareness on the link between indirectness and politeness while focusing on the relevant role played by the particular relationship interlocutors in discourse may have (§2.1.6), which shall affect the language used (§2.1.6, §2.1.7).

In sum, the activities and tasks presented in both sub-sections can widely account for relevant issues within the field of intercultural SLA with focus on pragmatics and pragmatic competence and fall under objective *c* of the research project developed for the dissertation (table 1.2): to create a proposal for didactic materials for negotiation and co-construction of meaning in SLA, with pragmatics and interculturality as main axes, to be partially tested in the TeCoLa project.

### 5.3. OUR PROPOSAL

#### 5.3.1. On false friends between English and Spanish

This sub-section attests the tasks on the English and Spanish false friends *sympathetic*, *constipated*, *embarrassed*, *soportar* (‘to encourage’, ‘to assist’), *carpeta* (‘folder’) and *embarazada* (‘pregnant’).<sup>165</sup> The proposed tasks on false friends are divided in three different phases and combine classroom and brainstorming sessions, in which pupils work with their partners and teachers, and telecollaborative exchanges with peers abroad. We shall now address the English tasks and explain its phases.

##### 5.3.1.1. English tasks

###### 5.3.1.1.1. Preparatory phase

As a first step to introduce the topic, teachers shall enhance brainstorming in the classroom about what false friends are and whether and how they might relate to intercultural lack of comprehension or misunderstanding in interaction. Teachers might pose questions like *Have you ever experienced a misunderstanding with people from abroad? Which one?* and *How did you feel?* to later address false friends asking *Could you tell me what a false friend is?* and *Can you tell any English-Spanish example?*, for instance. The next step within this first stage shall be presenting pupils with a picture representing a communicative situation in which a false friend appears, particularly *sympathetic* (picture 5.1 on the next page). The girl in black says “I am sympathetic to you, John” because he broke his arm, so in this case the word is correctly used in the dialogue.

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<sup>165</sup> See footnote 163. Tro (2021c, forthcoming) shall display the tasks on the Spanish idioms *tener pájaros en la cabeza* (‘to be dizzy-headed’), *ir pisando huevos* (‘to walk on eggshells’) and *(estar) en el quinto pino* (‘in the back of beyond’); see Appendix 3. All the pictures within our proposal for didactic materials can be found in Appendix 4.





arising from the reflection on pragmatic failures and the role that false friends may play on these situations. They shall also be familiar with the kind of pictures they will work with in the main phase of the proposal (§5.3.1.1.2), which addresses the false friends *constipated* and *embarrassed*.

#### 5.3.1.1.2. Main phase

In this phase pupils shall undertake intercultural telecollaborative exchanges with peers abroad and carry out gamified tasks (§3.2.1.1) with the TeCoLa Virtual World, in which they are represented as avatars (§3.2.1). They shall work together to describe two pictures in which the false friends *constipated* and *embarrassed* appear and negotiate their meaning to reach common understanding on it. In line with the picture they saw in the preparatory phase, each linguistic tandem will see two communicative situations (one drawing per false friend), describe the pictures and answer together the different questions posed, which shall be addressed below. The pictures for the false friends *constipated* (picture 5.2) and *embarrassed* (picture 5.3) are provided hereunder and can also be found in Appendix 4.



Picture 5.2. *False friend constipated*



**Picture 5.3. False friend embarrassed**

In both pictures the characters in blue ask their interlocutors how they are; while in picture 5.2 the man in orange says that he is *constipated*, the woman in picture 5.3 says that she is *embarrassed*. The words are not used correctly in the context, since the characters should have used *I have a cold* and *I am pregnant*, respectively. Taking into account the behaviour of the devil and the angel, their faces and the objects they offer, it is relevant to notice that the angel offers appropriate objects to each speaker according to the meaning of what they say, whereas the devil focuses on their mistakes and consequently offers objects that are actually useful for each of them.

The tandems are requested to have a close look at the pictures, jointly describe what happens and then discuss and mutually answer different multiple-choice questions that they shall find in interactive boards (picture 5.4).<sup>166</sup> They are also told that they will need the picture to answer the questions in the following boards. We previously pointed out that the tasks had been gamified and a virtual world in which students are represented as avatars is used as context. In addition, the boards are interactive and its content changes when clicking. When carrying out the quizzes, feedback will be automatically provided to pupils (Tro, 2020): if their answer is correct they get congratulations and are encouraged to carry on and go to the

<sup>166</sup> Picture retrieved from <https://docs.google.com/document/d/1CCvB1z594Z-B2k8rC5-N2AF48MqU4-3W5tu3hH8zMDg/edit#>.

next station to keep their progress (see Saracho, 2019: 500), whereas if they are wrong they are encouraged to try again.



Picture 5.4. Learning path in TeCoLa (English)

Both members of the linguistic tandem will have to reach an agreement on their answers so they need to cooperate and negotiate meaning (§3.1.1). The multiple-choice questions not only address the meaning of the false friends but also the behaviour of the angel and the devil. Firstly, pupils shall answer what both false friends mean in Spanish. The other questions focus on the locution and perlocution (§2.1.4.1) of the messages in the dialogues, particularly on whether the words used are right or wrong and whether the objects offered by the angel and the devil characters are appropriate or not. Tables 5.2 and 5.3 on the next page summarise the multiple-choice questions in the interactive boards.

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**False friend *constipated***


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1. What does *constipated* mean in Spanish?
    - a. *consternado*
    - b. *estreñido*
    - c. *resfriado*
  2. Accordingly, which character offers an appropriate object to the man in orange?
    - a. The angel
    - b. The devil
    - c. None of them
  3. Then, is the boy saying it right?
    - a. Yes
    - b. No
- 

**Table 5.2. Multiple-choice questions on the false friend constipated**

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**False friend *embarrassed***


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1. What does *embarrassed* mean in Spanish?
    - a. *embarrada*
    - b. *embarazada*
    - c. *avergonzada*
  2. Which character offers an appropriate object to the woman?
    - a. The angel
    - b. The devil
    - c. None of them
  3. Then, is the woman saying the correct word?
    - a. Yes
    - b. No
- 

**Table 5.3. Multiple-choice questions on the false friend embarrassed**

Question 3 on each false friend comprises a further sub-question, an open one on *why* the speaker is saying the correct word or not (see the last board in picture 5.4). Pupils are provided with another open question: whether there is intercultural misunderstanding in the pictures and why. Linguistic tandems will have to talk and agree on the answer of both of them. Finally, before leaving the telecollaborative session they shall jointly reflect on the

exchange and provide themselves with feedback on the session by means of answering the following questions (the last board in picture 5.4):

- Did you face misunderstandings in the conversation?
- How did you feel?
- What did you do to understand each other? (§4.3.1)
- Did you find the session interesting? Why?

#### 5.3.1.1.3. Post phase

When the telecollaborative tandem exchanges carried out between NSs and NNSs finish, pupils shall reflect with their classmates and teacher on the session while putting in common the meaning of the false friends. Each student can explain to the rest of the class whether s/he reached an agreement with the partner abroad on the questions posed, whether they experienced lack of comprehension or misunderstanding at any point during the session and how they tried to solve it (§4.3.1; Tro, 2021b, forthcoming). Accordingly, this phase may work as an *idea-sharing session* on the agreements reached with the telecollaborative partner on the meaning of the false friends and as a *feedback session* for comments on possible problems as well as on the development of the exchange, addressing how it evolved, whether pupils liked it and what they learnt.

Finally, the teacher shall present the students with activities in the line of the contents discussed in the previous sessions as homework. Homework activities shall be carried out in pairs or groups of three. Pupils will create a list of three false friends between English and Spanish for the following class. For each of them they shall look for their equivalent and for their wrong association, too, which they need to include with symbol [#], like in *carpeta-folder-#carpet*. Homework activities will be used to collaboratively make a list of vocabulary in the classroom. The group, helped by the teacher, shall make a list with all the false friends chosen, their equivalents and wrong associations as illustrated in (1) on the next page, a list that includes the false friends in the proposal and that adds more to extend our work in the near future as a possible line of research.

(1)	ENGLISH	SPANISH	#SPANISH
	<i>Actually</i>	<i>De hecho, en realidad</i>	<i>#Actualmente</i>
	<i>Carpet</i>	<i>Alfombra</i>	<i>#Carpeta</i>
	<i>Constipated</i>	<i>Estreñado/a</i>	<i>#Constipado/a</i>
	<i>Embarrassed</i>	<i>Avergonzado/a</i>	<i>#Embarazada</i>
	<i>Fabric</i>	<i>Tela</i>	<i>#Fábrica</i>
	<i>Library</i>	<i>Biblioteca</i>	<i>#Librería</i>
	<i>Sensible</i>	<i>Sensato/a</i>	<i>#Sensible</i>
	<i>Sensitive</i>	<i>Sensible</i>	<i>#Sensato</i>
	<i>Support</i>	<i>Ayudar</i>	<i>#Soportar</i>
	<i>Surrender</i>	<i>Rendirse</i>	<i>#Susurrar</i>
	<i>Sympathetic</i>	<i>Empático/a</i>	<i>#Simpático/a</i>

### 5.3.1.2. Spanish tasks

This sub-section addresses the proposed Spanish tasks on the false friends *soportar* ('to assist', 'to encourage'), *carpeta* ('folder') and *embarazada* ('pregnant') following the same methodology as in the previously displayed English tasks.

#### 5.3.1.2.1. Preparatory phase

The Spanish teacher shall introduce the topic of the session by enhancing brainstorming in the classroom on what false friends are and whether and how they might be related to intercultural lack of comprehension or misunderstanding in interaction. Similarly to the English tasks, the warming-up questions could be *¿Habéis experimentado algún malentendido cuando hablábais con gente de otros países? ¿Cuál?* ('Have you ever experienced a misunderstanding talking to people from abroad? Which one?') and *¿Cómo os sentisteis?* ('How did you feel?'). Before providing the students with the first picture (picture 5.5 on the next page), the teacher will ask them *¿Sabrías decirme qué son los falsos amigos?* ('Could you tell me what false friends are?') and *¿Podrías poner algún ejemplo entre español e inglés?* ('Can you tell any English-Spanish example?'). Picture 5.5 displays a dialogue in which the false friend *soportar* ('to assist') is used in a wrong way. The girl in

pink says that she has a problem and the girl in blue tells her *Tranquila, yo te soportaré* ('don't worry, I will stand you').



Picture 5.5. *False friend soportar* ('to stand')

After describing the picture, pupils shall answer different questions that are aimed at arising their awareness on the pragmatic consequences that might be due to incorrectly using false friends in intercultural communication, like the questions displayed below. In this introductory phase, students shall get familiar with the topic and the materials used in the next one, in which they will engage in intercultural telecollaboration in the TeCoLa Virtual World with speech partners abroad.

- *¿Qué pasa en la imagen?* ('What happens in the picture?')
- *¿Qué significa soportar? ¿Se está usando correctamente en el diálogo?* ('What does *to stand* mean? Is it correctly used in the dialogue?')
  - *Si es así, ¿por qué los personajes de la derecha se comportan de esa manera?* ('If so, why do you think that the characters on the right behave in that way?')
- *¿Creéis que traducir los falsos amigos de manera literal puede dificultar que se llegue*



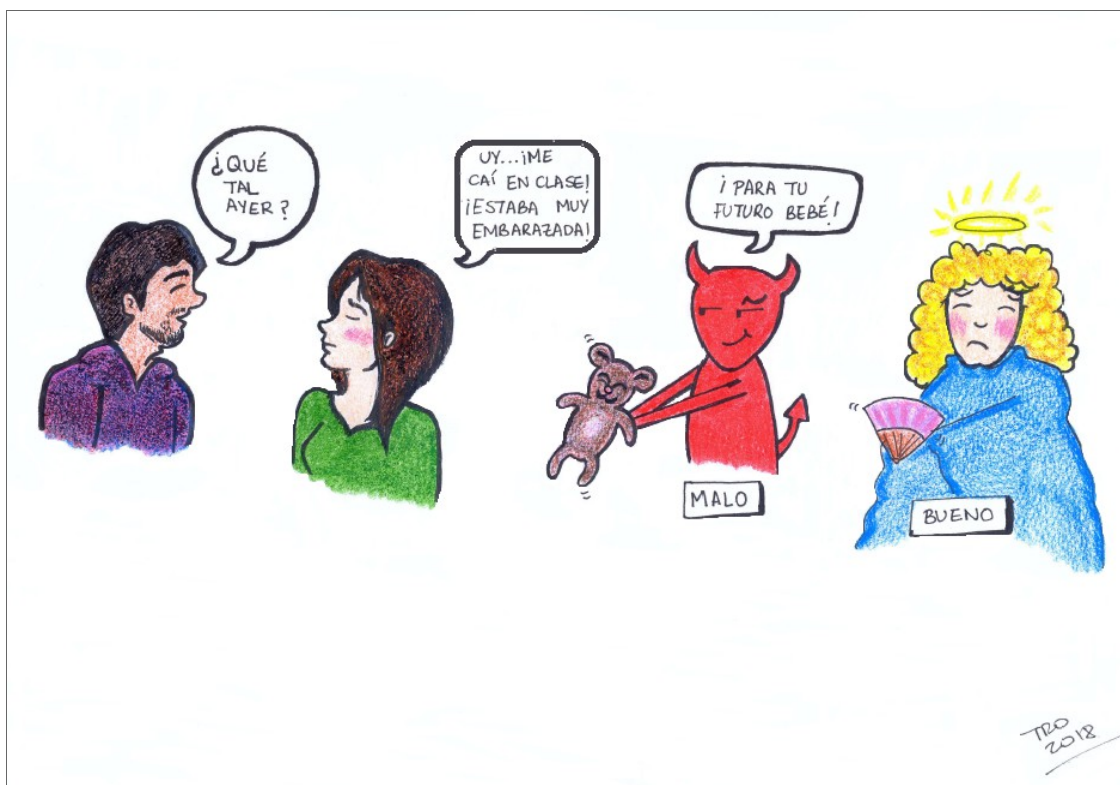
*a un entendimiento mutuo? ¿Por qué?* ('Do you think that literally translating false friends could make mutual understanding difficult? Why?')

#### 5.3.1.2.2. Main phase

In the Spanish proposed tasks on false friends, as well as in the English ones, the linguistic tandems are requested to cooperate, negotiate and co-construct meaning in synchronous telecollaboration, describe the pictures and answer the questions on each board within the virtual world (picture 5.8). Pictures 5.6 and 5.7 on the next page illustrate two dialogues in Spanish in which the false friends *carpeta* ('folder', not *carpet*) and *embarazada* ('pregnant', not *embarrassed*) are used in a wrong way. On the first dialogue (picture 5.6) the man in green proposes going to the cinema in the afternoon to the man in brown, who says that it is not possible because he has to take the *folder* to the laundry, using *carpeta* to refer to *carpet*. Then, the devil character offers soap to the second speaker, joking and waving it, while the angel thinks that his utterance is strange. In picture 5.7 a similar situation takes place. When asked about the day before, the woman in green answers that she fell down in the classroom and, as a consequence, she was very *pregnant*, using *embarazada* but meaning *embarrassed* (which is *avergonzada* in Spanish). We see that the devil character offers an object that is not appropriate for the woman, because she is not pregnant, waves it and tells her that it is for her baby. The angel, on the contrary, offers her a fan.



Picture 5.6. *False friend carpeta ('folder')*



Picture 5.7. *False friend embarazada ('pregnant')*

The discussion provided in §5.3.1.1.2 on the tasks being gamified also applies to this subsection. The interactive boards in picture 5.8 address open and multiple-choice questions on the meaning of the false friends and the behaviour of the devil and the angel. Tables 5.4 and 5.5 illustrate the multiple-choice questions on *carpeta* and *embarazada*.



Picture 5.8. Learning path in TeCoLa (Spanish)

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### False friend *carpeta*

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1. ¿Cómo se dice *carpeta* en inglés? ('How do you call *carpeta* in English?')
    - a. *folder*
    - b. *carpet*
    - c. *carton*
  2. ¿Qué personaje reacciona de manera apropiada? ('Which character shows a correct reaction?')
    - a. El angelito ('The angel')
    - b. El diablillo ('The devil')
    - c. Ninguno ('None of them')
  3. Entonces, ¿el hablante inglés utiliza la palabra correcta? ('Then, does the English speaker use the correct word?')
    - a. Sí ('Yes')
    - b. No
- 

Table 5.4. Multiple-choice questions on the false friend *carpeta* ('folder')

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**False friend *embarazada***

---

1. ¿Cómo se dice *embarazada* en inglés? ('How do you call *embarazada* in English?')
    - a. *embarrassed*
    - b. *ashamed*
    - c. *pregnant*
  2. ¿Qué personaje le ofrece un objeto apropiado a la hablante inglesa? ('Which character offers an appropriate object to the English speaker?')
    - a. El angelito ('The angel')
    - b. El diablillo ('The devil')
    - c. Ninguno ('None of them')
  3. Entonces, ¿la hablante inglesa utiliza la palabra correcta? ('Then, does the English speaker use the correct word?')
    - a. Sí ('Yes')
    - b. No
- 

**Table 5.5. Multiple-choice questions on the false friend *embarazada* ('pregnant')**

Following the discussion in §5.3.1.1.2, pupils are provided with further open questions in the last board of the learning path in the virtual world (picture 5.8). These questions address why the speaker in each case is saying the correct word or not and whether the pictures display intercultural misunderstandings and why. Before leaving the telecollaborative exchange, pupils will reflect on the development of the session together and answer the following questions:

- *¿Habéis experimentado malentendidos en la conversación?* ('Did you face misunderstandings in the conversation?')
- *¿Cómo os habéis sentido?* ('How did you feel?')
- *¿Qué habéis hecho para llegar a entenderos?* ('What did you do to understand each other?')
- *¿Os ha parecido interesante la sesión? ¿Por qué?* ('Did you find the session interesting? Why?')

## 5.3.1.2.3. Post phase

Spanish as a SL learners will reflect on the telecollaborative session with their classmates and teacher when the tandem interaction in the virtual world finishes. They shall put in common the meaning of the false friends in the pictures and explain to the rest of the class whether the linguistic tandem reached an agreement on the questions posed and if they experienced communicative breakdowns or difficulties at any point during the exchange, such as misunderstanding. They will comment on the development of the session too, discussing how it evolved, whether pupils liked it and what they learnt in the process.

Finally, the teacher shall present homework activities: pupils shall create in pairs or groups of three a list with three false friends between English and Spanish for the following class. The list would include the chosen false friends, their equivalent and the wrong association with the symbol [#], like in *carpeta-folder-#carpet*. The homework activities will be used in the following class to mutually create a list of vocabulary: the group of students, helped by the teacher, shall make a list with all the false friends together with their equivalents and wrong associations, as displayed in (2).

(2)	SPANISH	ENGLISH	#ENGLISH
	<i>Actualmente</i>	<i>Nowadays</i>	<i>#Actually</i>
	<i>Carpeta</i>	<i>Folder</i>	<i>#Carpet</i>
	<i>Constipado/a</i>	<i>Having a cold</i>	<i>#Constipated</i>
	<i>Embarazada</i>	<i>Pregnant</i>	<i>#Embarrassed</i>
	<i>Éxito</i>	<i>Success</i>	<i>#Exit</i>
	<i>Fábrica</i>	<i>Factory</i>	<i>#Fabric</i>
	<i>Librería</i>	<i>Book shop</i>	<i>#Library</i>
	<i>Sensato/a</i>	<i>Sensible</i>	<i>#Sensitive</i>
	<i>Sensible</i>	<i>Sensitive</i>	<i>#Sensible</i>
	<i>Simpático/a</i>	<i>Nice, friendly</i>	<i>#Sympathetic</i>
	<i>Soportar</i>	<i>Stand</i>	<i>#Support</i>
	<i>Susurrar</i>	<i>Whisper</i>	<i>#Surrender</i>

### 5.3.2. Pragmatic activities for the language classroom

The second group of activities within our didactic proposal on meaning is aimed at enhancing students' pragmatic awareness and competence in the language classroom. We provide students of English and Spanish as a SL with pragmatic activities to make them aware of the need to adapt their speech to interlocutors to successfully communicate, that is, to produce appropriate discourse and adequately interpret utterances according to the context of the given exchange (§2.1.1.1; §2.1.2). The activities also address the link between indirectness and politeness and focus on the relevant role that the relationship interlocutors have plays in interaction as far as the formulae that speech partners use (§2.1.6) are concerned. These formulae shall vary according to the interlocutor we address and his or her age and status, for instance (§2.1.6, §2.1.7): a friend, a member of our family, an old person or the director of an educational centre, to set some examples. In the following pages we shall provide pragmatic activities in English (§5.3.2.1) and Spanish (§5.3.2.2) in which students have to correctly and adequately produce in the SL according to who their interlocutors are (activity 1), to adequately interpret in context (activity 2) and to be able to match different sentences with their addressee bearing in mind the previous aspects (activity 3). The Spanish activities in §5.3.2.2 have been translated from the English ones in §5.3.2.1 so that the differences between both languages in particular aspects can be accounted for, such as the use of *tú* and *usted* in Spanish (*you* in English), a linguistic choice that has to be made according to context (Cicres et al., 2014; see activity 3 in §5.3.2.2 and footnote 167).

#### 5.3.2.1. English as a SL pragmatic activities

##### **Activity 1**

Here you have three situations in which you need to ask different people for something. Would you speak to them in the same way? Write your messages according to the addressees below.

*Situation 1*

Your mobile phone has run out of battery and you need to make a phone call.

- a) Addressee: your best friend
- b) Addressee: your teacher
- c) Addressee: the director of your high-school

Your messages:

A:

B:

C:

*Situation 2*

You have an exam tomorrow and you are in the library. You need to concentrate but the person sitting next to you is playing with a pen. You want him/her to stop.

- a) This person is your sister
- b) This person is one of your classmates (and you both have the same exam)
- c) You do not know this person, it is the first time that you see each other

Your messages:

A:

B:

C:

**Situation 3**

You are looking for a small café in a street that you don't know. After some minutes searching for it, you decide to ask a person who passes by.

- a) This person is an old lady
- b) This person is your age

Your messages:

A:

B:

**Activity 2**

Sometimes people can *say* something without actually uttering it word per word. Read the communicative situations below and answer the questions.

**Situation 1**

You are with your friends in a summer evening, you are having a ball. You suggest going to a disco and one of your friends says: "It's a bit late, isn't it?". What do you think she wants?

- a) She wants you to tell her what time it is
- b) She wants to go home

**Situation 2**

Your older brother is angry at you because you borrowed his favourite jeans. He tells you: "So nice! Next time you can use my room, too!". What would you think from his words?



- a) He is being ironic; he won't let you do it, sure
- b) He has forgiven you and now he shares everything with you

### *Situation 3*

You invite a friend to your house to watch a film together. You are talking about the film genre to choose. He says: "My father does love science fiction, you know? I think I look more like my mother". What do you interpret?

- a) He can't wait to watch a science fiction film
- b) He would not mind to but prefers watching a different sort of film

### **Activity 3**

You are told that one of your meetings will be earlier than expected, so you need to cancel some appointments that you already had: with your mother, with your couple, with the dentist and with the director of a cooking workshop you were attending (options *a-d*). Match the sentences 1-4 with the options *a-d* paying attention to how you would address each of them.

1. I am sorry, honey, I'll see you another day, the meeting is earlier than expected.	A: your mother
2. I'm sorry, I have a meeting and I won't be able to attend.	B: your couple
3. Shall we meet another day? My meeting is earlier than I was told.	C: the dentist
4. Excuse me, is it possible to attend on Thursday instead of tomorrow? I have a meeting.	D: the workshop director

### 5.3.2.2. Spanish as a SL pragmatic activities

#### Actividad 1

En las tres situaciones siguientes, tienes que pedir algo a diferentes personas. ¿Te dirigirías a todas ellas de la misma manera? Escribe cómo lo harías teniendo en cuenta quién es el/la destinatario/a en cada caso.

##### *Situación 1*

Te has quedado sin batería en el móvil y necesitas hacer una llamada urgente.

- a) Destinatario/a: tu mejor amigo/a
- b) Destinatario/a: tu profesor/a
- c) Destinatario/a: el/la director/a de tu instituto

Tus mensajes:

A:

B:

C:

##### *Situación 2*

Tienes examen mañana y estás en la biblioteca. Necesitas concentrarte pero la persona que tienes al lado no para de jugar con el bolígrafo. Quieres que pare.

- a) Esa persona es tu hermana
- b) Esa persona es un/a compañero/a de clase (y ambos/ambas tenéis el mismo examen)
- c) No conoces a esa persona, es la primera vez que la ves

Tus mensajes:

A:

B:

C:

### *Situación 3*

Estás buscando una pequeña cafetería en una calle en la que no habías estado antes. No la encuentras y tras unos minutos decides preguntarle a una persona que pasa por allí andando.

- a) Esa persona es una señora mayor
- b) Esa persona tiene tu edad

Tus mensajes:

A:

B:

### **Actividad 2**

A veces la gente puede *decir* algo sin decirlo realmente. Fíjate en las situaciones siguientes y responde las preguntas.

### *Situación 1*

Es verano y estás con tus amigas por la noche, estás pasándolo muy bien. Sugieres ir a una discoteca y una de ellas dice: “Es un poco tarde, ¿no?”. ¿Qué crees que quiere?

- a) Quiere que le digas la hora
- b) Quiere irse a casa

### *Situación 2*

Tu hermano mayor se ha enfadado contigo porque le has cogido sus vaqueros favoritos sin permiso. Te dice: “Ah, ¡perfecto! Para la próxima te quedas con mi habitación también”. ¿Qué piensas?

- a) Está siendo irónico, no te va a dejar su habitación
- b) Te ha perdonado y a partir de ahora lo compartirá todo contigo

### *Situación 3*

Has invitado a un amigo a tu casa a ver una película. Estáis eligiendo el género y te dice: “¿Sabes? A mi padre le encantan las de ciencia ficción. Yo creo que me parezco más a mi madre”. ¿Qué deduces de sus palabras?

- a) Está deseando ver una película de ciencia ficción
- b) No le importaría hacerlo pero prefiere ver otro tipo de película

### **Actividad 3**

Te han adelantado la fecha de una reunión y tienes que anular algunos compromisos que ya tenías: con tu madre, con tu pareja, con el/la dentista y con el/la director/a de un taller de cocina al que te habías apuntado (opciones *a-d*). Une las frases 1-4 con las opciones *a-d* según cómo te dirigirías a cada una de estas personas.<sup>167</sup>

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<sup>167</sup> The different options in this Spanish activity let us clearly observe that verb inflection in the language (*tuteo* vs. *ustedeo*) is essential in order to identify the addressee of a message (see Cicres et al., 2014).

1. Lo siento, cariño, lo tendremos que dejar para otro día, que me han adelantado la reunión.	A: tu madre
2. Disculpe pero me han adelantado una reunión y no podré asistir.	B: tu pareja
3. Quedamos otro día, ¿vale? Me han adelantado la reunión.	C: el/la dentista
4. Disculpe, ¿podríamos vernos el jueves en lugar de mañana? Me han adelantado una reunión.	D: el/la director/a del taller de cocina

### 5.3. CHAPTER CONCLUSIONS

In this chapter we have provided a proposal for English and Spanish didactic materials aimed at enhancing pupils' pragmatic awareness and competence as well as learning opportunities to negotiate and co-construct meaning in intercultural telecollaboration. The gamified multimodal tasks in §5.3.2.1 have addressed a sample of English-Spanish false friends and focused on the pragmatic consequences that might come from their wrong use in intercultural communication, such as pragmatic failure (§2.2.1), while accounting for the *added value* (Canto, Jauregi and van den Bergh, 2013; Canto, 2020) of undertaking these tasks in intercultural tandem telecollaboration practices within the TeCoLa Virtual World. As well as the learning and acquisition of the meaning of the false friends attested, the tasks were designed to promote assistance and meaning negotiation amongst peers (§3.1.1) conforming linguistic tandems and display a humour-based approach (§3.1.3): pupils are provided with different pictures drawn up for the proposal in which Grice's maxims are not observed and sarcasm and irony (§2.1.5) are illustrated with the behaviour of the devil character. These materials can also help pupils notice that communication is a complex process and raise their awareness on the relevant role of non-verbal communication to get what a speaker wants to convey (§2.1.4, §2.1.7; Tro, 2020). Feedback and self-assessment on the telecollaborative exchanges are also considered relevant processes within the proposal, and reflection is enhanced for pupils to tell how they felt during the session, what they learnt and how they tried to solve communicative problems if needed.

In §5.3.2.2 we have presented the reader with activities for the English and Spanish as a SL classrooms with the objective of developing students' pragmatic awareness and pragmatic competence in both languages. The activities are created to make them aware of the link between indirectness and politeness while focusing on the relevant role played by the

relationship that the interlocutors in discourse may have (e.g. friends, family, people with different status and age; §2.1.6; §2.1.7). It is considered that they are meaningful exercises to be brought to the language classroom at initial and intermediate levels (see Pearson, 2018) in order to teach students how to adequately interpret utterances and produce appropriate discourse according to the context of a given exchange (§2.1.1.1; §2.1.2), which includes the common knowledge interlocutors in the exchange share (§2.1.1.1). Thus, we agree on the view that “[t]eachers should focus on exposing the students to input, and guide them so they can recognize the pragmatic functions of grammar for communicative purposes” (Dumitrescu and Andueza, 2018b: 4) and go in the line with the wide array of literature accounting for explicit instruction in pragmatics in language classrooms (§2.2.2).

As well as the analysis carried out in the previous chapter, our didactic proposal has got both strong and weak points or limitations. First of all, we focus on Spanish and English languages in the two groups of exercises (§5.3.2.1; §5.3.2.2) and do not address more languages, which would be interesting as far as SLA and ICC are concerned. Regarding the tasks in §5.3.2.1, we just explained the ones on false friends that have been uploaded to the TeCoLa site. Those on idioms and puns are to be found in Appendix 3, but again they only address Spanish and English constructions. The activities in §5.3.2.2 display both comprehension and production exercises on pragmatic awareness and competence but does not account for multimodality and non-verbal communication within pragmatics (e.g. prosody, facial gestures), which could enrich the learning and acquisition processes and set the basis for future research within the field. In both cases we could have added more variables and created more materials for the proposal, which can be done as a future line of research (see Chapter 6). Different levels can also be included, not only initial ones but also intermediate and even proficient, as well as different languages. Finally, it may be considered that a monitoring of the students and pupils carrying out the tasks and activities in the proposal, in contrast to those who do not work within the framework of their methodology, could contribute to the research within the field of pragmatics, gamification and SLA.

In sum, we follow previous literature objectives in accounting for the need of explicitly teaching pragmatics (§2.2.2) and provide in this chapter a didactic proposal with pragmatics, interculturality, multimodality and gamification as some of its main axes (table 5.1). In our belief, it rounds off our research project and adds a practical and creative dimension to the previous analysis in Chapter 4. The last chapter of the dissertation shall account for its conclusions in a detailed way.



# 6 CONCLUSIONS

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This doctoral dissertation has presented the reader with a transversal study on meaning negotiation and co-construction within a pragmatic perspective. Undertaking a qualitative, pragmatic approach to these processes has provided us with relevant information on how they arise and develop in intercultural communication via telecollaboration, as well as given us the opportunity to create a didactic proposal for tasks and activities to enhance these beneficial procedures for SLA bearing in mind the results from our analysis.

At the beginning of the dissertation, Chapter 2 has addressed literature review on key notions and concepts within the field of pragmatics and discourse, interlanguage pragmatics and pragmatics in SLA. We accounted for the relevance of context and culture in interaction and referred to pragmatics quoting different authors. Thomas (1995), for instance, defines the term as “meaning in interaction”, a communicative process in which aspects such as *context* (§2.1.1.1), *cooperation* (§2.1.2) and *politeness* (§2.1.6) play an essential role when addressing to particular interlocutors (§2.1.7). In each and every communicative exchange we need to know not only the words we are saying/listening to, but also with whom we are exchanging our ideas and thoughts and communicate in consequence (e.g. being appropriately indirect so that we are polite; §2.1.4, §2.1.6). That is, we need to work on our *pragmatic competence* (§2.1.1.2). In such a way, when acquiring a SL it has proved to be beneficial to learn and acquire the pragmatics of that language, too, according to a wide range of literature. The previous statement notwithstanding, we have also put the focus on *how* this should be undertaken, and follow the research line accounting for the need of adequate explicit instruction on pragmatics (§2.2.2).

Culture and context in communication might play even a more relevant role in intercultural interaction, in which interlocutors may not share the same knowledge on particular aspects. In order to develop their pragmatic and communicative competence and ICC (§2.1.1.1, §2.2.2), meaningful practices should be provided to them. Chapter 3 has accounted for overall discussion on telecollaboration as a practice that promotes intercultural meaningful tasks to learn and acquire second languages interacting with NSs (§3.2), which allows students to negotiate and co-construct meaning (§3.1) with speech partners abroad actively engaging in the process of acquisition. We addressed the benefits of interaction in



SLA via all kinds of interactive applications within TBLT (§3.2.2) and included introductory discussion on humour as a mechanism for LA procedures (§3.3). On the whole, the chapter has contributed to accurate discussion on the concepts which conform the basis of the theoretical framework for the research project developed for the dissertation, together with the ones addressed in Chapter 2 on pragmatics and discourse.

Having revisited the essential role of pragmatics in (intercultural) communication, negotiation and co-construction of meaning by means of telecollaborative intercultural practices within SLA, the research project developed for the dissertation has been displayed in Chapters 4 and 5. Chapter 4 was aimed at undertaking a qualitative, pragmatic approach to analyse the mechanisms for negotiating and co-constructing meaning amongst English and Spanish secondary education pupils communicating within the TILA project framework (§3.2.1.1), together with the pragmatics of their utterances, by means of which tailoring their messages to interlocutors in intercultural tandem telecollaboration. Pupils communicated via synchronous telecollaboration with chat and VC tools in linguistic tandems and dual tandems, hence having in each case the presence of a NS at least (§4.2).

The results from the analysis undertaken in the chapter provide us with relevant data to set patterns on secondary education pupils' mechanisms to negotiate and co-construct meaning and on their pragmatics in interaction. Generally speaking, there seems to be a comfortable atmosphere in communication and both native and non-native pupils participate actively in building up their conversations, negotiating and co-constructing (intercultural) meaning, being polite towards their interlocutors and providing support and assistance to each other when necessary. When communicative problems arise, NS and NNS pupils collaborate to reach common understanding by posing questions, asking their interlocutors to repeat and adapting their messages by rephrasing or repeating ideas to be understood (§4.3.1). Amongst the different mechanisms of support that have been found (§4.3.2), intercultural explanations by NSs account for the knowledge that is not shared by the interlocutors, so we might conclude that there is WTC (§2.2.2) and to enhance mutual understanding. In this sense, NSs have been found to play an important role in interaction as language experts (Vygotsky, 1978; §3.1.3).

We follow the line of the positive results in Tro (2015, 2017) and Tro and Jauregi (2015) in terms of the engagement shown by pupils and their interest in their partners abroad and their culture, but in the current research we go beyond and undertake a detailed analysis on how pupils pragmatically adapt to their linguistic pairs in intercultural telecollaboration.

As far as politeness is concerned, not only do we revisit its role and assert that it is present in the analysed exchanges but we also go deeper in terms of how it is manifested, specifically as a mechanism in meaning negotiation and repair procedures to ask for repetition and leave the telecollaborative session, to set some examples. It was found that when negotiating and co-constructing meaning and, in general, when communicating, pupils care about being polite to their interlocutors and follow Grice's maxims (§2.1.2) to be cooperative and make themselves understood, as well as for understanding others. The comfortable atmosphere already mentioned is enhanced by encouragement movements amongst pupils, such as those cases of positive feedback provided by NSs concerning the use of language by NNS ones (e.g. *Sí, está bien dicho*, 'yes, it is correct'). In some cases they may even be anticipating to possible intercultural lack of understanding by providing intercultural explanations without being asked to by their interlocutors, like *Sagunto [...], que es un pueblo cerca de Valencia* ('Sagunto, which is a town near Valencia'; example 16 in §4.3.2).

It can be then concluded that the pragmatics of the pupils engaged in the analysed exchanges enables them to adapt to their interlocutors' needs (see Jauregi, 1997: 82). According to the results of our analysis, the concepts and notions discussed in Chapter 2 shall affect co-construction and negotiation processes, such as the relationship interlocutors may have (§2.1.6; §2.1.7). We also found some humour (§2.1.5) nuances through different manifestations of laughter in both environments, which are observed in transcriptions of VC sessions and with formulae *jajaja* or similar ones in chats. However, we do not find cases of metaphors, irony and sarcasm (§2.1.5) in the exchanges, which might have been expected according to the context and framework in which the interactions are undertaken, that is, LA formal settings by means of intercultural telecollaboration.

Bearing in mind the previous discussion, it could be argued that Chapter 4 presents an innovative study analysing the linguistic production of secondary education pupils as well as their pragmatics in discourse, and focusing on negotiation and co-construction procedures. Pupils communicated in tandem and dual tandem exchanges within the framework of the TILA project, which provided them with the chance to actively engage in meaningful, beneficial practices for SLA in pairs or groups of three speakers (BBB S1) via synchronous telecollaboration with chat and VC tools. Therefore, it might be considered that working on pragmatic competence (§2.1.1.2) in the language classrooms conforms a beneficial practice for SLA, but so does the direct contact with NSs of the language being acquired; hence the added value of intercultural telecollaboration on the field (Canto, Jauregi and van den Bergh,

2013; Canto, 2020). However, we should bear in mind that technical problems with the channel of communication emerge frequently in the analysed telecollaborative exchanges in VC and can arise lack of understanding and communicative breakdowns (Tro, 2015: 43) and even trigger repair procedures (§4.3.1).

Chapter 5 has accounted for the second part of the research project developed for the dissertation. We aimed at creating a didactic proposal to be brought into the language classroom for developing pupils' pragmatic skills (§5.3.2) and promoting their opportunities to negotiate and co-construct intercultural meaning via synchronous telecollaboration (§5.3.1). The first part of the didactic proposal has attested multimodal English and Spanish tasks designed following the TBLT approach (§3.2.3) to be carried out in synchronous tandem telecollaboration within the framework of the TeCoLa project (§3.2.1.1). The sample presented in the chapter has addressed English-Spanish false friends and their possible pragmatic consequences in intercultural communication such as pragmatic failure (§2.2.1). Aimed at enhancing pupils' pragmatic and cultural awareness (§2.2), it also focuses on the relevance of non-verbal communication in interaction, which is displayed through the actions, gestures and facial expressions of the characters in the pictures. The first part of the proposal is divided into preparatory, main and post phases and promotes both classwork and tandem synchronous telecollaboration. Regarding the activities attested in §5.3.2, we provided English and Spanish as SL learners with classroom materials to practise and enrich their pragmatic competence and learn how to adequately produce and interpret meaning according to who their interlocutors are.

On the whole, our proposal for didactic materials has been designed having pragmatics, interculturality and multimodality as some of its main axes and it is considered to promote *learning by doing* (Doughty and Long, 2003) and meaningful LA (see Taguchi, 2015: 13 and the references therein). We followed the line of the literature accounting for the need of explicitly teaching pragmatics (§2.2.2) and also aimed at addressing humour, irony and non-verbal communication as well as at enhancing metalinguistic debate on the possible relationship between the wrong use of false friends and pragmatic failure in intercultural communication (§5.3.1). It is worth pointing out that we had the chance of working within the framework of the TeCoLa project and gamifying the tasks, which are available on the Internet and can have real implementations in SLA. As for the qualitative analysis carried out in Chapter 4, we could address data retrieved from intercultural telecollaborative exchanges

undertaken within the TILA project framework, fact that also accounts for the added value of the research study.

However, the research project developed for the dissertation displayed in Chapters 4 and 5 may show different limitations. Regarding Chapter 4, our analysis did not address non-verbal communication in detail, apart from signalling the manifestations of laughter in chat and VC and aspects such as the use of emoticons and typographical features in chat exchanges (§4.3.3). In the previous line of thought, as a future line of research it would be interesting to analyse the role of multimodal elements such as smiles, gazes and emoticons in meaning negotiation and co-construction processes, also paying attention to those episodes in which no lack of comprehension or misunderstanding are signalled to focus on the role they play as for politeness and face-to-face interaction. Our corpus of analysis was also limited and we only addressed English and Spanish production, a limitation that is shared with the didactic proposal provided in Chapter 5. We just explored a sample of the tasks on false friends, idioms and puns (the ones on false friends, particularly) and did not create multimodal material for the second set of activities (§5.3.2), such as audio recordings to practise the intonation of utterances. According to these limitations, future research could focus on analysing exchanges in which pupils communicate in further languages different from English and Spanish and on creating meaningful tasks and activities in these languages, aimed at promoting acquisition as well as an open-minded, intercultural atmosphere to fight against linguistic prejudices (see e.g. Mare, 2019). Also, it would be interesting to analyse discourse carried out in *lingua franca* exchanges (§3.2.1.1). Within the field of interlanguage pragmatics, future lines of research might include analysing the status of interlocutors and turn-taking in communication from a deeper level, to set an example, to follow the line in Chapter 4.

As far as the didactic proposal is concerned, Chapter 5 may conform a starting point to further address extra-linguistic elements in communication such as gaze and smiles. For instance, in the picture *humor de perros* ('foul mood') in Appendix 4 we could address the laughter attested, pointing out that *hahaha* in English would be *jajaja* in Spanish. In addition, we could create further drawings, tasks and activities in the future and focus on which false friends, idioms and puns would be the most interesting ones to work with specific students, as well as providing them with idioms having variants (see Espinal's *Diccionari de frases fetes*). It might be relevant to bring idioms into the SL classroom at intermediate and upper intermediate levels (see Jauregi, 1997: 5) and include them in NS-NNS telecollaborative

practices if possible, in line with the tasks provided in Appendix 3 (Tro, 2021b, forthcoming). Finally, further pragmatic activities for the language classroom could be designed to adequately and explicitly address the relevance of this discipline in communication and SLA. Also, the relationship between particular formal aspects of language and pragmatics could be studied; that is, how these aspects contribute to construct and recover meaning (see Appendix 5). Moreover, the tasks and activities within the proposal, as well as the ones that might conform a future line of research, could be monitored when carried out by pupils. Hence, we would be able to analyse how the methodology applied shall affect the acquisition of languages and measure their impact in relation to the aimed pedagogical objectives.

Despite the previous limitations, it is concluded that this doctoral thesis accounts for relevant discussion on intercultural pragmatics and negotiation and co-construction of meaning in telecollaboration and meaningful SLA within a pragmatic approach. The results in Chapter 4 do not just quantify the presence of the mechanisms undertaken by secondary education pupils as far as the previous aspects are concerned, but also account for qualitative discussion on the steps that NSs and NNSs undertake in tandem telecollaboration to reach common understanding and ensure a good atmosphere in the exchange. Besides, we focus on co-construction of meaning and the support that pupils provide to each other when necessary, particularly addressing the role of NSs: the Spanish pupils but also the English ones in dual tandems. Being able to analyse secondary education pupils' production in intercultural telecollaboration and designing pragmatic didactic materials for SLA can account for providing enriching data on the field and shall follow the line of the literature claiming for the need of addressing pragmatics in SLA. This doctoral dissertation can contribute to the growing research on pupils' pragmatic, communicative competence and ICC from both perspectives and set the basis for future research within the field.

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# APPENDICES

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# APPENDIX 1

## CORPUS OF ANALYSIS IN CHAPTER 4

### Mechanisms for negotiation of meaning (§4.3.1)

- (1) 12:23: EN1: que divertido, me quede en casa a navidades  
12:23: EN1: que haciendo?  
12:24: SP1: no te entiendo  
12:24: EN1: que hiciste?  
12:24: SP1: a vale  
12:24: EN1: lo siento  
12:24: SP1: estar con mi familia y con los amigos  
Source: chat S1; Tro (2015: 20)
- So funny, I stayed at home on Christmas.  
What doing?  
I don't understand you.  
What did you do?  
Oh, ok.  
I'm sorry.  
Being with my family and friends.
- (2) 12:24: EN4: [...] Que tal tus vacaciones?  
12:24: SP4: Te refieres a mis navidades pasadas o a mis próximas vacaciones que son Fallas?  
12:25: EN4: Que pasa en las Fallas?  
12:26: SP4: Pues son unas vacaciones de Valencia donde hay unas fallas que son monumentos y está la mascletà que son fuegos artificiales  
12:27: EN4: ooh!! Que bien!  
12:28: SP4: si :)  
Source: chat S4; Tro (2015: 24)
- How were your holidays?  
Do you mean my last Christmas or my next holidays, which are Fallas?  
What happens in Fallas?  
They are holidays in Valencia in which there are some fallas, which are monuments and there is the mascletà, which are fireworks  
Oh! So good!  
Yes :)
- (3) 12:28: EN4: cuantos dias de vacaciones hay por las fallas?  
12:28: SP4: siete dias  
12:30: EN4: Oh, que suerte!  
12:30: EN4: y como estais tus navidades?  
12:30: SP4: tu tambien que acabas de tenerlas jajajaja  
12:30: SP4: no entiendo lo que me has dicho  
12:32: EN4: perdon - como fueron tus navidades?  
12:32: EN4: ohh  
12:32: SP4: Me lo pase muy bien con mis amigos y mi familia ¿Y tus navidades?  
12:32: EN4: Me lo pase bien tambien  
Source: ibid.
- How many days of holidays do you have for fallas?  
Seven days.  
Oh, you are so lucky!  
And how are your Christmas?  
You too, you just had them hahahaha.  
  
I don't understand what you said.  
Sorry, how were your Christmas?  
Ohh  
I enjoyed a lot with my friends and my family. What about your Christmas?  
I enjoyed a lot, too.
- (4) 12:26: SP5: ¿Te gustaria venir España?  
12:27: EN5: si, voy a ir en Espana en-  
12:27: EN5: si, voy a ir en Espana en-+  
12:28: SP5: CUANDO IRAS A ESPAÑA?  
12:28: EN5: lo siento, esta my ordinadora  
12:28: SP5: QUE?  
12:29: SP5: jajajajajajaja  
[...]
- Would you like to come to Spain?  
Yes, I'm going to Spain in -  
Yes, I'm going to Spain in -+  
WHEN ARE YOU GOING TO SPAIN?  
I'm sorry, it's my computer.  
WHAT?  
Hahahahahaha.  
[...]

- 12:30: EN5: voy a ir en Espana en la semana santa con mis amigos porque es un viaje de mi colegio  
 12:31: EN5: [name1] esta hablando con [name2]  
 12:31: SP5: ah muy bien a que ciudad  
 12:31: SP5: ???  
 12:31: EN5: grenada  
 12:31: EN5: granada
- I'm going to Spain in Holy Week with my friends because it is a school trip.  
 [Name 1] is talking to [name 2].  
 Oh very good, to which city  
 ???  
 Grenada.  
 Granada.
- Source: chat S5; Tro (2015: 25)
- (5) 12:22: EN7: que tal tus vacaciones?  
 12:22: SP7: Cuales?  
 12:22: SP7: Navidad o verano?  
 12:23: EN7: de invierno  
 12:23: EN7: Navidad! :)  
 12:23: SP7: Fueron muy buenas
- How were your holidays?  
 Which ones?  
 Christmas or summer?  
 Winter ones.  
 Christmas! :)  
 They were very good.
- Source: chat S7; Tro (2015: 28)
- (6) 33:01: EN2: Em, ok. Hm, (SP8's name), ¿te quedaste / en España durante / Navidad?  
 33:11: SP8: Ehm, repite, porfa, que no te he escuchado.<sup>168</sup> Por favor, por favor.  
 33:21: EN2: Ahm, ¿cómo? (3"). Hm, ¿te quedaste en España durante Navidad?↓  
 33:36: SP8: Eh, aquí en España hay una comida típica (( ))  
 33:45: EN2: ¿((puedes)) repetir, por favor?  
 33:50: SP8: ¿Me escuchas?  
 34:01: EN2: Oh, I can't hear it... (( ))  
 34:12: EN2: Sí, sí...  
 34:14: SP8: ¿Qué comiste / en Navidad / en tu país?  
 34:19: EN2: Ahm, sí, sí... (LAUGHS)  
 34:29: EN2: Hm, ahm, me quedé en Inglaterra [...]
- Hm, ok. Hm, (SP8's name), did you stay in Spain for Christmas?  
 Hm, repeat please, I did not listen to you. Please, please.  
 Hm, what? Hm, did you stay in Spain for Christmas?  
 Hm, here in Spain there is a typical food (( ))  
 Can you repeat, please?  
 Can you hear me?  
 Oh, I can't hear it... (( ))  
 Yes, yes...  
 What did you eat for Christmas in your country?  
 Hm, yes, yes... (LAUGHS)  
 Hm, hm, I stayed in England [...]
- Source: BBB S1; Tro (2015: 29); extended from Tro (2021a, forthcoming)
- (7) 34:29: EN2: Hm, ahm, me quedé en Inglaterra, (3"), ¿sí? Ahm, ahm, no, no, ¿sí? (2") (LAUGHS)  
 Sí, ahm, pero, ahm, el lunes antes de Navidad / fui a (( )) con mi padre / para recoger / a mi abuela  
 35:00: SP8: Muy bien. (2") Yo, en Navidad, siempre voy a casa de mi abuela.  
 35:06: EN2: Sí, sí. (3"). ¿Perdone?  
 35:11: SP8: Que, en Navidad, yo siempre voy a casa de mi abuela / a comer. ¿En Inglaterra (( )) ((a casa de tu abuela))?  
 35:22: EN2: Sí...
- Hm, I stayed in England, yes? Hm, hm, no, no, yes? (LAUGHS) Yes, hm, but, hm, the Monday before Christmas I went with my father to pick up my grandmother.  
 Very good. Me, on Christmas, I always go to my grandmother's house.  
 Yes, yes. Sorry?  
 On Christmas, I always go to my grandmother's house, to have lunch. In England (( )) ((to your grandmother's house))?  
 Yes...
- Source: ibid.

<sup>168</sup> While laughing (Tro, 2015: 29).

- (8) 35:43: SP8: ¿En... (( )) En la noche de fin de año... In... (( )) In New Year's Eve... In New Years's Eve?  
 (2") ¿En Nochevieja...? Can you repeat, please?  
 35:54: EN2: ¿Puedes repetir, por favor? Yes, in...?  
 35:56: SP8: Sí, en... ¿(( ))? ((...)) [problems with sound]  
 36:40: EN2: Hm, ¿perdone? Hm, sorry?  
 36:47: SP8: ¿Me oyes ahora, me escuchas? Can you hear me now, can you hear me?  
 36:51: SP1: ¿Me escuchas, (SP8's name)? Can you hear me, (SP8's name)?  
 37:00: EN2: Ahm... Hm...  
 37:01: SP8: ¿Me escuchas? Can you hear me?')  
 37:02: SP1: [(EN2's name)... [(EN2's name)...  
 37:04: EN2: Sí, sí... Yes, yes...]  
 37:04: = (EN2's name)... ¿Me escuchas? = (EN2's name)... can you hear me?  
 37:08: EN2: Hm, un poco (4"). Ahm, no, no escuchas. Hm, a little bit... Hm, no, I can't hear you.  
 37:22: SP1: ¿(( )) me escuchas bien? Can you hear me well?  
 37:24: EN2: Ahm (2"), sí, ahm, / es un poco mal / pero (( )) Hm, yes, hm, it is a little bad, but (( ))  
 37:35: SP1: Ah, vale, vale. Oh, ok, ok.  
 37:39: EN2: Ahm (2"), ahm, ¿c / con quién pasaste pa / la Navidad?↓ Hm, hm, who did you spend Christmas with?  
 [...] [...] Source: *ibid.*
- (9) 37:39: EN2: Ahm (2"), ahm, ¿c / con quién pasaste pa / la Navidad?↓ Hm, hm, who did you spend Christmas with?  
 37:51: SP8: Eh, repi / ¿Puedes repetir, por favor? Eh, re... Can you repeat, please?  
 37:54: EN2: Ahm, / ¿con quién pasaste la Navidad?↓ Hm, who did you spend Christmas with?  
 37:59: SP8: Yo la pasé // la Navidad la pasé con mi (( )) I spent it, I spent Christmas with my (( ))  
 38:07: EN2: ¿Tus amigos? Your friends?  
 38:09: SP8: Sí // Mis (( )). Yo soy de / de un pueblo de Valencia... Yes, my (( )). I am from a town in Valencia...  
 38:15: EN2: Ah, sí. Oh, yes.  
 38:18: SP8: - Y // estuve con mis amigos en mi pueblo. And I was with my friends in my town.  
 38:23: EN2: Sí. Yes.  
 [...] [...] Source: *ibid.*: 29-30; extended from Tro (2021a, forthcoming)
- (10) 42:56: SP8: ¿Fuiste con tus amigas de fiesta? Did you go out with your friends?  
 43:01: EN2: Hm / ¿puedes repetir? Hm, can you repeat?  
 43:04: SP8: Que / el día de [Navidad... On Christmas [Day...  
 43:07: EN2: ¿Sí?] Yes?]  
 43:07: SP8: = ¿te fuiste con tus amigas de fiesta? = did you go out with your friends?  
 43:11: EN2: No, no escuchas, es un mal conexión. No, I can't hear, it is a bad connection.  
 43:18: SP8: (( )) to the disco? (( )) to the disco?  
 ((...)) [problems with sound] ((...)) [problems with sound]  
 43:37: SP1: ¿Qué hicistes en Nochevieja, (EN2's name)? What did you do in New Year's Eve, (EN2's name)?



- 43:40: EN2: Sí, oh (2"), ¿perdone?  
 43:46: SP1: ¿Qué hicistes en Nochevieja?  
 ((...))  
 44:06: SP8: ¿Qué hiciste el día de Nochevieja?  
 44:24: SP1: (EN2's name) (4") ¿Me, me escuchas?  
 44:31: EN2: Sí, pero es un mal conexión.  
 44:36: SP1: Vale, voy a intentar...  
 44:42: EN2: ¡Ahhh! Ehm // ¿Has hecho propositi -  
 Propósitos de año nuevo?  
 [...]  
 Source: *ibid.*: 30
- Yes, oh, sorry?  
 What did you do in New Year's Eve?  
 ((...))  
 'What did you do in New Year's Eve?  
 (EN2's name), can you hear me?  
 Yes, but it is a bad connection.  
 Ok, I'm going to try...  
 Oh! Hm, do you have New Year  
 resolu, New Year resolutions?  
 [...]
- (11) 39:37: SP8: ¿Y fuiste de fiesta con tus amigas?  
 39:41: EN2: Hm, ¿perdone, puedes repetir?  
 39:46: SP8: ¿Eh? (( ))  
 39:51: EN2: ((Ueh)), hm, ¿puedes / puedes repetir?  
 39:55: SP1: (SP8's name), REPITE, TE ESTÁ  
 DICIENDO.  
 40:04: EN2: ¿Qué / comiste para la comida de  
 Navidad?  
 Source: *ibid.*; extended from Tro (2021a, forthcoming)
- And did you go out with your friends?  
 Hm, sorry, can you repeat?  
 Eh? (( ))  
 Hm, can you, can you repeat?  
 (SP8's name), s/he is telling you to repeat.  
 What did you eat for Christmas?
- (12) 38:33: SP8: Ehm, el día de antes de Navidad (3")  
 me fui de fiesta / con mis amigas.  
 38:41: EN2: Ah, sí, sí. Vale. (LAUGHS) (2") ¿Y, y  
 tú / (SP1's name)?  
 38:52: SP1: ¿Dime, dime?  
 38:55: EN2: Ahm, ¿con quién pasaste la Navidad?↓  
 39:00: SP1: Ah, yo // estuve mis navidades / las  
 navidades con mis [amigos...  
 39:04: EN2: Sí, sí.]  
 39:04: SP1: = y con mi, y con familia.  
 39:07: EN2: Y mi, ahm, (3")...  
 39:13: SP8: ¿Tú?  
 Source: *ibid.*
- Hm, the day before Christmas I went out  
 with my friends.  
 Oh, yes, yes. Ok. (LAUGHS). And, and  
 you, (SP1's name)?  
 Tell me, tell me.  
 Hm, who did you spend Christmas with?  
 Hm, I spent my Christmas, the Christmas  
 with my [friends...  
 Yes, yes].  
 = and with my, and with family.  
 And my, hm...  
 And you?
- (13) 20:00: EN1: [...] Ehm, ¿cuánto tiempo duran tus /  
 vacaciones?↓  
 20:14: SP2: ¿Eh?  
 20:16: EN1: ¿Cuánto tiempo duraban tus  
 ((vecaciones))?↓  
 20:22: SP2: No (( )) entiendo muy bien // o sea //  
 (( ))  
 ((...))  
 Source: BBB S2; Tro (2015: 32); Tro (2021a, forthcoming)
- Hm, how much time do your holidays  
 last?  
 Eh?  
 How much time did your holiday last?  
 I don't understand well, actually (( ))  
 ((...))

- (14) 24:30: SP2: What // what has brought Santa Claus for Christmas to you? What // what has brought Santa Claus for Christmas to you?  
 24:35: EN1: Hm, ¿perdón? Hm, sorry?  
 24:40: SP2: (( )) SANTA CLAUS FOR CHRISTMAS TO YOU? (( )) SANTA CLAUS FOR CHRISTMAS TO YOU?  
 24:48: EN1: Ahm, (2") ¿regalos? Hm, presents?  
 ((...)) ((...))  
 25:07: EN1: No entiendo. I don't understand.  
 25:13: SP2: (( )) ¿Lo digo en castellano, mejor? A Shall I tell you in Spanish? Maybe...  
 ver si...  
 25:21: EN1: ¿Puedes repetir, hm, (2") más lento, Can you repeat, hm, more slowly, please?  
 por favor?↓  
 25:28: SP2: WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU? WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU?  
 25:34: EN1: Oh, oh, Santa Claus! Ok! (2") [...] Oh, oh, Santa Claus! Ok! [...]  
 Source: *ibid.*; extended from Tro (2021a, forthcoming)
- (15) 25:34: EN1: Oh, oh, Santa Claus! Ok! (2") Oh, Oh, oh, Santa Claus! Ok! Oh, God. Hm, I  
 God. Hm // recibe altavoces de música y // un received music speakers and a mirror, hm,  
 espejo, hm, (2") sí // de mi pad, hm // de mis padres. yes, from my parents. And you?  
 ¿Y tú?  
 26:03: SP2: A mí, ahm, sí, o sea (4") An ukelele? Me, hm, yes, I mean... An ukulele?  
 26:20: EN1: Ah, ¿a ukelele? / Ah, hm, ¿toca la Ah, a ukulele? Hh, hm, do you play the  
 guitarra?↓ (( )) guitar? (( ))  
 26:28: EN1: ¿Perdón? Sorry?  
 26:30: SP2: I'm a musician. I'm a musician.  
 26:32: EN1: Ah, qué instrum // hm, tú toc / -Tú Oh, which instrument do you play?  
 tocas?↓  
 26:54: EN1: Toca la guitarra, es / es, hm... I play the guitar, it's, it's, hm...  
 26:59: SP2: ¿Tocas la guitarra, tú? Do you play the guitar?  
 27:01: EN1: Sí. (3") Why? Yes. Why?  
 27:07: SP2: I, [... I, [...  
 27:07: EN1: ¿Perdón?] Sorry?]  
 27:10: SP2: = So cool, I don't know, eh... = So cool, I don't know, eh...  
 27:17: EN1: ¿Tú tocas? ¿Qué tú tocas?↓ Do you play? What do you play?  
 Source: *ibid.*
- (16) 29:11: SP2: Christmas traditions, ¿no? Christmas traditions, isn't it?  
 32 29:14: EN1: Sí // en España. Yes, in Spain.  
 29:17: SP2: (( )) We ((snow)) / special traditions. (( )) We ((snow)) / special traditions.  
 29:27: EN1: ¿Cómo? What?  
 29:31: SP2: O sea // Es que no sé cómo decirlo, Well, I don't know how to say it, hm...  
 eh... (2") En lugar de Santa Claus // nosotros Instead of Santa Claus, we have the three  
 tenemos los reyes magos, three, three wise [men. wise men.  
 29:45: EN1: ¡Ah, sí!] Oh, yes!  
 29:47: SP2: = I think is the only difference in the = I think is the only difference in the  
 traditions. traditions.  
 Source: *ibid.*: 33

- (17) 32:27: EN1: Ahm (2") ¿hiciste algo de interés, hm, Hm, did you do something interesting, (2") durante las vacaciones?↓ hm, on holiday?  
32:42: SP2: Eh, well / ¿cómo cómo? Eh, well... What, what?  
32:47: EN1: Hm // ¿hiciste algo de interés durante Hm, did you do something interesting on holiday?  
las vacaciones?↓ holiday?  
32:53: SP2: ¿Durante las vacaciones? Eh, only, o On holiday? Eh, only, well... Hm, I, I... sea... Hm, I / I (( )) (( ))  
33:06: EN1: ¿No? ¿Nada? No? Nothing?  
33:11: SP2: (( )) These holidays I was, I (( )) These (( )) These holidays I was, I (( )) These holidays were a little boring to me because / I don't holidays were a little boring to me because, I don't know. I don't know, it was // It was boring I don't know. I don't know, it was... It was boring because [(( ))... boring because [(( ))...  
33:33: EN1: ¿((Salís)) con tus amigos? Did you meet your friends?]  
33:36: SP2: ¿Eh? Eh?  
33:39: EN1: Hm, ¿((salís)) con tus amigos? Hm, did you meet your friends?  
33:41: SP2: Ah, yes, I met my friends [...]. Oh, yes, I met my friends [...]
- Source: *ibid.*
- (18) 35:25: SP2: Guay. (5") And do you think // 2014 Cool. And do you think 2014 will be a good, will be a good / a good year? a good year?  
35:41: EN1: Hm, ¿perdón? Hm, sorry?  
35:43: SP2: Do you think that, ehm // 2014 will be Do you think that, hm, 2014 will be a good year or a bad year? year or a bad year?
- Source: *ibid.*: 33
- (19) 38:19: EN1: [...] Ehm // ¿cómo haces el fin de Hm, what do you do at weekends?  
semana?↓  
38:31: SP2: Eh, com... / What, what? Eh, com... What, what?  
38:34: EN1: ¿Cómo haces el fin de semana?↓ What do you do at weekends?  
38:38: SP2: Ehm, en fin de semana... Hm, at weekends...  
((...)) [Background noise] ((...)) [Background noise]  
39:08: SP2: (( )) I go in the morning to (( )) [SP2 (( )) I go in the morning to (( )) [SP2 asks the teacher] I // go to ((rehearse)) with a band asks the teacher] I, go to ((rehearse)) with a band (( )) in [Sagunto, a band (( )) in [Sagunto,  
39:36: EN1: Sí] Yes]  
39:40: SP2: = I, I've got the mobile phone again so = I, I've got the mobile phone again so I can (( )) with him. I can (( )) with him.  
39:47: EN1: Ahm, sí (3") Es / es malo sin tu Hm, yes. It is not good to be without your ((teléfono)) phone.
- Source: *ibid.*
- (20) 39:57: SP2: Sundays normally I study or (4") I Sundays normally I study or (4") I normally study or / or do (( ))... normally study or / or do (( ))...  
40:16: EN1: Ah, sí / hm, y mi / hm, tengo que Oh, yes, hm and I, hm, I have to do my hacer mis deberes. homework.  
40:21: SP2: [You what, what...? You what, what...?  
40:22: EN1: = (( )) Hm], pero voy a (2") voy a salir Hm but I am going out with my friends con mis amigos y, hm / voy a hacer el remo en el and hm, I am practising rowing in the río / en la mañana. river in the morning.

- (20) 40:39: SP2: ¿Remo? Rowing?  
 40:41: EN1: Ehm, ¿(( ))? ¿Remo? Sí / hm (2"). Es Hm, (( ))? Rowing? Yes, hm, it is  
 difícil pero es bueno por la (( )). difficult but it is good for (( )).  
 40:57: SP2: Ok. Ok.  
 Source: *ibid.*: 33-34
- (21) 12:34: EN8: Cuán // Hm... (3"). Lo siento. When, hm... I'm sorry.  
 12:41: SP8: No, tranquila. No, don't worry.  
 12:42: EN8: ¿Cuándo es las / las fallas?↓ When are Fallas?  
 12:46: SP8: ¿Qué? What?  
 12:48: EN8: Las fallas. Fallas.  
 12:51: SP8: Sí, que // Hm (3"). Ahora tenemos las Yes, hm, now we have holidays,  
 fiestas, en fallas. in Fallas.  
 12:59: EN8: Ah sí / hm... Oh, yes... hm...  
 Source: BBB S3; Tro (2015: 35); Tro (2021a, forthcoming)
- (22) 10:20: SP1: [Hola. [Hello.  
 10:20: EN1: Hola]. Hello].  
 10:22: EN1: Ahm, ¿qué tal? Hm, how are you?  
 10:25: SP1: Bien (2"), ¿y tú? I'm well, and you?  
 10:28: EN1: Ahm / muy bien gracias, estoy cansada. Hm, very well, thank you, I am tired.  
 10:34: EN1: Ahm, hablamos //¿ (( )) las fiestas?↓ Hm, shall we speak about festivities?  
 10:45: SP1: ¿Perdón? Sorry?  
 10:47: EN1: Ahm... Hm...  
 10:48: SP1: ¿Dime? Tell me?  
 10:51: EN1: Ah // ¿Qué tipo de fiesta es / a / las Hm, what kind of festivity is fallas?  
 fallas?↓  
 10:57: SP1: Ah, las fallas [...]. Oh, fallas [...]  
 Source: BBB S4; Tro (2015: 36)
- (23) 11:21: EN1: Ah, bien // ah, vale. ¿Cómo se Oh, good, okay. How are they  
 ((celebrán))?↓ celebrated?  
 11:28: SP1: ¿Dime? Tell me?  
 11:29: EN1: Ah, ¿cómo se ((celebrán)), hm, fallas? Hm, how are fallas, hm, celebrated?  
 11:34: SP1: Pues, eh, eh, se su / eh // En las fallas Well, hm, in fallas, normally... Fallas,  
 se suele... // La falla se / pues comprar pe/ petardos, buying petards, hm, fireworks, and...  
 eh, fuegos artificiales, y. // Y eso, [así, yes, [in that way,  
 11:51: EN1: Ah... Ah...]  
 11:51: SP1: = la gente celebra las fallas con fuegos = people celebrate fallas with fireworks  
 artificiales y petardos. and petards.  
 11:57: EN1: Sí. Ahm, ya. (3") Ok. Yes. Hm, right. Okay.  
 Source: *ibid.*; Tro (2021a, forthcoming)
- (24) 12:09: EN1: ¿Qué se hace en Semana Santa?↓ What do you do during Holy Week?  
 12:15: SP1: ¿Semana Santa? Holy Week?  
 12:17: EN1: Sí (2"), ¿qué se hace?↓ Yes, what do you do?  
 ((...)) ((...))

- 13:00: SP1: Eh, dime, dime / es que estaba... Eh, tell me, tell me, I was...  
 13:04: EN1: Hm, ¿puedes repetir, por favor? Hm, can you repeat, please?  
 ((...)) [Background noise] ((...))  
 13:19: EN1: ¿Puedes escucharme? Can you hear me?  
 13:30: EN1: No... (2") Ah, SÍ, SÍ, SÍ. No... Oh, YES, YES, YES.  
 13:37: SP1: ¿Me escuchas? Can you hear me?  
 13:38: EN1: [Sí, [Yes,  
 13:38: SP1: Vale]. Ok].  
 13:39: EN1: = ¿me escuchas // me escuchas bien? = Can you hear me? Can you hear me well?  
 13:42: SP1: Sí, sí. Yes, yes.  
 13:43: EN1: Ah sí, ahm... Oh, yes, hm...  
 13:43: SP1: Sí, yo a ti te escucho bien. Yes, I can hear you well.  
 13:48: EN1: ¿Qué se hace en Semana Santa?↓ What do you do during Holy Week?  
 [...] [...]
   
Source: *ibid.*
- (25) 14:54: EN1: ¿Puedes, puedes escucharme? Can you, can you hear me?  
 14:57: SP1: Sí, sí, sí.. Yes, yes, yes.  
 15:02: EN1: ¿Cómo se celebra el Día del Santo?↓ How is the Saint's Day celebrated?  
 15:07: SP1: ¿Dime, dime? Sorry, sorry?  
 15:09: EN1: Ahm, ¿cómo se celebra el Día del Santo?↓ Hm, how is the Saint's Day celebrated?  
 15:14: SP1: ¿El día de qué? Which day?  
 15:16: EN1: Del santo. The Saint's Day.  
 15:28: SP1: Ah, el día de Todos los Santos, el día... Oh, All Saints' Day...  
 15:32: EN1: Sí (3"). ¿Cómo se celebra?↓ Yes. How is it celebrated?  
 15:48: SP1: (( )), ¿me escuchas? Can you hear me?  
 15:52: EN1: Sí. Yes.  
 15:55: SP1: Eh, ¿puedes repetir? Hm, can you repeat?  
 15:59: EN1: Ahm, ¿cómo se celebra el día del san... How is the Saint's Day, the Saint's Day  
 Día, Día del Santo?↓ celebrated?  
 16:06: SP1: Eh, se (3"), es un // Se celebra / es una It is celebrated, it is a Catholic tradition  
 tradición católica en honor a todos los santos. in honour of All Saints.  
 16:19: EN1: Sí... [...] Yes...
   
Source: *ibid.*; extended from Tro (2021a, forthcoming)
- (26) 16:19: EN1: Sí... (2"). ¿Es quin... /*quinceañeva* Is quinceañera an important celebration  
 una fiesta importante para chicas?↓ for girls?  
 16:35: SP1: ¿Cómo, cómo? What, what?  
 16:37: EN1: Ehm, ¿es quinceañera una fiesta Hm, is *quinceañera* an important  
 importante para chicas?↓ celebration for girls?  
 16:45: SP1: Bueno, importante para // es importante Well, important for, it is important for  
 para todos. us all.  
 16:50: EN1: Ah, sí. Oh, ok.
   
Source: *ibid.*: 37; Tro (2021a, forthcoming)
- (27) 18:39: EN1: ¿Cuáles prefieres? Which ones do you prefer?  
 18:42: SP1: ¿Repite? ¿Puedes repetir?<sup>169</sup> Repeat? Can you repeat?  
 Source: *ibid.*

<sup>169</sup> Technical problems make pupils follow in chat (Tro, 2015: 37).

- (28) 14:15: EN2: Sí, ahm. Ok // Hm, ¿celebras el Día del Santo?  
 14:24: SP2: ¿Del santo? ¿Pero a qué te refieres?  
 14:27: EN2: Ahm / ah, yeah, ¿celebras el Día del Santo?↓  
 14:36: SP2: Hm, espera un momento (3"). Eh, quieres decir que, por ejemplo, eh / cada, cada // hay días diferentes que hay, por ejemplo, alguien que se llama Carlos, está santo Carlos, [San Carlos...  
 14:54: EN2: Sí, sí...  
 14:55: SP2: = Entonces...  
 14:55: EN2: = Sí].  
 14:56: SP2: = ¿te refieres a eso o (( ))? ¿A, o a (( ))? ¿Te refie, te refieres a eso?  
 15:08: EN2: Ah (( ))... Ahm, ahm, /¿tienes / es, es un Santa ((Jordi)) / o no? (5") Hm... (2") Hm, ahm, I don't know... Ueh, ¿celebras el Día del Santo / para tú / para ti?↓  
 15:34: SP2: ¿El santo?  
 15:36: EN2: Sí // ¿es, es el santo ((Jordi))?↓  
 15:42: SP2: ¿Cómo, cómo? Es que no, no oigo bien, espera.  
 15:46: EN2: Es, es...  
 ((...)) [EN2 asks the teacher in English]  
 16:03: EN2: ¿Hay un Sant Jordi?↓  
 16:05: SP2: Sí, yo me llamo Jordi, claro, vale, mi / vale.  
 (LAUGHS)
- Yes, hm. Ok. Hm, do you celebrate the Saint's Day?  
 The Saint's Day? But what do you mean?  
 Hm, ah, yeah, do you celebrate the Saint's Day?  
 Hm, wait a moment. Hm, you mean that, for example, hm, each, each, there are different days in which, for instance, somebody whose name is Carlos, there is [Saint Carlos...  
 Yes, yes...  
 = So...  
 Yes.]  
 = Do you mean that or (( ))? Or (( ))? Do you mean, do you mean that?  
 Oh... Hm, do you have... Is there, is there a Saint Jordi? Or not? Hm... Hm, I don't know... Hm, do you celebrate the Saint's Day, for you?  
 The Saint?  
 Yes, is there a Saint Jordi?  
 What, what? I cannot listen properly, wait, please.  
 Is there, is there...  
 ((...))  
 Is there a Saint Jordi?  
 Yes, my name is Jordi, sure, okay, my, okay.  
 (LAUGHS)

Source: BBB S5; Tro (2015: 39); Tro (2017: 4080-4081); extended from Tro (2021a, forthcoming)

- (29) 01:55: SP9: I'm [SP9's name], and you?  
 02:04: SP9: What's your name?  
 02:06: EN9: Ahm // me llama [EN9's name] // [[EN9's name].  
 02:10: SP9: ¿Cómo?]  
 02:11: EN9: Hm, [EN9's name], me llama [EN9's name] // Ahm, ¿cómo te llamas?  
 02:17: SP9: Me llamo [SP9's name].  
 02:20: EN9: Ahm, ¿perdón?  
 02:22: SP9: [SP9's name] // [SP9's name].  
 02:26: EN9: Ah, ok. Ok / Hola. (LAUGHS)
- I'm (SP's name), and you?  
 What's your name?  
 Hm, my name is (EN9's name)...  
 [(EN9's name).  
 What?]  
 Hm, (EN9's name), my name is (EN9's name). Hm, what's your name?  
 My name is (SP9's name).  
 Hm, sorry?  
 (SP9's name), (SP9's name).  
 Oh, ok. Ok! Hello. (LAUGHS)

Source: BBB S6; Tro (2015: 40)

- (30) 03:28: SP9: My birthday is / ehm... (( )) of February.  
 03:34: EN9: ¿Perdón?  
 03:36: SP9: 13<sup>th</sup> of February.  
 03:39: EN9: Ah, ok.
- My birthday is / ehm... (( )) of February.  
 Sorry?  
 13<sup>th</sup> of February.  
 Oh, ok.

Source: *ibid.*

- (31) 04:55: SP9: (( )) is your favourite (( ))?  
 05:06: EN9: ¿Per, pardon?  
 05:09: SP9: Eh, what is your favourite party?  
 05:12: EN9: Ah, ok. Hm // mis, ahm, fiesta preferido es, ahm, (2") ah, la...  
 ((...)) [EN9 asks the teacher]  
 05:30: EN9: Ahm, mi fiesta preferido es (2"), ahm, (5") es, ahm / hm, (5") el, el Noel (2"). Ahm, ¿y tú?  
 05:57: SP9: ¿Qué?  
 05:59: EN9: Y tú, cuándo, ah, wait... Oh, ehm...  
 06:03: [SP9: Eh...  
 06:04: EN9: = ¿cuándo tu fiesta preferido? ]  
 06:09: SP9: My favourite party is eh / o sea, Christmas.  
 06:14: EN9: Ah, // OK. Ahm...  
 06:20: SP9: Now, eh (2") what is your (( ))?  
 ((...))  
 Source: *ibid.*: 41
- (32) 06:50: SP9: The (2") next week...  
 06:53: [EN9: Sí.  
 06:54: SP9: = (( )) to class?  
 06:57: EN9: ¿Perdón?  
 06:59: SP9: The next week / you go to class?  
 07:04: EN9: You all (( )) to class?  
 07:08: SP9: Eh // The next week (( )), hm, (( )) in Valencia, is Fallas and we don't go to the class.  
 07:19: EN9: Oh, sí, sí. Ahm...  
 Source: *ibid.*
- (33) 07:39: EN9: Tú es suerte.  
 07:41: [SP9: ¿Qué?  
 07:41: EN9: Tú es muy su...]  
 07:42: EN9: Tú es suerte.  
 07:46: SP9: I don't understand you.  
 07:48: EN9: Ahm (3"), ehm... Ahm...  
 ((...)) [EN9 asks an English partner]  
 08:08: EN9: Ahm, porque no, hm (4") tú // not...  
 08:15: SP9: ¿Porque no hay clase?  
 08:16: EN9: Ahm, sí // tú es muy suerte por la fallas.  
 Source: *ibid.*; extended from Tro (2021a, forthcoming)
- (34) 11:42: EN9: Ahm (5"), ahm (3"), ¿cuáles vacaciones prefieres? ↓  
 11:55: SP9: My favourite eh, par // Eh, vac / My, eh / (( )) is Christmas.  
 12:07: EN9: Ahm, mi // Cómo se dice... Me // Ahm, yeah, me también
- (( )) is your favourite (( ))?  
 Sorry?  
 Eh, what is your favourite party?  
 Oh, ok. Hm, my, hm, favourite party is, hm, oh...  
 ((...))  
 Hm, my favourite party is, hm, is, hm, Noel. Hm, and you?  
 What?  
 And you, when, ah, wait... Oh, hm...  
 [Eh...  
 = When is your favourite party?]  
 My favourite party is, eh, I mean, Christmas.  
 Oh, OK. Hm...  
 Now, eh, what is your (( ))?  
 ((...))
- The (2") next week...  
 [Yes.  
 = (( )) to class?]  
 Sorry?  
 The next week, you go to class?  
 You all (( )) to class?  
 Eh, the next week (( )), hm, (( )) in Valencia, is Fallas and we don't go to the class.  
 Oh, yes, yes. Hm...
- You are lucky.  
 [What?  
 You are very...]  
 You are lucky.  
 I don't understand you.  
 Hm, hm...  
 ((...))  
 Hm, because no, hm, you, not...  
 Because there is no class?  
 Hm, yes, you are very lucky because of Fallas.
- Hm, hm, which holiday do you prefer?  
 My favourite eh, par, eh, holi... My, eh / (( )) is Christmas.  
 Hm, my... How do you say... Me, hm, yeah, me too.

12:16: SP9: ¿Qué?  
 12:18: EN9: Ahm, don't worry, don't worry / it's OK.  
 Mi también, me gusta, ahm / me gusta mucho, ahm,  
 el Noel (3"). En, en Inglaterra, ahm, el...  
 ((...)) [EN9 asks the teacher]  
 12:44: SP9: One moment, one moment, please.  
 13:27: SP9: (( )) do you do in summer?  
 13:31: EN9: ¿Perdón? (3") ¿Perdón? No comprende.  
 13:45: SP9: That you / that you do in summer?  
 13:50: EN9: Ahm // En el, en el verano, hm, oh, ahm  
 (2") quedar con mis amigos y // Hm (2") hm, oh, ahm,  
 fuimos al ((excellent)) (( )), el / hm / en Italia. (4")  
 ¿Sí? Hm, y en el / hm, de Semana Santa , ahm (3") es/  
 esquió con mi familia / esquío // Ahm, ¿y tú? Ahm,  
 ¿qué/ qué hase en le, la ve/ verano pasada?  
 14:59: SP9: I (( )). Is an (( )), an... Is an (( ))  
 ((...)) [Background noise]  
 15:24: EN9: Sí.

What?  
 Hm, don't worry, don't worry, it's OK.  
 Me too, I like, hm, I really like, hm,  
 Noel. In, in England, hm...  
 ((...))  
 One moment, one moment, please.  
 (( )) do you do in summer?  
 Sorry? Sorry? I don't understand.  
 That you, that you do in summer?  
 Hm, last summer, hm, oh, hm, going  
 out with my friends and, hm, we went  
 to the ((excellent)), hm, in Italy. Yes?  
 Hm and on Holy Week, hm, I went  
 skiing with my family. Hm, and you?  
 Hm, what did you do last summer?  
 I (( )). Is an (( )), an... Is an (( ))  
 ((...)) [Background noise]  
 Yes.

Source: *ibid.*: 41-42

- (35) 16:09: EN9: [...] Ahm, ¿dónde vives / en España?↓  
 16:18: SP9: In Sagunto, but I live in beach, eh... (( ))  
 16:27: EN9: Pero en / ahm, norte / en suerte, en...  
 (2") Ahm / oeste... Ahm, a ¿dónde?↓  
 16:40: SP9: (( ))  
 16:42: EN9: Oh, en España, like... (2") ¿Dónde en  
 España, hm, like suerte, oeste...? ¿Dónde vives?↓  
 16:57: SP9: In (( )).  
 17:01: EN9: ¿Perdón?  
 17:07: SP9: (( )) ((west)).  
 17:08: EN9: Ah, sí, sí. (2") ((West, west)).

Hm, where in Spain do you live?  
 In Sagunto, but I live in beach, eh... (( ))  
 But in the, hm, North, South, in... Hm,  
 West, in... Hm, where?  
 (( ))  
 Oh, in Spain, like... Where in Spain, hm,  
 like South, West...? Where do you live?  
 In (( )).  
 Sorry?  
 (( )) ((west)).  
 Oh, yes, yes. ((West, west)).

Source: *ibid.*: 42

- (36) 17:38: SP9: I was travel at // a, a London in (5") dos  
 mil... cuatro.  
 17:52: EN9: Sí, ahm... (2") ¿Le gusta? ¿Te gusta?  
 18:02: SP9: And I want // go to the // noria...  
 18:10: EN9: ¿Perdón?  
 18:14: [SP9: Eh...  
 18:14: EN9: ¿Ojo // la ojo?  
 18:16: SP9: No, no... Eh...  
 ((...)) [SP9 asks for the name of London Eye]  
 18:29: SP9: Ah // I will // I want to go at London Eye.  
 When I was trav to London, there are many people to  
 up. (( ))  
 18:44: EN9: Sí, sí, sí. [...]

I was travel at, to, to London in, two  
 thousand and four.  
 Yes, hm, do you like it?  
 And I want to go to the big wheel...  
 Sorry?  
 [Hm...  
 Eye? The eye?  
 No, no... Hm...  
 ((...))  
 Oh, I will, I want to go at London Eye.  
 When I was trav to London, there are  
 many people to up. (( ))  
 Yes, yes, yes. [...]

Source: *ibid.*



### Mechanisms for co-construction of meaning (§4.3.2)

- (37) 12:21: SP1: que estuviste haciendo?  
 12:21: EN1: que tal tus vacaciones?  
 12:22: EN1: fui al nuevo york  
 12:22: EN1: u tu?  
 12:22: EN1: \*y  
 12:22: SP1: bien estuve con mis amigos y con mi familia  
 Source: chat S1; Tro (2015: 20)
- What were you doing?  
 What about your holidays?  
 I went to New York.  
 And you?  
 \*And.  
 Fine, I was with my friends and with my family.
- (38) 12:25: SP2: Tienes algunviajeplaneado para el verano que viene?  
 12:26: SP2: O para el invierno?  
 12:26: SP2: \*para el  
 12:27: SP2: *Lo siento por escribir un poco mal. Esque el teclado que estoy usando funciona un poco mal.*  
 12:27: EN2: si, voy a ir a cuba con mi familia  
 12:27: EN2: este verano  
 Source: chat S2; Tro (2015: 21)
- Have you planned any travel for next summer?  
 Or for winter?  
 \*For  
 I'm sorry for writing a little badly. The keyboard I am using works a little badly.  
 Yes, I am going to Cuba with my family.  
 This summer.
- (39) 12:27: EN2: si, voy a ir a cuba con mi familia  
 12:27: EN2: este verano  
 12:28: EN2: y tu?  
 12:30: SP2: Todavia no lo se. Pensabamos ir a Madrid, *en el centro de España.*  
 Source: ibid.
- Yes, I am going to Cuba with my family.  
 This summer.  
 And you?  
 I don't know yet. We were thinking of going to Madrid, in the centre of Spain.
- (40) 12:25: EN4: Que pasa en las Fallas?  
 12:26: SP4: Pues son unas vacaciones de Valencia donde hay unas fallas *que son monumentos* y está la *mascletà que son fuegos artificiales*  
 12:27: EN4: ooh!! Que bien!  
 12:28: SP4: si :)  
 Source: chat S4; Tro (2015: 24)
- What happens in Fallas?  
 They are Valencian holidays in which there are fallas, which are monuments, and there is the *mascletà*, which are fireworks.  
 Oh!! So good!  
 Yes :)
- (41) [...]
 12:30: EN5: voy a ir en Espana en la semana santa con mis amigos porque es un viaje de mi colegio  
 12:31: EN5: [name1] esta hablando con [name2]  
 12:31: SP5: ah muy bien a que ciudad  
 12:31: SP5: ???  
 12:31: EN5: grenada  
 12:31: EN5: *granada*  
 Source: chat S5; Tro (2015: 25)
- [...]  
 I'm going to Spain in Holy Week with my friends because it is a school trip.  
 [Name 1] is talking to [name 2].  
 Oh very good, to which city  
 ???  
 Grenada.  
 Granada.

- (42) 12:27: EN7: Fui a los estados unidos, con mi familia y mis amigos  
 12:27: SP7: Que guay!  
 12:27: SP7: A mi me gustaria ir  
 12:27: EN7: fui a la playa y a la discoteca  
 12:28: SP7: I ver a los new york kniks  
 12:28: EN7: me encanta los knicks!  
 12:28: EN7: *encanta*  
 12:29: SP7: *kincks\**  
 12:29: SP7: de la NBA  
 Source: chat S7; Tro (2015: 28)
- I went to the United States, with my family and my friends.  
 So cool!  
 I would like to go.  
 I went to the beach and to the disco.  
 And see the New York Knicks.  
 I love the Knicks!  
 Love.  
 Knicks\*  
 From NBA.
- (43) 41:39: SP8: ¿Y tú?  
 41:45: EN2: Sí, vale. (3") Ah / comimos el pavo y las patatas, *es más típico para // el inglés.*  
 42:00: SP8: Ah, muy bien.  
 42:02: SP1: Vale.  
 42:03: SP8: ¿Tú qué comiste / en Navidad?  
 42:06: EN2: Ahm, *en Navidad*, hm // El pavo // y, hm, los / ¿los coles de Bruselas?  
 42:17: SP8: Sí.  
 42:18: EN2: ¿*Brussels sprout?* ¿*Sí?*  
 42:22: SP8: Sí, sí.  
 42:23: EN2: Yeah. Pero / soy vegetariana, hm, así que comí sólo los legumbres y las patatas.  
 Source: BBB S1; Tro (2015: 30); extended from Tro (2021a, forthcoming)
- And you?  
 Yes, ok. Hm, we ate turkey and potatoes, it is more typical in England.  
 Oh, very good.  
 Ok.  
 What did you eat on Christmas Day?  
 Hm, on Christmas Day, hm, turkey and, hm, Brussels sprout?  
 Yes.  
 Brussels sprout? Right?  
 Yes, yes.  
 Yeah. But I am vegetarian, hm, so I only ate the legumes and potatoes.
- (44) 40:04: EN2: ¿Qué / comiste para la comida de Navidad?  
 40:11: SP8: Yo comí // ¿*Sabes lo que es puchero?*  
 40:16: EN2: ¿*Sí?*  
 40:20: SP8: En España, en España, la comida... (( ))  
 40:37: EN2: Ahm // OK, I can't // Sí, sí...  
 40:43: SP8: El día de Navidad (3"). ¿Me escuchas?  
 40:49: EN2: Sí, sí (5"). Ehm, no, no escuchas / no escuchas.  
 40:59: SP8: No me escucha. No, no escucha. (2") El día de Navidad...  
 41:05: EN2: ¿*Sí?*  
 41:08: SP8: - yo comí puchero. *El puchero es una/ una comida típica / de España.*  
 41:14: EN2: Ah sí, sí, vale. (LAUGHS) Ahm, ¿y tú, (SP1's name)?  
 41:20: SP1: Yo, pues... Ah / a ver si lo recuerdo porque // A ver...  
 41:30: EN2: ¿(( )), puedes repetir?  
 41:33: SP1: No, que no me acuerdo.  
 41:36: EN2: Ah, sí.  
 Source: *ibid.*
- What did you eat on Christmas Day?  
 I ate... Do you know what *puchero* is?  
 Yes?  
 In Spain, in Spain, the food... (( ))  
 Hm, ok, I can't... Yes, yes...  
 On Christmas Day... Can you hear me?  
 Yes, yes. Hm, no, I can't hear, I can't hear  
 S/he can't hear me. No, s/he can't hear.  
 On Christmas Day...  
 Yes?  
 I ate *puchero*. *Puchero* is a typical food in Spain.  
 Oh, yes, yes, ok. (LAUGHS). Hm, and you, (SP1's name)?  
 Me, well... Hm, let's see if I remember because...  
 (( )), can you repeat?  
 I don't remember.  
 Oh, ok.

- (45) 43:37: SP1: ¿Qué hicistes en Nochevieja, (EN2's name)?  
 43:40: EN2: Sí, oh (2"), ¿perdone?  
 43:46: SP1: ¿Qué hicistes en Nochevieja?  
 ((...))  
 44:06: SP8: ¿Qué hiciste el día de Nochevieja?  
 ((...))  
 44:24: SP1: (EN2's name) (4") ¿Me, me escuchas?  
 44:31: EN2: Sí, pero es un mal conexión.  
 44:36: SP1: Vale, voy a intentar...  
 Source: *ibid.*; extended from Tro (2021a, forthcoming)
- (46) 22:48: EN1: Ehm, ¿cuándo, hm, (2") (( )) dónde en España, hm, (2") tú (2") // (question to the English teacher), tu tío, hm, dónde vive?↓  
 23:10: SP2: Pues, hm, vivimos en, o sea, hm, vivimos en Val / - en Sagunto, hm, *que es un pueblo cerca de Valencia...*  
 23:17: EN1: Ah, gracias / sí.  
 Source: BBB S2; Tro (2015: 32); extended from Tro (2021a, forthcoming)
- (47) 24:30: SP2: What // what has brought Santa Claus for Christmas to you?  
 24:35: EN1: Hm, ¿perdón?  
 24:40: SP2: (( )) SANTA CLAUS FOR CHRIST MAS TO YOU?  
 24:48: EN1: Ahm, (2") ¿regalos?  
 ((...))  
 25:07: EN1: No entiendo.  
 25:13: SP2: (( )) ¿Lo digo en castellano, mejor? A ver sí...  
 25:21: EN1: ¿Puedes repetir, hm, (2") más lento, por favor?↓  
 25:28: SP2: WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU?  
 25:34: EN1: Oh, oh, Santa Claus! Ok! (2") Oh, God. Hm // recibe altavoces de música y // un espejo, hm, (2") sí // de mi pad, hm // de mis padres. ¿Y tú?  
 Source: *ibid.*; extended from Tro (2021a, forthcoming)
- (48) 27:17: EN1: ¿Tú tocas? ¿Qué tú tocas?↓  
 27:21: SP2: Sí, está bien dicho, o sea / I play piano.  
 27:26: EN1: Ah, piano // tocaba la piano, [( ( ) )  
 27:29: SP2: ¿Sí?]  
 27:31: EN1: = Sí, pero, ahm (3") (EN1 asks the teacher) hm, lo dejé porque era muy aburrido (3"). Hm, pero / pero mi profesor era // antipático (LAUGHS)  
 28:01: SP2: Ehm // I play the piano and I play
- What did you do on New Year's Eve, (EN2's name)?  
 Yes, oh, sorry?  
 What did you do on New Year's Eve?  
 ((...))  
 What did you do on New Year's Eve?  
 ((...))  
 (EN2's name), can you hear me?  
 Yes, but it is a bad connection.  
 Ok, I'm going to try to...
- Hm, when, hm, where in Spain, hm, you, your uncle, hm, where does he live?  
 We live, well, we live in Val, in Sagunto, hm, which is a town near Valencia...  
 Oh, thanks, yes.
- What, what has brought Santa Claus for Christmas to you?  
 Hm, sorry?  
 (( )) SANTA CLAUS FOR CHRIST MAS TO YOU?  
 Hm, presents?  
 ((...))  
 I don't understand.  
 (( )) Shall I say it in Spanish?  
 Maybe...  
 Can you repeat, hm, more slowly, please?  
 WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU?  
 Oh, oh, Santa Claus! Ok! Oh, God. Hm, I received music speakers and a mirror, hm, yes, from my parents. And you?
- Do you play any instrument? Which one?  
 Yes, it is correct, well... I play piano.  
 Oh, piano, I used to play the piano, [( ( ) ) Yes?]  
 Yes, but, hm, I dropped out because it was very boring. Hm, but, but my teacher was unfriendly (LAUGHS)  
 Hm, I play the piano and I play

- percussion, too...  
 28:07: EN1: What do you play? / Ah, drums!  
 28:13: SP2: Drums and another instruments. And, eh // Drums and another instruments. And, eh, and I'm learning to play the ukelele.  
 28:20: EN1: Ah, hm, es muy divertido. ((...))  
 Source: *ibid.*
- (49) 28:34: EN1: ¿Los españoles tienen tradiciones especiales de Navidad?↓  
 ((...)) [SP2 introduces another Spanish pupil]  
 28:50: SP2: *She was [a...*  
 28:52: EN1: *Es muy bonita*.  
 28:55: SP2: *She is (()), like her (())*  
 28:59: EN1: ¡Hola (())!  
 29:11: SP2: *Christmas traditions, ¿no?*  
 32 29:14: EN1: Sí // en España.  
 29:17: SP2: (( )) We ((snow)) / special traditions.  
 Source: *ibid.*; Tro (2021a, forthcoming)
- (50) 30:35: SP2: Ah, well, we, we have a, hm, a (2") normally we / we do an // a family dinner in Christmas day and (3") all the family...  
 30:58: EN1: *Sí // gets together, yeah.*  
 Source: *ibid.*: 33
- (51) 31:05: EN1: ¿Tiene alguna, hm, algunos, hm, propósitos de año nuevo?↓  
 31:13: SP2: *Ah, new year resolutions?*  
 31:15: EN1: Sí.  
 31:17: SP2: Well, ahm // Yes, I, I have some, ehm, New (( )) resolutions. I will, hm, learn to play uke... the ukelele (3"). I (( )) I don't // I don't play any sports.  
 31:49: EN1: ¿No deporte? / Ah, ok.  
 31:52: SP2: (( )) very, very unfit.  
 Source: *ibid.*
- (52) 32:27: EN1: Ahm (2") ¿hiciste algo de interés, hm, (2") durante las vacaciones?↓  
 32:42: SP2: Eh, well / ¿cómo cómo?  
 32:47: EN1: Hm // ¿hiciste algo de interés durante las vacaciones?↓  
 32:53: SP2: ¿Durante las vacaciones? Eh, only, o sea... Hm, I / I (( ))  
 33:06: EN1: ¿No? ¿Nada?  
 33:11: SP2: (( )) These holidays I was, I (( )) These holidays were a little boring to me because / I don't know (4") I don't know, it was // It was boring because [(( ))]...  
 Source: *ibid.*
- percussion, too...  
 What do you play? Ah, drums!  
 Drums and another instruments. And, eh, and I'm learning to play the ukelele.  
 Oh, hm, it is very funny.
- Do Spanish people have special Christmas traditions?  
 ((...))  
 She was [a...  
 She is very pretty].  
 She is (()), like her (()).  
 Hi (())!  
 Christmas traditions, isn't it?  
 Yes, in Spain.  
 (( )) We ((snow)) / special traditions.
- Oh, well, we, we have a, hm, a, normally we, we do an, a family dinner in Christmas Day and, all the family...  
 Yes, gets together, yeah.
- Do you have any, hm, any, hm, New Year resolutions?  
 Oh, new year resolutions?  
 Yes.  
 Well, hm, yes, I, I have some, hm, New (( )) resolutions. I will, hm, learn to play uke... the ukelele. I (( )) I don't, I don't play any sports.  
 No sport? Oh, ok.  
 (( )) very, very unfit.
- Hm, did you do anything interesting during holidays?  
 Eh, well, what, what?  
 Hm, did you do anything interesting during holidays?  
 During holidays? Eh, only, I mean...  
 Hm, I, I (( ))  
 ¿No? ¿Nothing?  
 (( )) These holidays I was, I (( )) These holidays were a little boring to me because, I don't know... I don't know, it was... It was boring because [(( ))]...

- (53) 35:43: SP2: Do you think that, ehm // 2014 will be a good year or a bad year?  
 35:54: EN1: Ah, sí, hm... (3") [EN1 asks the teacher]  
 Con suerte // un bueno año pero... // Sí, un bueno año. / Ahm, (2"), ahm, ¿y tú?  
 36:18: SP2: I think that it's // It will be a good year because, eh, in Spain / 2014 (( )) been a, a... (( )) because / there was some // There were some big, hm, politic...  
 36:47: [EN1: *Ah sí, con dinero,*  
 36:49: SP2: *Yes, crisis.*  
 36:50: EN1: *Problemas*]. En inglés es (3") [EN1 asks a partner] Igual / en inglés.  
 Source: *ibid.*
- Do you think that, hm, 2014 will be a good year or a bad year?  
 Oh, yes, hm... [EN1 asks the teacher]  
 Luckily it will be a good year but... Yes, a good year. Hm, hm, and you?  
 I think that it's, it will be a good year because, eh, in Spain, 2014 (( )) been a, a... (( )) because, there was some...  
 There were some big, hm, politic...  
 [Oh, yes, with money.  
 Yes, crisis.  
 Problems]. In English it is [EN1 asks a partner] It is the same, in English.
- (54) 11:36: EN8: ¿Te / [te has...?  
 11:38: SP8: ¿Cuántos años tienes?  
 11:42: SP8: ¿Cuántos años tienes?  
 11:44: EN8: Ahm, tengo / tengo cat // No... [EN8 asks the teacher *How do you say fifteen?*]  
 11:53: SP8: ¿Quince?  
 11:55: EN8: ¡Quince! Sí, ¿y tú?  
 12:00: EN8: ¿Y tú?  
 12:02: SP8: Yo también tengo quince años.  
 12:05: EN8: Qui / quince años...  
 12:08: SP8: *Sí, yo también.*  
 Source: BBB S3; Tro (2015: 35); Tro (2021a, forthcoming)
- Have you...  
 How old are you?  
 How old are you?  
 Hm, I am, I am four, no... [EN8 asks the teacher *How do you say fifteen?*]  
 Fifteen?  
 Fifteen! Yes, and you?  
 And you?  
 I am also fifteen years old.  
 Fi, fifteen years old...  
 Yes, me too.
- (55) 12:09: EN1: ¿Qué se hace en Semana Santa?↓  
 12:15: SP1: ¿Semana Santa?  
 12:17: EN1: Sí (2"), ¿qué se hace?↓  
 ((...))  
 13:00: SP1: *Eh, dime, dime / es que estaba...*  
 13:04: EN1: Hm, ¿puedes repetir, por favor?  
 ((...)) [Background noise]  
 13:19: EN1: ¿Puedes escucharme?  
 13:30: EN1: No... (2") Ah, SÍ, SÍ, SÍ.  
 13:37: SP1: ¿Me escuchas?  
 13:38: EN1: [Sí,  
 13:38: SP1: Vale].  
 [...]  
 Source: BBB S4; Tro (2015: 36)
- What do you do during Holy Week?  
 Holy Week?  
 Yes, what do you do?  
 ((...))  
 Eh, tell me, tell me, I was...  
 Hm, can you repeat, please?  
 ((...))  
 Can you hear me?  
 No... Oh, YES, YES, YES.  
 Can you hear me?  
 [Yes,  
 Ok].  
 [...]
- (56) 14:09: EN1: Vale. Hm, (2") ¿cuál es tu festival preferido?↓  
 14:20: SP1: ¿Mi festival preferido? Pues // El mío serían las fallas. Las fallas es / están bien.  
 Source: *ibid.*: 37
- Okay. Hm, which is your favourite festival?  
 My favourite festival? Well, it would be fallas. Fallas are right.

- (57) 17:54: EN1: ¿Cuántos días de ((vacaciones)) tu recibir para fallas?↓  
 18:04: SP1: ¿Para fallas?  
 18:06: EN1: Sí.  
 18:09: SP1: Ehm... Creo que son tres o cuatro días.  
 18:12: EN1: Ah, sí // Es divertido, ¿no?  
 18:17: SP1: Sí.  
 Source: *ibid.*
- How many days of holidays do you receive for fallas?  
 For fallas?  
 Yes.  
 Hm... I think there are three or four days.  
 Oh, yes. It is funny, isn't it?  
 Yes.
- (58) 09:27: EN2: [...] Ahm, hm (3"), ¿qué tal fallas?↓  
 09:36: SP2: ¿Fallas? / Eh, muy bien, estamos a punto de empezar, este / este sábado se empiezan y es muy divertido y, ehm / muy interesante porque, eh // hay como (( )) eh, hace esculturas con materiales un poco más (( )) esculturas y, al final de las, de las fiestas, eh / las queman.  
 10:16: EN2: Sí, bien.  
 10:18: SP2: (( )) es muy interesante y muy divertido.  
 10:22: EN2: Bien (( )) (5") Ok, ahm (2"). [...]  
 Source: BBB S5; Tro (2015: 38); Tro (2021a, forthcoming)
- Hm, how were Fallas?  
 Fallas? Eh, very well, we are about to start, we start this Saturday and it is very funny and, hm, very interesting because, eh, there are like, they make sculptures with materials a little bit more (( )) sculptures, and, in the end of, of the festivity, they are burnt.  
 Yes, right.  
 It is very interesting and very funny.  
 Right. Ok, hm. [...]
- (59) 10:22: EN2: [...] Ok, ahm (2"). Ahm, te, ahm, ¿te gustaría ir a los San Fermínos?↓  
 10:42: SP2: ¿San Fermínos? Ehm / a mí no me gustaría mucho porque yo no estoy muy a favor de los San Fermínos /, porque no me gusta la idea de, (2") ehm, porque, / San Fermínos consiste en, ehm, / hacer correr a los toros y correr delante de ellos / y muchas veces se les hace daño...  
 11:06: EN2: [Sí.  
 11:07: SP2: = y a mí] eso es lo que no me gusta, que se haga daño a los / a los animales, por eso no soy muy (( )).  
 11:15: EN2: Bien (2"). Ahm (2"), ahm, ¿qué comes, ahm, durante la Semana Santa?↓  
 Source: *ibid.*
- Ok, hm. Hm, would you like to go to San Fermínos?  
 San Fermínos? Hm, I wouldn't like it so much because I am not so much in favour of San Fermínos, because I don't like the idea of, hm, because, San Fermínos consists of making bulls run and running before them and they often get hurt...  
 [Yes.  
 = and I], that is what I don't like, animals getting hurt, that is why I am not very (( )).  
 Ok. Hm, hm, what do you eat, hm, during Holy Week?
- (60) 11:15: EN2: Bien (2"). Ahm (2"), ahm, ¿qué comes, ahm, durante la Semana Santa?↓  
 11:27: SP2: ¿Semana Santa? (2") Espera un momento. (...)  
 12:18: EN2: Ok, ah, tú // Ah, ah, ¿qué comes durante la Semana Santa?↓  
 12:27: SP2: *Semana Santa*, ehm // Bueno, antes de Semana Santa hay un período que se llama *cuaresma* / eh, que, es // Se come... Lo que no se come es carne. Se come pescado, verduras, de todo menos carne (5").
- Ok. Hm, what do you eat during Holy Week?  
 Holy Week? Wait a moment.  
 (...)  
 Oh, hm, you, hm, hm, what do you eat during Holy Week?  
 Holy Week, hm, well, before Holy Week there is a period which is called Lent, hm, we do not eat meat. We eat fish, vegetables, all but meat. Okay,

- Vale. Y, durante (2"), bueno, está la cuaresma y después durante la Semana Santa se come normal.  
13:03: EN2: Ok. (2") Wait, un momento.  
Source: *ibid.*; Tro (2021a, forthcoming)
- and during, well, there is Lent and after that, during Holy Week, we eat as before.  
Ok. Wait, one moment.
- (61) 13:28: EN2: ¿Puedes subir el volumen? Gracias.  
((...)) [problems with sound]  
13:58: SP2: ¿Se escucha ahora?  
13:59: EN2: Sí, sí.  
14:01: SP2: ¿Bien?  
14:02: EN2: Sí, bien.  
14:03: SP2: *Es que... este micrófono va un poco / un poco mal. Vale.*  
14:11: EN2: Se es, ¿me escuchas?↓  
14:13: SP2: Bien.  
14:15: EN2: Sí, ahm. Ok // Hm, ¿celebras el Día del Santo?  
[...]  
Source: *ibid.*: 38-39; Tro (2021a, forthcoming)
- Can you turn up the volume? Thanks.  
((...))  
Can you hear me now?  
Yes, yes.  
Well?  
Yes, well.  
Well... this microphone works a little, a little badly. Okay.  
Can you hear me?  
Well.  
Yes, hm. Ok. Hm, do you celebrate the Saint's Day?  
[...]
- (62) 15:36: EN2: Sí // ¿es, es el santo ((Jordi))?↓  
15:42: SP2: ¿Cómo, cómo? *Es que no, no oigo bien, espera.*  
15:46: EN2: Es, es...  
((...)) [EN2 asks the teacher in English]  
16:03: EN2: ¿Hay un Sant Jordi?↓  
16:05: SP2: Sí, yo me llamo Jordi, claro, vale, mi / vale.  
(LAUGHS)  
Source: *ibid.*: 39; Tro (2017: 4080-4081); extended from Tro (2021a, forthcoming)
- Yes, is there a Saint Jordi?  
What, what? I cannot listen properly, please wait.  
Is there, is there...  
((...))  
Is there a Saint Jordi?  
Yes, my name is Jordi, sure, okay, my,okay.  
(LAUGHS)
- (63) 07:39: EN9: Tú es suerte.  
07:41: [SP9: ¿Qué?  
07:41: EN9: Tú es muy su...]  
07:42: EN9: Tú es suerte.  
07:46: SP9: I don't understand you.  
07:48: EN9: Ahm (3"), eh... Ahm...  
((...)) [EN9 asks an English partner]  
08:08: EN9: Ahm, porque no, hm (4") tu // not...  
08:15: SP9: ¿Porque no hay clase?  
08:16: EN9: Ahm, sí // tú es muy suerte por la fallas.  
Source: BBB S6; Tro (2015: 41); extended from Tro (2021a, forthcoming)
- You are lucky.  
[What?  
You are very...]  
You are lucky.  
I don't understand you.  
Hm, hm...  
((...))  
Hm, because no, hm, you, not...  
Because there is no class?  
Hm, yes, you are very lucky because of Fallas.
- (64) 03:06: EN9: Ahm, (( )) ¿cuántos años tienes?  
03:11: SP9: Eh, sixteen, and you?  
03:14: EN9: Oh, ahm // quince años.  
03:17: SP9: When is your birthday?
- Hm, how old are you?  
Eh, sixteen, and you?  
Oh, hm, fifteen.  
When is your birthday?

03:19: EN9: *Ahm, 31 de decemb / de diciembre...* Hm, 31 December...  
 03:28: SP9: My birthday is / ehm... (( )) of February. My birthday is, hm, (( )) of February.  
 03:34: EN9: ¿Perdón? Sorry?  
 03:36: SP9: 13<sup>th</sup> of February. 13<sup>th</sup> of February.  
 03:39: EN9: Ah, ok. Oh, ok.

Source: *ibid.*

- (65) 17:23: SP9: Where do you live? Where do you live?  
 17:25: EN9: Oh, ahm / vivo en Londres, en, hm / Oh, hm, I live in London, in, hm, England, Inglaterra, en la capital // en oeste Londres. in the capital, in West London.  
 17:38: SP9: I was travel at // a, a London in (5") dos I was travel at, to, to London in, two mil... cuatro. thousand and four.  
 17:52: EN9: Sí, ahm... (2") ¿Le gusta? ¿Te gusta? Yes, hm... Do you like it?  
 18:02: SP9: And I want // go to the // noria... And I want to go to the big wheel...  
 18:10: EN9: ¿Perdón? Sorry?  
 18:14: [SP9: Eh... [Hm...  
 18:14: EN9: ¿Ojo // la ojo? Eye? The eye?  
 18:16: SP9: No, no... Eh... No, no... Hm...  
 ((...)) [SP9 asks for the name of *London Eye*] ((...))  
 18:29: SP9: Ah // I will // I want to go at London Oh, I will, I want to go at London Eye. Eye. When I was trav to London, there are many When I was trav to London, there are people to up. (( )) many people to up. (( ))

Source: *ibid.*: 42; extended from Tro (2021a, forthcoming)

### Pragmatic mechanisms and strategies (§4.3.3)

- (66) 12:18: EN1: hola Hello.  
 12:19: SP1: hola Hello.  
 12:19: EN1: que tal? How are you?  
 12:19: SP1: muy bien tu? Very well, and you?  
 12:20: EN1: muy bien gracias, pero estoy muy Very well, thank you, but I am very tired cansada porque vuelvi a casa tarde anoche because I came back home late yesterday.

Source: chat S1; Tro (2015: 20)

- (67) 12:20: EN1: muy bien gracias, pero estoy muy Very well, thank you, but I am very tired cansada porque vuelvi a casa tarde anoche because I came back home late yesterday.  
 12:21: SP1: que estuviste haciendo? What were you doing?  
 12:21: EN1: que tal tus vacaciones? What about your holidays?  
 12:22: EN1: fui al nuevo york I went to New York.  
 12:22: EN1: u tu? And you?  
 12:22: EN1: \*y \*And  
 12:22: SP1: bien estuve con mis amigos y con mi Good, I was with my friends and with my familia family  
 12:22: SP1: no fui de viaje estas navidades I didn't go on holiday these Christmas  
 12:23: EN1: que divertido, me quede en casa a So fun, I stayed at home on Christmas navidades

Source: *ibid.*



- (68) 12:24: EN1: que hiciste?  
[...]  
12:24: SP1: estar con mi familia y con los amigos  
12:25: SP1: y tu?  
12:26: EN1: que hiciste con tus amigos?  
12:26: EN1: sali con mis amigos y mi novio. fuimos al centro de londres  
12:27: SP1: divertido yo fui por Sagunto con ellos  
Source: ibid.
- What did you do?  
[...]  
Being with my family and with friends.  
And you?  
What did you do with your friends?  
I went out with my friends and my boyfriend.  
We went to the centre of London.  
Fun, I went in Sagunto with them.
- (69) 12:28: SP1: que hiciste en nueva york?  
12:28: EN1: que vas a hacer en las próximas vacaciones?  
12:28: EN1: fui al estatua la libertas  
12:29: EN1: y fui de compras  
12:29: SP1: me gustaría ir a nueva york  
12:30: SP1: pero no se puede :(  
12:30: SP1: estas proximas vacaciones ire con mi familia a algun sitio  
Source: ibid.
- What did you do in New York?  
What are you going to do next holidays?  
  
I went to the estatua de la libertad.  
And I went shopping.  
I would like to go to New York.  
But it is not possible :(  
These next holidays I will go somewhere with my family.
- (70) 12:31: EN1: si era mi primo tiempo, porque mi hermano vive en Texas entonces mire con ello  
12:32: EN1: donde te gustaria ir?  
12:32: SP1: Italia por ejemplo  
12:32: SP1: estaria bien  
12:33: EN1: yo tambien, me gustaria visitar Barcelona  
12:33: SP1: can we change to english now?  
Source: ibid.
- Yes, it was my first time, because my brother lives in Texas so I was looking forward to it.  
Where would you like to go?  
Italy for example.  
It would be fine.  
Me too, I would like to visit Barcelona.  
  
Can we change to English now?
- (71) 12:17: SP2: Hey  
12:17: SP2: hey hey  
12:18: SP2: Hello!!!  
12:19: EN2 has just entered this chat  
Source: chat S2; Tro (2015: 21)
- Hey.  
Hey hey.  
Hello!!!  
EN2 has just entered this chat.
- (72) 12:19: EN2: hola  
12:20: SP2: Hola  
12:20: SP2: Que tal?  
12:20: EN2: Bien gracias y tu?  
12:20: SP2: Muy bien.  
12:21: SP2: Un poco cansado, porque estuve estudiando.  
12:21: EN2: empezamos en inglés?  
12:21: SP2: Y tu hiciste algo interesante?  
12:21: SP2: Han dicho que teniamos que empezar en español.  
Source: ibid.
- Hello.  
Hello.  
How are you?  
I'm well, thank you, and you?  
Very well.  
A little tired, because I was studying.  
  
Shall we start in English?  
And did you do anything interesting?  
They said that we had to start in Spanish.

- (73) 12:22: EN2: fui a italia para esquiar  
 12:22: EN2: y tu?  
 12:22: SP2: A italia?  
 12:22: EN2: si  
 12:22: SP2: cuando fuiste a Italia?  
 12:23: EN2: la semana pasada  
 12:23: SP2: Que interesante  
 12:24: SP2: Yo no he ido de viaje desde verano  
 12:25: EN2: que pena  
 12:25: SP2: Bueno, es que normalmente estoy muy ocupado jajaja  
 Source: ibid.
- I went to Italy to ski.  
 And you?  
 To Italy?  
 Yes.  
 When did you go to Italy?  
 Last week.  
 So interesting.  
 I haven't travelled since summer.  
 What a pity.  
 Well, I am normally very busy hahaha.
- (74) 12:25: SP2: Tienes algun viaje planeado para el verano que viene?  
 [...]  
 12:27: EN2: si, voy a ir a cuba con mi familia  
 12:27: EN2: este verano  
 12:28: EN2: y tu?  
 12:30: SP2: Todavia no lo se. Pensabamos ir a Madrid, en el centro de España.  
 Source: ibid.
- Have you planned any trip for next summer?  
 [...]  
 Yes, I am going to Cuba with my family.  
 This summer.  
 And you?  
 I don't know yet. We were thinking of going to Madrid, in the centre of Spain.
- (75) 12:30: SP2: Me gustaria ir a Nueva York o a Vancouver, pero depende del dinero.  
 12:30: SP2: jajajajaja  
 Source: ibid.
- I would like to go to New York or Vancouver, but it depends on money.  
 Hahahahaha.
- (76) 12:31: EN2: fui a madrid el verano pasado para un campo de tenis  
 12:32: EN2: me gustaria ir a nuevo york tambien  
 12:32: SP2: Que divertido  
 12:32: EN2: pero es muy caro!  
 Source: ibid.
- I went to Madrid last summer for a tennis court.  
 I would like to go to New York too.  
 So fun.  
 But it is very expensive!
- (77) 12:32: SP2: Yo fui ha cuatro años a Londres  
 12:33: SP2: Quiero volver porque no pude ver muchas cosas interesantes  
 12:33: SP2: Can we change into English now?  
 Source: ibid.
- I went to London four years ago.  
 I want to come back because I couldn't see many interesting things.  
 Can we change into English now?
- (78) 12:19: EN3: hola!  
 12:20: EN3: empezamos en ingles?  
 12: 20: SP3: hello!! :)  
 12:21: EN3: hello :)  
 12:22: EN3: empezamos en español?
- Hello!  
 Shall we start in English?  
 Hello!! :)  
 Hello :)  
 Shall we start in Spanish?

- 12:22: SP3: empezamos en español ok?  
12: 22: EN3: si  
12:22: SP3: vale  
Source: chat S3; Tro (2015: 22-23)
- We start in Spanish okay?  
Yes.  
Okay.
- (79) 12:23: SP3: que tal?  
12:23: EN3: bien, pero un poco cansada porque es el primero dia de colegio  
12:23: EN3: y tu?  
12:24: SP3: bien, tambien estoy un poco cansado  
Source: ibid.: 23
- How are you?  
Fine, but a little tired because it's the first day of school.  
And you?  
Fine, I am also a little tired.
- (80) 12:25: SP3: vas a viajar estas vacaciones a españa?  
12:26: EN3: si, en el semana santa voy a ir a granada  
Source: ibid.
- Are you going to travel these holidays to Spain?  
Yes, on Holy Week I'm going to Granada.
- (81) 12:26: SP3: [Name EN3], Soy [SP name], el profesor. Por favor dile a Ms.[EN surname] to log in classroom 1 in BigBlueButton.  
12:27: SP3: perdon estava mi profesor con el ordenador  
Source: ibid.
- [Name EN3], I am [SP name], the teacher.  
Please tell Ms.[EN surname] to log in classroom 1 in BigBlueButton.  
Sorry my teacher was using the computer.
- (82) 12:27: EN3: tienes algun viajes planeado?  
12:27: SP3: si, pienso en ir a Italia  
12:28: EN3: ya le dije  
12:28: EN3: ooh! muy bien, me encanta italia :))  
12:28: EN3: mi familia y yo vamos a ir al seville en verano tambien :)  
12:29: SP3: mi profesor nos esta haciendo fotos  
12:29: SP3: ajaja  
12:29: EN3: asi que voy a ir a espana dos veces  
Source: ibid.
- Have you planned any travel?  
Yes, I'm thinking of going to Italy.  
I just told him/her.  
Oh! Very good, I love Italy :))  
My family and I are going to Seville in summer too :)  
My teacher is making photos.  
Hahaha.  
So I am going to Spain twice.
- (83) 12:29: SP3: tienes que venir a Valencia  
12:30: EN3: ms [EN surname] se pone en big blue button en dos minutos  
12:30: SP3: yo soy de ahi  
12:30: EN3: me encantaria ir a Valencia...  
12:30: EN3: es muy bonito, no?  
12:31: SP3: si, la comida es lo mejor de todo  
12:31: EN3: no fui a espana antes  
12:31: EN3: mmmm  
12:32: EN3: la comida...  
Source: ibid.
- You have to come to Valencia.  
Ms. [EN surname] logs in BigBlueButton in two minutes.  
I am from there.  
I would love going to Valencia...  
It is very beautiful, isn't it?  
Yes, food is the best thing.  
I have not been to Spain before.  
Mmmm  
The food...

- (84) 12:32: SP3: donde pasastes las navidades?  
12:32: SP3: can we chance to English now?  
Source: *ibid.*
- Where did you spend your Christmas?  
Can we change to English now?
- (85) 12:18: SP4: hello [name]!  
12:21: EN4 has just entered this chat  
12:22: EN4: Hola!  
12:22: SP4: Hola!!  
12:22: EN4: Como estas?  
12:22: SP4: bien ¿Y tú?  
12:24: EN4: yo tambien. Que tal tus vacaciones?  
Source: chat S4; Tro (2015: 24)
- Hello [name]!  
EN4 has just entered this chat.  
Hello!  
Hello!!  
How are you?  
Fine, and you?  
Me too. How were your holidays?
- (86) 12:24: EN4: yo tambien. Que tal tus vacaciones?  
12:24: SP4: Te refieres a mis navidades pasadas o a mis próximas vacaciones que son Fallas?  
EN4: Que pasa en las Fallas?  
Source: *ibid.*
- Me too. How were your holidays?  
Do you mean my last Christmas or my next holidays, which are Fallas?  
What happens in Fallas?
- (87) 12:25: EN4: Que pasa en las Fallas?  
12:26: SP4: Pues son unas vacaciones de Valencia donde hay unas fallas que son monumentos y está la mascletà que son fuegos artificiales  
12:27: EN4: ooh!! Que bien!  
12:28: SP4: si :)  
Source: *ibid.*
- What happens in Fallas?  
They are Valencian holidays in which there are fallas, which are monuments, and there is the *mascletà*, which are fireworks.  
Oh!! So good!  
Yes :)
- (88) 12:28: EN4: cuantos dias de vacaciones hay por las fallas?  
12:28: SP4: siete días  
12:30: EN4: Oh, que suerte!  
Source: *ibid.*
- How many days of holidays do you have for fallas?  
Seven days.  
Oh, so lucky!
- (89) 12:30: SP4: tu tambien que acabas de tenerrlas jajajaja<sup>170</sup>  
12:30: SP4: no entiendo lo que me has dicho  
12:32: EN4: perdon - como fueron tus navidades?  
12:32: EN4: ohh  
12:32: SP4: Me lo pase muy bien con mis amigos y mi familia ¿Y tus navidades?  
Source: *ibid.*
- You too, you just had them hahahaha.  
I don't understand what you told me.  
Sorry, how were your holidays?  
Ooh.  
I enjoyed a lot with my friends and my family. And what about your Christmas?

<sup>170</sup> The first and last turns in this excerpt originally appeared twice (see Tro, 2015: 24).

- (90) 12:32: SP4: Me lo pase muy bien con mis amigos y mi familia ¿Y tus navidades?  
 12:32: EN4: Me lo pase bien tambien  
 12:34: EN4: visite mis amigos con mi familia  
 12:35: EN4: y comi muchos  
 12:35: SP4: can we change english now?  
 Source: ibid.
- I enjoyed a lot with my friends and my family. And what about your Christmas?  
 I also enjoyed them.  
 I visited my friends with my family.  
 And I ate a lot.  
 Can we change English now?
- (91) 12:20: SP5: hiiiiiiii :))  
 12:22: SP5: hey :'(  
 12:22: SP5: holaaaaa  
 12:24: EN5 has just entered this chat  
 12:24: EN5: hola  
 12:24: SP5: empezamos en español?  
 12:25: EN5: si  
 Source: chat S5; Tro (2015: 25)
- Hiiiiiiii :))  
 Hey :'(   
 Hellooooo.  
 EN5 has just entered this chat.  
 Hello.  
 Shall we start in Spanish?  
 Yes.
- (92) 12:25: SP5: Que tal te va la vida?  
 12:26: EN5: esta bien, y la tuya?  
 12:26: SP5: bien jajaja  
 12:26: EN5: si jajajajja  
 Source: ibid.
- How is your life?  
 It is good, and yours?  
 Good hahaha.  
 Yes hahahaha.
- (93) 12:26: SP5: ¿Te gustaria venir España?  
 12:27: EN5: si, voy a ir en Espana en-  
 12:27: EN5: si, voy a ir en Espana en-+  
 12:28: SP5: CUANDO IRAS A ESPAÑA?  
 12:28: EN5: lo siento, esta my ordinadora  
 12:28: SP5: QUE?  
 12:29: SP5: jajajajajajaja  
 12:29: SP5: [name] esta contigo?  
 12:30: SP5: esta [name] contigo¿  
 12:30: EN5: voy a ir en Espana en la semana santa con mis amigos porque es un viaje de mi colegio  
 12:31: EN5: [name1] esta hablando con [name2]  
 12:31: SP5: ah muy bien a que ciudad  
 12:31: SP5: ???  
 12:31: EN5: grenada  
 12:31: EN5: granada  
 12:32: EN5: y tu, iras en inglaterra?  
 12:32: EN5: ?  
 12:32: SP5: dile a [name1] hola de mi parte que [name2] no me deja decirle hola  
 12:32: SP5: no ire a Inglaterra :(  
 Source: ibid.
- Would you like to come to Spain?  
 Yes, I'm going to Spain in -  
 Yes, I'm going to Spain in -+  
 WHEN ARE YOU GOING TO SPAIN?  
 I'm sorry, it's my computer.  
 WHAT?  
 Hahahahahaha.  
 Is [name] with you?  
 Is [name] with you?  
 I'm going to Spain in Holy Week with my friends because it is a school trip.  
 [Name 1] is talking to [name 2].  
 Oh very good, to which city  
 ???  
 Grenada.  
 Granada.  
 And you, will you go to England?  
 ?  
 Say [name 1] *hello* from me, [name 2] doesn't let me say *hello* to him/her.  
 I won't go to England :(

- (94) 12:32: SP5: hablamos ahora en ingles We speak English now.  
12:34: EN5: ok, now English Ok, now English.  
Source: ibid.
- (95) 12:18: SP6: Hello? Hello?  
12:22: EN6 has just entered this chat EN6 has just entered this chat.  
12:22: SP6: Empezamos en español We start in Spanish.  
12:22: EN6: hola! Hello!  
12:23: SP6: Hola! Como estas? Hello! How are you?  
12:23: EN6: bien gracias y tu? I'm well, thank you, and you?  
12:23: SP6: Muy bien gracias! Very well, thank you!  
Source: chat S6; Tro (2015: 26)
- (96) 12:23: EN6: cuantos anos tienes? How old are you?  
12:24: SP6: Tengo 15, y tu cuantos tienes? I am 15, and you?  
12:24: EN6: tengo 14, mi cumpleaños es el 30 de abril I am 14, my birthday is April the 30<sup>th</sup>.  
12:25: SP6: Mi cumpleaños es el 21 de Junio My birthday is June the 21<sup>th</sup>.  
Source: ibid.
- (97) 12:26: SP6: Que piensas hacer en vacaciones de verano? What are you going to do on summer holidays?  
12:27: EN6: voy a italia para un mes, lo demás de las vacaciones no lo se todavia, y tu? I'm going to Italy for a month, I don't know about the rest of the holidays yet, and you?  
12:28: SP6: Viajaré con mis padres y mi hermano, no se todavia donde iré I will travel with my parents and my brother, I don't know where I will go yet.  
Source: ibid.: 26-27
- (98) 12:28: EN6: que haces normalmente en tu tiempo libre? What do you normally do on your free time?  
12:29: SP6: Hago deporte por las noches y tu? I practise sport at night and you?  
12:31: EN6: me gusta montar a caballo, pero soy perezosa, normalmente veo la tele! me encanta salir con mis amigas todos los dias. eres deportista? I like horse-riding, but I am lazy, I normally watch TV! I love going out with my friends every day. Do you practise sport?  
12:32: SP6: Antes jugaba a baloncesto, pero ahora salgo a correr por las noches I used to play basketball, but now I go running at nights.  
12:33: EN6: should we speak in english now? Should we speak in English now?  
Source: ibid.
- (99) 12:19: SP7: hola? Hello?  
12:20: EN7 has just entered this chat EN7 has just entered this chat.  
12:20: EN7: Hola! Hello!  
12:20: SP7: Hola! Hello!  
12:20: EN7: Que tal? How are you?  
12:20: SP7: Bien, y tu? I'm well, and you?  
12:20: EN7: Muy bien gracias Very well, thank you.  
12:21: SP7: Denada You are welcome.  
Source: chat S7; Tro (2015: 27-28)

- (100) 12:22: EN7: que tal tus vacaciones?  
 12:22: SP7: Cuales?  
 12:22: SP7: Navidad o verano?  
 12:23: EN7: de invierno  
 12:23: EN7: Navidad! :)  
 Source: *ibid.*: 28
- How were your holidays?  
 Which ones?  
 Christmas or summer?  
 Winter ones.  
 Christmas! :)
- (101) 12:23: SP7: Fueron muy buenas  
 12:24: SP7: estaba en sagunto con mis amigos  
 y mi familia  
 12:24: SP7: y tambien fuí a esquiar  
 12:24: SP7: y Santa me trajo regalos :)  
 12:25: SP7: te trajo algo a ti?  
 12:26: EN7: Que bien!  
 12:27: EN7: Fui a los estados unidos, con mi  
 familia y mis amigos  
 12:27: SP7: Que guay!  
 12:27: SP7: A mi me gustaria ir  
 Source: *ibid.*
- They were very good.  
 I was in Sagunto with my friends and  
 my family.  
 And I also went to ski.  
 And Santa brought me presents :)  
 Did he bring anything to you?  
 So good!  
 I went to the United States, with my  
 family and my friends.  
 So cool!  
 I would like to go.
- (102) 12:29: SP7: fuiste a central park?  
 12:29: EN7: si, es mi equipo preferido  
 12:30: EN7: si, naci alli  
 12:31: EN7: cerca  
 12:31: SP7: ¡que guay!  
 Source: *ibid.*
- Did you go to Central Park?  
 Yes, it is my favourite team.  
 Yes, I was born there.  
 Near.  
 So cool!
- (103) 12:31: EN7: cuales vacaciones prefieres?  
 12:32: SP7: prefiero verano  
 12:32: SP7: porque es mas largo  
 12:32: EN7: yo tambien  
 12:32: EN7: y es calor  
 12:33: SP7: y tengo mas tiempo para jugar :)  
 12:33: SP7: Can we change to english now?  
 Source: *ibid.*
- Which holidays do you prefer?  
 I prefer summer.  
 Because it is longer.  
 Me too.  
 And it is hot.  
 And I have more time to play :)  
 Can we change to English now?
- (104) 28:33: EN2: Holaaa...  
 ((...))  
 28:58: SP1: Hola.  
 28:59: EN2: ¡Holaaaa!  
 29:03: SP8: (( )) . How are you?  
 29:06: EN2: I'm well thank you, how are you?  
 29:10: SP1: I'm fine, and you?  
 29:15: EN2: Me? (2") Me, I'm good, I'm good,  
 thank you.  
 Source: BBB S1; Tro (2015: 29)
- Hellooo...  
 ((...))  
 Hello.  
 Helloooo!  
 (( )) . How are you?  
 I'm well thank you, how are you?  
 I'm fine, and you?  
 Me? Me, I'm good, I'm good, thank you.

- (105) 29:50: EN2: Ahm, ok (2"). Should we start / the questions? (2") Oh, one of them just left.  
 (...) Hm, ok. Should we start / the questions?  
 30:49: EN2: ¿Te, hm, te quedaste en España durante Navidad? Oh, one of them just left.  
 (...) Hm, did you stay in Spain during Christmas?  
 31:01: EN2: ¿Qué? (...) What?  
 31:03: SP8: (( )) your name? (2"). What's your name? (( )) your name? What's your name?  
 31:10: EN2: Oh, my name is (EN2's name), [twice]. Oh, my name is (EN2's name), [twice].  
 31:14: SP8: (( )) (( ))  
 31:17: EN2: Helloooo. Helloooo.  
 (...) (...)  
 31:45: SP8: Eh, mi nombre es (SP8's name). Eh, my name is (SP8's name).  
 31:49: EN2: Holaaa. Hellooo.  
 (...) (...)  
 32:49: EN2: Ehm, holaa. Hm, helloo.  
 33:01: EN2: Em, ok. Hm, (SP8's name), ¿te quedaste / en España durante / Navidad? Hm, ok. Hm, (SP8's name), did you stay in Spain during Christmas?  
 Source: *ibid.*
- (106) 33:01: EN2: Em, ok. Hm, (SP8's name), ¿te quedaste / en España durante / Navidad? Hm, ok. Hm, (SP8's name), did you stay in Spain during Christmas?  
 33:11: SP8: Ehm, repite, porfa, que no te he escuchado. Por favor, por favor. Hm, repeat, please, I did not listen to you.  
 [While laughing] Please, please.  
 [While laughing] [While laughing]  
 Source: *ibid.*; Tro (2021a, forthcoming)
- (107) 33:36: SP8: Eh, aquí en España hay una comida típica (( )) Hm, here in Spain there is a typical dish  
 33:45: EN2: ¿((puedes)) repetir, por favor? Can you repeat, please?  
 33:50: SP8: ¿Me escuchas? Can you hear me?  
 34:01: EN2: Oh, I can't hear it... (( )) Oh, I can't hear it... (( ))  
 34:12: EN2: Sí, sí... Yes, yes...  
 Source: *ibid.*
- (108) 34:14: SP8: ¿Qué comiste / en Navidad / en tu país? What did you eat for Chrstimas in your country?  
 34:19: EN2: Ahm, sí, sí... (LAUGHS) Hm, yes, yes... (LAUGHS)  
 34:29: EN2: Hm, ahm, me quede en Inglaterra, (3"), ¿sí? Ahm, ahm, no, no, ¿sí? (2") (LAUGHS) Hm, hm, I stayed in England, yes? Hm, hm, no, no, yes? (LAUGHS) Yes, hm, but, hm, the Monday before Christmas I went with my father to pick up my grandmother.  
 35:00: SP8: Muy bien. (2") Yo, en Navidad, siempre voy a casa de mi abuela. Very good. Me, on Christmas, I always go to my grandmother's house.  
 35:06: EN2: Sí, sí. (3"). ¿Perdone? Yes, yes. Sorry?



- 35:11: SP8: Que, en Navidad, yo siempre voy a casa de mi abuela / a comer. ¿En Inglaterra (( )) ((a casa de tu abuela))?  
35:22: EN2: Sí...
- On Christmas, I always go to my grandmother's house, to have lunch. In England (( )) ((to your grandmother's house))?  
Yes...
- Source: *ibid.*
- (109) 35:43: SP8: ¿En... (( )) En la noche de fin de año... (2") ¿En Nochevieja...?  
35:54: EN2: ¿Puedes repetir, por favor?  
35:56: SP8: Sí, en... ¿(( ))?
- On, on New Year's Eve... On New Year's Eve?  
Can you repeat, please?  
Yes, on... (( ))?
- Source: *ibid.*
- (110) ((...))  
36:40: EN2: Hm, ¿perdone?  
36:47: SP8: ¿Me oyes ahora, me escuchas?  
36:51: SP1: ¿Me escuchas, (SP8's name)?  
37:00: EN2: Ahm...  
37:01: SP8: ¿Me escuchas?  
37:02: SP1: [(EN2's name)...  
37:04: EN2: Sí, sí...]  
37:04: = (EN2's name)... ¿Me escuchas?  
37:08: EN2: Hm, un poco (4"). Ahm, no, no escuchas.  
37:22: SP1: ¿(( )) me escuchas bien?  
37:24: EN2: Ahm (2"), sí, ahm, / es un poco mal / pero (( ))  
35:35: SP1: Ah, vale, vale.
- ((...))  
Hm, sorry?  
Can you hear me now, can you hear me?  
Can you hear me, (SP8's name)?  
Hm...  
Can you hear me?  
[(EN1's name)...  
Yes, yes...]  
= (EN2's name)... Can you hear me?  
Hm, a little, hm, no, I can't hear you.  
Can you hear me well?  
Hm, yes, hm, it is a little bad, but (( ))  
Oh, ok, ok.
- Source: *ibid.*
- (111) 37:54: EN2: Ahm, / ¿con quién pasaste la Navidad?↓  
37:59: SP8: Yo la pasé // la Navidad la pasé con mi (( ))  
38:07: EN2: ¿Tus amigos?  
38:09: SP8: Sí // Mis (( )). Yo soy de / de un pueblo de Valencia...  
38:15: EN2: Ah, sí.  
38:18: SP8: - Y // estuve con mis amigos en mi pueblo.  
38:23: EN2: Sí.  
38:25: SP8: Y después estuve el día de [Navidad...  
38:26: EN2: Bien.]  
38:27: SP8: = con mi familia.  
38:29: EN2: Sí...  
38:33: SP8: Ehm, el día de antes de Navidad (3") me fui de fiesta / con mis amigas.  
38:41: EN2: Ah, sí, sí. Vale. (LAUGHS) (2") ¿Y, y tú / (SP1's name)?  
Source: *ibid.*: 29-30
- Hm, who did you spend Christmas with?  
I spend it, I spend Christmas with my (( ))  
Your friends?  
Yes, my (( )). I am from a town in Valencia...  
Oh, yes.  
And I was with my friends in my town.  
Yes.  
And then I was on [Christmas Day...  
Good.]  
= with my family.  
Yes...  
Hm, the day before Christmas I went out with my friends.  
Oh, yes, yes. Ok. (LAUGHS). And, and you, (SP1's name)?

- (112) 38:41: EN2: Ah, sí, sí. Vale. (LAUGHS) (2") ¿Y, y tú / (SP1's name)?  
 38:52: SP1: ¿Dime, dime?  
 38:55: EN2: Ahm, ¿con quién pasaste la Navidad?↓  
 39:00: SP1: Ah, yo // estuve mis navidades / las navidades con mis [amigos...  
 39:04: EN2: Sí, sí.]  
 39:04: SP1: = y con mi, y con familia.  
 39:07: EN2: Y mi, ahm, (3")...  
 39:13: SP8: ¿Tú?  
 39:15: EN2: Ah / a todos la familia / de mi padre // hm, vino a mi ca sa, ahm, mi tía, mi tío, mi abuela, mi primo mi prima y // su novio... Muchas personas. (LAUGHS)  
 39:33: SP1: Mucha gente.  
 Source: *ibid.*:30
- Oh, yes, yes. Ok. (LAUGHS). And, and you, (SP1's name)?  
 Tell me, tell me?  
 Hm, who did you spend Christmas with?  
 Hm, I, I spend my Christmas, Christmas with my [friends...  
 Yes, yes.]  
 = and with my, and with family.  
 And my, hm...  
 And you?  
 Oh, all the family of my father, hm, came to my house, hm, my aunt, my uncle, my grandmother, my cousins, my cousin's boyfriend... A lot of persons. (LAUGHS)  
 A lot of people.
- (113) 39:37: SP8: ¿Y fuiste de fiesta con tus amigas?  
 39:41: EN2: Hm, ¿perdone, puedes repetir?  
 39:46: SP8: ¿Eh? (( ))  
 39:51: EN2: ((Ueh)), hm, ¿puedes / puedes repetir?  
 39:55: SP1: (SP8's name), REPITE, TE ESTÁ DICIENDO.  
 Source: *ibid.*; extended from Tro (2021a, forthcoming)
- And did you go out with your friends?  
 Hm, sorry, can you repeat?  
 Eh? (( ))  
 Hm, can you, can you repeat?  
 (SP8's name), s/he is telling you to repeat.
- (114) 40:04: EN2: ¿Qué / comiste para la comida de Navidad?  
 40:11: SP8: Yo comí // ¿Sabes lo que es *puchero*?  
 40:16: EN2: ¿Sí?  
 [...]  
 40:59: SP8: [... ] El día de Navidad...  
 41:05: EN2: ¿Sí?  
 41:08: SP8: - yo comí puchero. El puchero es una / una comida típica / de España.  
 41:14: EN2: Ah sí, sí, vale. (LAUGHS) Ahm, ¿y tú, (SP1's name)?  
 41:20: SP1: Yo, pues... Ah / a ver si lo recuerdo porque // A ver...  
 41:30: EN2: ¿(( )), puedes repetir?  
 41:33: SP1: No, que no me acuerdo.  
 41:36: EN2: Ah, sí.  
 Source: *ibid.*
- What did you eat on Christmas Day?  
 I ate, do you know what *puchero* is?  
 Yes?  
 [...]  
 [...] On Christmas Day...  
 Yes?  
 I ate *puchero*. *Puchero* is a, a typical food in Spain.  
 Oh, yes, yes, ok. (LAUGHS). Hm, and you, (SP1's name)?  
 Me, well... Oh, let's see if I remember because, let's see...  
 Can you repeat?  
 I don't remember.  
 Oh, yes.
- (115) 41:39: SP8: ¿Y tú?  
 41:45: EN2: Sí, vale. (3") Ah / comimos el pavo y las pa ta tas, es mas típico para // el inglés.  
 42:00: SP8: Ah, muy bien.  
 42:02: SP1: Vale.  
 42:03: SP8: ¿Tú qué comiste / en Navidad?  
 42:06: EN2: Ahm, en Navidad, hm // El pavo // y,
- And you?  
 Yes, ok. Hm, we ate turkey and potatoes, it is more typical in England.  
 Oh, very good.  
 Ok.  
 What did you eat on Christmas Day?  
 Hm, on Christmas Day, hm, turkey and,

- hm, los / ¿los coles de Bruselas?  
42:17: SP8: Sí.  
42:18: EN2: ¿Brussels sprout? ¿Sí?  
42:22: SP8: Sí, sí.  
42:23: EN2: *Yeah*. Pero / soy vegetariana, hm, así que comí solo los legumbres y las patatas.  
42:34: SP8: (( ))  
42:40: EN2: Sí (2") ¿Y tú, (SP1's name)? Oh no...  
Source: *ibid*.
- hm, Brussels sprout?  
Yes.  
Brussels sprout? Yes?  
Yes, yes.  
Yeah. But I am vegetarian, hm, so I only ate the vegetables and the potatoes.  
(( ))  
Yes. And you, (SP1's name)? Oh no...
- (116) 42:56: SP8: ¿Fuiste con tus amigas de fiesta?  
43:01: EN2: Hm /¿puedes repetir?  
43:04: SP8: Que / el día de [Navidad...  
43:07: EN2: ¿Sí?]  
43:07: SP8: = ¿te fuiste con tus amigas de fiesta?  
43:11: EN2: No, no *escuchas*, es un mal conexión.  
44:36: SP1: Vale, voy a intentar...  
Source: *ibid*.; extended from Tro (2021a, forthcoming)
- Did you go out with your friends?  
Hm, can you repeat?  
On Christmas [Day...  
Yes?]  
= did you go out with your friends?  
No, I can't hear, it is a bad connection.  
Ok, I am going to try...
- (117) 44:42: EN2: ¡Ahhh! Ehm // ¿Has hecho propositi - Propósitos de año nuevo?  
44:56: SP8: Hm / yo / mi propósito // es, hm, sacar buenas notas...  
45:04: EN2: Sí...  
45:06: SP8: ... (( ))  
45:12: EN2: ¿Y tú, (SP1's name)?  
45:14: SP1: ¿Yo?  
45:15: EN2: Ahm, ¿has hecho propósitos de año nuevo?  
45:24: SP1: Bueno, sí // Estudiar un poco más. (LAUGHS)  
45:30: SP8: ¿Y tú?  
45:33: EN2: Ahm / me gustaría ser más amable con mi hermana. (LAUGHS)  
45:40: SP8: Yo también.  
Source: *ibid*.
- Oh! Hm, do you have New Year resol, New Year resolutions?  
Hm, me, my resolution is, hm, getting good marks...  
Yes...  
... (( ))  
And you, (SP1's name)?  
Me?  
Hm, do you have New Year resolutions?  
Well, yes, studying a bit more. (LAUGHS)  
And you?  
Hm, I would like to be nicer to my sister. (LAUGHS)  
Me too.
- (118) 45:43: EN2: ¿Perdone? (4") Sí / mi hermana tiene // doce años.  
45:55: SP8: Doce años // ¿Y tú cuántos años tienes?  
45:58: EN2: Ahm, catorce (3") *Yeah*, catorce.  
46:05: SP8: ¿Catorce?  
46:07: EN2: Sí (2") ¿Y / y tú, y tú?  
46:13: SP8: Yo tengo quince.  
46:14: EN2: Ah, sí, sí.  
46:17: SP1: Tenemos // Los dos tenemos quince años.  
46:23: EN2: ¡Oh!  
Source: *ibid*.: 30-31
- Sorry? Yes, my sister is twelve years old.  
Twelve years old. And how old are you?  
Hm, fourteen. Yeah, fourteen.  
Fourteen?  
Yes. And, and you, and you?  
I am fifteen.  
Oh, yes, yes.  
We are both fifteen years old.  
Oh!

- (119) 46:39: SP8: (( )) ¿Nos vamos ya? (3") Ehm, vale. Eh, (EN2's name)... (( )) Are we leaving now? Hm, ok. Hm, (EN2's name)...  
 46:49: SP1: Oye, (EN2's name)... Listen, (EN2's name)...  
 46:50: EN2: ¿Sí? Yes?  
 46:50: SP1: (EN2's name)... (EN2's name)...  
 46:52: EN2: ¿Sí? Yes?  
 46:52: SP1: Que //Tenemos que cambiar de clase y ya nos veremos, ¿vale? We have to switch class, we see each other soon, okay?  
 46:58: EN2: Sí, ahm, (( )). You have, you have to go? // You have to go? Yes, hm, (( )). You have, you have to go? You have to go?  
 47:07: SP8: (( )) (( ))  
 47:09: EN2: Ah, sí, sí. (LAUGHS) ¡Hasta luego! Oh, yes, yes. (LAUGHS). See you!  
 47:16: SP1: Bye! Bye!  
 47:16: SP8: [¡Hasta luego! [See you!  
 47:17: SP1: ¡Hasta luego!] See you!  
 47:18: EN2: ¡Adiós! (2") ¡Hasta luego! Bye! See you!  
 Source: *ibid.*: 31
- (120) 18:56: SP2: Hi hi hi hi → Hi hi hi hi →  
 19:02: EN1: ¡Hola! Hello!  
 19:05: SP2: ¡Eehh! ¡Ya está! Eehh! That's it!  
 [Background noise; EN1 speaks to the teacher] [Background noise; EN1 speaks to the teacher]  
 19:18: SP2: ¿Hola? Hello?  
 19:22: EN1: ¡Hola! ¿Qué tal? Hello! How are you?  
 [Background noise; EN1 speaks to the teacher] [Background noise; EN1 speaks to the teacher]  
 19:34: EN1: ¿Qué tal? How are you?  
 19:40: SP2: ¡Buenas! ¿Va? Hi! Is it working?  
 [Background noise; EN1 asks the teacher] [Background noise; EN1 speaks to the teacher]  
 19:53: EN1: ¡Hola! Cuán (3s") ¿Qué tal tu Navidad?↓ Hello! When... How were your Christmas?  
 Source: BBB S2; Tro (2015: 32)
- (121) 23:27: SP2: So, what's about your Christmas, (( )) go on Christmas day? So, what's about your Christmas, (( )) go on Christmas day?  
 23:36: EN1: Hm, el día de Navidad / fui a Gales a visitar mis primos // con mi familia // y era muy divertido porque son (3"), hm, mi, mi añ... // -No, hm, they are my age? Son jóvenes (2") Hm, era grande Navidad, con, hm, (2") mucha [gente. Hm, on Christmas Day I went to Wales to visit my cousins with my family and it was very funny because they are hm, my, my...  
 24:13: SP2: So your Christmas (( )) Day was funny? No, hm, they are my age? They are young.  
 24:15: EN1: Yeah, it was fun because my whole family was there. Hm, it was a great Christmas with, hm, a lot of people.  
 So your Christmas (( )) Day was funny?  
 Yeah, it was fun because my whole family was there.
- (122) 25:28: SP2: WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU? WHAT HAS BROUGHT SANTA CLAUS FOR CHRISTMAS TO YOU?  
 25:34: EN1: Oh, oh, Santa Claus! Ok! (2") Oh, God. Hm // recibe altavoces de música y // un Oh, oh, Santa Claus! Ok! Oh, God. Hm, I received music speakers and a

- espejo, hm, (2") sí // de mi pad, hm // de mis padres. ¿Y tú?  
 26:03: SP2: A mí, ahm, sí, o sea (4") An ukelele?  
 26:20: EN1: Ah, ¿a ukelele? / Ah, hm, ¿toca la guitarra?↓ (( ))  
 26:28: EN1: ¿Perdón?  
 26:30: SP2: I'm a musician.  
 26:32: EN1: Ah, qué instrum // hm, tú toc / -Tú tocas?↓  
 26:54: EN1: Toca la guitarra, es / es, hm...  
 26:59: SP2: ¿Tocas la guitarra, tú?  
 27:01: EN1: Sí. (3") Why?  
 27:07: SP2: I, [I...  
 27:07: EN1: ¿Perdón?]  
 27:10: SP2: = So cool, I don't know, eh...  
 Source: *ibid.*
- mirror, hm. Yes, from my, hm, from my parents. And you?  
 To me, hm, yes, well... An ukulele?  
 Oh, an ukulele? Oh, hm, do you play the guitar?  
 Sorry?  
 I'm a musician.  
 Oh, which instrument do you play?  
 I play the guitar, it's, it's, hm...  
 Do you play the guitar?  
 Yes. Why?  
 I, [I...  
 Sorry?]  
 = So cool, I don't know, eh...
- (123) 29:11: SP2: Christmas traditions, ¿no?  
 32 29:14: EN1: Sí // en España.  
 29:17: SP2: (( )) We ((snow)) / special traditions.  
 29:27: EN1: ¿Cómo?  
 29:31: SP2: O sea // Es que no sé cómo decirlo, eh... (2") En lugar de Santa Claus // nosotros tenemos los reyes magos, three, three wise [men.  
 29:45: EN1: ¡Ah, sí!]  
 29:47: SP2: = I think is the only difference in the traditions.  
 29:54: EN1: Hm, en inglés, hm, (3") tenemos Santa Claus en, hm, el // noche (2") en el noche de navidad y en el día de Navidad, hm, tenemos un grande, ahm // un momento (3") ahm, (( )) una comida grande / el día de Navidad.  
 Source: *ibid.*: 32-33
- Christmas traditions, isn't it?  
 Yes, in Spain.  
 (( )) We ((snow)) / special traditions.  
 What?  
 Well, I don't know how to say it, hm...  
 Instead of Santa Claus, we have the three, three wise [men  
 Oh, yes!]  
 = I think is the only difference in the traditions.  
 Hm, in English, hm, we have Santa Claus on, hm, Christmas Eve, and on Christmas Day, hm, we have a big, hm, one moment...  
 hm, a big lunch, on Christmas Day.
- (124) 31:58: EN1: Ahm, tengo, hm, no / hago remo // hm, pero mi propósito de año nuevo está / llevar una vida más sana y comer mejor // hm, porque, porque me / me encanta el chocolate y el pasteles [while laughing].  
 32:22: SP2: Ajá.  
 Source: *ibid.*: 33
- Hm, I have, hm, no, I practise rowing, hm, but my New Year resolution is having a healthier lifestyle and eating better, hm, because, because I, I love chocolate and cakes [while laughing].  
 Okay.
- (125) 33:11: SP2: (( )) These holidays I was, I (( )) These holidays were a little boring to me because / I don't know (4") I don't know, it was // It was boring because [(( ))...  
 33:33: EN1: ¿((Salís)) con tus amigos?]  
 33:36: SP2: ¿Eh?  
 33:39: EN1: Hm, ¿((salís)) con tus amigos?  
 33:41: SP2: Ah, yes, I met my friends but I // I
- These holidays I was, I... these holidays were a little boring to me because, I don't know, I don't know, it was, it was boring because [(( ))...  
 Did you meet your friends?]  
 Eh?  
 Hm, did you meet your friends?  
 Ah, yes, I met my friends but I, I

- didn't (( )) some days // I only meet them, hm / two or three days because I was... (2") I was without / without my phone because it was, eh // it was... I don't know // eh... It was, eh... [SP2 asks the teacher in Valencian]  
34:31: SP2: - Because / my mobile phone has broken down and I can't communicate with my friends and I was a little // ((aislated))? // ((Aisleted))?  
34:47: EN1: ¡Ah! Qué // Ah, ¡qué dolor!  
Source: *ibid.*
- didn't... some days, I only meet them, hm, two or three days because I was... I was without, without my phone because it was, eh, it was... I don't know, hm... It was, eh... [SP2 asks the teacher in Valencian]  
- Because my mobile phone has broken down and I can't communicate with my friends and I was a little, ((aislated))? // ((Aisleted))?  
Oh! What a pity!
- (126) 37:19: EN1: Sí (2"). Ahm (3"), ahm // ¿estabas contento de volver al colegio?↓  
37:33: SP2: Yes, I was happy because, hm, [(( ))]  
37:40: EN1: Ver a tus amigos].  
37:43: SP2: = (( )) and I, I was happy to / happy to / to meet my friends.  
37:49: EN1: Sí...  
37:53: SP2: (( )) you (( ))?  
38:00: EN1: Sí, hm (4") era fantástico // ver a mis amigos / pero no me gusta las clases.  
38:14: SP2: Bueno, I / I didn't like class too, but...  
38:19: EN1: You have to do that. (3") Ehm // ¿cómo haces el fin de semana?↓  
Source: *ibid.*
- Yes. Hm, were you happy to come back to school?  
Yes, I was happy because, hm [(( )) To see your friends].  
= (( )) and I, I was happy to, happy to, to meet my friends.  
Yes...  
(( )) you (( ))?  
Yes, hm, it was fantastic, to see my friends, but I don't like classes.  
Well, I, I didn't like class too, but...  
You have to do that. Hm, what do you do at the weekend?
- (127) 41:06: SP2: Hm, so will you do a / a (( )) 2014?  
41:16: EN1: Hm, sí, en / hm, en abril voy a ir a España // voy a ir a Granada con colegio, hm...  
41:31: SP2: Oh, it's / It's over! The class is over.  
41:34: EN1: Oh, ¡ok! // Adiós, hasta luego.  
41:38: SP2: See you another day. Bye!  
41:42: EN1: Bye! (3") ¡Adiós!  
Source: *ibid.*: 34; extended from Tro (2017: 4077) and Tro (2021a, forthcoming)
- Hm, so will you do a, a (( )) 2014?  
Hm, yes, in, hm, in April I'm going to Spain, I am going to Granada with the school, hm...  
Oh, it's / It's over! The class is over.  
Oh, ok! Bye, see you!  
See you another day. Bye!  
Bye! Bye!
- (128) 09:54: EN8: ¡Hola!  
09:55: SP8: Holaaaa.  
09:57: EN8: Hola, ¿qué tal?  
09:59: SP8: Muy bien, ¿y tú?  
10:02: EN8: Sí, muy bien, gracias.  
Source: BBB S3; Tro (2015: 35)
- Hello!  
Hellooooo.  
Hello, how are you?  
Very well, and you?  
Yes, very well, thank you.
- (129) 10:09: SP8: ¿No tienes cámara?  
((...))  
10:20: SP8: ¿Tienes cámara?  
((...))<sup>171</sup>
- Don't you have webcam?  
((...))  
Do you have webcam?  
((...))

<sup>171</sup> As remarked in Tro (2015: 35), there are problems with the webcam (note the symbols [((...))]).

- 10:37: SP8: Ajá, ya te veo. Oh, now I can see you.  
 10:43: EN8: Ahm... Hm...  
 10:46: SP8: Ehm... Hm...  
 10:48: EN8: ¿Tú // Tú es [SP8's name]? Are you, are you (SP8's name)?  
 10:50: SP8: Sí. Yes.
- Source: *ibid.*; extended from Tro (2021a, forthcoming)
- (130) 11:36: EN8: ¿Te / [te has...? [Have you...  
 11:38: SP8: ¿Cuántos años tienes? How old are you?  
 11:42: SP8: ¿Cuántos años tienes? How old are you?  
 11:44: EN8: Ahm, tengo / tengo cat // No... [EN8 asks the Hm, I am, I am four, no... [EN8 asks the  
 asks the teacher *How do you say fifteen?* teacher *How do you say fifteen?*]  
 11:53: SP8: ¿Quince? Fifteen?  
 11:55: EN8: ¡Quince! Sí, ¿y tú? Fifteen! Yes, and you?  
 12:00: EN8: ¿Y tú? And you?  
 12:02: SP8: Yo también tengo quince años. I am also fifteen years old.
- Source: *ibid.*; Tro (2021a, forthcoming)
- (131) 12:34: EN8: Cuán // Hm... (3"). Lo siento. When, hm... I'm sorry.  
 12:41: SP8: No, tranquila. No, don't worry.  
 12:42: EN8: ¿Cuándo es las / las fallas?↓ When are Fallas?  
 12:46: SP8: ¿Qué? What?  
 12:48: EN8: Las fallas. Fallas.  
 12:51: SP8: Sí, que // Hm (3"). Ahora tenemos las Yes, hm... now we have holidays, in  
 fiestas, en fallas. Fallas.  
 12:59: EN8: Ah sí / hm... Oh, yes... hm...
- Source: *ibid.*; Tro (2021a, forthcoming)
- (132) 13:18: EN8: Ah // ¿Cuándo son tus / tus cimple... When is your birthday?  
 cumpleaños? ↓  
 13:27: EN8: ¿Cuá // cuándo son tus, ahm, When is your birthday?  
 cumpleaños?↓  
 13:35: SP8: Es el // El doce de noviembre. It is November the 12<sup>th</sup>.  
 13:37: EN8: Ah sí, ahm... Oh yes, hm...  
 13:40: SP8: ¿Y el tuyo? And yours?  
 13:43: EN8: Tuyo, ahm... (2") ¿Nueve de septiem / Yours, hm... September the 9<sup>th</sup>?  
 septiembre?↑  
 13:53: SP8: (( )) (( ))
- Source: *ibid.*
- (133) 14:19: SP8: “podemos hablar por aquí” We can talk here.  
 [referring to chat, due to technical problems]
- (134) SP8: “we can speak another day jajajja”  
 SP8: “nice to meet you”  
 Source: *ibid.*

- (135) 10:20: SP1: [Hola.  
10:20: EN1: Hola].  
10:22: EN1: Ahm, ¿qué tal?  
10:25: SP1: Bien (2"), ¿y tú?  
10:28: EN1: Ahm / muy bien gracias, estoy cansada.  
10:34: EN1: Ahm, hablamos //¿ (( )) las fiestas?↓  
10:45: SP1: ¿Perdón?  
10:47: EN1: Ahm...  
10:48: SP1: ¿Dime?  
10:51: EN1: Ah // ¿Qué tipo de fiesta es / a / las fallas?↓  
Source: BBB S4; Tro (2015: 36)
- [Hello.  
Hello].  
Hm, how are you?  
I'm well, and you?  
Hm, very well, thank you, I am tired.  
Hm, shall we speak about festivities?  
Sorry?  
Hm...  
Tell me?  
Hm, what kind of festivity is fallas?
- (136) 10:51: EN1: Ah // ¿Qué tipo de fiesta es / a / las fallas?↓  
10:57: SP1: Ah, las fallas // Hm (2") las fallas son // es un / un grupo de gente que mon / que hace... Ueh, a ver... (2") Un grupo de gente que hace como si fuera un / un homenaje o algo así (3") a diferentes cosas // haciendo muñecos.  
Source: *ibid.*; Tro (2021a, forthcoming)
- Hm, what kind of festivity is fallas?  
Oh, fallas... Hm, fallas are, there is a group of people who, who make... Hm, let's see... A group of people who make a kind of, of tribute or something like that, to different things, making figures.
- (137) 11:29: EN1: Ah, ¿cómo se ((celebrán)), hm, fallas?  
11:34: SP1: Pues, eh, eh, se su / eh // En las fallas se suele... // La falla se / pues comprar pe/ petardos, eh, fuegos artificiales, y. // Y eso, [así,  
11:51: EN1: Ah...]  
11:51: SP1: = la gente celebra las fallas con fuegos artificiales y petardos.  
11:57: EN1: Sí. Ahm, ya. (3") Ok.  
Source: *ibid.*; Tro (2021a, forthcoming)
- Hm, how are fallas, hm, celebrated?  
Well, hm, in fallas normally... Fallas, well, buying petards, hm, fireworks, and... yes, [in that way,  
Ah...]  
= people celebrate fallas with fireworks and petards.  
Yes. Hm, right. Okay.
- (138) 13:48: EN1: ¿Qué se hace en Semana Santa?↓  
13:53: SP1: Eh, se celebra el nacimiento de Cristo, ehm...  
14:00: EN1: Sí, ahm / ¿cuánto tiempo dura?  
14:04: SP1: Una semana, creo // Una semana aproximadamente.  
14:09: EN1: Vale. Hm, (2") ¿cuál es tu festival preferido?↓  
Source: *ibid.*: 36-37; Tro (2021a, forthcoming)
- What do you do on Holy Week?  
Eh, Christ's day of birth is celebrated, hm...  
Yes, hm, how much time does it last?  
One week, I think... One week, approximately.  
Ok. Hm, which is your favourite festival?
- (139) 15:59: EN1: Ahm, ¿cómo se celebra el día del san... Día, Día del Santo?↓  
16:06: SP1: Eh, se (3"), es un // Se celebra / es una tradición católica en honor a todos los santos.  
Source: *ibid.*: 37; Tro (2021a, forthcoming)
- Hm, how is the Saint's, the Saint's Day celebrated?  
Eh, it is... It is celebrated, it is a Catholic tradition in honour of All Saints.



- (140) 16:37: EN1: Ehm, ¿es quinceañera una fiesta importante para chicas?↓  
16:45: SP1: Bueno, importante para // es importante para todos.  
16:50: EN1: Ah, sí.  
Source: *ibid.*; Tro (2021a, forthcoming)
- Hm, is *quinceañera* an important celebration for girls?  
Well, it is important for, it is important for us all.  
Oh, ok.
- (141) 17:54: EN1: ¿Cuántos días de ((vecaciones)) tu recibir para fallas?↓  
18:04: SP1: ¿Para fallas?  
18:06: EN1: Sí.  
18:09: SP1: Ehm... Creo que son tres o cuatro días.  
18:12: EN1: Ah, sí // Es divertido, ¿no?  
18:17: SP1: Sí.  
Source: *ibid.*
- How many days of holidays do you receive for fallas?  
For fallas?  
Yes.  
Hm... I think there are three or four days.  
Oh, yes. It is funny, isn't it?  
Yes.
- (142) "19:55: SP1: hablamos ingles ahora??"  
Source: *ibid.*  
[In chat, due to technical problems (see Tro, 2015: 37)]
- Shall we speak English now?
- (143) 08:47: EN2: Hola.  
08:50: SP2: Hola.  
08:52: EN2: ¿Qué tal?  
08:54: SP2: Bien, muy bien (( )).  
08:58: EN2: Hm, bien, gracias.  
09:04: SP2: Bueno, ¿(( ))?  
09:12: EN2: Em, ¿empezamos?  
09:16: SP2: Sí, eh / ¿quieres que empecemos en español o en inglés?  
09:19: EN2: Eh, no sé [EN2 asks the teacher]. Ok, ¿en español?  
09:26: SP2: (( ))  
09:27: EN2: ¿Sí, ok? (3") Ahm, hm (3"), ¿qué tal fallas?↓  
09:36: SP2: ¿Fallas? / Eh, muy bien, [...]  
Source: BBB S5; Tro (2015: 38)
- Hello.  
Hello.  
How are you?  
I'm well, very well (( )).  
Hm, well, thanks.  
Well, (( ))?  
Shall we start?  
Yes, eh, do you want to start in Spanish or in English?  
Eh, I don't know [EN2 asks the teacher].  
Ok, in Spanish?  
(( ))  
Yes, ok? Hm, how were fallas?  
Fallas? Hm, very well, [...]
- (144) 09:27: EN2: (...) Ahm, hm (3"), ¿qué tal fallas?↓  
09:36: SP2: ¿Fallas? / Eh, muy bien, estamos a punto de empezar, este / este sábado se empiezan y es muy divertido y, ehm / muy interesante porque, eh // hay como (( )) eh, hace esculturas con materiales un poco más (( )) esculturas y, al final de las, de las fiestas, eh / las queman.  
10:16: EN2: Sí, bien.  
10:18: SP2: (( )) es muy interesante y muy divertido.  
10:22: EN2: Bien (( )) (5") Ok, ahm (2"). [...]  
Source: *ibid.*; Tro (2021a, forthcoming)
- Yes, ok? Hm, how were Fallas?  
Fallas? Eh, very well, we are about to start, we start this Saturday and it is very funny and, hm, very interesting because, eh, there are like, they make sculptures with materials a little bit more (( )) sculptures, and, at the end, they are burnt.  
Yes, right.  
It is very interesting and very funny.  
Right. Ok, hm. [...]

- (145) 10:22: EN2: [...] Ahm, te, ahm, ¿te gustaría ir a los San Fermines?↓  
 10:42: SP2: ¿San Fermines? Ehm / a mí no me gustaría mucho porque yo no estoy muy a favor de los San Fermines /, porque no me gusta la idea de, (2'') ehm, porque, / San Fermines consiste en, ehm, / hacer correr a los toros y correr delante de ellos / y muchas veces se les hace daño...  
 11:06: EN2: [Sí.  
 11:07: SP2: = y a mí] eso es lo que no me gusta, que se haga daño a los / a los animales, por eso no soy muy (( )).  
 11:15: EN2: Bien (2''). [...]  
 Source: *ibid.*
- Hm, would you like to go to the San Fermines?  
 San Fermines? Hm, I wouldn't like it so much because I am not so much in favour of San Fermines, because I don't like the idea of, hm, because, San Fermines **constists** of making the bulls run and running before them and they often get hurt...  
 [Yes.  
 = and I], that is what I don't like, animals getting hurt, that is why I am not very (( )).  
 Ok. [...]
- (146) 11:15: EN2: Bien (2''). Ahm (2''), ahm, ¿qué comes, ahm, durante la Semana Santa?↓  
 11:27: SP2: ¿Semana Santa? (2'') Espera un momento.  
 ((...))  
 12:18: EN2: Ok, ah, tú // Ah, ah, ¿qué comes durante la Semana Santa?↓  
 12:27: SP2: Semana Santa, ehm // Bueno, antes de Semana Santa hay un período que se llama *cuaresma* / eh, que, es // Se come... Lo que no se come es carne. Se come pescado, verduras, de todo menos carne (5''). Vale. Y, durante (2''), bueno, está la *cuaresma* y después durante la Semana Santa se come normal.  
 13:03: EN2: Ok. (2'') Wait, un momento.  
 Source: *ibid.*; Tro (2021a, forthcoming)
- Ok. Hm, what do you eat during Holy Week?  
 Holy Week? Wait a moment.  
 ((...))  
 Oh, hm, you, hm, hm, what do you eat during Holy Week?  
 Holy Week, hm, well, before Holy Week there is a period which is called Lent, hm, we do not eat meat. We eat fish, vegetables, all but meat. Okay, and during, well, there is Lent and after that, during Holy Week, we eat as before.  
 Ok. Wait, one moment.
- (147) 14:15: EN2: Sí, ahm. Ok // Hm, ¿celebras el Día del Santo?  
 14:24: SP2: ¿Del santo? ¿Pero a qué te refieres?  
 14:27: EN2: Ahm / ah, yeah, ¿celebras el Día del Santo?↓  
 14:36: SP2: Hm, espera un momento (3''). Eh, quieres decir que, por ejemplo, eh / cada, cada // hay días diferentes que hay, por ejemplo, alguien que se llama Carlos, está santo Carlos, [San Carlos...  
 14:54: EN2: Sí, sí...  
 14:55: SP2: = Entonces...  
 14:55: EN2: = Sí].  
 14:56: SP2: = ¿te refieres a eso o (( ))? ¿A, o a (( ))? ¿Te refie, te refieres a eso?  
 15:08: EN2: Ah (( ))... Ahm, ahm, /¿tienes / es, es un Santa ((Jordi)) / o no? (5'') Hm... (2'') Hm, ahm, I don't know... Ueh, ¿celebras el Día del Santo / para tú / para ti?↓  
 15:34: SP2: ¿El santo?
- Yes, hm. Ok. Hm, do you celebrate the Saint's Day?  
 The Saint's Day? But what do you mean?  
 Hm, ah, yeah, do you celebrate the Saint's Day?  
 Hm, wait a moment. Hm, you mean that, for example, hm, each, each, there are different days in which, for instance, somebody whose name is Carlos, there is [Saint Carlos...  
 Yes, yes...  
 = So...  
 Yes.]  
 = Do you mean that or (( ))? Or (( ))? Do you mean, do you mean that?  
 Oh... Hm, do you have... Is there, is there a Saint Jordi? Or not? Hm... Hm, I don't know... Hm, do you celebrate the Saint's Day, for you?  
 The Saint?

- 15:36: EN2: Sí // ¿es, es el santo ((Jordi)?↓ Yes, is there a Saint Jordi?  
 15:42: SP2: ¿Cómo, cómo? Es que no, no oigo bien, What, what? I cannot listen properly,  
 espera. please wait.  
 15:46: EN2: Es, es... Is there, is there...  
 ((...)) [EN2 asks the teacher in English] ((...))  
 16:03: EN2: ¿Hay un Sant Jordi?↓ Is there a Saint Jordi?  
 16:05: SP2: Sí, yo me llamo Jordi, claro, vale, mi / Yes, my name is Jordi, sure, okay, my,  
 vale. okay.  
 (LAUGHS) (LAUGHS)
- Source: *ibid.*: 39; Tro (2017: 4080-4081); extended from Tro (2021a, forthcoming)
- (148) 16:10: SP2: (( )) mi santo es / 22 de abril... My saint is April the 22<sup>nd</sup>.  
 16:13: EN2: [¿Ah, sí? [Oh, yes?  
 16:13: SP2: Y ese día...] Sí. And that day...] Yes.  
 16:16: EN2: Sí. Yes.  
 16:16: SP2: = (( )) también es el día del libro. = (( )) it is also the Book day.  
 16:19: EN2: Ah, ok. Ah / yeah. Oh, ok. Oh, yeah.  
 16:25: SP2: La gente se regala / libros, (( ))... People give each other books as a present, (( ))  
 ((...)) ((...))  
 16:41: EN2: Should we / should we speak in English Should we, should we speak in English  
 now? ¿Sí? now? Yes?
- Source: *ibid.*; Tro (2017: 4080-4081); extended from Tro (2021a, forthcoming)
- (149) 01:29: EN9: Holaa. Helloo.  
 01:33: EN9: ¡Holaaaa! Hellooooo!  
 01:45: SP9: Hello! Hello!  
 01:47: EN9: ¡Holaaa! (3") ¿Qué tal? Hellooo! How are you?  
 01:55: SP9: I'm (SP9's name), and you? I'm (SP9's name), and you?  
 02:04: SP9: What's your name? What's your name?  
 02:06: EN9: Ahm // me llama (EN9's name) // Hm, my name is (EN9's name),  
 [(EN9's name). [(EN9's name).  
 02:10: SP9: ¿Cómo?] What?]  
 02:11: EN9: Hm, (EN9's name), me llama (EN9's Hm, (EN9's name), my name is (EN9's  
 name) // Ahm, ¿cómo te llamas? name). Hm, what's your name?  
 02:17: SP9: Me llamo (SP9's name). My name is (SP9's name).  
 02:20: EN9: Ahm, ¿perdón? Hm, sorry?  
 02:22: SP9: (SP9's name) // (SP9's name). (SP9's name), (SP9's name).  
 02:26: EN9: Ah, ok. Ok / Hola. (LAUGHS) Oh, ok. Ok. Hello. (LAUGHS)
- Source: BBB S6; Tro (2015: 40-41)
- (150) 03:06: EN9: Ahm, (( )) ¿cuántos años tienes? Hm, how old are you?  
 03:11: SP9: Eh, sixteen, and you? Eh, sixteen, and you?  
 03:14: EN9: Oh, ahm // quince años. Oh, hm, fifteen.  
 03:17: SP9: When is your birthday? When is your birthday?  
 03:19: EN9: Ahm, 31 de decemb / de diciembre... Hm, 31 December...  
 03:28: SP9: My birthday is / ehm... (( )) of February. My birthday is, hm, (( )) of February.  
 03:34: EN9: ¿Perdón? Sorry?  
 03:36: SP9: 13<sup>th</sup> of February. 13<sup>th</sup> of February.  
 03:39: EN9: Ah, ok. Oh, ok.
- Source: *ibid.*: 41

- (151) 08:16: EN9: Ahm, sí // tú es muy suerte por la fallas.  
 08:24: SP9: Is a party, and the girls and boys dress big // wigs... (2") dress / dresses. [And...  
 08:40: EN9: Ah, sí.]  
 08:45: SP9: Ehm, there are many...  
 ((...))  
 ((...)) [EN9 leaves the BBB for some seconds]  
 09:28: SP9: Eh (2") In this // in the last, no. // The...  
 In Fallas, there are many (2"), hm, eh, espera...  
 09:53: EN9: Ok, ok // ¿En las, ahm, vacaciones pasada, adónde fuiste?↓  
 Source: *ibid.*; extended from Tro (2021a, forthcoming)
- Hm, yes, you are very lucky because of Fallas.  
 Is a party, and the girls and boys dress big, wigs... dress, dresses. [And...  
 Oh, yes.]  
 Hm, there are many...  
 ((...))  
 ((...)) [EN9 leaves the BBB for some seconds]  
 Eh, in this, in the last, no. The... In Fallas, there are many, hm, eh, wait...  
 Ok, ok // Where did you go during the last holidays?
- (152) 09:53: EN9: Ok, ok // ¿En las, ahm, vacaciones pasada, adónde fuiste?↓  
 10:09: SP9: I stayed in my / in my town, Sagunto / because in Christmas (( )) my family are... (( )) eh // my family (( ))...  
 ((...))  
 10:31: SP9: - in my grandma house and dinner, eh, together.  
 10:37: EN9: Ah sí, sí. (2") Hm, hm, la vacaciones pasada fui ((en avión)) en Francia // ahm, con mis padres // porque tengo un / tengo una casa // en el campo, en Francia.  
 11:11: SP9: My cousins, eh, are // Eh...  
 ((...)) [SP9 asks a question]  
 11:21: SP9: - are French.  
 11:24: EN9: Oh, sí.  
 11:26: SP9: Eh, my cousins, eh, in the // eh, 24<sup>th</sup> of December, go to France and stay (( )).  
 11:39: EN9: [Ahm...  
 11:39: SP9: (( ))]  
 11:42: EN9: Sí...  
 Source: *ibid.*
- Ok, ok. Where did you go, hm, during the last holidays?  
 I stayed in my, in my town, Sagunto, because in Christmas (( )) my family are... (( )) eh, my family (( )) ...  
 ((...))  
 - in my grandma house and dinner, eh, together.  
 Oh, yes, yes. Hm, hm, the last holidays I went to France ((by plane)), hm, with my parents, because I have a, I have a house, in the countryside, in France.  
 My cousins, eh, are... Eh...  
 ((...)) [SP9 asks a question]  
 - are French.  
 Oh, yes.  
 Eh, my cousins, eh, in the, eh, 24<sup>th</sup> of December, go to France and stay (( )).  
 [Hm...  
 (( ))]  
 Yes...
- (153) 11:42: EN9: Ahm (5"), ahm (3"), ¿cuáles vacaciones prefieres?↓  
 11:55: SP9: My favourite eh, par // Eh, vac / My, eh / (( )) is Christmas.  
 12:07: EN9: Ahm, mi // Cómo se dice... Me // Ahm, yeah, me también.  
 12:16: SP9: ¿Qué?  
 12:18: EN9: Ahm, don't worry, don't worry / it's OK. Mi también, me gusta, ahm / me gusta mucho, ahm, el Noel (3"). En, en Inglaterra, ahm, el...  
 ((...)) [EN9 asks the teacher]  
 12:44: SP9: One moment, one moment, please.  
 13:27: SP9: (( )) do you do in summer?  
 13:31: EN9: ¿Perdón? (3") ¿Perdón? No comprende.
- Hm, hm, which holiday do you prefer?  
 My favourite eh, par, eh, holi... My, eh (( )) is Christmas.  
 Hm, my... How do you say... Me, hm, yeah, me too.  
 What?  
 Hm, don't worry, don't worry, it's OK.  
 Me too, I like, hm, I really like, hm, Noel.  
 In, in England, hm...  
 ((...)) [EN9 asks the teacher]  
 One moment, one moment, please.  
 (( )) do you do in summer?  
 Sorry? Sorry? I don't understand.

- 13:45: SP9: That you / that you do in summer? That you, that you do in summer?  
 13:50: EN9: Ahm // En el, en el verano, hm, oh, ahm Hm, last summer, hm, oh, hm, going out  
 (2") quedar con mis amigos y // Hm (2") hm, oh, ahm, with my friends and, hm, we went to the  
 fuimos al ((excellent)) (( )), el / hm / en Italia. (4") ((excellent)), hm, in Italy. Yes? Hm and  
 ¿Sí? Hm, y en el / hm, de Semana Santa , ahm (3") es/ on Holy Week, hm, I went skiing with my  
 esquió con mi familia / esquió // Ahm, ¿y tú? Ahm, family. Hm, and you? Hm, what did you  
 ¿qué/ qué hace en le, la ve/ verano pasada? do last summer?  
 14:59: SP9: I (( )). Is an (( )), an... Is an (( )) I (( )). Is an (( )), an... Is an (( )).  
 ((...)) [Background noise] ((...)) [Background noise]  
 15:24: EN9: Sí. Yes.
- Source: *ibid.*: 41-42
- (154) 15:41: SP9: Eh, and I life // I live in the / in the beach. Eh, and I life, I live in the, in the beach. In...  
 In / Every, every mornings go with my friends and the Every, every mornings go with my friends  
 pool // and pool and the / and the beach. But every / and the pool, and pool and the, and the beach.  
 every fridays go to (( )) and (( )). But every, every fridays go to (( )) and (( )).  
 16:09: EN9: ¡Ah! ¡Qué guay! Ahm, ¿dónde vives / en Oh! That's cool! Hm, where in Spain do you  
 España?↓ live?  
 Source: *ibid.*: 42
- (155) 18:29: SP9: Ah // I will // I want to go at London Eye. Ah, I will, I want to go at London Eye.  
 When I was *trav* to London, there are many people to When I was *trav* to London, there are  
 up. (( )) many people to up. (( ))  
 18:44: EN9: Sí, sí, sí. (3s"). Hm, hm, fuimo / wait. Yes, yes, yes. Hm, we went, wait, I went,  
 Iraba // Ahm, wait, wait. Fui en la // en España, hm, hm, wait, wait. I went in Spain, hm, twice,  
 dos veces / pero, hm, (3") yo vo / wait / I want ir... but, hm, I, wait, I want to go...  
 ((...)) [EN9 asks the teacher] ((...)) [EN9 asks the teacher]  
 19:19: EN9: - pero quiero ir, hm, (2") España. - but I want to go to Spain.  
 19:27: SP9: Eh, in Spain / the best, ehm, best, eh / Eh, in Spain, the best, hm, best, eh, place  
 place to go is / Barcelona. // Is very beautiful. to go is Barcelona. Is very beautiful.  
 19:36: EN9: Sí, sí. Ahm // Fuimos con mi familia, hm, Yes, yes. Hm, I went with my family, hm,  
 la semana // Hm, dos años pasada (3"). Hm, hm, era (( the week, hm // two years ago. Hm, hm,  
 )) (2") era muy caliente y, hm... it was (( )), it was very hot and, hm...  
 20:01: SP9: Valencia, in Fallas, is very beautiful. (2") Valencia, in Fallas, is very beautiful. This is  
 This is (Spanish name). ¡Hostia! / This is (SP name). (Spanish name). Damn it! This is (SP name).  
 ((...)) [SP9 taks to the partner that just appeared] ((...))  
 20:12: SP9: Good bye!! Good bye!!  
 20:15: EN9: Ahm, ¡adiós! Hm, good bye!
- Source: *ibid.*

## APPENDIX 2

### VAL.ESCo (2014) SYSTEM OF TRANSCRIPTION<sup>172</sup>

=	In an overlap, the speaker maintains the speaking turn
[	Moment in which an overlap starts
]	Moment in which an overlap finishes
–	Restarts and self-interruptions without reasonable pauses
/	Short pause, less than half a second
//	Pause between half a second and a second
///	Pause of a second or more
(5")	Silence (lapse or interval) of 5 seconds; the number of seconds are pointed out in pauses of more than one second, in those particularly relevant cases
↑	Ascending intonation
↓	Descending intonation
→	Maintained intonation
TRANSCRIPTION	Marked or emphatic pronunciation
trans crip tion	Syllabicated pronunciation
(( ))	Indecipherable excerpt
((transcription))	Uncertain transcription
((...))	Interruptions in the recording or transcription
(trans)cription	Reconstruction of a word incompletely pronounced, in those cases in which comprehension can be disrupted
(LAUGHS, COUGH, SHOUTS)	These marks appear apart from the utterances. If laughs are simultaneous to what has been said, this is transcribed and “while laughing” is pointed out in a footnote
aa	Vocalic lengthening
nn	Consonantal lengthening
¿! ?!	Exclamatory questions
¿ ?	Questions
¡ !	Exclamations
Footnotes	Pragmatic remarks with information about the circumstances of the utterances

<sup>172</sup> Translated into English, retrieved from Tro (2015: 76).



## APPENDIX 3

### TASKS ON IDIOMS AND PUNS, DIDACTIC PROPOSAL IN §5.3.1 (CHAPTER 5)

#### English idioms

##### **Preparatory phase**

Beforehand, the teacher will make you some questions in class:

- Do you know what an idiom is?
- Can you put any example in English? Could you tell the equivalent in Spanish?

Once this has been discussed, you will work in groups of three on a drawing showing the literal representation of an idiom in English. You will answer the questions below:

[Picture “Idiom *to be in the middle of something*”, Appendix 4]

- What can you see in the picture?
- What does *to be in the middle of something* mean?
  - a. To do something and be busy with it
  - b. To be located in the middle of a place

Then, you will negotiate the correct answer in class, together with the teacher. Finally, you will make a short debate orally in class:

- Could literal translations of idioms make mutual understanding difficult? Why?

##### **Main phase**

Now you are going to telecollaborate with your partner abroad. You both are going to see two drawings with some situation and an idiom on each of them. You have to talk and agree for answering the following questions:

[Picture “Idiom *it's raining cats and dogs*”, Appendix 4]

- What happens in the picture?



- What does *it's raining cats and dogs* mean?
  - a. Cats and dogs fall from the sky, as in the picture
  - b. It is raining a lot
  
- Which would be its equivalent in Spanish?
  - a. *Llueve a cántaros*
  - b. *Llueven perros y gatos*
  
- Accordingly, what does the picture show?
  - a. The right meaning of the expression
  - b. A metaphor, the literal representation of the expression

[Picture “Idiom *birds of a feather flock together*”, Appendix 4]

- What happens in the picture?
  
- What does the idiom *birds of a feather flock together* mean?
  - a. People usually join others who share their interests and characteristics
  - b. The birds that only have one feather join to migrate and fly together
  
- Which would be its equivalent in Spanish?
  - a. *Más vale pájaro en mano que ciento volando*
  - b. *Dios los cría y ellos se juntan*
  
- Accordingly, what does the picture show?
  - a. The right meaning of the expression
  - b. A metaphor, the literal representation of the expression

Now, discuss orally the following issues:

- Are there impossible physical situations in the pictures? Or improbable ones?
- Do you find them funny? Why?
- Do you think literal translations of idioms are right? Why?

Finally, discuss orally with your telecollaborative partner the following issues:

- Did you face misunderstandings in the conversation?
- How did you feel?
- What did you do to understand each other?
- Did you find the session interesting? Why?

### Post phase

In class, you shall explain if your partner and you agreed on the correct meaning of the idioms in each situation. As a group, you are going to discuss the correct options of the different questions and the problems arising during telecollaboration, if any. Then, you will put in common the considerations on the last issues. Finally, you will explain to the rest of the class what you learned through the session, how it evolved, if you liked it, etc.

As homework, you will work in groups of three people. Taking as a model the pictures in the telecollaborative session, you will draw in group a situation based on a literal representation of an idiom. Here you have some English idioms:

- *Until the cows come home; once in a blue moon;*<sup>173</sup> *[a] piece of cake; a hot potato*

You will show your creations to the rest of the class and make a list of vocabulary with all the idioms, their equivalent and their wrong literal translation with symbol [\*] (e.g. *it is raining cats and dogs-llueve a cántaros-\*llueven perros y gatos*).

<sup>173</sup> This idiom and the next ones have been retrieved from <http://www.theidioms.com/>.

## Spanish idioms<sup>174</sup>

### Fase preparatoria

Para empezar, el/la profesor/a os hará algunas preguntas en clase:

- ¿Sabríais decirme qué es una frase hecha o modismo?
- ¿Conocéis algún ejemplo en español? ¿Y cómo sería su equivalente en inglés?

A continuación, trabajaréis en grupos de tres personas. Veréis una imagen que representa literalmente una frase hecha en español y contestaréis a las siguientes preguntas:

[Picture “Idiom *tener pájaros en la cabeza* (‘to be dizzy-headed’), Appendix 4]

- ¿Qué pasa en la imagen?
- ¿Qué significa *tener pájaros en la cabeza*?<sup>175</sup>
  - a. Ser algo iluso y tener mucha imaginación
  - b. Llevar rastas parecidas a un nido de pájaro

Acto seguido, negociaréis la repuesta correcta en clase junto con el profesor. Por último, se hará un pequeño debate en clase en torno a esta pregunta:

- ¿Creéis que traducir literalmente las frases hechas puede dificultar que se llegue a un entendimiento mutuo? ¿Por qué?

### Fase principal

Es el momento de telecolaborar con vuestro compañero. Ambos veréis dos dibujos que representan situaciones y en cada una de ellas aparece una frase hecha. Debéis hablar entre vosotros para llegar a un acuerdo y contestar a las siguientes preguntas:

<sup>174</sup> The Spanish tasks on idioms have been presented in Tro (2021c, forthcoming).

<sup>175</sup> Idiom retrieved from the book *2001 Spanish and English idioms/2001 modismos españoles e ingleses* (Savaiano and Winget, 1976: 185), which also shows a picture with its literal representation in line with these activities.

[Picture “Idiom *ir pisando huevos* (‘to walk on eggshells’), Appendix 4]

- ¿Qué pasa en la imagen?
- ¿Qué significa *ir pisando huevos*?
  - a. Andar muy despacio
  - b. Seguir el camino marcado por alguien
- ¿Cuál sería su equivalente en inglés?
  - a. *To step on eggs*
  - b. *To walk on eggshells*
- En consecuencia, ¿qué muestra la imagen?
  - a. El significado real de la expresión
  - b. Una metáfora, la representación literal de la expresión

[Picture “Idiom *estar en el quinto pino* (‘to be in the back of beyond’), Appendix 4]

- ¿Qué pasa en la imagen?
- ¿Qué significa *estar en el quinto pino*?
  - a. Estar descansando en el quinto pino de una pineda
  - b. Estar muy lejos
- ¿Cuál sería su equivalente en inglés?
  - a. *In the back of beyond*
  - b. *Over the hills and far away*
- En consecuencia, ¿qué muestra la imagen?
  - a. El significado real de la expresión
  - b. Una metáfora, la representación literal de la expresión

Ahora, contestad oralmente las siguientes preguntas:

- ¿Aparecen situaciones físicas imposibles en las imágenes? ¿Improbables, quizá?
- ¿Las consideraréis divertidas? ¿Por qué?
- ¿Creéis que es correcto traducir las frases hechas literalmente? ¿Por qué?

Para acabar, comentad oralmente los siguientes aspectos:

- ¿Habéis experimentado malentendidos en la conversación?
- ¿Cómo os habéis sentido?
- ¿Qué habéis hecho para llegar a entenderos?
- ¿Os ha parecido interesante la sesión? ¿Por qué?

### Fase posterior

En clase, explicaréis al resto de compañeros si durante la sesión de telecolaboración llegasteis a un acuerdo con vuestra pareja lingüística en cuanto al significado de las frases hechas de las imágenes, además de si tuvisteis algún problema durante la sesión. Después, pondréis en común lo que habéis comentado respecto a las preguntas finales y, por último, hablaréis sobre lo que habéis aprendido en la sesión, cómo ha evolucionado, si os ha gustado, etc.

Como deberes, trabajaréis en grupos de tres personas. Tomando como modelo los dibujos de la sesión de telecolaboración, tenéis que dibujar en grupo una situación basada en la representación literal de una frase hecha. Aquí tenéis algunos ejemplos de modismos en español:

- *Más vale pájaro en mano que ciento volando; ser uña y carne; buscar una aguja en un pajar; poner los dientes largos [a alguien]*

Mostraréis vuestras creaciones al resto de la clase y haréis una lista de vocabulario con todas las frases hechas. Necesitaréis su equivalente en inglés y la asociación incorrecta que se le puede hacer (marcada con el símbolo [\*]). Ejemplo: *en el quinto pino-in the back of beyond-  
\*in the fifth pine*).

## English puns

### Preparatory phase

Beforehand, the teacher will show you a picture in class, following a sentence to contextualise it. In small groups, you will answer orally the question below.

*Who is the wife of the pumpkin? The pumpqueen.*

[Picture “Pun *pumpkin-pumpqueen*”, Appendix 4]

- What do you see in the picture?

Later on, the teacher will explain you that the picture represents a pun and make you the following questions:

- Could you explain, with your own words, what *pun* is?
- Can you recognise it in the picture? Why is this considered pun?

Once this has been discussed, the teacher shall refer to the famous book *The importance of being earnest*, by Oscar Wilde, and to the Spanish translation of its title, *La importancia de llamarse Ernesto*, aiming at explaining why this can be seen as an example of pun. Finally, pupils will participate in a short debate:

- Could literal translations of expressions, idioms and so on make mutual understanding difficult? Why?

## Main phase

Now, after discussing in the classroom, together with the teacher, what *pun* refers to, you are going to telecollaborate with your partner abroad. You will see two drawings, each one following a sentence/dialogue, which represent a situation. You have to talk and agree to answer the following questions:

*I don't want sugar in my coffee, thank you.*

[Picture "Pun *sugar-free*", Appendix 4]

- What happens in the picture?
- What does *sugar-free* mean?
  - a. Something has no sugar
  - b. Sugar is free
- Which would be its equivalent in Spanish?
  - a. *Azúcar libre*
  - b. *Con azúcar*
  - c. *Sin azúcar*
- Accordingly, what does the picture show?
  - a. The right meaning of the expression
  - b. The literal representation of the expression

A: *Which mark did you get in the exam?*

B: *A good mark! High five!*

A: *Five is not a good mark!*

[Picture "Pun *high five*", Appendix 4]

- What happens in the picture?

- What does *high five!* refers to?
  - a. Number five is in a high place
  - b. It is a expression for claping hands with somebody else
  
- Which would be its equivalent in Spanish?
  - a. ¡Choca esos cinco!
  - b. ¡Arriba, número cinco!
  
- Accordingly, what does the picture show?
  - a. The right meaning of the expression
  - b. A metaphor, the literal representation of the expression<sup>176</sup>

Now, discuss orally the following issues:

- Are there impossible physical situations in the pictures? Or improbable ones?
- Do you think literal translations of expressions are right? Why?

Finally, discuss orally with your telecollaborative partner the following issues:

- Did you face misunderstandings in the conversation?
- How did you feel?
- What did you do to understand each other?
- Did you find the session interesting? Why?

<sup>176</sup> The word games in the pictures are the following ones: *sugar-free/free sugar*; on phonetics, /kin/, *king* and *queen* (*pumpkin-pumpqueen*), and *high five* with *high* used as a locative.



## Post phase

In class, you are going to explain if your partner and you agreed on the correct meaning of the expressions in each situation. As a group, you are going to discuss the correct options of the different questions and the problems arising during telecollaboration, if any. Then, you will put in common your considerations on the last issues. Finally, you will explain to the rest of the class what you learned through the session, how it evolved, if you liked it, etc.

As homework, you will work in groups of three people. Taking as a model the pictures in the telecollaborative session, you will draw in group a situation based on a literal representation of an expression. Here you have some examples:

- *A white lie; the apple of your eye;*<sup>177</sup> *high/low calories*

You will show your creations to the rest of the class and make a list of vocabulary with all the expressions, their equivalent and their wrong literal translation with symbol [\*] (e.g. *high five!*-*¡choca esos cinco!*-*\*¡cinco alto!*).

## Spanish puns

### Fase preparatoria

Para empezar, el/la profesor/a os enseñará una imagen en clase, que va acompañada de una frase para contextualizarla. En pequeños grupos, de tres o cuatro personas, debéis responder oralmente a la siguiente pregunta:

*El mejor amigo de mi hija es un pez gordo.*

[Picture “Pun *un pez gordo*” (‘a bigwig’), Appendix 4]

- ¿Qué veis en la imagen?

<sup>177</sup> Also appearing in <http://www.theidioms.com/>.

El/la profesor/a os explicará entonces que la imagen representa lo que se conoce como *pun* y os hará las siguientes preguntas:

- ¿Sabríais decirme a qué nos referimos con *pun*?
- ¿Reconocéis esto en la imagen? ¿Por qué se consideraría *pun*?

Acto seguido, el/la profesor/a presentará la conocida obra de Oscar Wilde *The importance of being earnest*, cuyo título se ha traducido al español como *La importancia de llamarse Ernesto*. Con ello, se pretende explicar por qué este se consideraría un caso de *pun*, basado en un juego de palabras. Por último, se hará un pequeño debate en clase con los alumnos en torno a esta pregunta:

- ¿Creéis que traducir literalmente expresiones, frases hechas, etc. puede dificultar que se llegue a un entendimiento mutuo? ¿Por qué?

### Fase principal

Tras comentar a qué nos referimos con *pun*, es el momento de que telecolaboréis con vuestros compañeros. Ambos veréis dos dibujos acompañados de un diálogo y que representan diferentes situaciones. Debéis hablar entre vosotros para llegar a un acuerdo y contestar a las siguientes preguntas:

A: *Tu perro lleva ladrando todo el día. ¡Estoy enfadadísimo! ¡Ni me hables!*

B: *¡Vaya humor de perros!*

[Picture “*Pun humor de perros* (‘foul mood’)”, Appendix 4]

- ¿Qué pasa en la imagen?
- ¿Qué significa *humor de perros*?
  - a. Estar alguien de muy mal humor
  - b. Los perros son muy graciosos
- ¿Cuál sería su equivalente en inglés?
  - a. *Foul mood*
  - b. *Dog humour*

- En consecuencia, ¿qué muestra la imagen?
  - a. El significado real de la expresión
  - b. Una metáfora, la representación literal de la expresión

A: *¿Qué le pasa a Claudia? Parece triste.*

B: *¡Pues que el chico que le gusta le ha dado calabazas!*

[Picture “*Pun dar calabazas* (‘to give [somebody] the brush off’)”, Appendix 4]

- ¿Qué pasa en la imagen?
- ¿Qué significa *dar calabazas* a alguien?
  - a. Regalar calabazas como símbolo de amor
  - b. Rechazar a alguien, amorosamente hablando
- ¿Cuál sería su equivalente en inglés?
  - a. *To give somebody the brush off*
  - b. *To pump somebody up*
- En consecuencia, ¿qué muestra la imagen?
  - a. El significado real de la expresión
  - b. Una metáfora, la representación literal de la expresión

Ahora, contestad oralmente las siguientes preguntas:

- ¿Aparecen situaciones físicas imposibles en las imágenes? ¿Improbables, quizá?
- ¿Creéis que es correcto traducir las expresiones literalmente? ¿Por qué?

Para acabar, comentad oralmente los siguientes aspectos:

- ¿Habéis experimentado malentendidos en la conversación?
- ¿Cómo os habéis sentido?
- ¿Qué habéis hecho para llegar a entenderos?
- ¿Os ha parecido interesante la sesión? ¿Por qué?

### Fase posterior

En clase, explicaréis al resto de compañeros si durante la sesión de telecolaboración llegasteis a un acuerdo con vuestra pareja lingüística en cuanto al significado de las expresiones de las imágenes, además de si tuvisteis algún problema durante la sesión. Después, pondréis en común lo que habéis comentado respecto a las preguntas finales y, por último, hablaréis sobre lo que habéis aprendido en la sesión, cómo ha evolucionado, si os ha gustado, etc.

Como deberes, trabajaréis en grupos de tres personas. Tomando como modelo los dibujos de la sesión de telecolaboración, tenéis que dibujar en grupo una situación basada en la representación literal de una expresión. Aquí tenéis algunos ejemplos:

- *Partir la pana; tener mano de santo; ser mano de santo; hacer la pelota*

Mostraréis vuestras creaciones al resto de la clase y haréis una lista de vocabulario con todas las expresiones. Necesitaréis su equivalente en inglés y la asociación incorrecta que se le puede hacer (marcada con el símbolo [\*]). Por ejemplo: *dar calabazas-to give [somebody] the brush off- \*to give pumpkins*).



# APPENDIX 4

## PICTURES FOR THE DIDACTIC PROPOSAL IN §5.3.1 (CHAPTER 5)



False friend *sympathetic*

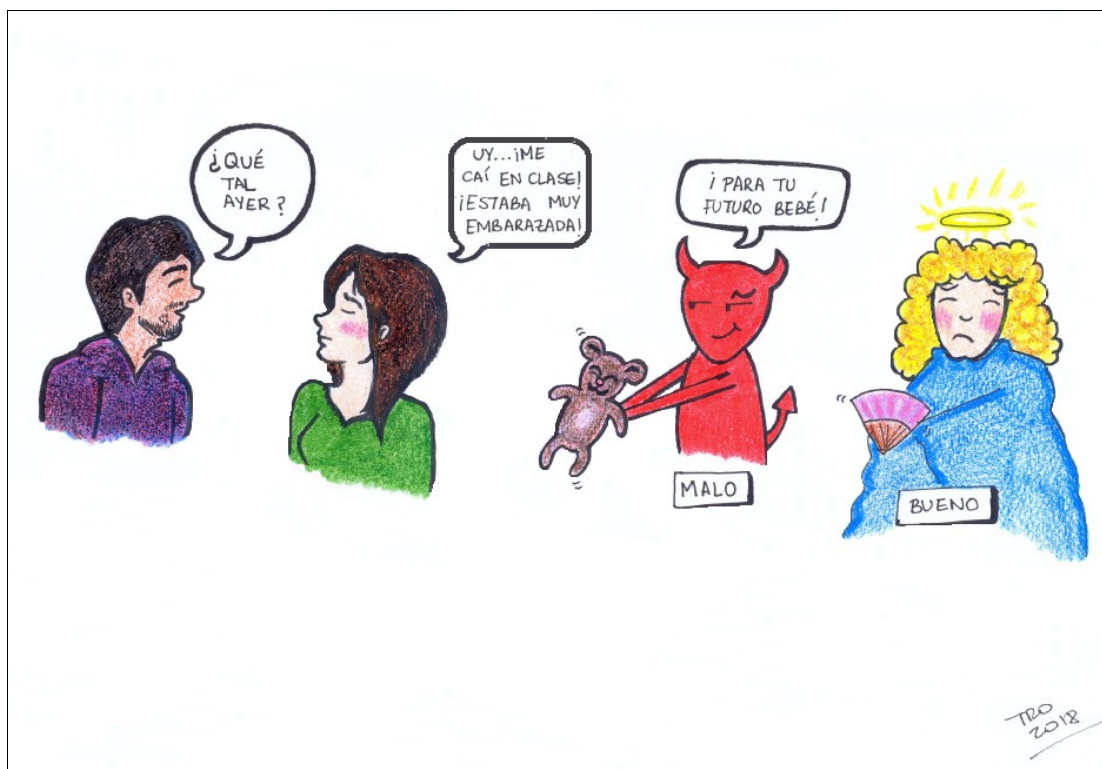


False friend *constipated*



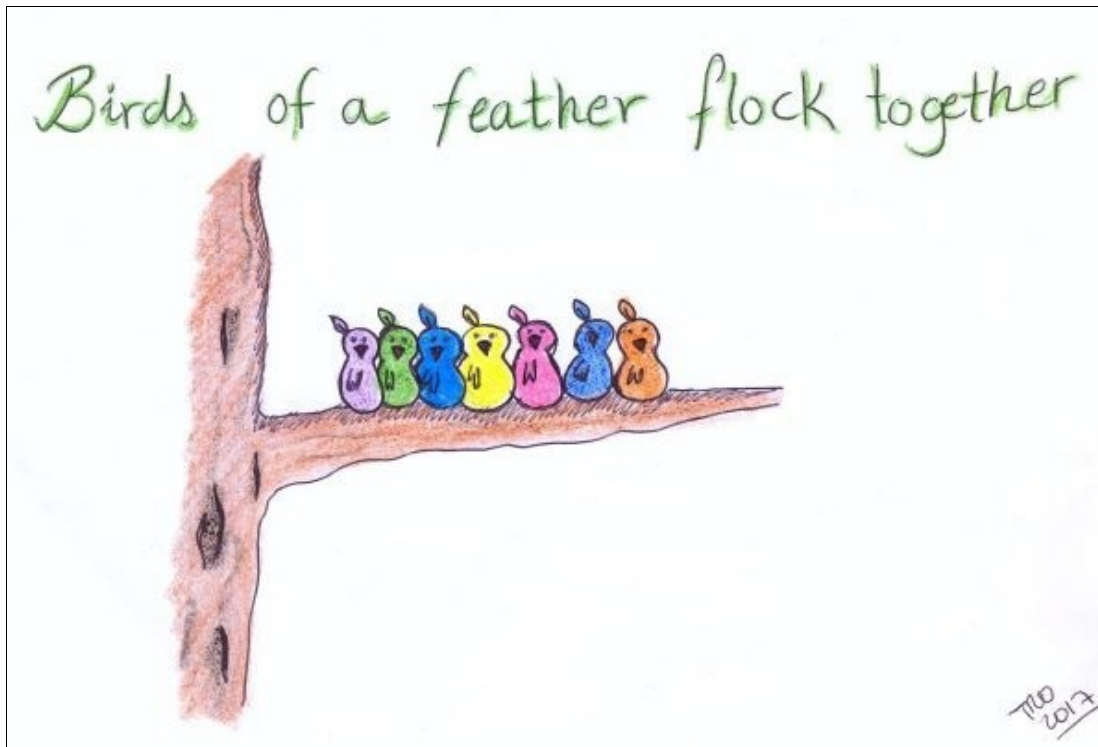


False friend *carpeta* ('folder')



False friend *embarazada* ('pregnant')

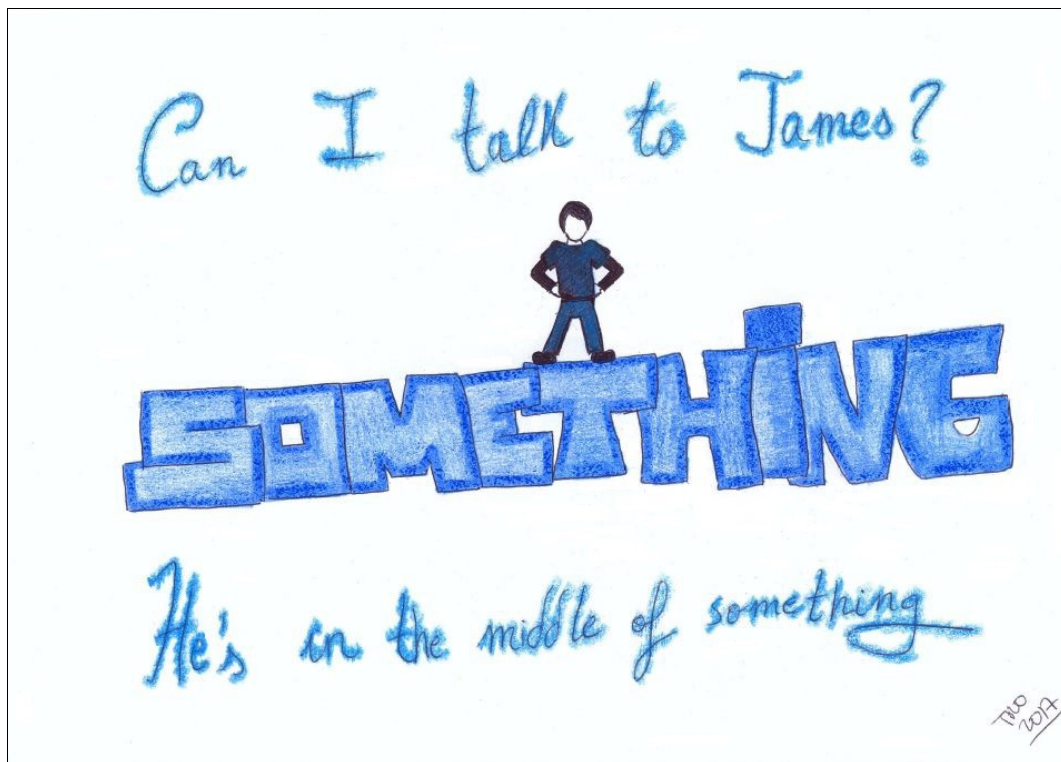




**Idiom** *birds of a feather flock together*



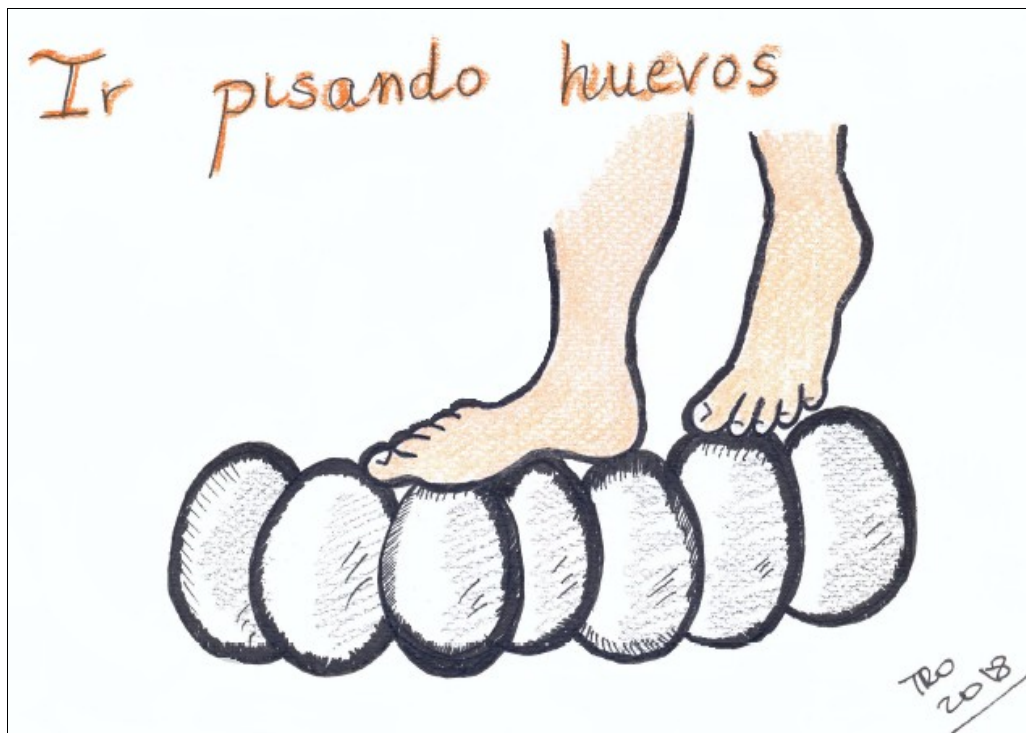
**Idiom** *it's raining cats and dogs*



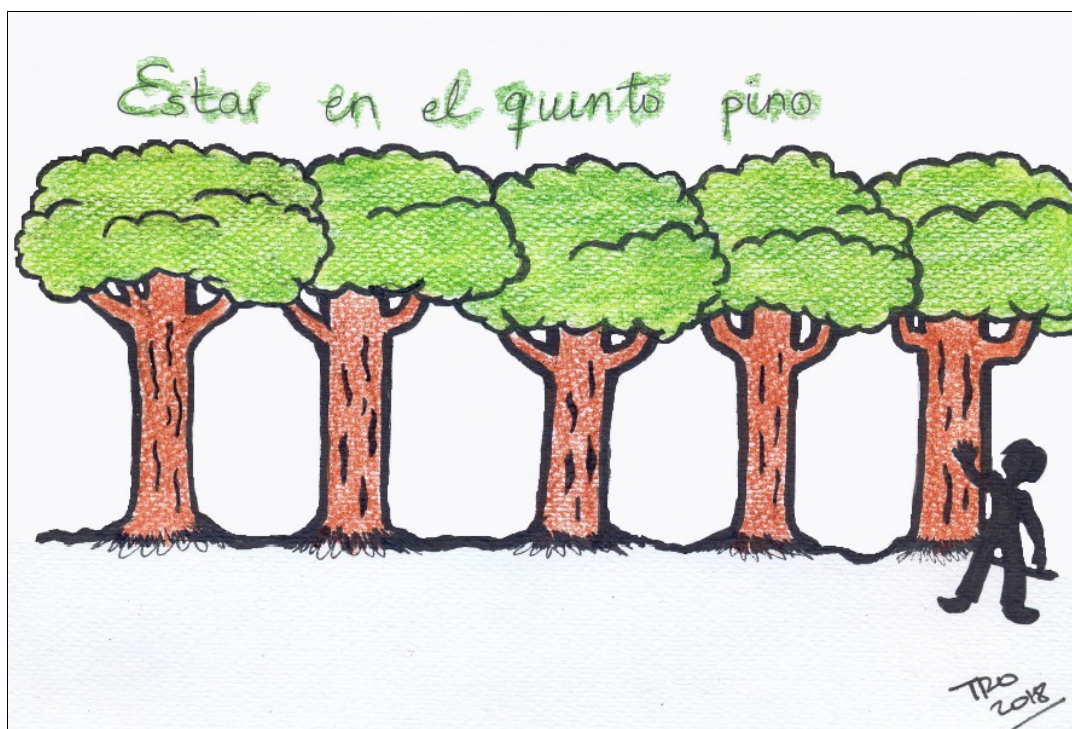
**Idiom** *to be in the middle of something*



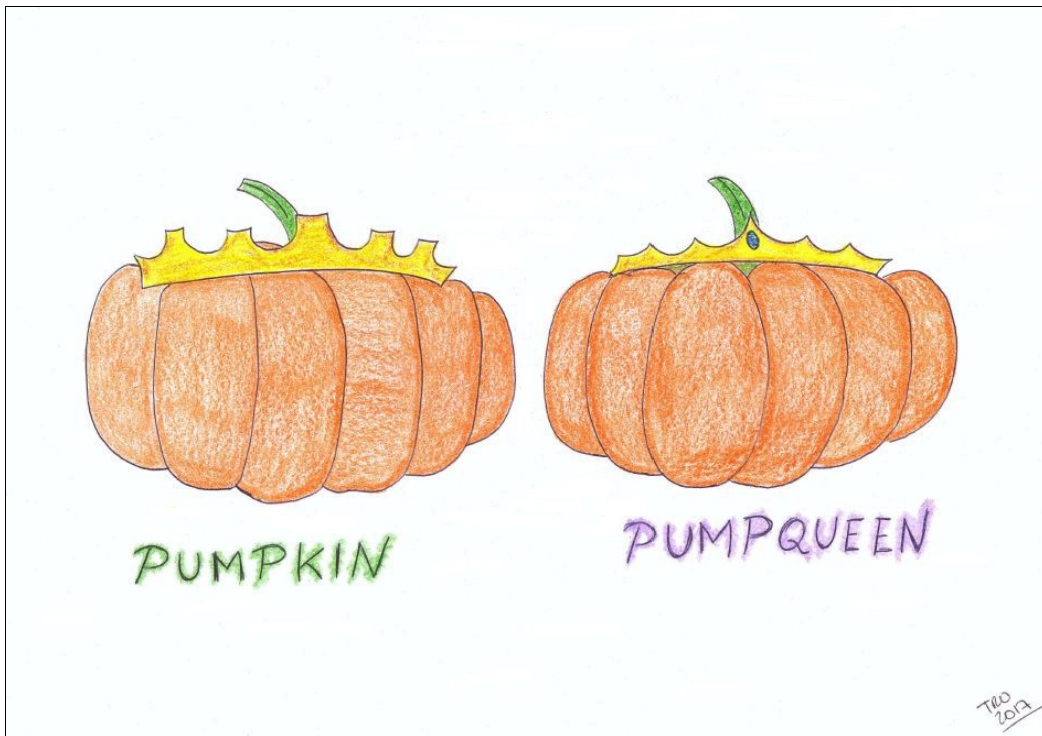
**Idiom** *tener pájaros en la cabeza* ('to be dizzy-headed')



Idiom *ir pisando huevos* ('to walk on eggshells')



Idiom *estar en el quinto pino* ('to be in the back of beyond')



*Pun pumpkin-pumpqueen*



*Pun sugar-free*



*Pun high five*



*Pun un pez gordo ('a bigwig')*



**Pun humor de perros** ('fould mood')



**Pun dar calabazas** ('to give [somebody] the brush off')



# APPENDIX 5

## A MULTIMODAL DIDACTIC PROPOSAL ON GRAMMAR AND PRAGMATICS<sup>178</sup>

This appendix addresses a pilot study on the teaching of grammar and pragmatics in SLA settings. We propose multimodal activities aimed at developing students' grammatical and pragmatic competence (§2.1.1.2) at initial levels by means of providing pupils of English and Spanish as a SL with contextualised texts and sentences to address the pragmatics of their grammar linguistic choices (Pearson, 2018) concerning the *pro*-drop parameter (e.g. Rizzi, 1982; Chomsky, 1981) and definiteness and its expression (e.g. Leonetti, 1999; Leśniewska, 2016). The didactic proposal is based on a formal, contrastive analysis (e.g. Santos Gargallo, 1993) on the interferences attested between English and Spanish within the data conforming the corpus of analysis for Chapter 4, interferences that may arise as a result of the interlanguage stages (Selinker, 1992) built by pupils in the process of acquisition of the SL. It is claimed that undertaking the contrastive analysis methodology could help teachers of Spanish and English as a SL notice what aspects pupils may need to review and even anticipate to their possible mistakes. In line with Kolykhalova (2012), our proposal takes this method as a framework to create multimodal, fill-the-gap activities to work on the parameters mentioned above with contextualised texts and sentences, also aimed at enhancing visual learning and memory by using pictures and colours associated to different concepts.

### Outline of the proposal

Interferences refer to “those mistakes in a given SL assumed to be originated due to contact with the mother tongue or L1”, following the *Diccionario de términos clave de ELE* (CVC, 1997-2019).<sup>179</sup> The activities provided in this appendix focus on different interferences between English and Spanish observed in the tandem exchanges conforming our corpus of analysis in Chapter 4.<sup>180</sup> The interferences attested accounted for specific linguistic aspects on the interlanguage (Selinker, 1992) built by NS and NNS pupils in the acquisition of the SL,

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<sup>178</sup> Proposal presented in a communication for *Sociedad Española de Lingüística* (SEL) named “Interlengua e interferencias entre español e inglés en la adquisición de lenguas: una aproximación a la enseñanza de la gramática” (i.e. 'English-Spanish interlanguage and interferences in language acquisition: an approximation to grammar teaching'), in 2019. In the current research we also address the interferences in chat sessions.

<sup>179</sup> My translation of: “los errores cometidos en la L2, supuestamente originados por su contacto con la L1” (*Diccionario de términos clave de ELE, interferencia*, CVC, 1997-2021).

<sup>180</sup> The interferences related to phonetics and phonology, such as descending intonation in questions posed in VC sessions, have not been addressed in our study.



that is, to “the linguistic system of a student of a given SL or FL on each and every stage of acquisition that s/he undertakes in his or her process of learning”.<sup>181</sup> It was found that the Spanish interlanguage amongst the English pupils and the English one of the Spanish participants (in BBB S2 and S6, dual tandems) show interferences concerning syntax and morphology as well as semantics and lexis, and we shall focus on the syntactic and morphological ones.<sup>182</sup>

As far as the Spanish interlanguage is concerned, the interferences related to syntax are exemplified in (1). While (1a) and (1b) display interferences on the use of the prepositions *por* and *para* (*for*), (1c) shows the omission of the determinate article *las*, needed in Spanish. The Spanish interlanguage of English NSs also shows interferences on morphology regarding verb conjugation (1d-1f) and agreement between nouns and the articles modifying them, illustrated in (1g-1h).

- (1) a. “[V]oy a italia *para* un mes, lo demás de las vacaciones no lo se todavia, y tu?” (chat S6)  
 (‘I am going to Italy for a month, I don't know about the rest of the holidays yet, and you?’)
- b. “Es difícil pero es bueno *por* la (( ))” (BBB S2)  
 (‘It is difficult but it is good for (( ))’)
- c. “Ehm, ¿es quinceañera una fiesta importante *para* chicas?↓” (BBB S4)  
 (‘Hm, is *quinceañera* an important celebration for girls?’)
- d. “¿Perdón? ¿Perdón? No *comprende*” (BBB S6)  
 (‘Sorry? Sorry? I don't understand’)
- e. “¿Tú *es* (SP name)?” (BBB S3)  
 (‘Are you [SP name]?’)
- f. “[N]o me *gusta las clases*” (BBB S2)  
 (‘I don't like classes’)
- g. “Sí, pero es *un mal conexión*” (BBB S1)  
 (‘Yes, but it is a bad connection’)
- h. “[M]e encanta el chocolate y *el pasteles*” (BBB S2)  
 (‘I love chocolate and cakes’)

<sup>181</sup> My translation of: “el sistema lingüístico del estudiante de una segunda lengua o lengua extranjera en cada uno de los estadios sucesivos de adquisición por los que pasa en su proceso de aprendizaje” (*Diccionario de términos clave de ELE, interlengua, CVC, 1997-2021*). As also explained in the dictionary, the interlanguage system is individual, systematic but also variable, has its own rules and autonomy, is always evolving (“en constante evolución”, *ibid.*) and mediates between the student's L1 system and that one of the language s/he is acquiring. See Saade (2018: 190-192) and the references therein. See Jauregi (1997: 43) on *interlanguage* and *interlanguage talk*.

<sup>182</sup> The interferences related to lexis and semantics include loan translations such as *nuevo york* and *mire con ello* in chat S1, *ukelele* in BBB S2 and *ojo* in BBB S6, in the last case to refer to London Eye. It might be considered that pupils literally translate some formulae to *save* a correct pace and fluency in synchronous telecollaboration and to help their interlocutors to communicate in the SL by providing a literal translation of the word or formula they look for (e.g. *ojo* → *eye* → *London Eye*; excerpt 11 in §4.3.1).

The English interlanguage of the Spanish pupils in BBB S2 and S6 attests interferences related to syntax, morphology, lexis and semantics. Amongst syntactic ones we can examine the omission of explicit subjects like the pronoun *it*, which may be due to the fact that these pronominal subjects are not needed in Spanish when the referent is clear and we do not want to add emphasis on them (2a, 2b). We also observe mistakes regarding the use of prepositions and articles: while in (2c) the preposition needed (*on* Sundays) is not used, in (2d) the article is used although it is not needed due to the general character of *class* (*go to class*). Concerning the morphological interferences in the English interlanguage, some ungrammatical uses of verbs are attested. It may be considered that (2e) illustrates the use of *has brought* as a literal translation of *ha traído* in Spanish, referring to a past that is recent. However, past simple should have been used in English, which also applies to (2f): since the Spanish pupil explains an experience in the past, s/he should have used *there were* instead of the present simple *there are*.

- (2) a. “I think *is* the only difference in the traditions” (BBB S2)  
 b. “[...] place to go is Barcelona. *Is* very beautiful” (BBB S6)  
 c. “*Sundays* normally I study” (BBB S2)  
 d. “[...] in Valencia, is Fallas and we don't go to *the* class” (BBB S6)  
 e. “What *has brought* Santa Claus for Christmas to you?” (BBB S2)  
 f. “When I *was trav* to London, *there are* many people to up” (BBB S6)

Having examined morphological and syntactic interferences by pupils communicating in a SL (Spanish pupils communicating in English and vice-versa) we propose some activities to work on the previous grammatical aspects at initial levels. The didactic proposal focuses on the *pro-drop* parameter (Rizzi, 1982; Chomsky, 1981) as far as subjects and verbal conjugation are concerned and definiteness and its expression (Leonetti, 1999; Kolykhalova, 2012; Abu-Melhim, 2014; Leśniewska, 2016). Following the discussion in Demonte (2015: 9),<sup>183</sup> concerning this parameter there is a distinction between the languages which allow omission of pronominal subjects and those that do not; Spanish presents a *positive* option on the parameter whereas in English this option is *negative*. That is, we could not translate *He llegado tarde* in Spanish into *Have arrived late* in English but need the pronoun *I*: *I have arrived late* (ibid.). Definiteness, according to the discussion in Kolykhalova (2012: 15), shall

<sup>183</sup> Demonte (2015: 9) referring to Rizzi (1982 apud Chomsky, 1981).

be considered as a feature of a noun or nominal group that are easily identified by the hearer in context (that is, their referent is clear)<sup>184</sup> and can be linguistically expressed by means of particular articles and pronouns in Spanish and English. Following the examples provided by the author (ibid.: 19) we could say *I will take a book, the book, this book or that book* in a library or bookshop, for instance, and in each case the book in question would be different. Hence the importance of definiteness when assigning reference and interpreting in communication (§2.1.1.1; §5.3.2.1-§5.3.2.2, activity 3).

## Methodology

We propose different multimodal activities aimed at developing students and pupils' grammatical and pragmatic competence (§2.1.1.2) at initial levels by means of providing contextualised texts and sentences to address the pragmatics of their grammar linguistic choices (Pearson, 2018) concerning the parameters discussed above. The proposal is based on a formal, contrastive analysis (e.g. Santos Gargallo, 1993) on the interferences previously attested between English and Spanish and is addressed to English pupils learning Spanish and vice-versa. We consider that contrastive analysis would help teachers of Spanish and English as a SL see what aspects English and Spanish pupils may need to review and even anticipate to their possible mistakes, then taking great advantage of the method.

In line with Kolykhalova (2012), our proposal takes this method as a framework to create multimodal activities to work on the parameters mentioned above, particularly fill-the-gap ones with contextualised texts and sentences. Pupils are also provided with graphic materials as support devices to undertake the activities that conform visual explanations and remarks on subjects, verbal conjugation and the expression of definiteness in English and Spanish. The support materials and the activities within the proposal are also aimed at enhancing visual memory and mental associations amongst pictures, colours and concepts. We shall firstly describe the English and Spanish activities on the *pro*-drop parameter affecting subjects and verbal conjugation and then address the different exercises on definiteness, with focus on the correct use of articles in both languages.

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<sup>184</sup> Kolykhalova (2012: 15) referring to Leonetti (1999: 38) and the *Nueva Gramática de la Lengua Española* (RAE, 2009: 142-143).

### English and Spanish activities on the *pro*-drop parameter







These activities focus on subjects and verbal conjugation in Spanish and English. As far as the first ones are concerned, in Spanish we do not always need to make personal pronouns explicit because by using the correct verbal conjugation we know who undertakes the action. It is then considered that making pronominal subjects explicit in Spanish can convey a pragmatic charge in interaction and account for willingness to emphasise the addressee of the message and differentiate him or her from other possible listeners or from people known by both the speaker and the hearer who may not know the specific *what* they are referring to (§2.1.1.1), as illustrated in (3c) below. In English, however, personal pronouns are needed when constructing a sentence and not making them explicit might conform a mistake.

- (3) a. You already know  
 b. *Ya lo sabes*  
 c. *TÚ ya lo sabes*

Accordingly, the Spanish support materials on the *pro*-drop parameter concerning subjects and verbal conjugation shall emphasise verb desinences and not personal pronouns, whereas in the English ones the focus is put on the use of pronouns. In these support materials six emoticons in different colours are associated to a particular person and verb form.







	Yo	<b>-ar</b> <i>canto</i>	<b>-er</b> <i>tengo</i>	<b>-ir</b> <i>duermo</i>
	Tú	<i>cantas</i>	<i>tienes</i>	<i>duermes</i>
	Él/ella/eso	<i>canta</i>	<i>tiene</i>	<i>duerme</i>
	Nosotros/nosotras	<i>cantamos</i>	<i>tenemos</i>	<i>dormimos</i>
	Vosotros/vosotras	<i>cantáis</i>	<i>tenéis</i>	<i>dormís</i>
	Ellos/ellas	<i>cantan</i>	<i>tienen</i>	<i>duermen</i>

Support materials on Spanish regular verbs

	I	<b>to eat</b> <i>I eat</i>	<b>to be</b> <i>I am</i>	<b>to have</b> <i>I have</i>
	You	<b>you eat</b>	<b>you are</b>	<b>you have</b>
	He/she/it	<b>he/she/it eats</b>	<b>he/she/it is</b>	<b>he/she/it has</b>
	We	<b>we eat</b>	<b>we are</b>	<b>we have</b>
	You	<b>you eat</b>	<b>you are</b>	<b>you have</b>
	They	<b>they eat</b>	<b>they are</b>	<b>they have</b>

#### Support materials on English verbs

Spanish as a SL pupils are also provided with graphic support materials on irregular verbs and in this case the focus is put on the verbs *ser*, *estar* ('to be') and *ir* ('to go') instead of emphasising verb desinences like in regular ones. According to their differences in conjugation, irregular verbs shall be remarked in a particular way in the Spanish activity to practise the *pro*-drop parameter.

	Yo	<b>ser</b> <i>soy</i>	<b>estar</b> <i>estoy</i>	<b>ir</b> <i>voy</i>
	Tú	<i>eres</i>	<i>estás</i>	<i>vas</i>
	Él/ella/eso	<i>es</i>	<i>está</i>	<i>va</i>
	Nosotros/nosotras	<i>somos</i>	<i>estamos</i>	<i>vamos</i>
	Vosotros/vosotras	<i>sois</i>	<i>estáis</i>	<i>vais</i>
	Ellos/ellas	<i>son</i>	<i>están</i>	<i>van</i>

#### Support materials on Spanish irregular verbs

Having the previous materials as support, English students learning Spanish and vice-versa are requested to fill the gaps on a text in present simple.<sup>185</sup> For filling each gap pupils shall find the information needed in brackets, which in the Spanish as a SL text is conformed by the infinitive verb, an emoticon in a particular colour and the desinence in each case. However, in three cases irregular verbs must be used and the symbol [!] appears together with the infinitive and the emoticon to make pupils notice that there is a difference in verbal conjugation. The activity is aimed at making them aware that it is not always needed to make personal pronouns explicit in Spanish sentences, unless they bear a particular pragmatic function like in (3c) above, for instance. Concerning the English as a SL text, one of the facts that students must become aware of is the need of making subject pronouns explicit. Whereas in the first gap the subject is already provided (*my mother*), in the following cases there is needed information in brackets, similarly to the text in Spanish. The information includes the personal pronoun needed for each verb, the infinitive form and the coloured emoticon that is appropriate in each gap. In both activities pictures and colours are used as ways to address grammar acquisition at initial levels and the relevance of setting grammar constructions in context (see Sessarego, 2018) is emphasised and also applies to the activities on definiteness and its expression.

Completa el siguiente texto con las formas verbales que se necesitan. Todos los verbos se han de conjugar en *presente de indicativo*.

Esta mañana, después de desayunar, he decidido que cambiaré de camino para ir al instituto. Mi madre siempre \_\_\_\_\_ (*decir*, 😊, -e) que soy bastante predecible y \_\_\_\_\_ (*pensar*, 😊, -o) que tiene razón. Todos los días \_\_\_\_\_ (*levantarse*, 😊, -o) a la misma hora, \_\_\_\_\_ (*desayunar*, 😊, -o) lo mismo (un buen tazón de leche con mis cereales favoritos), \_\_\_\_\_ (*lavarse*, 😊, -o) los dientes y \_\_\_\_\_ (*salir*, 😊, -o) de casa con prisa. Con tanta prisa, \_\_\_\_\_ (*ser*, 😊, !) normal que se me olvide algo; por eso, a veces \_\_\_\_\_ (*tener*, 😊, -o) que volver a casa y \_\_\_\_\_ (*llegar*, 😊, -o) tarde a la primera clase. Cuando eso ocurre, mis compañeros me \_\_\_\_\_ (*mirar*, 🟢, -an) y también \_\_\_\_\_ (*quejarse*, 🟢, -an), como mi madre, de lo predecible que soy: “Tío, ¡siempre \_\_\_\_\_ (*estar*, 😊, !) igual! ¡Todos los días te \_\_\_\_\_ (*esperar*, 🟡, -amos) diez minutos!”. A lo que les \_\_\_\_\_ (*responder*, 😊, -o): “¡Es que \_\_\_\_\_ (*ser*, 🟡, !) muy impacientes!”.

#### Spanish text on the *pro*-drop parameter

<sup>185</sup> The English text on the *pro*-drop parameter has been translated from the Spanish one.

Complete the text using the appropriate formula. Verbs shall be used in *present simple*.

This morning, after having lunch, I have decided to change my way to the high school. My mother (😊) always \_\_\_\_\_ (to say) that \_\_\_\_\_ (to be, 😊, I) very predictive. Actually, \_\_\_\_\_ (to think, 😊, I) that \_\_\_\_\_ (to be, 😊, she) right. Every morning \_\_\_\_\_ (to get up, 😊, I) at eight o'clock and \_\_\_\_\_ (to have lunch, 😊, I) as \_\_\_\_\_ (to watch, 😊, I) TV. Then \_\_\_\_\_ (to brush, 😊, I) my teeth and \_\_\_\_\_ (to leave, 😊, I) home in a hurry. Sometimes \_\_\_\_\_ (to forget, 😊, I) some book or notebook that \_\_\_\_\_ (to need, 😊, we) for school, so \_\_\_\_\_ (to have to, 😊, I) come back home. That is why \_\_\_\_\_ (to arrive, 😊, I) usually later to school than my classmates. When this happens, \_\_\_\_\_ (to laugh, 😊, they) at me and repeat the same thing: "You know, one day they won't let you in!" \_\_\_\_\_ (to be, 😊, you) always late!". Then \_\_\_\_\_ (to answer, 😊, I) them: "\_\_\_\_\_ (to be, 😊, you) wrong! Not always!".

**English text on the *pro-drop* parameter**







To conclude this section, it is relevant to note the Spanish text provided above could also be brought into the language classroom at initial and intermediate levels in order to raise pupils' awareness on the aspects playing a relevant role when (not) making personal pronouns explicit in Spanish. In that way, students would have the chance to decide whether or not to make them explicit and to reflect on the pragmatic charge they might convey if so, apart from practising the correct form of the verbs. The activity can be undertaken using the text but it would be also relevant to provide students with sentences like the ones in (4) below.<sup>186</sup>

- (4) a. *A mí no me mires, que YO no tengo ni idea.* f. *¿Dónde habré puesto las llaves?* (Ø)  
 ('Don't look at me, I don't have a clue') ('Where do I have my keys?')
- b. *YO no lo sé. Pregúntaselo a ELLA.* g. *¡Mira que eres mono!* (Ø)  
 ('I don't know, you should ask her') ('You are so cute!')
- c. *No, fuisteis VOSOTROS los que se lo dijisteis.*  
 ('No, you told him/her')
- d. *¡¿Pero TÚ de qué vas?!*  
 ('What the hell is wrong with you?')
- e. *A mí me gustas TÚ.*  
 ('It's you who I like')

<sup>186</sup> These sentences were not part of the proposal presented in the communication for *Sociedad Española de Lingüística* (SEL) mentioned in footnote 178.

### English and Spanish activities on the expression of definiteness







The second group of activities address definiteness and its expression, particularly by determinate, demonstrative and possessive articles in Spanish and English. Students are also provided with graphic support materials aimed at enhancing their visual memory and mental associations between pictures and concepts, as well as the learning and acquisition of the grammar forms. The support materials in English and Spanish display some figures of suns and moons followed by singular and plural forms of determinate articles as well as singular and plural possessive and demonstrative articles in both languages together with drawings of hands that we created to illustrate both the *possession* and *location* of a ball. Following Kolykhalova (2012: 85-86), we provide pupils with Spanish and English sentences to fill the gaps with the correct article in each case taking contrastive analysis as a framework.<sup>187</sup> That is, one of the aims of the activities is making students aware of the differences on the use of determinate, demonstrative and possessive articles in both languages. The sentences displayed emphasise these differences, like the use of possessive articles in English that would be determinate in Spanish (sentence 1 in each activity) and the differences on the use of *the*, such as in generic references (e.g. *la gente piensa/the people think*; example 1c).

	<b>El/*un sol</b>		<b>La/*una luna</b>
	<b>Los/*unos soles</b>		<b>Las/*unas lunas</b>
	<b>Mi pelota</b> ( <i>sg.: mi, tu, su;</i> <i>pl.: mis, tus, sus</i> )		<b>Esta pelota</b> ( <i>sg.: esa, aquella;</i> <i>pl.: estas, esas, aquellas</i> )

Support materials on definiteness in Spanish

<sup>187</sup> The Spanish sentences have been translated and adapted into English.









	<b>The/*a</b> sun		<b>The/*a</b> moon
	<b>The/*some</b> suns		<b>The/*some</b> moons
	<b>My</b> ball ( <i>sg.: my, your, his/her;</i> <i>pl.: our, your, their</i> )		<b>This</b> ball ( <i>sg.: that;</i> <i>pl.: these, those</i> )

### Support materials on definiteness in English




In order to use the correct form of determinate, demonstrative or possessive articles, pupils shall see in each case pictures from the support materials already provided. In those sentences in which no article is needed, the symbol [?] appears for them to notice that there is a difference with the previous sentences. Similarly to the activities on the *pro-drop* parameter, grammar is contextualised with sentences and multimodality is considered an important element in SLA. The pictures below display the English and Spanish sentences to practise definiteness and its expression in both languages.

Completa las siguientes oraciones con artículos determinados, demostrativos o posesivos en la forma apropiada (singular/plural) **cuando sea necesario**.

- 1) Siempre me lavo \_\_\_\_\_ dientes después de desayunar. 
- 2) \_\_\_\_\_ ballenas están en peligro de extinción. 
- 3) He visto en la predicción del tiempo que \_\_\_\_\_ semana lloverá mucho. 
- 4) Mi hijo cursa segundo de bachillerato, por las mañanas va a \_\_\_\_\_ clase. [?]
- 5) Ayer fui al fisioterapeuta y ya no me duele \_\_\_\_\_ espalda. 
- 6) Cuando acabamos de cenar, mi novio y yo solemos ver un rato \_\_\_\_\_ televisión. 
- 7) Me llamó mientras estaba en \_\_\_\_\_ universidad. 

### Spanish sentences on definiteness

Complete the sentences with determinative, demonstrative or possessive articles in the correct form **when necessary**.

- 1) I always brush \_\_\_\_\_ teeth after having breakfast. 
- 2) \_\_\_\_\_ whales are in danger of extinction. [?]
- 3) Helena was in \_\_\_\_\_ bed yesterday because she was feeling ill. [?]
- 4) They say that \_\_\_\_\_ week will be rainy. 
- 5) I went to the doctor yesterday and \_\_\_\_\_ arm doesn't hurt anymore. 
- 6) After having dinner, my boyfriend and I usually watch \_\_\_\_\_ TV. [?]
- 7) She phoned me while I was at \_\_\_\_\_ university. [?]

#### English sentences on definiteness

### Conclusions

In this pilot study we present the reader with multimodal activities aimed at developing students' grammatical and pragmatic competence at initial levels in SLA contexts. We describe English and Spanish activities which address the pragmatics of grammar linguistic choices concerning the *pro*-drop parameter and definiteness and its expression by means of providing pupils with graphic support material and contextualised texts and sentences. The didactic proposal is based on a formal, contrastive analysis on particular interferences attested between English and Spanish in Chapter 4 and has specifically focused on the use of colours and figures to enhance visual associations and memory in LA to make it easier. It is considered to address grammar and grammatical competence within a contrastive framework taking as a basis the differences between Spanish and English on subject pronouns, verbal conjugation and definiteness observed in the analysed excerpts of exchanges in §4.3 and Appendix 1, by means of providing students with contextualised texts and sentences to understand their use.

It is claimed that undertaking the contrastive analysis methodology could help teachers of a SL, in this case Spanish and English, notice the aspects that students may need to review, and even anticipate to the possible mistakes they could make regarding particular constructions and uses, for example. The proposal takes this method as a framework to provide multimodal, fill-the-gap activities in which contextualised texts and sentences and

coloured graphic support materials to enhance visual learning and memory are relevant in the LA process. According to the features of the activities, they could also help avoid negative transfer in intercultural communication (Selinker, 1992), which shall concern the direct transfer on the use of subject pronouns between English and Spanish, for instance, so it would be interesting to bring this proposal into the language classroom.





