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Editor: Leah Espada Gustilo
Managing Editor: Dr. Paul Robertson and Dr. John Adamson

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Foreword

This issue of the Philippine ESL Journal features articles that center on a very interesting field of linguistics, discourse analysis, which is a contemporary discipline of the social sciences covering an array of diverse sociolinguistic approaches.

The first article, “Implicating and enriching a discourse: An analysis of ‘what is said’” by Ana Christina Fortes looked into the observance and non-observance of the Filipino celebrities of Grice’s Cooperative Principle and its maxims while they are interviewed by media reporters, while the second, “The deictic demonstratives of *Ayta Magbukun*” by Monica R. Cabanding tagged and examined the spatial deictic expressions of *Ayta Magbukun* speakers demonstrating the frequent occurrence of the body-anchored demonstratives in spoken discourse. The other two papers, namely, “*Ah* as a polyfunctional discourse marker in Filipino language” by Jennifer Diamante and “Political implicatures in a locally practiced discourse: An analysis of a Philippine president’s state of the nation address” by Carlo Joseph M. Juanzo, explored the multifunctionality of Tagalog expression “*ah*” as used by speakers in monologic discourse and identified the implicatures embedded in a monologic political discursive practice, respectively. The last paper, “The universality of Neo-Gricean anaphoric repairs as evident in Filipino-teacher and Korean-student talk” by Selwen Cruz and Dr. Jose Christina Parina determined the most usual anaphoric repair made by Korean students and Filipino-teachers during teacher-student conversations and the most preponderant type of repair for each type of interlocutor. These articles present findings that would certainly be of interest to linguists, educators, ESL and ELT practitioners, and researchers from allied disciplines.

We also wish to acknowledge the invaluable contribution of the pool of reviewers for they thoroughly scrutinized the papers included in this issue: Dr. Francis Dumanig of the University of Malaya, Dr. Teresita Tajolosa of Palawan State University, Dr. Irish Siozon of St. Scholastica Academy, Ms. Flora Debora Floris of Petra Christian University, Surabaya, Indonesia, and Dr. Maria B. Cequeña of the University of Santo Tomas.

It is our fervent hope that this issue will serve as a potent venue for disseminating scholarly findings and that other researchers will be enticed to

publish their papers in the Philippine ESL Journal, a fitting way to contribute to the existing body of knowledge especially in the field of applied linguistics.

Alejandro S. Bernardo, Ph.D.

Leah Espada-Gustilo, Ph.D.

Editors, Philippine ESL Journal

Implicating and Enriching a Discourse: An Analysis of 'what is said'

By Ana Cristina Gatchalian Fortes
Sorsogon State College

Abstract

The present study aims to investigate the observance and non-observance of the Filipino celebrities to Grice's Cooperative Principle and its maxims while they are engaged in a newspaper interview. Recanati's pragmatic enrichment and Carston's theory on explicatures were also used to analyze how these celebrities enrich what they have said. With the 307 utterances, the participants are highly cooperative and mostly observe the maxim of relevance, but flout maxims of quality, quantity, and manner. By the participants' flouting, the clash among the maxims leads to a certain communicative effect. The participants enrich 'what is said' through expansion that leads to a richer proposition. The result of this study is an assertion that the more the participants enrich their utterances, the more they are providing implicatures. Finally, pragmatic meaning can be realized when 'what is said' and 'what is implicated' are considered by interlocutors.

Keywords: implicatures, opting out, flouting, pragmatic enrichment, discourse

Introduction

Language puts shape to what one thinks. Essentially, it makes one's intentions heard, dreams said, problems empathized, sorrows felt, and one's tale retold over and over again. Being a tool in discourse, its utilization is certainly optimized in talk exchanges.

Fundamentally, a person who is engaged in a communicative situation is expected to observe a certain cooperative principle which Grice (1989) describes as a 'rough general principle which participants are expected to observe (in Lindblom, 2001). Most talk-exchanges do follow the Cooperative Principle (CP); in fact, they exhibit the 'cooperative' characteristics. Grice (1989) explains that 'our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they do. They are characteristically, to some degree at least, cooperative efforts; and each participant recognizes in them, to some extent, a common purpose or set of purpose, or at least a mutually accepted direction (in Lindblom,2001 p.26). Hence, Cooperative Principle (CP) states:

"Make 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, 1989 in Lindblom, p.26)

Grice's theory of conversational implicature and the maxims of conversation are Quality, Quantity, Manner, and Relation (in Huang, 2007, p. 26). Hence, the simplified presentation is shown.

Grice's theory of conversational implicature

- a. The co-operative principle
Be co-operative.
- b. The maxims of conversation
Quality: Be truthful.

- (i) Don't say what is false.
- (ii) Don't say what lacks evidence.

Quantity

- (i) Don't say less than is required.
- (ii) Don't say more than is required.

Relation: Be relevant

Manner: Be perspicuous.

- (i) Avoid obscurity
- (ii) Avoid ambiguity
- (iii) Be brief
- (iv) Be orderly

The compelling point along the 'cooperative situation' which Grice himself (Lindblom, 2001; Ephratt, 2012) recognized that in ordinary conversation or 'cooperative situation', the speakers' linguistic behaviours do not concur with the maxims. Speakers have their propensity to observe, flout, violate, and opt out the maxims in the talk exchanges. In fact, Brumark (2006) reported that there were variations of non-observances of Gricean maxims found in family dinner table conversation. The breaking of the maxims is done primarily for social purposes especially by the older ones.

Sustaining a conversation necessitates cooperation between speakers and listeners. However, instantiations of mismatch between expectations of interlocutors take place in communicative situations. The rational intention of any speaker to engage in communication, but the failure to observe CP results to a conflict or clash among maxims. Despite apparent failures to adhere to the maxims and CP, interlocutors convey their messages successfully. In Ephratt (2012) exploration on speakers' cooperation, the study re-analyzed Gricean Principle involving silence, thereby proving

that silence complies or flouts the maxims. Unlike verbal, silence may serve communication and complies with the Cooperative Principle. In addition, silence employs hidden speech acts to enable the flow of communication. (Alagozlu, 2011).

Implicatures provide meaning by giving interlocutors the concept of what is implicated in the utterance. They are discourse-based rather than proposition- based and can be derived from an ensemble of two or more utterances (Geurts, 2010). In his analysis of Grice's CP and maxims, Peccei (1999) explained that what leads to implicatures are situations where the speaker flouts, not violates, a maxim. Flouting happens when it becomes obvious to the hearer at the time of utterance that the speaker has deliberately and openly failed to observe one or more maxims. By resorting to implicatures, interlocutors do not really abandon the co-operative principle (Peccei, 1999).

In another investigation on Gricean principle, Greenall (2009) came up with a new theory of flouting which is grounded on Schutz's theory of relevance practice. Flouting generates thematic relevance that causes heightened attention level and increases interpretational activity. The data taken from blogs revealed that the different forms of non-observance give rise to different types of implicatures such as coherence-preserving implicatures and social implicatures. Bilal and Naeem (2013) probed into the dialogue of a Pakistan president applying the Gricean maxims and proved that political personalities defended themselves, attempted for self-justification, and diverted people from what was their actual political agenda. This implies that flouting engenders implicature that clearly provides not only what is said but what is communicated.

Similarly, Engelhardt, Bailey, and Ferreira (2006) made an inquiry on whether the speakers and listeners observed the Gricean maxim of quality through an experiment with the native participants. The first experiment was a production experiment where the participants were asked to give three instructions for the confederate to move an object. In this experiment, the speakers over-described almost

one-third of the time. The second experiment was a listeners' judgment on whether they find over-and under described utterances infelicitous. As to the result, listeners do not judge over-description to be any worse than concise expressions. Hence, they concluded that people are only moderately Gricean.

Observance and non-observance to CP and its maxims do not only implicate pragmatic meaning but also social roles, personality, and status. Mooney (2006), in her investigation, claimed that detectable non-fulfilment to Co-operational Principle (CP) produces only two kinds of result: exploitation of maxims and social implications. In the analysis of verbal humor using implicatures, conversational maxims, and presuppositions, Alvaro (2011) found that communication displays character or the nature of the person. In the investigation of Wood Allen's *Anything Else*, Alavro (2011) has proven that implicatures, especially flouting, create humor. The use of implicatures and non-observance to maxims and its combination with rhetorical figures were abundant in humor.

With another view, Cooren and Sanders (2002) consider Gricean principle to be vague when it comes to specifying how a person's reason differs from the content of an uttered proposition to some other proposition it implicates. However, Grice theory of implicature is the most valuable descriptions used in many studies before and even today. Lindblom (2001) asserted the multi-perspective version of Grice's CP. He explicated that those scholars who study discourse as utterance are most interested in the CP's maxim and conversational implicatures; while those who study discourse as social interaction are more critical of the maxims. Therefore, those who approach CP from more than one perspective are more likely to find the CP more useful.

Recently, Barbulet (2013) looked into the implicatures in social media and explained that implicatures become linguistic tools that facilitate the communication in the social media. Khani (2014) considered flouting as netiquette rules. The study explored the effects of gender and educational level on flouting netiquette rules in

Iranian academic correspondence. Findings of the study revealed that gender and educational level affect the flouting where participants who have higher educational level flout more than those with lower educational level.

What is said vs. What is implicated

In the analysis of discourse, two levels of communicated propositional content have to be explored: the level of what is said, and the level of what is implicated. Huang (2007) explains that 'what is said' is generally taken to be the conventional meaning of the sentence uttered with the exclusion of any conventional implicature, and the truth-conditional propositional content of the sentence uttered. However, what is implicated is the further propositions or thoughts intended by the speaker which depend on pragmatic factors for their recovery (Gibbs Jr. & Moise, 1997).

Importantly, 'what is said' and 'what is implicated' are not two distinct levels in the discourse. One cannot actually draw a line dividing these two levels because, in the discourse, they overlap. In fact, Huang (2007) explained that 'what is said' is supposed to provide input to what is conversationally implicated which is the pragmatic intrusion or the pragmatically inferred content into the truth conditional proposition. In addition, there is essentially the same sort of inferential process used to determine conversational implicatures into determining what is said (Carston, 1988; Recanati, 1989, 1993; Sperber and Wilson, 1968, 1993 in Gibbs, 2007). To illustrate, the utterance (a) *You're not going to die*, according to Recanati reflects the minimal proposition expressed; however, speaker of this statement is likely to be communicating not a minimal proposition, but some expansion of it. A meaning could be made explicit with the insertion of an appropriate phrase like, *You're not going to die from this wound* (Recanati, 1989; Gibbs, 2007). However, Hawley (2002) argued that what is said and what is implicated may be construed without dependency which is a Gricean and neo-Gricean notion and he added that rejecting this dependency undermines Recanati's argument.

Haugh (2002) asserted that *explicit* and *implicit* meanings intuitively overlap, and thus do not provide a suitable basis for distinguishing implicature from other types of pragmatic phenomena. He proposed for an alternative conceptualisation of implicature based on the concept of *implying* with which Grice originally associated his notion of implicature. It constitutes something else inferred by the addressee that is not literally said by the speaker. Instead, it is meant in addition to what the speaker literally says, and consequently, it is defeasible like all other types of pragmatic phenomena.

Pragmatic enrichment

In recent years, there are linguists like Recanati, Bach, Carlson who pointed out that the gap between the linguistic meaning and the proposition expressed by the utterance cannot be closed to be reference assignment or disambiguation. Instead, there is an enriched pragmatic information similar to that used in inferring conversational implicatures and may come into the play as part of how people determine what speakers say, or what is said (Gibbs Jr. & Moise, 1997).

As opposed to Grice's view that conversational implicature is not part of what is stated, Recanati (2004b) especially Carlson (2002) focuses on the role of inferences in determining what an utterance says, and therefore, what is explicitly communicated. Carlson (2002) claims that there is a derivational difference: explicatures which belong to what is said. They are derived pragmatically filling in and adjusting the semantic scaffolding provided by linguistic expressions used. Therefore, explicatures are part of what is said while implicatures are all those propositions that can be inferred from an utterance, without being part of the explicit meaning.

Significantly, Gibbs Jr. and Moise (1997) made an examination of people's intuition about the distinction between what the speakers say, as opposed to what is conversationally implied or implicated. The participants were native English speakers who had been into four experiments. From the data, it revealed that people do not

equate a minimal meaning with what a speaker says, but assume that enriched pragmatics play a significant role in determining what is said. People actually recognized the difference between what is said and what is implicated; hence, pragmatics strongly influences people's understanding of what speakers both say and communicate.

Hence, following Cartson's, Recanati's (2004b) and Gibbs Jr. and Moise's (1997), the revised view of the speaker's meaning is the framework considered by this study. Figure 1 illustrates the revised view.

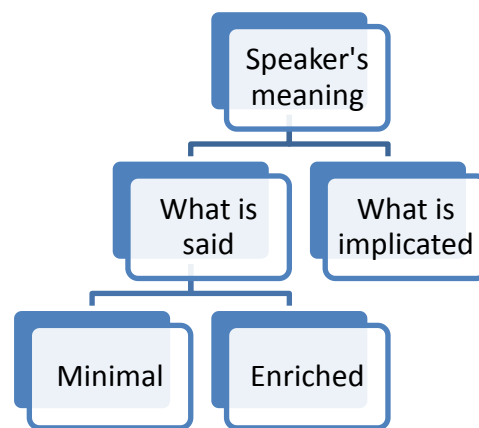


Figure 1. The revised view of speaker meaning
(Gibbs Jr. & Moise, 1997)

Recanati (2004b) postulated three types of primary pragmatic process to bridge the gap between the linguistic or sentence meaning and what is said: saturation, free enrichment which includes strengthening and expansion, and semantic transfer. Similarly, Gibbs Jr. and Moise (1997) consider that the minimal said meaning acknowledged in the standard view is often pragmatically inadequate and needs to be enriched (p.67). For them, there is an additional pragmatic process of enrichment that may take place at the level of what is said. Along with a parallel view, Recanati posited the 'availability based approach' where 'what is said' corresponds to the primary truth-evaluated representation made available to the subject as a result of processing the sentence. What Recanati points out is the propositions which the speaker and the hearer

are actually conscious of or the psychological notion of the truth-condition. Taking the example: (b) *Mary got married and had two children*, Sbordone (2010) discussed that this proposition is an example of 'bridging-inference' where the connective '*and*' automatically convey an additional (temporal) meaning (p.12). It is actually a conscious proposition for both speaker and hearer, and 'what is said' and 'what is implicated' (and the inferential relation between them) are processes at the sub-personal level.

Recanati (2004b) described genuine conversational implicatures where one is aware both of what is said and of what is implicated and the inferential relation linking them. Sbordone (2010) explained that the availability principle of Recanati states that 'what is said' must be analyzed in conformity with the intuition shared by those who fully understand the utterance- the speaker and the hearer, in a normal conversational setting (p.13). In the study of Atia (2010) on Israeli legal text, the findings emphasized that in order to communicate efficiently, speakers need to imply some of the information necessary for understanding their message. Bezuidenhout and Cutting's (2002) study showed that contextually enriched interpretations are constructed in parallel, with a bias towards the enriched interpretations.

Primary pragmatic enrichment process

Saturation is a pragmatic process whereby a given slot, position, or variable in the linguistically decoded logical form is contextually filled. It is a typical linguistically mandated, 'bottom-up' process which is triggered by a linguistic expression in the utterance itself. Expressions that give rise to saturation include unspecified comparison sets, possessive construction, and expressions with free variable slots. Free enrichment has two forms: strengthening and expansion. When a complete proposition resulting from saturation as input and yields as outputs a richer proposition which entails the original input proposition, there is strengthening in the utterance. Expansion is an enrichment when a contextually provided conceptual constituent need to be added, but

the output proposition yielded by the input one does not need to entail the original input proposition (Huang, 2007).

Finally, semantic transfer, the third type, is a pragmatic process that represents a different concept, provided that there is a salient functional relation between the new concept and the old one encoded by the original input proposition. In the proposition, *Shakespeare is on the top shelf*, it does not literally denote a certain individual. Through semantic transfer, it refers to one or more books written by Shakespeare (Huang, 2007)

The interface of ‘what is said and what is implicated’

The overlap of what is said and what is implicated is associated to and supports the notion of Huang (2007) on semantic –pragmatic interface. In his investigation on Grice and neo-Gricean views, Huang (2007) posited that there seems to be no clear-cut demarcation between these two components of linguistics. The interface of the two fields has been explored in many studies. In fact, Papafragou and Musolino’s (2003) experiment on scalar implicatures showed that the generation cohorts: adults and children differed in the rejection rate on the numerical scale such as the semantic content of stronger and weaker terms (*some*, *two*, *finish*, *all*). As described by Papafragou and Musolino (2003), scalar implactures happen in an utterance when the speaker has violated the submaxim of quality by choosing a relatively weak terms such as *all* and *some*. Children do not treat all scalars terms alike and their ability to derive scalar implicatures is affected by their awareness of the goal of the task. A similar findings on implicatures, Pouscoulous and Noveck’s (2004) study showed that while adults readily draw scalar implicatures, children tend to rely on the terms’ minimal, lexically encoded meanings, but children appear to be more logical than adults on standard reasoning.

Implicatures and enrichment in a talk exchange

Considering the rearticulation made by Lindblom (2001) that Grice’s CP remains underappreciated despite the wide used and that scholars have yet to see to fullest

implication of Grice concepts, this paper used Grice's framework in order to describe the linguistic behavior of Filipino speakers when they are involved in a discourse. This paper attempted to discover the 'cooperativeness' of the participants in the talk exchange by exploring how many of their utterances are observance or non-observance of the CP and its maxims, thus, resulted to implicatures. Further, this investigation explored how interlocutors especially the interviewees enriched their utterances resulting to explicatures. Most studies which made use of Gricean view concentrated on political discourse, oral argument, and literary pieces. Meanwhile, this paper uses Grice's CP and maxims as it described a discourse published in a newspaper.

Theories and approaches of the neo-Griceans like Recanati's pragmatic enrichment and Carston's theory on explicatures (what is said) derived by filling in and adjusting the semantic scaffolding provided by the linguistic expression were used to deepen the analysis of the data. In addition, Gibbs Jr. and Moise's (1997) revised view of the speaker's meaning shown in Figure 1 reinforces the framework of this study. Conceptually, this paper considers that the speaker's meaning can be derived in two overlapping and interdependent levels: what is said (explicatures) and what is implicated (implicature). Hence, the utterance itself can be enriched by the speaker explicitly through encoding linguistic constituents. In the enriched proposition, the hearer or reader can derive what is implicated; yet can also objectively look at what is observed or flouted in the pragmatically enriched statements. Specifically, this study would like to answer the following questions:

1. How do celebrities cooperate in an interview to achieve a shared meaning of the utterances?
2. How do the utterances of these celebrities become pragmatically enriched?

Methodology

Data

Five sets of interview published in a newspaper are the sources of data. The interviewer is a Filipino writer, columnist, and host in some talk shows. Celebrities in the Philippine show business are the interviewees, hence, the participants of this study. Topics of the talk exchanges focus on 'body talk', beauty regimen, and lifestyle. The interview appears to be structured since questions asked to the participants of whom two are males and three are females are almost the same. In this study, 25 similar questions are taken and a total of 125 responses or answers from the participants are listed.

Unit of Analysis

From the 125 listed responses, they were parsed because most of them were long stretches of utterances. One utterance is equivalent to one stream of speech, one intonation contours and pauses (Crookes, 1990). Considering that the data is treated as discourse where pragmatic analysis is employed, utterance is fitting to be used. According to Blum-Kulka (1997 in Lindblom, 2001) 'pragmatic theory' is concerned with explaining how interlocutors bridge the gap between sentence meanings and speaker meanings; hence its units of analysis are not sentences, which are verbal entities definable through linguistic theory, but rather utterances, which are verbal units of communication in specific context. In this study, the researcher considered period, commas, and ellipsis as marks for separating or dividing the stretch of utterances. To illustrate:

Extract 1:

Participant 4: "[Once a week,] [I apply facial mask made of milk with egg and camalansi]. [I make sure I clean my face after a long day]."

Extract 1 is one stretch of response made by the interviewee after being asked of her own beauty regimen. The long utterances are chunked into three units, as per counting, this response contains three (3) utterances. Utterance 1 : [*once a week*]; utterance 2: [*I apply facial mask made of milk with egg and calamansi*]; utterance 3: [*I make sure I clean my face after a long day*]. Throughout the discussion of this paper, bracket is used to show separation of units of the long stretches of utterances. By tabulating the data, there are 307 utterances in the five sets of interview conducted.

Analysis of Data

In determining whether the participants observe or flout the maxims as they respond to the questions given, utterances were classified as observance or non-observance to the maxims. If the utterance appears as observance, the minimal proposition uttered is identified. If the utterance is non-observance, the utterance would be described as flouting, opting out, flagrant non-observance (Greenall, 2009).

In analysing how the utterances were pragmatically enriched, the paper considers Recanati's (2004b) primary pragmatic process: saturation, expansion, strengthening, and semantic transfer. However this study has done some modifications on how an utterance could be identified as saturation, expansion, or strengthening. To illustrate, sample utterances from the data are presented in matrix below:

Table 1. Modified Primary Pragmatic Process

Pragmatic Enrichment	Saturation	Strengthening	Expansion
Description (Recanati, 2004)	It is pragmatic process whereby a given slot, position, or variable in a linguistically decoded logical form is contextually filled. A	It takes a complete proposition resulting from a saturation as input and yields as output a RICHER PROPOSITION which	A contextually provided conceptual constituent needs to be added, but the output proposition yields by the input ONE DOES

	process triggered by linguistic expression (possessive, comparative form, free variable)	ENTAILS the original proposition	NOT NEED TO ENTAIL the original input proposition
Modification	Linguistic triggers include adverbs of frequency : sometime, relative pronoun: when; infinitive particle	a. Cohesive markers: because, when b. An antecedent appears in the second clause or the enriched proposition: it, she, I.	Utterance / proposition becomes expansion when the speaker has introduced another topic, or object, person yet the content of the utterance is still relevant to the original proposition.
Sample Data	A: Do you snore? B: Sometimes <i>when I'm tired</i>	A: What part of man's body do you notice first? B: The face [<i>because it is really the gateway to a person's soul</i>]	A: How much work out do you do? B: I don't work out much but [<i>one of my New year resolution is to get to the gym regularly just to be more toned all around</i>].

**words in italics are the enriched propositions*

The classification and description by Greenall (2009) on the non-observance of the CP and the maxims were used to describe the utterances namely flouting, opting out, flagrant non-observance and infringement. However, infringement, an unintentional non-fulfilment of the maxims due to the permanent or temporary inability to observe one or two more maxims because of the speakers imperfect command of the language, was excluded in the description of data. Table 2 is presented to demonstrate how the analysis of the data have been figured out.

Table 2. The new theory of flouting and other forms of non-observance of the maxims
(Greenall, 2009)

Non observance	Description & Characteristics	Sample Data
Flouting	This is non-observance of maxims where problems of flouting requires explication but imposed thematic relevance. Flouting engenders a desire to make sense. It is a coherence-preserving implicature.	A: What vitamins do you take? B: Hmmm, I should be taking vitamins
Opting-out	It is deliberate or at least conscious non-observance. Speakers explicitly or contextually signal that they will, in what follows non-observance maxim. The utterance shows 'but-preface, and hedging devices.	A: What sports do you play? B: I used to be a tri-athlete in my college days, but my only sports now is tapping away on a smart phone
Flagrant non-observance	It is the excessive word flow that conveys some comic effect. There is no particular intention of conveying an implicature or there is intention to breach but not with an intention to communicate a coherence-preserving implicature.	A: And your love life? B: Doing good, hahahaha Just kidding. Still zero. Work and family muna.

Results and Discussion

Manners of co-operating through observance of CP and maxims

The data revealed that out of the 307 utterances, the five participants are highly cooperative in the conversation; hence, they are able to meet the expected shared meaning in the utterances. Out of the 25 similar questions and 119 sets of responses, 99 percent or 188 of the responses demonstrate their observance to the maxims of relevance. Most of the answers maintain their relation to the questions raised by the interviewers. There was only one response considered as non-observance particularly

with participant 2, question 19. She opted not to give comment to the question on how is her love life doing. This particular act of saying 'no comment' shows her violation of the maxims of relevance. To be relevant means to make sure that whatever one says has relation to the conversation at hand. To illustrate, some of the extracts are presented below:

Extract 2

Interviewer: What part of your body is your favorite?

Participant 1: My legs

Participant 3: Facial hair. [I want to grow a handlebar mustache one day].

Participant 5: My long legs

As shown from the extract, participants give relevant answers to the questions asked to them, although participant 3 enriches the second utterance resulting to expansion. As participants pragmatically enriched what they said by way of expansion and strengthening, the utterances are still significant to the questions or topic raised.

In Tajabadi's (2014) study on the oral arguments, the maxims of quality and relevance were the two maxims more frequently violated during the disputes. Maxims of quality and manner were the ones most followed by the participants. In this study, the maxim mostly followed by the celebrities is relevance, while the two maxims violated are quantity and manner. Clearly shown in the data are the manners in which the celebrities maintained the relevance of their answers despite the non-observance to the other maxims. Results suggest that interlocutors can sustain talk exchanges by adhering to the maxim of relevance even non-adherence to the others principles.

Extract 3:

Interviewer : Any more parts of your body that needs improvement?

Participant 2: “ My tummmmyyy!!! Because it has baby fat *pa*”.

Extract 4:

Interviewer: What’s usually for breakfast, lunch, and dinner?

Participant 4: For breakfast, oatmeal, one piece of pandesal and water. For lunch, anything *basta* no rice. For dinner, also anything and no rice

Extract 4 demonstrates a conversation where the participants are adhering to the cooperative principle by providing answers which are indeed observance of the maxims of relevance, quality, and manner. The utterances clearly provide the information asked with no opting out, hedging, or overinformativeness.

Manners of co-operating through non-observance

Participants likewise maintain co-operation in the talk exchange despite their non-observance to the maxims or CP. The maxims of quantity, quality, and manner are mostly flouted by the participants. In the interview the participants tended to be too informative by becoming very much detailed of their answers. With the maxim or manner, participants became ambiguous, prolix, and obscure as they respond to the questions. These observations are illustrated in the following extracts.

Extract 5:

Interviewer: What food do you crave for, what food do you avoid?

Participant 3: “I have different favorites at any given time. *Fruits in jello, sweet and sour pork, and salmon sashimi are some recurring favorites. I try* to regulate my sugar intake but it’s so hard!”

In extract 5, two related questions were asked to the participant. The responses are indeed relevant, therefore adheres to the maxims of relevance. The first utterance,

although related, appears to hint the second utterance which is more focused than the initial one. The succeeding utterances, *Fruits in jello, sweet and sour pork, and salmon sashimi are some recurring favourites*, is an enriched explicature or an strengthening the initial utterance, 'I have different favorites at any given time'.

Meanwhile, the utterances, *I try to regulate my sugar intake but it's so hard!*, is the response to the second question on foods being avoided. True that the relevance of the content of the answer is explicitly shown, but these utterances are leading the hearer or reader to an idea that the participant does not really keep away from foods that are sweet or those with high sugar content, but he is trying to. The use of the phrase 'I try' seems to implicate something to the reader. By expressing 'I try', the participants flouts the maxims of manners especially that the statement becomes obscure and uncertain. For such statement flouting the maxims, interlocutor becomes uncertain and less committed to the proposition uttered.

Extract 6

Interviewer: What kind of diet do you follow?

Participant 1: I try to stay away from white rice and sodium as much as possible . I do cleansing once from @DetoxifyBar.

Participant 5: I don't follow any specific diet *really*. I love food, and so I eat what makes me happy. But I make conscious choices to try and make what I want to eat healthier. And if I can't make it healthier then I make sure my next meal is super healthy.

Extract 6 illustrates responses that lead to draw implicatures where they openly failed to observe the maxims of quality, quantity, and manner. Participant 5 mentions the word really which emphasizes truthfulness or accuracy of her claim that there is no specific diet being followed. However, the expansion she makes on her succeeding utterances, shows a **clash** between what she implicates in utterance 1 and with her

utterances 2 and 3. In conversation, interlocutors are often faced with clash between maxims (Peccei, 1999). This clash usually happens when speakers do not abandon the cooperative principle. As observed, clash between maxims might happen because they simply overlap and interrelate. Also, this extracts confirms that although utterances may have the clash among maxims, speakers try to cooperate in order to construct a meaningful conversation. The second sub maxim of quality states that one does not say that for which one lacks adequate evidence, while the maxim of manner states that one does not make one's contribution obscure, ambiguous, or difficult to understand.

Participant 1 makes her utterances obscure by saying *try*, which implies that she has not done that kind of diet yet. The use of 'try' in most of the utterances in the data gathered indicates that it becomes a 'partial marker' of an attempt to perform a task or an activity which has not been fully accomplished. Hence, these extracts are examples of non-observance which bring out implicatures. In the statement made by participant 5, there is a flagrant non-observance because of the excessive flow of words and the intention to breach maxims is observed; however, the intention to communicate a coherence-preserving implicature is obvious. With the response made by participant 1, opting out is the type of non-observance used because the preponderance of words the convey meanings : *try, as much as* . According to Boguslavsky (2001), *as much as* is a kind of focus particle that is notorious for creating difficulties for linguistic and logical semantics and pragmatics. They bear semantic relation to the intonationally marked elements in the sentence. Other focus particles found in the data are *also, only, just* .

Other data on flagrant non-observance are shown in the extract 7 and opting out in extract 8 below.

Extract 7:

Interviewer: What kind of work out did you do?

Participant 2: 1K cal. workout at the Elorde Gym. It's a killer workout, *dahil* cardio and strength challenge *talaga siya. Sobrang* intense because it requires you to

do a lot of running, jump ropes, crunches, pushups, etc. *Tapos konti lang 'yung water na iinum* during a break.

Extract 8:

Interviewer: Any more parts of the body that needs improvement?

Participant 4: "My hips, butt and shoulders. *Di ba obvious na wala akong hips and butt?* But my coach said *kaya pa 'yan mabago ng workout*. I look so *nene* so I want to develop broad shoulders."

The data also revealed that the participants' manner of non-observance to the maxims is flouting. The participants ostentatiously flout the maxims and lead to a certain implicature. The following extracts are illustrations of flouting of maxims.

Extract 9:

Interviewer: What vitamins do you take ?

Participant 1: "*Hmmm*, I should be taking vitamins soon!"

Extract 10

Interviewer: What 's usually for breakfast, for lunch and for dinner?

Participant 2: "I'm under a fitness program and breakfast, lunch and dinner depend on their menu of the day."

Extract 11:

Interviewer: Do you snore ?

Participant 3: Not that I know of

The three extracts above show how maxims are flouted. Analysing the response of participant 3 in extract 11, what is said creates a problem that requires explication, thus flouts the maxims of quality. This maxim states that one does not say something that one lacks evidence. Therefore, the utterance implicates that he might have snored, or it suggests the speaker's doubt of his own answer that how would he know when he is asleep. Participant 1 implicates that there was no vitamins taken by her, thus flouts the maxim of relevance and quality. The utterance clearly implies that there are no vitamins taken. The utterance seems to be relevant in the question asked because what the question would like to know is whether she is taking the vitamins or not. Maxim of quality is also flouted because the participant opts to provide insufficient information or even no information at all.

In extract 10, the participant openly flouts maxims of manner and quantity. She seems not to answer the question but implicates that her meals for breakfast, lunch and dinner vary. She fails to adhere to maxim of quantity by making her contribution less informative than what is expected of her answer. Connecting her answer with her prior answers on her regular diet which she cited, *'No rice, junk food and soft drinks. I only take 1K cal. per day and I eat plenty of vegetables and fruits'*, the fourth utterance (I eat plenty of vegetable and fruits) already implicates what her usual meal is. This extract again presents the clash between maxims in the conversation; yet the coherence -perserving implicatures are still present in the conversation.

To sum up, the results reveal that the participants demonstrate co-operativeness in the conversation. Their co-operativeness is revealed in two ways: observance and non-observance of the maxims which they are able to establish shared meaning in their utterances. Answers or responses made by the participants are all relevant to the questions asked, thus the observance to the maxim of relevance is attained. When the participants come to the point of flouting or opting out the maxims, there appears to be clashed among the maxims, especially of quantity and manner. Participants become either 'over informative' or 'under informative', thereby, leading to more implicatures.

Implicatures are vital pragmatic element in the process of communication that bridges the gap between what is literally said and intentionally meant (Mustafa, 2009). Participants' non observance to CP and maxims are either deliberately or unconsciously done for certain purposes or reasons. Their desire to maintain coherence in their utterances, and prestige they enjoy as celebrities compel them to give more information that would shape their personalities. However, they are forced to give lesser information to those questions that would compromise their career and their privacy.

Similarly, in the exploration of the meaning of utterances in Oprah Winfrey talk show, Azhari (2012) expounded that conversational maxims are often deliberately violated by speakers to comply with the principles of politeness. The social degree in community may influence speakers in violating or obeying the CP and the politeness principles.

In the present study, non-observance to the maxims and the social degree of the participants elucidate social implications. By opting out, these participants may be conveying an image of themselves as someone who is either careful communicator or someone who is fearful of being misunderstood (Greenall, 2009). Likewise, the excessive flouting of the participants might also be due to their position in the talk exchange, this means that they recognize their rights as speakers who can freely express themselves in no structure or rule to stick to what their answers should be. Most importantly, as they keep themselves relevant in the talk exchange, they uphold to the social practice of a discourse in public space.

Pragmatic enrichment of 'what is said'

From the 119 utterances, 98 of them are pragmatically enriched utterances. Fifty seven of the enriched utterances are through expansion; thirty five utterances are enriched through strengthening; while 6 are through saturation. Extracts 12, 13, and 14 show how the utterances are being enriched.

Extract 12

Interviewer: Do you snore?

Celebrity 1: I don't snore, as far as I know, [**but yes, I sleepwalk.**]

Extract 13:

Interviewer: And three women that you think have nice bodies?

Participant 2: Kate Beckinsale, Candice Swanopoel, and si Ate Yanyan. *[I'm impressed by how she manages her time. Bukod sa galing niyang, umarte, kilalala pa siya as one of the sexiest].*

Extract 14

Interviewer: What workout do you do?

Participant 3: A little bit of running and light resistance training. [I play football when I can, but that's not very often]

Extracts 12, 13, and 14 are illustrations of how participants enriched what is said through expansion. The result of the enriched utterance is a richer proposition that does not entail the original proposition, yet the utterances are still relevant. However, it is important to note that the enriched utterances may adhere or breach the CP or any of the maxims. For instance, extract 13, though the utterances are expansion, yet the entire stretch of utterance flouts the maxim of quantity. The utterance becomes very much informative that implicates her fondness or likeness.

Extract 15

Interviewer: How much sleep do you get per night?

Participant 5: "A lot. *[More than the normal eight hours].*

Extract 16

Interviewer: What part of a guy's body do you notice first?

Participant 4: His arms and legs. [Both should be equally proportioned]. *If I see him shirtless, then it's his abs,hahahaha!"*

Extract 16 exemplifies an utterance which is enriched in two processes. The second unit of utterance, [Both should be equally proportioned] is a strengthening of the initial utterance because it becomes a richer proposition that entails [his *arms and legs*] as being referred to by the pronoun **both**. However, the last utterance, [*If I see him shirtless*], [*then it's his abs,hahahaha!*] is an expansion because it does not entail the first proposition, though the utterance has relevance to the previously stated ones.

However only six of the utterances were described to be saturated by putting a free variable or slot to complete the utterances as shown in Extracts 17 and 18. The linguistic trigger in the saturated statements is the relative pronoun **when**. Also, extract 19 is a saturation because the free variable, '*to stay balance*' is found in the utterance and saturates the idea of why the speaker 'just' take vitamins.

Extract 17

Interviewer: How much sleep do you get per night

Participant 4: Two hours [when working]. [When tired], seven hours or more.

Extract 18

Interviewer : What vitamins do you take?

Participant: I just take regular vitamins [to stay balanced].

The primary pragmatic processes observed in utterances are expansion, strengthening, and saturation; there was no semantic transfer found in the data. Most of participants are enriching 'what is said' through expansion; thereby creating a richer

proposition without entailing the original one. This observation on the preponderance of pragmatic enrichment results to the high percentage of non-observance to the maxims of quantity and manner. In a similar study of Gibbs Jr. and Moise (1997), the results revealed that people do not equate a minimal meaning with what the speaker says, but assume that enriched pragmatics plays a significant role in determining what is said. Further, people recognize a distinction between what speakers say and what speakers implicate in particular context.

Although there are critics on the accuracy and narrowed conceptions of the Grice's CP, the results of this study suggests that speakers may be or may not be observing the maxims; however, they can still maintain at a certain point cooperativeness by pragmatically enriching what they said. When the celebrities enrich their utterances, they become highly participative in the discourse which makes the interview dynamic and bubbly. Thus, the results reveal how people in the social sphere involve themselves in a social interaction where utterances become limitless and boundless once interlocutors enrich what they say.

Conclusion

The participants of the study who are celebrities in the Philippines have discourse styles and strategies as they communicatively participate in the interview. The data reflect how co-operative the participants are for they maintain the relevance of their answers. Significant to note is the fact that, although they may have flouted or opted out the maxims, they still make coherent- preserving implicatures that make the talk exchange acceptable. Their observance and non-observance to the maxims of conversation put direction to the talk exchange and achieve the communicative purpose.

The non-fulfilment of the CP and the maxims generate implicatures. Likewise, in every non-fulfilment done by the speakers creates social implications. The flouting, opting out, or violation of the maxims tells something about the person speaking.

Therefore, non-observance to maxims does not only produce implicatures but, most importantly, social implications which may reveal certain practice in a discourse. In studying discourse and applying the cooperative principle, Mooney (2006) stressed social implications are very important to identity as they occur whenever the maxims are met or when they are not. For Lindblom (2001), Grice's CP can be fully appreciated only through a tripartite metaperspective : utterance, social interaction, and social context.

Observance to maxims of relation is done in the discourse by way assertion, and strengthening of the proposition. Another is by explication or exposition. Meanwhile, non- observance is done by way of flouting, opting out, and flagrant non-observance. Specific ways of non-observance are done by way of negation, use of partial marker 'try', use of hedging devices, violation of epistemic commitment, and use of semantically weaker expression.

Being relevant in the talk exchange of these celebrities can be explained by the fact that since they are public figures who are laid open to criticism, evaluation, and approval of the public viewers, they need to shape their identity in terms of how they talk and what they put as content of their answers.

The non-observance of the maxims occurs consciously and unconsciously but these violations become instrumental in such a way that these celebrities are able to create a 'picture' of who they are and how they value their body in a context (like tv, movies/ showbiz) where physical beauty costs their career.

This study has confirmed the fact that interlocutors do not follow these maxims as they communicate, but they have communicative strategy on presenting their thoughts which lead them to implicating. However, non-observance does not fully account for non-co-operation in the discourse because interlocutors opt out, flout, and violate these maxims for a certain communicative purpose that brings out communicative effect.

Finally, the result of this study is an assertion that the more people enrich their utterances, the more they are providing implicatures. Thus, interlocutors cannot simply decipher the meaning of the utterances when they failed to examine the entire proposition. This means that both the minimal and the enriched proposition have to be considered. Pragmatic meaning can be fully realized when it grounded on what is explicitly said and what is implicated. Indeed, both hearers and speakers are fully responsible for establishing meaning in the communicative encounter.

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About the Author

Ana Cristina Gatchalian Fortes is a faculty of the Sorsogon State College Bulan Campus, Bulan, Sorsogon. She is a graduate of Master of Arts in Education, major in English in Bicol University. She is currently pursuing her Ph. D. in Applied Linguistics at DLSU as a CHED grantee.

The Deictic Demonstratives of Ayta Magbukun

Monica R. Cabanding
Bataan Peninsula State University

Abstract

Drawing on Diessel's (1999) grammatical categories of demonstratives, the study tagged and analyzed the spatial deictic expressions of Ayta Magbukun speakers demonstrating the frequent occurrence of the body -anchored demonstratives in spoken discourse. Using the natural occurring conversations of the language, results of the frequency count and syntactic analysis show that Magbukun speakers utilize several linguistic expressions of demonstratives referring to objects, people, locations and discourse entities. *Hay*, consistently a distal deictic, is a "neutral" expression for deictic projection as adnominal demonstrative. The varied repertoire of expressions is deemed to be a reflection of the group's assimilation to their environment as they maintain being hunter gatherers for a living.

Keywords: spatial demonstratives, deictic projection, adnominals, endangered language, Aeta Magbukun, referential link

Introduction

Studies in the lives of the indigenous peoples (IPs) in the Philippines proved to have claims that the Ayta Magbukun of Bataan remains one of the least known and documented indigenous tribes in the country (McHenry M., Mc Henry J., Balila and Parkinson, 2013). This Ayta community of the Negritos group of Luzon, distinguishing them from the broader classifications of indigenous groups in the Philippines namely: the Mindanao Lumad, the Cordillera Peoples, the Caraballo Tribes, the Mangyans of Mindoro, the Palawan Hill tribes and the Muslim groups (Molintas, 2004), first arrived and settled in the mountainous ranges of Mariveles, Bataan. Through the years, they expanded and settled in other parts of the province. Now, their tribes are found in 1) Dangcol, Balanga; 2) Kinaragan, Limay; 3) Kanawan, Morong; 4) Pita, Bayan-bayanan in Orion; 5) Pag-asa, Orani 6) Ulingan, Matanglaw and Magduhat (all in Bagac); 7) Sitio Luoban in Samal and 8) Bangkal in Abucay (David, 2010).

The term, “Magbukún” originated from the word bukud/magbukud (literally means “to separate from”), though refers to the tribe is actually the name of the language of the group (David, 2010). It is perceived to be a dialect or a variety of the Ayta language in Bataan which according to Ethnologue (2014) is 63% lexically similar to Botolan Zambal and Tagalog. Being a Philippine language, it is classified as belonging to the Austronesian family of languages. According to history (David, 2010, p.9), the language was first developed by the settlers in Bataan, Mariveles and having no alphabet of its own, Magbukun uses the Tagalog alphabet.

The language has been declared a “dying” one by Ethnologue (2014) because of the diminishing number of speakers and evidences of assimilation of the non-Ayta culture. Influences of mixed marriages are apparent as Magbukun children from mixed marriages would unabashedly claim that they do not speak Magbukun at all even at home. Interviews conducted by the researcher revealed that some Ayta Magbukun people believe that their heritage language is no longer relevant in their daily lives. In his documentation of Magbukun literary pieces, David (2010) was motivated to save the languishing situation of the Magbukun identity. In his words, he conceived the Magbukun clan in the whole of Bataan as:

“ a vanishing tribe because of integration and modernity. Their ability to selectively accept change and retain some of their cultural practices has been greatly influenced by their interaction with the Tagalog “umat” (straight haired). (p.9)

David (2010) further commented that several customs and traditions are no longer observed and the wearing of their traditional “bahag” is associated with “indecent, illiteracy and poverty”, (p.10). With declining interest in their own language, David, on his end, published a book of the Magbukun that highlights the group’s literary arts where their history, culture and traditions are mirrored. The book

is one of the very few documents that reveal the life of the group. It serves as a reminder for the Magbukun to preserve their indigenous culture and traditions.

McHenry MP., McHenry A, Balilla et al. (2013) took interest in the group's genetic history and traced the genetic ancestry to the Aeta Magbukun to strengthen their status as "indigenous" and their rights for ancestral domains of the area where they move as hunter gatherer for existence. In their study, genetic anthropology and human geography point to the genetic relationship of the Ayta Magbukun and other groups of Aytas in Luzon to the Southeast Asian and Australian indigenous peoples. Estimating 15,000 to 20,000 years ago of divergence from the original group, the Aytas from Luzon, in isolation lost their original languages at around 4500 years ago and adopted the Austronesian migrant languages soon after the new migrants arrived (p. 11). Moreover, in a study of the Sambalic languages family, Stone (2008) presupposed that Ayta Magbukun belong to the group, however, he did not include Ayta Magbukun in his analysis by way of comparing the lexis of the members of the Sambalic languages

On this note, the present study is an attempt to describe the Ayta language of the Magbukun group which has not received much attention in the study of Ayta languages. Focusing on the particular aspect of the language, this paper will zero in on demonstratives defined in the literature as grammatical word having pointing (deictic) reference (Dixon, 2003: 61).

Deictic Demonstratives

From the traditional semantic categories of deixis, it can be said that demonstratives categorically, belong to the place or spatial deixis as opposed to person and temporal deixis. Studies in the literature show that spatial terms like this-that and here-there in English, although they differ in their grammatical categories (pronouns/determiners and adverbs) share common function in communicative situations across languages, that is, these expressions are used to focus the hearer's attention to certain objects, persons or locations in a speech situation. Maienborn & Portner. (2012, p.1) posited that the meaning of demonstratives establishes the

referential link between the world and language – a link that involves the convergence of the speaker and the addressee on the right reference, thus, a claim of one's 'here' and the 'here' of one's addressee must be shared. As Tomasello (1999, in Dixon, 2003) and others have pointed out, the ability to adopt to another person's perspective is a unique trait of human cognition that is reflected in the structure and use of language.

Several studies on demonstratives show the prevalence of this linguistic phenomenon in human languages. Apparently, the use of deictic expressions, may have similar systems across cultures but definitely vary in expressions, meanings and use. Moreover, the use of demonstratives within a culture could also vary across time as speakers of the language continue to manifest changes in their language use. Kouwenberg (2012) examined the modification, evolution and extinction of deictic expressions from the ancient Babylonian and Assyrian writings to the later writings of the Akkadian literature. Using the written literary texts of Babylonia, Assyria and Akkadia as corpus, results show that the complex tripartite system of the Old language has been modified and some expressions are no longer used by the speakers of the Semitic languages family.

Gillon (2009), in a study of the deictic features of determiners and demonstratives of a Salish language in British Columbia, reported that in that particular language, except for one determiner "kwi", all the determiners and demonstratives have deictic features. Diessel (1999), in a worldwide study of demonstratives, on the other hand, found out that out of the 85 languages he examined, 64 languages across the world mark contrast between singular and plural referents of demonstratives. Moreover, the pragmatic factors that affect the meaning of demonstratives can be illustrated in Enfield's (2003) study on Lao's two-term demonstrative determiner system of proximal and distal deictic expressions. The author identified the exophoric meaning of Lao's "nii and nan" in an interactional space and found that the meaning of the two demonstrative share primitive meaning, that is, "referring to an entity salient within the common ground of the interlocutors involved in the communicative situation." Having highly abstract and general meaning, "nii and

nan” are nevertheless stable and specifiable among the speakers of the language. Likewise, the “weak” and “strong” semantic meaning to refer to general and more specific meanings of these demonstratives was established by Enfield in his study.

Another study on the pragmatic use of demonstratives is evident in Schupback’s (2014) study on the Blackfoot (Indian) demonstratives. Using Himmelman’s (1996) taxonomy of demonstrative uses: situational, discourse deixis, tracking and recognitional, Schupback posits that meanings and uses of demonstratives can be best analyzed from the lens of their pragmatic functions. His study reinforced the varying nature of demonstratives across cultures as it disclaimed Himmelman’s pronouncement that the pragmatic categories of demonstratives are equally basic in any language.

. Literature posits that demonstratives, being deictic in essence, are essential for the communicative interaction between the speech participants and the organization of discourse. It provides the construal that solves the coordination problem of reference between the speaker and addressee during a discourse. Enfield (1983:84) resonated this idea in his pronouncement: “ An individual’s representation of a linguistic meaning is a private hypothesis, but the public contract of convention results in the effective convergence, across a population, of individuals’ personal hypotheses about the concept encoded in a word.” In this light, the present study of the demonstrative system of the Aeta Magbukun speakers is an attempt to understand the group’s distinct communicative conventions.

Statement of the Problem

It is evident that a study on the system of language of the Magbukun group has not been explored, thus, the present study aimed to contribute in the preservation of the language by way of describing the system of the group’s deictic demonstratives using the framework of Diessel’s (1999) distributional category of demonstratives. Moreover, the researcher looked at the pragmatic implications that the particular system revealed

about the speakers. Thus, the paper is geared towards answering the following questions:

1. How are the demonstratives of Aeta Magbukun be described in terms of the following:
 - a. form
 - b.meaning
 - c. uses
2. What pragmatic implications are found in the demonstrative system of Aeta Magbukun?
3. What cultural characters of the Aeta Magbukun are reflected in their use of demonstratives?

Methodology

Research Design

In order to describe the aspect of the demonstrative system of the Magbukun language, the researcher utilized a quantitative-qualitative design using Diessel's (1999) categories of demonstratives according to syntax and form. Using a natural occurring data from an indigenous group of the Ayta community, the occurrences of demonstratives in the utterances were labeled, tagged and analyzed, not only in terms of their grammatical features, but their pragmatic implications as well.

Setting

The research location is in Sitio Kinaragan, Barangay Duale, Limay, Bataan. The place is also known as "bayan-bayanan ng mga Ita". It has its own autonomous leadership led by a tribal council, a chieftain, tribal kagawads (councilors), a secretary, a treasurer, and an auditor.

The Morpeth Aeta school, sponsored by the American surnamed Morpeths, had been established in the area to promote and maintain their language and culture. The school has stopped operation many years ago due to the lack of fund and personnel.

However, the Ayta Magbukún in Limay has an easy access to both primary and tertiary education. The municipality maintains a local college that offers degree courses for free to all its residents. A number of them has availed the privilege though only a few graduated from college.

The area has a Catholic chapel, a Christian (Baptist) church, a complete elementary school, a concrete open basketball court, a former learning resource center which is now a Department of Trade and Industry-facilitated Livelihood Center.

It has been observed that the Aeta Magbukún in Limay has tightly maintain their connection to the community, living in the area since birth, the children getting some of their parents' culture, tradition, and language. However, the language has been little by little not being passed on to the next generation with greater intentionality. Many younger generations understand the language but are unable to speak it with competence.

Participants

Three groups of participants are involved in this study representing three different settings of conversations: talk among parents (both male and female), talk among family members (mother, father, son and daughter) and talk among friends (young adults). Through frequent visits at the site, speakers of the language were convinced to be part of the study by allowing the researcher to record their conversations in the natural setting of their everyday interactions among native speakers of the language. Two informants (the tribal chieftain and a mother aged 55) validated the translation of the Magbukun language to Tagalog. A native speaker attending college education was hired to transcribe the recordings and translate the language to Tagalog which served as the researcher's reference since the language is outside the researcher's repertoire.

Data and Method of Analysis

The data is gathered through recording the natural conversations of the Ayta Magbukun speakers through the help of a research assistant in the area who provided the three-hour data utilized in the study. As described above, the data comprised of three conversational settings among the native speakers. In total there are 120 occurrences of demonstratives in the three recordings. They were tagged and analyzed according to their morphosyntactic distribution and form in the sentences, using the grammatical category labels of Diessel (1999).

Diessel (1999) argued that demonstratives occur in four different syntactic contexts: (i) they are used as independent pronouns in argument position of verbs and adpositions, (ii) they may co-occur with a noun in a noun phrase, (iii) they may function as verb modifiers, and (iv) they may occur in copular and nonverbal clauses. He referred to demonstratives used in these four contexts as (i) pronominal, (ii) adnominal, (iii) adverbial, and (iv) identificational demonstrative – identifying these groups as the grammatical categories.

Moreover, studies on demonstratives report that the semantic features of demonstratives are divided into two basic types: (1) deictic features, which indicate the location of the referent to the deictic centre, and (2) non-deictic features, which characterize the type of referent (see Diessel, 1999; Fillmore 1982; Hanks 1990, Dixon 2003). While deictic features involve indexicality to time, location and space; non-deictic features, on the other hand, are found when a speaker would refer to entities outside the physical world of the interlocutors but are part of the proposition he relates. Thus, in the broader categories, discourse deixis is considered as one group of deixis (see Huang, 2007, Himmelmann, 1996). In cognizance, spatial demonstratives are commonly used as discourse deixis in instances where speakers would narrate events of the past:

You know **this girl** who was always accompanied by her mother on the way to school, I saw her alone yesterday.

The demonstrative pronoun *this* in the sentence is an example of a discourse deictic expression where the referent *girl* is not physically present but was mentioned to direct the attention of the hearer to the entity that is part of the discourse.

In view of the above, demonstratives found in the transcriptions were categorized as adverbial, pronominal, adnominal, and identificational. Furthermore, in congruence to the morphosyntactic analysis of demonstratives, nominals and pronominals in the sentences were tagged using the ergative-absolutive distinction adopting Dita's (2010) method of labeling pronominals. However, since the focus of the study is only the demonstratives, the discussion of the ergative-absolutive cases of nouns and pronouns in the sentences will not be discussed. The application of this casing of pronominals is to show linguistic terms of these items in congruence to the morphosyntactic labels of demonstratives. Thus, glossing of data is comprised of the morphosyntactic labels on the second line and the free/literal translation in English on the third line. Moreover, the researcher ventured on an ethnographic method to analyze the implication of language use, specifically the use of demonstratives among the Ayta Magbukun to answer questions 2 and 3. The following acronyms were used in glossing the data for interpretation.

ADV-adverbial demonstrative	ABS -absolutive	LIG -ligature
PRN - pronominal demonstrative	OBL -oblique	DET - determiner
ADN -adnominal demonstrative	GEN - genitive	TL -topic linker
IDN - identificational demonstrative	LOC -locative	1 -1 st Person
ERG - ergative	INJ - interjection	2 - 1 st Person
i - inclusive	s - singular	3 - 3 rd Person
e- exclusive	p -plural	

Results and Discussion

Demonstratives with its many uses in discourse vary cross-culturally. Aeta Magbukun in Kinaragan, Limay, Bataan, deemed to be an undocumented language has its own distinct linguistic expressions of demonstratives with deictic features. Paying attention to their syntactic context and form, the identified demonstratives in the transcriptions will be the basis in describing the demonstrative system of the language.

Table 1
Summary of Occurrences and Labels of Magbukun Deictic Demonstratives

Deictic Expressions	Adverbial	Pronominal	Adnominal	Identificational
hay	x	x	17	2
hain	x	2	x	1
hati	x	6	6	2
hatow	x	2	1	1
tatow	x	1	x	x
tow	x	5	3	x
intow	x	1	x	x
alon/alun	12	x	x	4
into	2	x	x	3
in	x	9	5	x
kayti	8	x	x	2
tati/tate	x	2	x	x
tain	x	7	1	x
ti	x	2	3	1
isin	6	x	x	x
gain	x	1	x	x
nati	x	x	2	x
TOTAL= 120	28	38	38	16

The table above shows that there are significant linguistic expressions that are formally used in a singular context. The case of *isin* as a medial adverbial demonstrative is apparent. Moreover, the number of occurrences of *hay* as adnominals and *alon* as adverbials can be considered as significant as well. Although both shared the same

expression with identificational group, the case of *alon* “there” in English is expected to be used as identificational demonstrative because as a locative, it is used in non-verbal clauses.

Moreover, pronominal demonstratives appear to have the most number of linguistic expressions with 11 types of deictic expressions compared with adverbials which has only three expressions. The use of adnominals appeared to be the most common demonstratives used in spoken discourse of Magbukun and while some demonstratives appear in more than one context, there is none which can be considered as “neutral” (one which appears in all contexts).

Adverbial demonstratives

Adverbial demonstratives which function as verb modifiers are marked for degrees of space as proximal, medial and distal. These are illustrated in the following sentences of Magbukun language:

- a. Mag uyas na ning kamay **kayti**.
wash DEM hands ADV.PROX
Wash your hands here.
- b. Mag ayos kay na **isin**.
fix ABS.2s ADV.MED
Start fixing things there
- c. Maku kitamo **alon**.
Go ABS. 1pi ADV.DIS
Let us go there

The above examples of Magbukun adverbial demonstratives show that these demonstratives behave similarly cross-linguistically. They are usually found after the

verb. Occurrences of these linguistic expressions in non-verbal clauses are assumed to be more of locatives than demonstratives. While both refer to locations, locatives are non-verbal.

- a. Obayi **kayti** hana.
yes.really LOC already
Yes, really, it's here already.
- b. Paglatung **kayti** trabaho hana?
upon. arrival ADV.PROX work right. away
When I arrived here, I work right away

Both *isin* and *alon* are used as medial adverbial demonstrative.

- a. Rina masikaran mo **isin** hay anak.
Rina, might.kick ABS.2s ADV.MED DET child
Rina, you might kick the child over there.
- b. Pati hay natutula **alon.**
include DET left ADV.MED
Include the ones left there.

However, *alon* or *alun* in the data shows that in most cases, when it is used as distal demonstrative, it refers to an event of the past like in a narrative. This is what Diessel (1999, see also, Himmelman, Enfiled, 2003)) referred to as discourse deictic use of determiners where the speaker refers to linguistic entities (Diessel 2009: 10) or proposition in the discourse. By using adverbial demonstrative **alon**, Magbukun speakers intend to direct the attention of the hearer to the past event or entity. The distal space of *alon* is synonymous with the temporal past of the proposition referred to.

- a. **Alon** kay natuloy ha bukil.
ADV.DIS ABS.1pi slept LOC mountain
There, we slept at the mountain.

- b. Nagbalik **alon** ha ahangan nyang tunay.
 went. back ADV.DIS LOC espouse GEN.3s real
 (She) went back there to her real espouse

Pronominal Demonstratives

Pronominal demonstratives are the type of deictic expressions that require more projection. Because they are used as substitutes for nouns, the speaker is assumed to use deictic gestures while they're uttering the expression. Like the adverbial use of demonstratives, the pronominal demonstratives of Magbukun are usually found towards the end of the sentence. With Tagalog, being verb/ predicate initiated sentence, the sentence construction of Magbukun has similar structure, positioning the subject of the sentence after the verb.

- a. Banyan mo na **tati** ning lanom.
 give ABS.2s LIG PRN.PROX DET drink
 Give this (the child) a drink.
- b. Oho, ayos na **tain**.
 yes okay already PRN.MED
 Yes, that is okay.
- c. Gayang hatow bayi **tow** ming bula-bula.
 like.that really LIG PRN.DIS EXI bubbles
 It's really like that, there are bubbles

Like Tagalog ,“ito, ayan and ayun”, Magbukun has a three-term distance identification system (proximal, medial and distal)

Table 2
 Pronominal Determiners of Ayta Magbukun

Proximal	Medial	Distal
hati	tain	hatow
tati/ tate	in	tatow
ti	hain	intow
		tow

However, several linguistic expressions occur to have similar uses. While proximal and medial pronominals have three, the distal pronominal has four. Looking at their differences in terms of personal and non-personal reference, it appears that the proximal *hain* is the only word that was exclusively used for persons. While medial pronominals *in* was used to refer to persons, the word can also refer to non-personal or objects. In the case of distal pronominal demonstratives, there was no occurrence of determiner that refer to persons. The following examples illustrate the use of *in* as both personal and non-personal determiner:

- a. Awo, sang taon na **in**.
yes one year already PRN.MED
Yes, that (the child) was one year old already
- b. Kailan kaw mangungumang **in**?
when ABS.1p will.trap PRN.MED
When are you going to trap with that?

Like the distal adverbial determiner, the distal pronominal determiners found in the data are also used to refer to entities and events that are part of the distant past.

- a. Wala baying kapera-pera mayhang daan dili hiram pun **tow** kay
EXI. NEG LIG money there.one hundred only borrow PAR DIS LOC

Ate Anday.
I have no money, only one hundred and I only borrowed that from Ate Anday.
- b. Minsan kang dili madikitan ni ng **hatow** oh, kayti ha .
once ABS.2s only touched LIG DET PRN.DIS INJ ADV.PROX LOC

binti mo
legs GEN.2s
Only once touched by that, oh, here in your legs...

There was only one occurrence that the distal pronominal was used with deictic feature in the data, the rest was used with non-deictic features

- Hino **tatow**?
who PRO.DIS
Who is that?

The researcher cannot determine the mark of pronominal determiners for number. Majority of the utterances found in the data refer to singular entities (even for proximal and medial referents). Moreover, the differences in the use of *hatow*, *tatow*, *intow* and *tow* cannot be determined as the uses do not show distinct preference for particular entity as to number and personal or non-personal difference. It seems that Magbukun speakers use these expressions at random choice, except that they have separate expressions for proximal, medial and distal referents. Moreover, it is noteworthy to mention that morphologically, the morpheme *-ti* for proximal, *-in* for medial and *-tow* for the distal pronominal demonstratives are consistent in this category of deictic demonstratives. This claim, however, cannot be made for other types like the adverbial demonstratives where morphemes *-ti* (*kayti*) and *-in* (*isin*) are also found in the proximal and medial spaces respectively, however, *alon/alun* as distal adverbial demonstrative marker breaks the morphological pattern of the pronominal demonstratives.

Adnominal Demonstratives

While many languages consider pronominal demonstratives and adnominal demonstratives as the same, Diessel (1999) differentiated the two in terms of their syntactic behavior. He further claimed that the two are in “paradigmatic relationship” with elements of two separate word classes. While pronominal demonstratives occur syntactically like the other pronouns, adnominal demonstratives are in complementary distribution with articles, possessives and other adnominal elements that are commonly considered as determiners (p. 6). Thus, these two according to Diessel, belong to separate categories. The Magbukun language shows this distinction:

- a. Awo, sang taon na in.
 yes one year already PRN.MED
 Yes, that was one year old already.

- b. Magkalaban hay dalawang in.
 rivals DET two AND.MED
 Those two are rivals.

The examples above showed that in sentence a, the pronominal *in* is a substitute for the subject in the sentence, while the adnominal *in* in sentence b has an obligatory referent (two) and complements with the determiner *hay*. Aside from *hay*, *ti* is another determiner that goes along with the adnominal demonstratives, however, the determiner seems to complement exclusively with referents in proximal space;

Tinakaan na ko malaot **ti** anak **hati**.
 pooped on TM ABS.1s foolish DET ERG.3s AND.PROX
 This foolish child has pooped on me.

while *hay* complements referents of both proximal and medial space:

a. **Hay** anak **hati** oh, malaot na manor.
 DET child AND.PROX INT, bad to watch
 Oh, my child, it's bad to watch now.

b. **Hay** maysang **in** ala na mot.
 DET one ADN.MED nothing LIG also
 That one also has nothing.

In some occurrences both *hati* and *in* can independently refer to noun referents without elements of a determiner.

a. Anak **hati**, antok hana ay
 child ADN.PROX, sleepy really INJ
 This child is really sleepy.

b. Ikasya mo na **in** ha laot pagka-umukpa kaw.
 suffice ABS.2s LIG ADN.MED everything when - go.to.mountains ABS.2p
 Make that everything suffice when you go up (the mountains)

On another note, *hay* can also independently refer to noun referents.

Ikun hana nag-alis ha tabi mo **hay** babayi?
 NEG already leave LOC side GEN.2s that woman
 That woman never left your side?

The occurrence of *hay* as single adnominal demonstrative became apparent to utterances that refer to distal referents, most of them are cases of deictic discourse. It can be argued that *hay* in these occurrences simply behave as determiners, however, the researcher would strongly contend that since the data are extracted from natural spoken discourse, it is always the case that the speakers of these instances has to direct his/her hearer to entities that might not be present physically. Among the 22 occurrences of distal referents, 16 were complemented with *hay*, *ti* with three occurrences and *hay-tow* occurring only once. It can be said that the use of *hay* for distal referents are massive. Consistent with other distal demonstratives, the distal adnominal demonstrative, translated in English as “that + NP or those + NP” are used for deictic discourse to narrate past events. Lyons (1977) referred to it as “deictic projection” – a characteristic of narratives and descriptions.

- a. Ay bago lumayas **hay** mag tyuhin lumatong **hay**
 INJ before went.out AND.DIS uncle.and.nephew came ADN.DIS

Ate Anday pati **hay** babayi.
 Ate Anday also ADN.DIS woman
 Ay, before those two (uncle and nephew) went out, came that Ate Anday with that woman.

Identificational Demonstratives

Demonstrative identifiers (Diessel, 1999) are used to introduce new discourse topics embedded in a specific grammatical construction (p.11).

- a. Awo, **hati** hay kanun nalabak ha utan
 yes IDF DET rice left LOC snake
 Yes, there the rice was left with the snake.
- b. Hay kanun into **alun** pati hay ulum kasali hay utan.
 DET rice it.is IDF also ADN.DIS viands included LOC snake
 That rice, there it was, including the viands, were beside the snake

Apparently, in sentence (a), the introduction of the new topic was delivered through a demonstrative *hati* which from previous discussion is proximal but in this context, the appropriate meaning is distal. Narrator of an event uses this kind of discourse, - using a proximal deictic referring to a past event in order to capture the notion of “being recent”, likewise, to capture the hearer’s interest. Moreover, “there it was” as an embedded grammatical construction further illustrates this type of demonstratives.

Among the groups of demonstratives, the deictic expressions of demonstrative identifiers are not marked for the degree of space. The definition of the term, and evidences from the data show the “special purpose” of the utterances of this type of demonstratives. Introducing new topics embedded within a construction, expressions used were *hati*, *alon/alun*, *intoy* - some are not embedded in a construction, but the researcher considered them to function as identificational demonstratives because syntactically, they occur in copular and non-verbal clauses with the meaning that correspond to “ushering the hearer/s to another topic.”

- a. **Intoy** na.
IDF already
There it is already.
- b. Ay hali **alun** kita mo.
INJ okay there ABS.1pe
Ay, okay there we are.

Pragmatic and Cultural Implications

The varied expressions that the demonstratives of Ayta Magbukun possesses show the varied lexical repertoire of the group. This varied source can be inferred as a reflection of the group’s arbitrary assimilation of others’ languages. The data shows that a lot of their lexical items are combination of Kapampangan, Ilocano, Zambal and Tagalog. A lot of codeswitching in Tagalog also manifested.

The Aytas' mobility is evident as they maintain their hunter-gatherer means of existence up to the present time, likewise, this character also shows how these people could easily adapt to the environment they encounter. Included in their adaptation to the environment is the language of the people they interact with and this is evident in the repertoire of their lexicon, particularly in this study, is the multiple choices of linguistic expressions that do not have significant grammatical features to differentiate one from the other. Thus, the random use of linguistic expressions, for example among the identificational determiners only differ in linguistic choice but does not show any significant difference in the meaning.

The observation on the morphosyntactic behavior of demonstratives among the Ayta Magbukun can be inferred to be a manifestation also of their disposition as individuals. Like the random use of linguistic expressions among the Ayta Magbukun, these people appear to take life "in random" as well.

Many Aytas, as observed by the researcher during her visits in the community appeared to embrace simple living and indifferent to Tagalog's idea of a "good life". They are contented with their lot, providing food from farming, hunting and menial works, likewise, they do not give much importance to education as majority of the adults in Kinaragan are not even high school graduates (based on the demographic profile conducted). Seemingly, this "simple living attitude" also manifests in their fondness for "easy life", having fun and enjoying their friends' company during their free time. In many cases when recordings are conducted, the background of loud music is always in the air. Although, among the elementary pupils, when they were asked about their ambitions, the children would reveal becoming professionals someday, however, some of them have been perennial absentees in the class, and cases of drop outs are observed.

When the researcher asked the tribal chieftain about this case, he revealed that some parents bring along their whole family during their hunting period in the mountains, while others tolerate their children's disinterest in education.

The maintenance of their own identity, likewise the influence of the non-Ayta's culture is a challenge that the Ayta Magbukun people continues to haggle in their everyday lives. Manifested in their language is the prominence of codeswitching in their utterances which the researcher did not include in the analysis because it might complicate the authenticity of the morphosyntactic behavior of their language. On a last note, this initial attempt to document a particular aspect of the Ayta Magbukun is an effort to unfold the identity of this people whose heritage culture lies on the brink of extinction.

Conclusion

The present study which focused on the use of demonstratives among the Ayta Magbukun does not represent the whole system of their language nor the three-hour voice recordings that yielded only less than 5,000 words could claim their absolute demonstrative system. However, the 120 occurrences having represented the four grammatical categories with distinct degrees in space, provided us with a glimpse of this undocumented language, and that any limitations in the interpretations could be a sound basis of further studies. Moreover, the pragmatic and cultural implications discussed are by-product of the researcher's frequent visits in the place since a number of sociolinguistic studies were also conducted by the researcher in the community for another coursework. Future inquiry on the language can also include stance markers as this field could reveal more pragmatic explanations on the use of their language, likewise, a wider scope of the grammatical features could be undertaken.

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About the Author

Monica R. Cabanding is an Assistant Professor at Bataan Peninsula State University. She is currently taking Doctorate in Applied Linguistics at De La Salle University. On her last term before her dissertation, the researcher is working to pursue a study on teacher cognition. (monica_cabanding@dlsu.edu.ph)

Ah as a Polyfunctional Discourse Marker in Filipino Language

Jennifer T. Diamante

Western Philippines University, Aborlan, Palawan, Philippines

Abstract

This study examines the multifunctionality of Tagalog expression “*ah*” as used by speakers in monologic discourse. A total of 262 minute - audio recording taken from four speech events was subjected to analysis. Results show that, like other discourse markers (DMs), “*ah*”, is not a part of syntactic structure, can take place anywhere in a sentence, has multiple discourse functions, and co-occurs with other DMs. The study identified three major functions of “*ah*” and showed that it frequently serves as hesitation marker particularly when the speaker tries to make himself/herself clearer and more comprehensible to the audience, then, as part of DM stack, and finally, as gap –filling device. Results of the study proved to have implications for teaching and learning research.

Key words: “*Ah*”, discourse marker, hesitation marker, monologic discourse, Philippine English

Introduction

Discourse markers henceforth (DMs) are generally defined as optional linguistic items that link one’s utterance to another without affecting the propositional content meaning. Literature shows that different analysts have also designated different names to refer to these linguistic expressions. Some of these terminologies are 'hedges' Lakoff (1975); 'particles' Svartvik (1980); 'connectives' Chalker (1984); 'discourse particles' Schourup (1985); 'conjuncts and disjuncts' Quirk et al. (1985); linking words and phrases' Eastwood (1999). Likewise, Schifffrin (1987) terms them as discourse markers and operationally, as “sequentially dependent elements which bracket units of talk” (p. 31).

She expounds that DMs do not at all contribute to the propositional meaning of an utterance, but rather guide the hearers on how they should understand and interpret the unit of talk in relation to the discourse as a whole.

Shiffrin (1987) further describes these linguistic items in relation to units of talk because of “their structural relations with other units, their cohesive relations, or their interactional relations” (p.31). Her analysis is based on her assumption that DMs are independent of sentential structure and are difficult to identify in everyday conversation.

Apart from several labels attached to discourse markers, various analysts also arrived at a multifarious definitions. According to Andersen (2001), DMs are “a class of short, recurrent linguistic items that generally have little lexical import but serve significant pragmatic functions in conversation” (p. 39). Similarly, Fischer (2006), and Belis & Zufferey (2011) characterize discourse markers as optional linguistic items that fulfill indexical functions. Apart from that, they speculate that DMs have the ability to connect an utterance into text and/ or context. While Schourup (1999) lists three main “DM features: 1) DMs connect pieces of discourse to one another or to the non-linguistic context; 2) they are entirely syntactically optional; 3) they have no bearing on truth-conditional semantics” (Goldman, 2011,p. 2628). Finally, Murcia (2008), defines discourse markers as “a category that contains words...expressions that cannot be defined without reference to speaker’s role in conversation at a given moment” (p.474). Thus, discourse markers, though noncompulsory are significant linguistic items that may fulfill significant communicative functions to the participants of speech events.

However, despite the importance of discourse markers for achieving pragmatically effective communication, studies show the paucity of research along the use of DMs in monologic texts particularly those produced by non-native English speakers. Polat (2011) claims that most studies on discourse markers were conducted in native speech and in English as foreign language (EFL) settings.

Buysse (2012) confirms that although DMs have been widely studied since the 80s, it was only in the recent years that the scope has been broadened to include non-native speakers’ discourse. This indicates that current research has not fully considered

DMs as a fertile field of pragmatic inquiry in languages with notable exceptions to English whose literature suggests that it had been studied comprehensively. Murcia (2008) speculates “the study of discourse markers has not traditionally played much of a role in ESL/EFL pedagogy but may soon do so, in view of the growing linguistic and second literature on the subject” (p.475).

The above discussion has prompted the researcher to investigate how speakers, particularly professionals, utilize discourse markers as they engage in institutional communicative events. Further, it is noticeable that Filipino speakers frequently use words or expressions like “*ah*” as they engage in various speaking events or conversations, yet a little research has been conducted to describe the functions of those linguistic terms. Recently, few researchers have started investigating the linguistic features of some Filipino discourse markers. For instance, Morales (2011) explores the meanings and usage of *na* in classroom interaction and found its numerous deictic and anaphoric functions. Another is Sioson (2011) who delves on the usage of *ano* in conversation generated from international corpus of English (ICE –Philippines), and theorizes that aside from an interrogative pronoun, *ano* also accomplishes other roles like question tag, gap filler, substitution, and expressions of hesitation and irritation. She, too, mentions the study of Bautista (in press) in the use of *no* in Philippine English; the latter categorized it as:

“...a kind of pragmatic particle that serves either as fillers or discourse markers, *no* is used in any part of a sentence, and its functions include as a completion marker, as a continuation marker, as a filler which may be equivalent to *uh* and *y’ know* in informal settings...”(p.48).

Guided by these recent findings, the researcher’s pragmatic curiosity lies on the possibility that *ah* could also have multiple functions that serve the Filipino speakers as they engage in formal or ritualized settings such as public hearing/consultation and seminar lectures. According to van Dijk (1997), discourse is a form of language use, which includes the functional aspects of a communicative event. It means that people use language in order to communicate ideas, beliefs or emotions in different social events and

situations. Fairclough's (1989) contention is that discourse involves social conditions, which can be specified as social conditions of production and social condition of interpretation. He explicates that, in seeing language as discourse and social practice, one must analyze the "relationship between texts, processes, and their social conditions, both the immediate conditions of situational context and the more remote conditions of institutional and social structure" (p.26).

However, Schiffrin (1987) postulates that discourse analysis is a vast and ambiguous field while according to Brown and Yule (1983) it "...cannot be restricted to the description of linguistic forms independent in the purposes or functions which these forms are designed to serve human affairs" (in Schiffrin 1987, p. 1). Furthermore, Schiffrin posits that studying discourse markers or words like *oh*, *well*, *and*, *but*, *because*, *now*, *then*, *y'know* in relation to coherence will help the readers study the discourse easily and efficiently.

According to Fraser (1990), Levinson is one of the first scholars to suggest in print that DMs as a group of connectives might be considered a relevant subject for linguistic and pragmatic inquiry; hence, the researcher considers that even if *ah* is viewed by speech trainer/teacher as a negative language behavior, it is a facilitative strategy for public speakers. Moreover, the researcher assumes that there may be underlying pragmatic functions of *ah* worthy of attention, as Wierzbicka (2003) notes of discourse markers, "their meaning is crucial to the interaction mediated by speech...If learners of a language failed to master the meanings of its particle, their communicative competence would be drastically impaired" (in Polat, 2011, p.341).

Approaches

Discourse analysts employ different approaches in studying DMs. In particular, Buysse (2012) based her analysis on relational index of Halliday and Matthiessen's (2004) metafunctions. Borderia's (2006) polysemy approach embarks on the meanings of discourse markers as distinct and not reducible to a single underlying form but related through a family of resemblance while Schiffrin's (2006) monosemy approach claims that there is a single core prototype or instruction that accounts for the various relation

interpretations that arise in different contexts (cited in Roggia, 2012). The conventional definition of polysemy is that one lexical form has two or more related meanings as opposed to monosemy where one form has two or more unrelated meanings depending on the context. This study follows more on the perspective of monosemy which accounts for the functions of *ah* related to discourse context. The difference is that while Shiffrin (1987) uses the unit of talk in her study of discourse markers, this paper expands to sentence unit to cover a bigger structural analysis.

Observations of *ah*

Earliest inquiry on *ah* might be seen in the work of Lopez (1940) and De Guzman (1966) where they identified *ah* as a particle that denotes surprise, excitement, pain or strong feelings. As appeared in De Guzman's (1966) dictionary, *ah* is classified as one of the interjections as shown in the given example:

- (1) "*A . . ayoko nga!*"
 - "Ah! I don't like it!" (p. xix).

As can be noted in (1), 'A . .' appeared as the first letter followed by ellipsis which may be an indication of duration. On the other hand, 'A . .' is translated in English as 'Ah' which then followed by an exclamatory mark, hence considered as an interjection.

Correspondingly, Otañes and Schachter (1972) also classified *ah* as an interjection expressing displeasure. It prefaces the sentence as 'A,' but 'so' in English translation as shown in (2).

- (2) "*A, ganoon!*"
 - "So that's the way things stand!" (p. 554)

- (3) "*Ayun sila, a.*"
 - "But there they are." (p.50)

In (3), 'a' has no counterpart in the given English sentence but still convey the same pragmatic meaning. As presented, the sample is a neutral statement having /231↓/

or falling intonation pattern but unlike the first two illustrations it does not function as interjection as suggested by the punctuation mark follows it. It points that 'a' or represented as 'ah' in this study could appear anywhere in a sentence which is a manifestation of DMs. Shiffrin (1988) observes that although markers often precede sentences or clauses, several markers like *y'know*, *I mean*, *oh*, can occur freely within a sentence which in turn make them more difficult to define syntactically.

Therefore, the present study seeks to find out whether *ah* can be merely considered as gap filler or can be characterized as Filipino discourse marker. Specifically, this study aims to answer the following questions:

1. What are the functions of *ah* in Filipino speakers' monologic speech?
2. Which among these functions are the most frequently utilized by the speakers?

Method

The Corpus

To obtain tokens of *ah*, the researcher made use of the spoken texts from four social communicative events such as a public consultation organized by a national commission on July 4, 2014; a seminar workshop on campus journalism sponsored by a private university in Manila on October 16, 2013; a seminar on human trafficking and modern day slavery spearheaded by a local government unit on August 5, 2014; and a general faculty meeting of a state university held on August 7, 2014.

A total of 262 minute - audio recording was transcribed and analyzed from the 22 hours of actual speech of 18 speakers (12 out of 17 speakers from public hearing, two lecturers from each seminar-workshop, and two from a faculty meeting). Since the data were obtained from institutional events, most of the participants were professionals. In public consultation most of the speakers who participated in the open forum were school administrators, head of language departments in their institution, representatives of non-governmental organizations, while only one speaker introduced himself as high school graduate but affiliated in business process outsourcing (BPO) industry. The speakers

from the two seminar workshops were all considered experts in their fields; two were key figures in journalism. In the faculty assembly, most were teachers except for one who was a non-teaching personnel in the university. The researcher weeded out the utterances of some participants; this means that those speeches that said mostly in English were excluded to ascertain that the discourse marker *ah* is different from *uh* in English. Only Filipino and *Taglish* (Tagalog and English) utterances were subjected to analysis. The 104 sentences generate 144 occurrences of *ah* which then compiled and became the corpus of this study.

Procedure

After identifying the tokens of *ah*, the researcher settled on using a sentence as the unit of analysis. However, in some instances, the surrounding statements of the sentences containing the token were also provided as part of discussion and explication. To validate the data, the transcribed text was compared to the audiotaped proceedings several times to ensure that all entries were correct. Some parts of the recordings were given to a collaborator and were transcribed separately; subsequent comparison of the corpus was made to achieve the desired accuracy. Tokens were coded for the position and functions in the utterance. There were two inter-coders who validated the coding scheme; a university English instructor and a doctorate student majoring in Applied Linguistics, disagreements on some categories had been resolved before the final interpretation of the results.

Results and Discussion

The data disclose that *ah*, like other DMs, has no bearing on the meaning of any word in a sentence, hence, cannot be considered as part of syntactic structure. The functions of *ah* were classed into three major categories such as hesitation marker, DM stack, and gap -filler, which also comprised sub-categories.

Before dealing with each category in detail, it is important to note that this paper cannot account for some areas such as those forms of talk occurred in informal settings like daily conversation. Another area that was not covered in this inquiry is the prosodic features of *ah*. However, there are three conventions used to signal how the word is said.

First, ‘,’ is used to suggest that *ah* was followed by a pause shorter than a ‘.’ and ‘. ’ means noticeable or longer pause. If however, *ah* occurs without these markings, it signifies that *ah* has been pronounced like how other words were articulated in the sentence.

Functions of *Ah* as Hesitation Marker

The findings show that *ah* most commonly performs as hesitation marker by indicating that the upcoming unit of discourse is being subjected to thought (65.37 %). On this category, the researcher found six patterns on the usage of *ah*. Although this paper cannot describe what actually goes on in the mind of the speakers as they produce their utterances, the observation indicates that they are planning the upcoming segment or in the process of accessing and selecting lexical items (Roggia, 2011). Following are the six sub-categories of *ah* under the hesitation function category.

1. Introduces a turn

(4) Ah, good afternoon po. Ako po si Dr. John mula sa XY University.

-Ah, good afternoon. I am Dr. John from XY University.

(5) Ah, magandang hapon po. Ah, isa po ako sa miyembro ng ABC, isang asosasyon po sa XZ University.

-Ah, good afternoon. Ah, I am a member of ABC, an association in XZ University.

As shown in the samples, *ah* indicates that the speaker acknowledges his turn and is planning how to begin in taking the floor. This is in contrast to Travis’ (2005) observation on DMs where he states that there are some discourse markers like *bueno* in Spanish that “can be used alone to form a turn... which on its own encodes acceptance” (p.57). While *ah* signifies acceptance of turn after a short prompt from the moderator, it does not stand alone which in stark contradiction to Spanish discourse marker *bueno*.

2. Introduces an explanation

‘Explanation’ occurs when a clause supports the meaning of another clause to supplement the information the speaker has just provided. In (6) for example, *ah*

introduces a clause and was reinforced by another clause to elaborate the speaker's proposition. Explanation was provided by the speaker to convince the audience especially the officials of the agency whom she directed her argument.

- (6) Una, *ah* . . sa usapin po ng pamimili yung sinasabi po ni Doktor D, sa punto po kase namin ay problematiko yung pagbibigay ng laya o malayang musyon sa huli sa mga HEI.

-First, ah . . on the issue of choice as what Dr. D has said, for us, it is problematic if we are going to give freedom or freedom to make a decision in the end, to HEIs.

- (7) Ahm. . *ah* . . gaya po ng sinabi kanina, ako po gamay ko po ituro ang kasaysayan sa wikang Filipino. Kaya ang mungkahi ko po ay yung sa number three dahil sa X province po ay *ah*, karamihan din po sa kanila ay *ah* . . gamay din po nilang ituro ang kasaysayan sa Ingles.

-Ahm.. ah. . like what I've said a while ago, I'm good at teaching Philippine History in Filipino. That's why I suggest number three because in X province ah, most of them can teach ah. . well Philippine History in English.

In (6), *ah* precedes the claim of the speaker with reference to the proposal given by one of the officials of the concerned agency. The function of the marker here is maybe as a hedging device used to have a feel of subtlety and euphemism in her appeal.

There are two propositions in (7); the first one is that the speaker establishes a ground by giving a reference to his previous utterance, and then advances an assertion in the second. This is similar to one of the functions of *so* found in the study of Buysse (2012). She declares that aside from its ability to draw a conclusion, *so* belongs to interpersonal domain that can incorporate personal involvement from the speaker in the message he/she conveyed.

3. *Introduces a Justification*

- (8) Pangalawa po hindi po totoo na binawasan lahat ng subject sa G.E. *Ah* . .
meron po akong memo dito na kung sino man po ang nag implicate nito ay
baka pagsisihan po natin.

*-Secondly, it's not true that all G.E. subjects had been reduced. Ah . . I have here a
memo and whoever may have implicated this may regret it.*

In this example, the speaker refutes the information provided by the spokesperson of the agency concerned. He then gives a proof by showing a copy of memorandum issued by the said institution. In this case, *ah* prefaces the statement justifying the speaker's claim and apprehension. In this particular instance, it might be safe to say that *ah* is comparable with Spanish *eh* which according to Roggia (2012) occurs in sentences which exhibit assertion and justification.

4. Introduces a Question

- (9) *Ah* . . paano po natin inaasahan na magkaroon tayo ng mga teachers na
magiging, *ah* proficient sa mga regional languages?

*-Ah. . how do we expect to have teachers who would become ah proficient in regional
languages?*

Some tokens of *ah* are used to begin a question. In this example, the speaker, poses a hypothetical question addressed to the key official of the commission who initiated the public consultation. *Ah* appears as the first word of the interrogative statement and despite the occurrence of the same marker within the same sentence, it still reflects that *ah* has been used to cast a question, hence, fulfills another function in the spoken discourse.

5. Introduce a Request/Suggestion

- (10) So maraming salamat. *Ah* . . palakpakan po natin si Cecile.

-So thank you very much. Ah . . let's give Cecile a round of applause.

- (11) *Ah* dun sa pangalawang probisyon po, minumungkahi ko po na tanggalin
na lang ang proposal na yan.

*-Ah with regard to the second proposal, I would like to suggest that the item be
removed.*

Ah also signals speaker's request or suggestion as shown in the examples above. In (10), after showing appreciation to the speaker, the master of ceremonies requests the audience for a round of applause intended for the invited guest. The presence of *ah* in this statement might suggest spontaneity. This is what Tannen (1987) refers to as 'fresh talk strategy' where she explicates that speakers use lexical items to achieve naturalness in their utterance to be able to create 'involvement' in the particular context.

On the other hand, the presence of *ah* in (11) is an indication of the speaker's decisiveness as regard his proposal. This can also be inferred from the way he verbalized his statement and the absence of pause after the marker denote his being certain of his standpoint.

6. *To take a leave*

Ah could also be an indicative that the speaker is about to close his/her turn as manifested in (11). Contrary to some DMs like *uh* and *oh* which according to Shiffrin (1989) act as place-holder devices while the speaker searches for the right word at the same time signal his/her desire to sustain his/her turn, *ah* hints that the speaker is rounding off his discourse and is preparing to relinquish the turn to the next participant.

- (12) Ayun po *ah*. . sa kabuuan maraming salamat po maraming salamat dahil nabigyan din po kami ng pagkakataong maimbitahan sa paggpupulong na ito.

- *So that's it ah. . in general, we would like to thank you for giving us the chance to be invited in this meeting.*

Functions of *Ah* in DM stack

1. With DM *so*: to introduce a summary

- (13) So, *ah*. . may ganung power yung media at kailangan pag ingatan din *kasi* may tendency na makapag-create ng panic.

- *So, ah. . the media has that kind of power that needs to be exercised with caution, because there's a tendency that it can create panic.*

As what Shiffrin (1989) advances, “*so* is used at potential transition location in talk –when speakers offer hearer a turn to talk, a chance to complete an incomplete proposition by answering a question, an opportunity to change a topic” (p.225). Since *ah* co-occurs with *so*, it may be considered that *ah* also inherited the functions of DM *so* as theorized by Shiffrin. In the same vein, Buysse (2012) points out that *so* can introduce a segment that sums up (a part of) the prior discourse. The speaker in (13) hints the audience that he is about to complete his talk by giving them his conclusion. In this case, *ah* serves as a guidepost to the audience of what to expect for the upcoming segment of the discourse.

2. With DM *kasi* (*because*): to introduce justification

- (14) Kase *ah*, sa tingin ko po ang number three ay pag-uulit lang, *kasi* po kung susuriin natin ang kurikulum, ang Purposive Communication na ituturo sa Filipino ay nasa high school, so kung ituturo pa sa kolehiyo ay isa na lamang itong pag uulit.

- *Because ah, I think the number three is just a repetition because if we're going to look at the curriculum, the Purposive Communication in Filipino is already in high school, so if we're still going to offer the same in college, it would just be a duplication.*

Kasi (*because*) in English is seen as a marker of subordinate discourse unit and marks an on-going, joint construction of multiple structures (Shiffrin, 1989). It is used to offer an explanation at the same time conveys the speaker's reasons for making his/her claims, thus the more striking function is to provide justification. In the above example, *ah* follows *kasi* (*because*) hence, it strengthens its co-occurring DM. As can be noticed, the speaker uses *kasi* to show her string of reasons which figure out her assertion as she continues her argument. As observed, discourse markers are contagious; they can affect the meaning of the words that they co-occur in the same plane of talk.

Ah as Gap filler

Other studies do not consider words like *ah* as DM, but rather term them as gap – fillers or filled – pauses. This study, however; treats *ah* as a DM and one of its functions is gap- filler which aids the speakers in the process of formulating his utterance. Sioson

(2011), classified gap fillers into two: 1) as a result for groping, and 2) as marker of false start. The second classification happens when the speaker has started to say something and initiates self-correction or repair on the previous word or phrase mentioned. The researcher follows Sioson's categorization of gap-filler. The first two examples illustrate the first category while the third and fourth ones characterize the second type of *ah* as gap filler.

(15) Now on the medium of instruction nilagay po natin ang *ah*. . ang *ah*.
 . ating mga regional languages sa ating *ah*. . sa ating basic education ngunit
 wala po tayong nilagay sa college.

- Now on the medium of instruction, we include *ah*. . our *ah*. . regional languages in our
ah. . basic education but we don't offer them in in tertiary level education.

(16) Hindi po ba *ah*. . dapat *ah*. . isama din ang Ilokano bilang *ah*. . wika na
 ating gagamitin sa general education curriculum?

- Isn't it *ah*. . supposed to be that we should *ah*. . also include Ilocano as *ah*. . one of the
 languages to be used in general education curriculum?

(17) *Ah*. . gusto ko lang po sanang *ah*. . mula po ako sa XZ university ako po
 ang pangulo ng mga guro sa kagawaran ng wikang Filipino.

-*Ah*. . I would like to *ah*. . I'm from XZ university and I'm the faculty head in the Filipino
 department.

(18) At hindi po *ah*. . *ah*. . sa loob po ng ilang taon akong nag aaral ng
 kasaysayan ang Pilipinas napakababaw po ng *ah*. . aking natutunan sa
 kasaysayan ng Pilipinas.

-And it's not *ah*. . *ah*. . for many years I've studied the history of the Philippines I must
 say that *ah*. . I have learned very little about the history of the Philippines.

As seen in (15) and (16), the speaker is in the process of accessing for the ultimate lexical item to communicate his ideas; while the two other examples (17) and (18) show that he initiates self-correction and shifts to a new topic. Dornyei (1995) states that when

the speaker cannot find the right word due to linguistic deficiency, there is a tendency to just leave the message unsaid to which he terms ‘avoidance or reduction strategies.’ These strategies have two processes: “1) Message abandonment: leaving a message unfinished...; 2) Topic avoidance: avoiding topic areas or concepts which pose linguistic difficulties” (p.58).

The preponderance of *ah* in a phrase or sentence suggests that its function in that bracket of talk is as a gap- filling device. This is similar to the function of *so* which according to (Buysse 2012) indicates speaker’s desire to hold the floor, and are “usually pronounced with a rising tone, preceding and/or following pauses” (p. 1770). As in *so*, the usage of *ah* suggests that the speaker is undergoing some processing problem and needs more time to produce his utterance.

Table 1 presents the different functions of *ah* exemplified in the preceding discussions.

Table 1

Functions of Ah (N=104)

Discourse Function of <i>Ah</i>	<i>F</i>	%	Total
1. Hesitation Marker			65.37
a. To begin a turn	11	10.57	
b. To explain	32	30.77	
c. To justify	14	13.46	
d. To begin a question	4	3.85	
e. To make a suggestion/request	5	4.80	
f. To take a leave	2	1.92	
2. As part of DM stack			18.27
a. With DM <i>so</i> : introduce explanation	13	12.5	
b. With DM <i>kasi</i> : introduce justification	6	5.77	
3. Gap-filler	17	16.34	16.34
Total	104	100	100

Table 1 summarizes the functions *ah* under each respective classification. Of the three main categories, hesitation marker gains the highest frequency (65.37%) followed by as part of DM stack (18.27%) and finally as gap –filler (16.34%). As can be noted, the preponderance of *ah* is observed when the speakers offer explanation about the topic (30.77%), this is probably the time when they are still groping for the right word to get across their message clearly. In this instance, the usage of *ah* might suggest hesitation but as to why they utilize such might be difficult to determine. Besides that, *ah* performs a verbalized pause or as gap-filler, though frequent use of such according to Sioson (2011) denotes speaker’s limited vocabulary. This phenomenon Dornyei calls (1995) stalling or time-gaining strategies - the use of fillers/hesitation devices: using filling words or gambits to fill pauses and to gain time to think. Furthermore, discourse markers like *ah* are “independent and can therefore be removed without affecting the syntactic structure or the referential content of what is said”, Travis (2005, p. 58). In totality, *ah* accomplishes several purposes in spoken texts making it a multi-functional discourse marker. This assumption is based on the findings that speakers seem to produce *ah* in much the same way they do other words. Only that, unlike most words, *ah* is grammatically optional but may not be pragmatically optional. If the markers are omitted, “the discourse is grammatically acceptable, but would be judged ‘unnatural,’ ‘awkward,’ ‘disjointed,’ ‘impolite,’ ‘unfriendly’ or ‘dogmatic’ within the communicative context” (Briton, 1996 in Erten, 2014, p. 69).

Conclusion

The illustrations and discussions signify that *ah* possesses several DM characteristics that might not be captured if it will be treated as simple hesitation phenomenon or gap filler. Just like other DMs already mentioned in this study, *ah* is more than filled -pause that functions to buy time for the speaker while he/she collects his/her thoughts. As presented, *ah* can also help connect with large segments of discourse; to take or leave a turn, to indicate request, suggestion or question. *Ah* also co-occurs with other DMs like *so*, *kasi* (because), *now*, and *of course*; and just like other

DMs, it appears anywhere in a sentence and is superfluous to the syntax, therefore, might be considered as a polyfunctional discourse marker in Filipino language.

On the other hand, the findings imply that no individual's linguistic repertoire or control of language is seamless or sufficient enough when communicating (Dornyei, 1995), not even among professionals. Consequently, result shows that among the 14 speakers in the first speech event, X who is a call-center agent (BPO account representative) and one of the participants in the public consultation, used more gap fillers and hesitation devices as compared with other speakers who, based on their self-introduction obtained higher educational background like doctorate students, language professors/ instructors, and school administrators. It signifies that the frequency of gap fillers found in the speeches of the participants would reflect the speakers' communicative competence which may be influenced by their educational attainment. Schleef (2005) concludes that speakers' frequency of using lexical structures such as *like*, *okay*, *you know*, and *right* is heavily dependent on context, which includes conversational role, gender, educational attainment and several social categories.

Implications for Second Language Learning, Teaching

In the classroom, the teachers witness how students struggle to find appropriate expressions to convey their thoughts orally. Hence, the following implications may be drawn from this study:

1. While *ah* could function as DM, it is also used as filled pause and when excessively practice may become a negative language behavior that disrupts the speaker's intended message; therefore, language teachers are encouraged to train the students activate their language learning strategies for they may reinforce the students' linguistic resources. Bialystok (1990) declares "any instruction that helps students to master part of the language or to become more comfortable using it is to be recommended..." (p.141).
2. The researcher follows Sioson (2011) that language learners' (LL) need to widen their vocabulary, since recurrent use of gap-fillers may be caused by limited words available at their disposal. That means, rich vocabulary could empower the

- speakers in any communicative event and can help them attain their goal in that particular context.
3. The researcher believes that the learner's strategic competence develops in L1 is transferrable to any target language (Dornyei, 1995); hence, language classroom could be the right environment for the students to develop and enhance their communicative competences. This can be achieved through appropriate activities and instructional materials which can boost learner's confidence and self-efficacy.
 4. Murcia (2008) states "discourse markers certainly should have a role in the teaching of oral communication skills" (p.475).

Recommendations for Future Research

The following are some limitations of this study which create a research space for further investigation:

1. The findings are only confined with the monologic discourses produced in four speech events but are likely to yield different results in informal setting such as conversation.
2. Although this study uncovered the functions of *ah* in monologic discourse, further investigation on the prosodic or suprasegmental features of *ah* could be explored to unveil its deeper meaning and functions. A little is said about prosodic or suprasegmental features of *ah*, this could be further explored since intonational meaning could address speaker's intention, mood, and attitude that might serve as clues in interpreting the implied meaning of an utterance.
3. A thorough investigation mapping all functions of *ah* in both formal and informal contexts is needed to establish a comprehensive generalization of its functions. This investigation is meant to give impetus to the many more features of Philippine language.
4. A study may be conducted whether Filipino *ah* resembles *uh* in English and *eh* in Spanish and Japanese languages and if they perform the same functions.
5. While the researcher theorizes that *ah* could be classified as discourse marker, its validity remains to be investigated in future research.

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About the Author

Jennifer Tabernero –Diamante has been a college English instructor since 2003. She is a faculty member of Western Philippine University – Puerto Princesa Campus where she has been conducting classroom-based researches. At present, she is finishing her Doctor of Philosophy major in Applied Linguistics at De La Salle University, Manila.

Political Implicatures in a Locally Practiced Discourse: An Analysis of a Philippine President's State of the Nation Address

By Carlo Joseph M. Juanzo
Romblon State University

Abstract

Political implicature (van Dijk, 2005) is a new strand in the Gricean implicature framework. It refers to the implicitly expressed notions in a discursive act exclusively actualized in a political arena. The present investigation wishes to identify the implicatures embedded in a monologic political discursive practice. I found that unlike the initial proposition of van Dijk (2005), localized culture, context and discursive practices influence the unique features of a semantically-determinant act in the Philippines. Also, I put forth the notion that a monologic discursive act of a national leader highly influences the public's knowledge, and that rich implicatures are inherent in a political privilege.

Keywords: implicature, political implicature, the Philippines, SONA

Introduction

Implicatures are a property of the semantic and pragmatic dimensions of a language referring to the meaning of an utterance that is not explicitly embedded in the speaker's production (Horn, 2006). This property also entails the engagement between the speaker and hearer whereby the latter denotes the ideas initially put forth by the former. Through implicative remarks, communicative producers are also capable of producing an utterance which taps the contextual, cultural as well as linguistic properties of the language (Geurts, 2009; Horn, 2006; Wright, 2008). Moreover, implicatures also define the cognitive association, linguistic dissonance, and cultural agreement adhered to by the speaker/hearer or listener and writer/ reader (Smith, 2010). Defining implicature also accounts for the complex and multivariate associations which are posited towards a language. According to Horn (2006), implicatures, in some ways, are difficult to determine due to its varying degrees, the acceptance it receives from language users and semantic-syntactic interfaces that a certain utterance demands (see also Cap, 2012). Dynel (2011) also points that instrumentalities utilized in a communicative process further highlight the degree, complexity as well as the evaluative dimension attributed to a specific implicature. Implicatures are also coupled with its linguistic properties rooted from the Cooperative Principles (CP) of Grice (1989), speaker-hearer agreement (Meibauer, 2011), cultural and contextual backgrounds of the language (van Dijk, 2005), and semantic variation embodied in a

language (Banga, Heutinck, Berends & Hendriks, 2009). Investigating the implicative properties of a language is becoming central to the studies about semantic and pragmatic strand of language and linguistics research because it involves the shared values, strata and foundations of a particular language. More so, through the investigations accounted for the implicatures of a specific language, a researcher enables him/herself to be an official part of the discourse community that only and previously involves specific contextual and cultural members. The study of implicatures started from the Grice's maxim although present contenders of implicative language find that implicatures are not only the deviant felicitous linguistic instrumentalities rather, implicatures are also postulated *through* and *from* the culture, context, discursive purposes of a language and its users

Grice's maxims account for the proposition embodying the concrete and complete elaboration of the processes to meet an adequate and effective communicative exchange. The Cooperative Principle also sheds the requirements a communicative producer should be able to come up with, so he/she can qualitatively participate in an exchange. These maxims are (Grice, 1989, pp. 26-27):

QUALITY: Try to make your contribution one that is true.

1. Do not say what you believe to be false.
2. Do not say that for which you lack evidence.

QUANTITY:

1. Make your contribution as informative as is required (for the current purposes of the exchange).
2. Do not make your contribution more informative than is required.

RELATION: Be relevant.

MANNER: Be perspicuous.

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief. (Avoid unnecessary prolixity.)
4. Be orderly.

As stated above, these maxims are expected to be a performative tool to be executed by the language users. Through the strict adherence to these four foundations of linguistic exchange, speakers and their respondents are expected to be contributory in the combinatorial processes of meaning-making. More so, Grice has emphasized that these maxims will in turn, become the strategic apparatuses utilized by any speaker in understanding the relevance of an utterance as related to the contextual, cultural, and

personified embodiment of the communication processes. On the other hand, neo-Griceans and even those who came during and before his time (cf. Geurts, 2009) have argued that a set of rules for the provision of linguistic exchange would not be sufficiently relevant without the inclusion of the hearer's understanding towards the utterance. They also point that listeners (or, in some cases, readers) need to have a unitary comprehension and analysis of the cultural dimension of a communicative proceduralizations, so they will not only become simple communicative player manifesting basic responses to the construction of knowledge, but more importantly they should also be a (re)developer of the construed informative pieces (Dyner, 2013). Thus, it can summatively be understood that speaker-hearer/listener interaction and linguistic-communicative agreement must be met between the two interlocutors.

Implicature and its relationship with the speaker and listeners has been a subject of numerous studies pertaining to the implied meaning of the speaker's utterance. Garbayo (2012), for example, has dealt with the dialogical implicatures of communicators as relative to their proceduralized interactions. More specifically, she studied the implicative attributions of empathy as well as its bounded rational considerations. In her empirical undertaking, Garbayo points that through emphatic expressions put forth by speakers, strangers are enabling themselves to become acquaintances, given the proposition that they adhere to the pre-supposed linguistic-emphatic rules of a linguistic community. More so, Garbayo emphasizes that implicature is maintained when speakers and listeners, as communicative partners, create an atmosphere of empathy and camaraderie—that is, they do not literally and shallowly invent linguistic tools to embody empathy but more significantly, speakers and listeners need to imply meanings of their communicative strands which also reflect the polite means of communication. In terms of proceduralization mechanism assigning to meaning-making possibilities, Garbayo, while mentioning the contemporary movements of Grice, states that implicative applications of language become ontological whereby the speakers and listeners tend to derive at conversationally-driven implicatures as they violate either of the four maxims of CP. Like Garbayo, who scrutinized the emphatic movements in a communication as made in agreement by the speaker and listener, Feng (2013) dealt with implicatures as relative to the speaker's intended meaning and the non-cancellability of the propositions expressed by the speakers.

Feng argues that implicatures do not only account for the implied meaning formulated by the hearer, but more essentially, implicatures (as opposed to inferences) are a linguistic dimension which are also inevitably tangential to the intention of the speaker. Feng specifically states that “to incept the contention that meaning (verbal or nonverbal) is parasitic on intentions” (p. 119)—that is, utterances are not only an expression of an emotive practice, or of an informative pronouncement; rather, implicatures, before formulated by the listener, is already processed by the speakers with its attachment to the intention the speaker wants to get across. The notion of non-cancellability is also evident in proposing that correcting a statement *p* does not mean cancelling *p*. An exchange of shown below may highlight this pragmatic notion.

A: Politicians are agents of corruption.

B: Not all politicians are corrupt.

As expressed in this short exchange, it can be argued that speaker *A* proposes an idea that he believes to be universally true and applicable and that his generalization is a manifestation of his attribution towards a reality external to the communicative realm where he and listener *B* participate. Consequently, the negative pronouncement of listener *B* does not entail full cancellation of the idea presented; however, the response evaluates a corrective performance that the *B* wanted to instantiate. Through the correction of ideas, a language user is able to state an expression that is not only obedient to the truth conditions of the external world but also a reflection of the implicature that a listener formulates after processing an idea initially delivered. Feng also points an important aspect in meaning-making whereby he stresses that while meaning is audience-directed, its complete formulation is attached to the original intents of the speaker. Moreover, he proposes that context and content play significant roles in the comprehension of an understanding and in analyzing an implicitly delivered signification. While the listener is freely capable of arguing a notion that is attached to the contextual factors involved in the communicative practice, content plays a more vital position in designing the implicative value of an expression or utterance – that is, where context is absent in the formulation of an analysis, the content fills the missing part – it assists the listeners in pertaining which part of the speaker's utterance validates his/her complete meaning. Aside from the meaning-making tasks involved in a communicative exchange, the type of speech act or performative linguistic expression determines also the implicative validation which is purposefully commissioned by the listener.

An example of communicative act examined in relation with implicative value of the language is the reportative evidentials. Faller (2012) studied the said communicative act specifically those included in Cuzco Quechua and German languages. After an empirical investigation foregrounded on specific scrutiny attributed to different linguistic strategies, Faller concludes that evidentials are not universally scalar – that is, pragmatic implicatures are not practically computational. This further implies that evidential accounts in linguistic expressions are either absolutely present or absent, and the possibility of encountering a strata of meaning and semantic applications in linguistic exchanges is not achievable, at least in the said languages. Moreover, Faller points that implicature becomes illocutionary – i.e., an evidentially truthful accounts or expressions are bounded by within the felicitous suppositions encoded in a language. The felicity of a language, according to Faller, dictates the truth conditionals proposed and attached to an utterance which is also personal, culture-bound and contextually-dependent (see Smith, 2010). Specifically, Faller states that evidentials are (such as the expression *It is raining*) not an embodiment of the external truthfulness surrounding the speaker and the listener; rather, these evidentials are a reflection of the speaker's intentions, beliefs and attitudinal values – thus, reportative evidentials are personal.

Smith (2010) recounts on the “linguistic, professional, cultural, and ideological” properties of linguistic implicatures (pp. 154). These properties, according to Smith, completely authenticate what implicature is – that is, the implied meaning embedded in an utterance is a combinatorial attribution put forth by/within the syntactic-semantic dimension of the language, autonomous attribution of the speaker and hearer, and the dogmatic systems contained and contended in a language. These properties, in turn, are overarching – that is, an implicative meaning cannot be isolated within the linguistic value of the language neither from expert meaning-making tasks practiced by the speaker and hearer.

The act of lying as an intentional, imprecise and implicative speech act is the center of the pragmatic study conducted by Meibauer (2011). Lying, according to Meibauer, is a separate speech act from the traditional felicitous conditions like agreement, invitation and greeting. This communicative act is also a platform for an investigation that deals with implicature and implicitly constructed meanings. According to Meibauer, lying presupposes an implicature because it violates all of the maxims explicated in the Cooperative Principle of Grice (1989). As theorized by Meibauer, lying is cancellable and contextually independent whereby the speaker formulates an utterance that is absent from the direct reality and is also not attributable towards an imagined external representativeness. The implicative suppositions of an utterance are embodied in lying as it tasks the listeners (or readers) to re-construct and re-present the ideas initialized by the speaker (or writer). Lying is also a posited dimension reflecting the direct construal fashioned according to the understanding of the listener or hearer. May it be that listener has similar propositions compared with those believed by the speaker, lying is not a perfect or even a suggestive avenue to comprehend whether an utterance is a reflection of the realizations adhered to by the speaker. The explicated derivation of lying and its relative constativeness are highlighted by the statement of Horn (2009): “it must be borne in mind that implicatures – whether conventional or conversational – are propositions that have their own truth conditions” (p. 25).

Unlike lying, irony is not a separate entity from the CP rather, according to Dynel (2013), it is only a constituted element growing from the complex natural phenomenon of language. In addition, irony is a typified paradigmatic constitution of implicature forwarded by neo-Gricean theorists. In alluding irony towards the realistic evaluation of communicative domains, it is proposed that irony becomes an independent and proximally mitigated manifestation of the implicative facility of a language. Aside from the independence of irony from the violations that it yields according to the principle of communicative cooperation, it also requires the hearer’s referential point whereby he/she mandates the speaker’s resources that limit his/her needs to drive the implicative evaluations from the affirmative reality proceduralized and operationalized in/through an utterance. Dynel (2013), while drawing from the initial propositions by Grice, also classified the utterances according to the ironic presumptions in a discourse. Specifically, the categories of irony are: “propositional negation irony, ideational negation irony (including the semantic and pragmatic

meaning reversal), verisimilar irony, and surrealistic irony” (pp. 409-422). Despite the inclusion of irony and its relative signification in discussing the implicative value of a specific utterance or speech act, comprehensive discussion of these types of ironic discursive moves is beyond the scope of this research. The major point which I wish to express is that irony, as a speech act, is definitional *per se* because it postulates how speaker and hearer construct and make meaning that is not basically dependent on the surface properties of an utterance – thus, the designation of implicatures.

A novel application to studying the implicative extension of a language was done by Hardin (2013). She dealt with the implied meaning of complaints by patients which they addressed to health workers. The longitudinal study, which took 12 years of observations and direct participant involvement, was conducted in Ecuador and the language that is central to the investigation is Spanish. As Hardin elaborates her analyses, she comprehensively discussed the factors utilized in identifying the implicatures embedded in a patient’s medical complaint. Among these linguistic utilities include the type of discourse—that is, medical discourse requires the identification of the solidarity and sincerity of the interlocutors—patients need to be honest and just in determining their health conditions which will eventually become the gauge of the health practitioners to recommend the appropriate medical practices to diminish the ailments of the patients. Hardin also posits that context, culture and locality of the discursive rules and pragmatic limitations also draw the values of implicatures in (re)constructing meaning. Specifically, Hardin noticed that among the patients’ complaints, numerous of these speech acts are attributed to the folk medical perspectives believed by the patients. This type of medical attribution, according to Hardin, is a local linguistic practice whereby the patients are becoming a reflection of the semantic and pragmatic interfaces featured in a specific language that is also derivational from the local linguistic and cultural domains. Moreover, the hearer/listener role, which is embodied by the health experts (as they receive the health-related complaints), becomes more engaged in the construction of meaning and generation of implicatures. Since the producers of the utterances are the patients themselves, the larger burden of establishing the implicatures is built on the shoulders of the medical experts. In addition, the medical experts, according to Hardin, are also tasked to be cognizant about the cultural norms of the locale to situate the complaints according to the respective health conditions expressed by the patients. Thus, it can be said that medical complaints are not solely dependent on the felicitous policies of a discourse but more importantly, this type of speech act contains a more essential property of a language whereby the hearer (the medical experts) is required to construct definitional practices of linguistic implicatives through accessing the cultural norms of the interlocutors, their shared belief as well as the pre-designed discursive rules and type.

The rational disposition of implicature as relative to argumentative realities is put forth in the study of Macagno (2012). Basing his proposition on the presumptive discursive relational reasoning arguments, Macagno postulates that dialogical presumption on the construction of direct and indirect implicatures require cognitively

enhanced analysis. Moreover, epistemic delivery of implicatures is further highlighted by the rational mechanisms of linguistic production and comprehension. Macagno also stresses that argumentative textual representation of knowledge mandates that interlocutors need to be fully rational and comprehensive in determining the type of knowledge to be formed and on how to (re)modify this piecemeal of information depending on the gravity of the discursive domain and its propositional contents. The study of implicatures has also attracted numerous implicational practices in linguistics research—i.e., the implicatures in non-verbal communication (NVC) (Dynel, 2011), acquisition of implicative property of language related to the working memory capacity (WMC), listening skills and conversational comprehension of L2 English learners (Taguchi, 2008), differences between adult and children's understanding of a language's implicatures (Banga, et al., 2009), intonational patterns in getting the implicatures across the listeners (Constant, 2012), among others.

Dynel (2011) draws her analyses from the relationship on NVC in determining the implicatures embodied in an utterance. According to her hypothesis, NVC purports the value of implicature in a given language. Because NVC does not completely and deliberately represent the meaning of the speaker's discursive acts, this features a more technical and relational task attributed to the receiver of the message—that is, as a receiver of the message, he/she needs to identify the common presumptive definition of a certain gesture. In addition, because NVC is not verbal—thus, not linguistically encoded—message receivers are obligated to account for the “utterer's intentional and rational verbal actions” or to what Dynel terms as “maxim flouting” (p. 456). Since implicatures also tap how hearers are capable of dissociating an utterance's meaning from the direct and surface expression produced by the speaker, Taguchi was enthused to discover how other linguistic faculties facilitate the construction and understanding of an implicature.

The roles played by memory, phonetic discrimination and lexical accessibility in relation to the acquisition of implicatures presupposed in a given language (specifically, English) are the topical centers of the study conducted by Taguchi (2008). Drawing her analyses from the acquisition of English language implicatures by Japanese learners enrolled in an intensive English program, Taguchi concludes that the aforementioned language entities do help the L2 learners in understanding the implicative values of an utterance and absence or lack of either of these faculties may hinder an L2 English learner from completely arriving at the expected pragmatic proficiency. Having a different background, Banga and her colleagues studied the differences of the acquisition of implicatures drawn from two different research subjects. The said study included children and adult language users. According to Banga, et al., the children are less proficient than adults in analyzing a scaled implicature—that is, younger language users find a harder time to determine which expression is partitively or holistically constructed. However, the researchers also found that probably because of sharper memory, children can remember a scaled implicature better than their adult counterparts even if an interference is manipulatively designed (see also Corazza, 2012; Speaks, 2008).

It is inevitable to state that after the conception of implicatures by Grice (1989), numerous studies have been conducted to determine the linguistic values of implicatures as well as the contextual, cultural, and discursive properties that these dimensions entail. Studies reviewed in the preceding section highlight that various speech acts were constitutive of the implicative property of a language and that linguistic properties like acquisitional mechanisms and cognitive faculties drive language users in comprehending an implicature. The present study, on the other hand, wishes to understand implicature drawn from a different discursive lens—that is, political genre of discursive practice. Politically-determined linguistic exchanges, according to Bhatia (2002), is an interesting field of linguistic investigation because it deals with a different type of generic classification of language usage, norms and policies for a felicitous communicative process. Also, it is understood that political discourses are driven by a set of interlocutors that share the same cultural norm and value similar contextual limitations.

Although there have been studies about discourse in political arena (see Guillem, 2009), pragmatically-centralized and theorized investigations on the said domain are scarce, and studies on implicatures in politically-driven genres are even lesser. Two of these studies include one conducted by Rut-Kluz (2012) on the development Polish campaign materials and one about the speeches of a then Spanish Prime Minister (van Dijk, 2005). Because of the scarcity on studies about implicatures in political discourses, I hope to make this investigation a contribution to the said subject of study. Specifically, I wish to investigate the implicatures embedded in a monologic discourse practiced or delivered by the highest executive official of a democratic country—i.e., President Benigno Aquino III of the Republic of the Philippines and his latest State of the Nation Address (henceforth, SONA). In addition, I wish to answer the following questions:

1. How is implicature presented in a monologic discourse?
2. How are culture, context and discourse practices embodied in a local political discursive act?
3. How can political implicature be extended according to the locality and specificity of the discourse and domain of the present investigation?

Analytical Framework

This investigation uses the framework initially proposed by van Dijk (2005). The proposition is a different stratum from those developed based on the Gricean maxims. These traditional maxims have developed frameworks like linguistic politeness (Kallia, 2004) and pragmatic implicature (Horn, 2006), among others. *Political implicature*, according to van Dijk, is different framework in analyzing the implicative attributions of any language. According to him, political implicatures embody a separate set of metadiscursive rules as this type of semantic framework is attributed to a specific genre—that is, politically-driven discourses. Unlike linguistic politeness or pragmatic implicatures (which can both be applied to any type of speech act or larger discursive

practice), political implicature can only be operationalized in a politics-inspired arena and that the discursive practices initialized by this domain should be determined by interlocutors who reflect similar social functions and socio-cognitive constructions and mechanisms. Specifically, the types of analyses in the next section revolve in/through the following points (van Dijk, 2005, p. 70). Below each category are additional subcategories identified by the present author as basis for in depth analysis:

1. Participants' representations of the structures of the discourse and its meanings (cognitive construction of the Philippine status and its various social components like its economy, poverty rate, and political situation);

A. Adjectives	Interlocutor's description of the state's current status
B. Emotionally-driven tokens	Interlocutor's affective messages
C. Statistics/Figures	Factual/truth value-driven expressions

2. Participants' context model of the current communicative situation (the president's communicative roles, et al.); and

A. Politeness and Impersonality	Representative of logical values, (Chierchia,2006)
B. Simplicity and Accessibility of Language and Inclusivity	Locality of Linguistic Resources

3. Participants' more general knowledge about the political situation in the world and in the country (this component contextualizes the relational aspect of a national status and its attributive establishment in relation to the world-wide processes).

A. Schematic Relatedness	Draw coherence with the administration's performance
B. Reactive Component	Interlocutor's probable self-centered notions and contentions

Methodology

Material and Its Situatedness

My analyses will focus on the State of the Nation Address (hereafter, SONA) delivered on July 28, 2014 by the present Chief Executive of the Philippines – Benigno Simeon Aquino III – or more ordinarily known as PNOY (an abbreviation of President Noy). The latest SONA will be used in this study because it talks about the current issues and trends in Philippines setting and it provides enough data that will contribute in this study. Despite the necessity and relevance of analyzing the said discursive piece put forth by the highest official of a democratic country, I will only feature some of the fractional pieces of the said material due to the space of this investigation, and a fuller comprehension of the SONA may entail repetitive analysis which will can also be highlighted by the discussion in the next section.

The State of the Nation Address (SONA) is a yearly tradition delivered by the chief executive of the Philippines wherein he presents a report on the status of the country and his future plans. The event of the president's delivery of SONA is highly political in the Philippines. It is foreseen as one of the most important duties that a Philippine president needs to meet, and that a national report to the Filipino people is considered to be of national (and even international) interest. Political analysts also consider that SONA of a president features the positivist attributions towards the fulfillment of the Chief Executive's job and this responsibility also guides the country and its people in the determination of which goals need to be achieved in a given span of time. International political analysts, on the other hand, gauge SONA to be an instrument to characterize the governmental strategy of a national leader and to particularize the nation-building projects that he initially designed. One of the effectual manifestations of SONA is the suspension of classes in schools which are located in and around the route of the presidential car which will bring him to the plenary hall – the venue of the delivery of SONA. Another noticeable effect of this type of political discourse is manifested by the opponents of the president whereby they subject (or file) impeachment complaints against the national leader. Not only are these the effects of SONA, political analysts are also interviewed by various media bodies to determine their expert knowledge about the content, relevance and realizations of the speech. Through these evidential pieces of politically-driven act, it can be hypothesized that SONA is a good platform to analyze the linguistic implicature of a local discourse, particularly one that highlights a specific genre. In addition, political discourses are also an embodiment of the socio-cognitive, contextual and linguistic idealism that is deterministic towards a given language community. Lastly, a SONA is a monologic discursive act thus, the president has the partial right to construct *absolute* knowledge that does not require the interference, opposition or question from any institution. Therefore, the speech *per se* is a manifestation of the implicatures that may be represented through the linguistic determinism employed in the said linguistic engagement.

Results

This section highlights my pragmatic analyses about the monologic political linguistic production in the Philippine setting—that is, SONA. The said speech, as argued above, is a good tool in determining language functions and socio-cognitive structures of a language community as it entails how a national leader manipulates his legislative privileges to influence the public. Also, the public and its consequent beliefs are possibly shaped by SONA as it manifests a right of a leader to discuss national issues, to address public concerns—thus, the delivery of SONA may reflect the linguistic-performative embodiment operationalized by the president.

To answer the research questions raised in the previous section, the succeeding analyses will be based on the three components of political implicatures proposed by van Dijk. In addition, I draw the interpretation as directly encoded in the speech—hence, fractions of the speech are featured.

A. Participants' representations of the structures of the discourse and its meanings

In this domain, I have found that in a locally-practiced political-monologic discourse, the sole interlocutor (personified by Aquino; thus, without the presence of the possible responses from the audience—the Filipino people) uses the following lexical tokens to identify their personal restructuring of the social and political discourse. These entries include (1) adjectives; (2) emotionally-adherent tokens; and (3) statistical or figures. The following table exemplifies the classifications stated above as well as the pragmatic functions they perform while the last column stipulates the examples directly lifted from the speech of Aquino.

Entries for discourse and meaning structure	Implicative meaning	Examples
Adjectives	Interlocutor's description of the state's current status	<i>Napakalaki po talaga ng pagbabago: Lampas doble na ang budget para sa imprastruktura, mula 200.3 billion pesos noong 2011, naging 404.3 billion pesos ngayong 2014. (This sector has seen <u>massive</u> changes: Our budget for infrastructure has <u>more than doubled</u> from the 200.3 billion pesos of 2011 to 404.3 billion pesos this 2014. [Applause])</i>
Emotionally-driven tokens	Interlocutor's affective messages	<i>Nalugmok nga po ang Pilipinas dahil sa labis na pamumulitika. Naglaho ang pananalig natin sa isa't isa, humina ang kumpiyansa sa atin ng mundo, at ang pinakamasakit: Nawalan tayo ng tiwala sa ating mga sarili. (English translation: The Philippines sank deep</i>

		into despair because of dirty politics. Our trust in each other disappeared; the confidence of the world in the Philippines ebbed, and worst of all: we lost faith in ourselves.)
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It can be noted that from these examples, which are the direct usage of the president, that through proper and correct lexical entries, the president can successfully construct re-develop the fundamental structure of the discourse and its embedded meanings. The adjectives are used to compare and contrast *and/or* evaluate the administration's performance and to identify if the performance of the incumbent is better (which is always the bragged notion) or worse than the past administration. In addition, the adjectives clearly draw the picture of the situatedness of the country as evidently proved by the improvements taken into practice by the government officials. Example, the Filipino message *Bukod po sa maaliwalas na pagnenegosyo, isinusulong din natin ang maayos na relasyon ng ating mga manggagawa at mga kompanya* (Apart from fostering an improved business climate, we are also pursuing better relations between labor and management.) shows that the administration has successfully bettered the economic and the usage of the word *maaliwalas* (inviting) may have implicated that Aquino, with the assistance of his cabinet members, was able to identify the strategic methods to develop the economic program of the Philippines. Emotionally-driven tokens, on the other hand, as the term suggests, are the discursive wheels that satisfy the president's emotional implicatives. The emotional tokens are also rich in pragmatic implicatures because they do not *literally* and *denotatively* determine how the president really affords his utterances. Thus, I suggest in this/ through this paper that political implicatures (initially put forth by van Dijk) can be modified based on the affective factors that polarize the meaningful utterances of an interlocutor. Lastly, the statistical entities are greatly suggestive of the president's direct criticism towards the last administration. Aside from the truth value that numbers imply, they are also the powerful linguistic devices that interpret the personal assertion of the president toward the success of his governance and the demise of his predecessor. Statistics are not only embodiment of the achievements of the government which reflect the growth of economy or decrease of poor citizens. More importantly, the statistical explanations can be used as politically-driven implicative devices because they inherently and implicitly determine the president's success. The expression enumerated below presents this phenomenon in political implicatures in the Philippine setting.

Sasusunod na taon, lalapag na ang 2 sa 12 na FA-50 lead-in fighter trainer jets nabinili natin. [Palakpakan] Ang natitira naman po, inaasahan nating maide-deliver bago matapos ang 2017. (Next year, 2 out of the 12 FA-50 lead-in fighter jets we procured will arrive in the country. [Applause] We expect the rest to be delivered in 2017.)

Another, this component requires the cognitive restructuring of the schematic representation and situation of the subject of the speech—that is, the condition of the Philippines, and this conception is present in the third paragraph of the speech.

Nalugmok nga po ang Pilipinas dahil sa labis na pamumultika. Naglaho ang pananalig natin sa isa't isa, humina ang kumpiyansa sa atin ng mundo, at ang pinakamasakit: Nawalan tayo ng tiwala sa ating mga sarili.
(English translation: The Philippines sank deep into despair because of dirty politics. Our trust in each other disappeared; the confidence of the world in the Philippines ebbed, and worst of all: we lost faith in ourselves.)

The said portion of the speech may have summatively surmised the entire definitional structure of the president's monologic discourse. Aquino has initially presented his speech with the past situation of the country to draw the attention of the public and present where his governmental (and nationalistic) projects come from. As surfaced in this fraction of the speech, Aquino has been able to determine that the country of his administration has experienced a saddening political scenario, and that his leadership may have been a call to improve the political structure of the nation. It is implied, thus, that the president may have a clear picture of how the country was evolving before he started to lead the Filipino people. This part also projects the president's implicative meaning that the previous administration did not do its job with excellence and deep autonomy as it would have been the architect of the ill-constructed situatedness of the Philippines. This paragraph also features some implicatures in the Philippine political discourse—the president is not happy with what he received in the past executive body and consequently, he was tasked to perform authorial duties that will ensure the social protection of the people and the national growth of the Philippines.

One of the implicatures contained in this fragment is the 'unsaid' opposition and dissent of the president towards the governmental leadership that he received specifically, the administration he inherited from the then president (and presently, Pampanga representative) Gloria Macapagal-Arroyo. It is also evident that in some of the interviews granted by the president in media, in speeches he delivered in various occasions as well as in addresses delivered in the presidential domain, Aquino has despised the previous administration and even blamed it for the saddening truth about the Philippines. It is also argued by some of the political analysts that Aquino and his fellow cabinet members may have been the architectures of the administrative cases faced by the previous president and that her current hospital arrest was initiated by the present administration. Put simply, this fragment of the speech is a reflection of the implicit meaning that Aquino put forward—that is, although he drew the context from a wider view: the usage of the word *mundo* (world), he contextually aimed to structure the enterprise of his analysis from a localized setting—i.e., the Filipinos have lost their self-confidence towards the government because of the incorrect leadership styles

implemented by Arroyo. This also implies that not only Filipinos have experienced a chaotic nationalistic proceduralizations and politically-enhanced situatedness, but more importantly, the concurrent disadvantageous effects have been reflected through/in world-based domains.

Consequently, the aforementioned speech piece has been the platform of the president to schematize the public's view that he has been tasked by the election to perform the responsibilities absently instantiated by Arroyo's administration. Although not exactly and explicitly stated in this portion, Aquino wanted to plausibly determine that his authorial functionalities were identified by the realities of the Philippine setting—thus, his monologic discourse embodies an implicature that construes the structure, meaning and application of the said linguistic performative. Moreover, implicated in this speech fragment is the president's technique to structure the fluidity of his SONA. He started from the nationally-politicized experience of the Philippines—and from this point, he drew his analyses of the Philippine setting, presented the achievements of his administration and eventually construed to the further goals that his administration wishes to obtain—thus, the SONA, as a monologic discursive strategy, is utilized by the president to facilitate the comprehension of the public—therefore, the SONA is not only a discursive space, it is also a representation of the national conditions, the public's interest and the inherent task of a governmental leader. The socio-cognitive construction of the Philippines is also featured in the speech specifically, it is presented in the paragraph:

Nasimulan na rin po natin ang Expanded Conditional Cash Transfer Program nitong Hunyo 2014, na may pondong 12.3 billion pesos. Ngayon, suportado na rin ng estado hanggang umabot ng 18 taong gulang ang benepisyaryo. May magtatanong, "Bakit?" Batay po kasi sa pag-aaral ng Philippine Institute for Development Studies, 40 percent ang dagdag na sinasahod ng high school graduate, kumpara sa grade school lang ang natapos.

(We launched the Expanded Conditional Cash Transfer Program in June of 2014, with a budget of 12.3 billion pesos. Now, the government will also support the beneficiaries until they are 18 years old. Some will ask, "Why?" According to a study conducted by the Philippine Institute for Development Studies, a high school graduate earns 40 percent more than someone who was only able to finish grade school.)

This portion has concretely fashioned the speech of the president. He has started to report the achievements of his administration. Presented in the entire SONA, and in this fragment is the statistical evaluations alluded to the president's performance—this typified structure of SONA, as a discursive act is also an implicature *per se*. The president may have used numbers to accurately discuss the accomplishments of his cabinet, and this is an implicature because it purportedly aims to draw the belief and confidence of the people that their government is not merely run through estimations

rather, the governmental performances are directly and precisely supported by the statistical mechanisms. This fragment is also meaningful in its own right as the discourse of the president plausibly exhibits the technicalities of his speech – that is, his contentions may not be questioned by his political opponents.

Adhering to the proposition of van Dijk and Sauerland (2012), lexemes of a discourse are presumed to be a reflective construction of the relational and ideational presuppositions put forth by the speaker. Because numbers represent the actual scenario of present claims which the president wants the public to believe, it manifests how a particular discourse is relative to the construction of meaning and social establishment of political domain – that is, when the public is presented with accuracy and numerical performances, they tend to become more confident with the administration they elected. vanDijk functionally calls this as *positive self-presentation* whereby the speaker only presents ideas that are relatively positive and implicatively effectual both to the speaker and target audience. Another implicature embodied in this fragment of speech is the type of face that Aquino wanted to be warranted by the public – that is, he pragmatically aims for adherence and confidence of the general audiences and this can be qualitatively achieved if the president has to mention something that would be gladly received by the listeners. In addition, Aquino constructs his monologic discourse in way that he can facilitatively meet the demands of his countrymen as well as his critics. This surface of the entire SONA is also a componential embodiment of the truth conditions of the discourse – that is, SONA, as a discursive practice, is a one-way communicative act. Aquino, as the speaker, may have solely influence the construction of the speech and the Filipino audience, being a passive listener, does not have the immediate access to respond to the propositions they have heard. The specificities of the discursive functions of the president, the Filipino people, international media, and experts as relative to the SONA are further explicated in the succeeding section.

B. Participants' context model of the current communicative situation

Communicative roles are also embedded in the SONA. Inspired by the explicit and implicit discursive attributions of various role players in the constructions and maintenance of the relevance of SONA, Aquino, the Filipino people, political experts and other politicians constitute different socio-cognitive roles embodied by their linguistic performativities. As for Aquino, since he monologically, and implicitly owned the plenary for the delivery of SONA, he was able to influence the schematic (re)construction of the situatedness explained in his speech. Inherent to the powers he has as the Chief Executive of the country, Aquino has well positioned himself as the source of information who reports the current status of the Philippine nation. The singularity of the speech is also a representative of the context and culture of Philippine politics.

SONA, as reiterated in the previous sections, is the linguistic strand which reflects the contextual background of the political domain of the Philippines. Because SONA is prepared beforehand, it has initially alluded its content to the structure of social, political, and argumentative beliefs of the Philippines—that is, SONA contains how a president should attract the attention, confidence and trust of the audience by presenting the administration’s achievements which are parallel to the campaign platforms of a then presidential candidate. Moreover, the president needs to conceptualize ideas that can represent how his administration works for the progression of the country. Through SONA, Aquino is able to perform his contextual role at par with the specific communicative situation where he participates. Various elements performed by the president in realizing his politically discursive roles also include politeness, impersonality, simplicity and accessibility of language, and inclusivity. These elements, in turn, are absent in the conceptualization of van Dijk—thus, these elements may only be present in the Philippine setting as supported by the realistic idealizations of its social structures.

Politeness and Impersonality

The felicitous condition of politeness is further enhanced when defined based on the linguistic devices utilized by the president. This is clearly shown in the featured fragment of the speech.

Batid ko rin po na apektado ang mga Boss natin sa pabugso-bugsong pagtaas ng presyo ng bigas. Mukhang totoo nga po ang mga ulat: May ilang mga halang ang bitukang hoarder na itinatago lang ang bigas, para kapag tumaas ang presyo, ibebenta nila ang stock para kumita nang di-makatwiran.
(I am also aware that many of our Bosses are affected by the staggering increase in rice prices. It seems that the reports are true: that some greedy rice hoarders are stockpiling their supplies in order to sell them when prices eventually rise, making an unjust profit in the process.)

Evidentially present in this portion is the politeness marker ‘po.’ ‘Po’ has no exact definition in Tagalog Language. It is basically a word of respect to someone you are talking to. This marker clearly shows how the president humbles himself in the delivery of his speech. Aside from the inherent meaning of ‘po’ as a politeness marker, it is also a determinant of the cultural aspect of the Philippines. Locally, the said marker indicates how Filipinos solidify relationship, maintain social roles and emphasize socio-cognitive validity of the social actors. Chierchia (2006) argues that in analysing

pragmatic implicatures, utterances may have been a representative of the logical values, and more importantly, the locality of the linguistic resources. Through the repetitive use of 'po' (around sixty instances in Aquino's entire speech), he was able to emphatically determine that he recognizes the cultural aspect of politeness, face-saving acts in his speech. More so, employment of 'po' in this discursive act manifests how a president is attaching himself to the greater public without considering the vulnerability and the social position that he possesses. Aquino is also successful in showing the impersonalized factor of his speech—that is, through his trademarked address 'boss', as pertained to the Filipino public, he does not only perform cultural politeness related to the contextual understanding of the population but he has also become better social agent that recognizes the previously stratified role of the public.

Put simply, the SONA, as represented by the fragment shown above, is the tool of the president to determine that his role is not absolutely empowering and authoritarian, but more essentially, he needs to co-operate comprehension based on the contextual background of the discourse, popular culture, and socio-cognitive functions of the communicative practice.

Simplicity and Accessibility of Language and Inclusivity

It is also identifiable from the SONA's of Aquino that he used the native language of the country in reporting to the public. This act is recognized by political analysts, sociologists and even language experts as they explain that utilization of the people's first language breaks the wall that separates the president from his constituents. The said strategy of Aquino also possesses implicatures. First, Aquino may not have wanted to be compared against his predecessor, Representative Arroyo, who used English in delivering her speech. Speech writers of Aquino may have also thought that using Filipino is a fundamental technique to draw the confidence of the people—that is, Filipino bridges the president and the Filipino people. This strategic employment of linguistic sourcing is even more helpful as it facilitates the construction of comprehension of the public. Another, social situatedness is implicitly presented in the speech. Because the greater public of the Philippines is composed of masses, who may not have attained higher level of education, simplistic language assists the speaker in narrowing the space separating him and his audiences. Thus, implicature is generalized through the constitution of a language source utilized in a local discourse.

Second, Aquino is also an agentive social actor in maintaining the power of a language in a governmental act. Rut-Kluz (2012) states that when a discursive realization takes place, linguistic resources become deterministic in relation to their definitional attributions. Thus, implicature is practiced in the SONA because it idealistically formulated the cultural obligation of the president—that is, to become the initiator of the preservation of the linguistic background of the country. Now let's turn to the inclusivity technique employed in the SONA.

Hindi po natigil ang trabaho natin. Nagsagawa tayo ng livelihood interventions, upang maging mas mabilis ang pagbangon ng mga nasalanta nating kababayan.

(Our work did not end there. We implemented livelihood interventions, to ensure that those of our countrymen who survived the typhoon could recover at the soonest possible time.)

The preceding part of the speech is a manifestation of the inclusivity property of the SONA. Although it is quite far from pragmatic analysis and rather linguistic in nature, the usage of Filipino pronominal 'natin' (our) implicates that the speaker is valuing the role he possesses to include the listeners in the construction of meaning and solidification of the significant processes in the discursive act. Consequently, it can be noticed from this extract that the president code switched. Using two linguistic sources is also a determinant of the inclusivity goal of Aquino to make his meaning more understandable for the audiences. It is also implicative as it notionally pertains to idealize the signification of one's concept more acceptable, analysable thus, inclusive among its listeners.

In sum, it can be argued that linguistic elements purposively utilized in a discourse compartmentalizes the cultural foundation of the discourse, social actualizations of the speaker, accessibility enjoyed by the listeners and more importantly, language structures the comprehension of the target audience.

C. Participants' more general knowledge about the political situation in the world and in the Country

The third frame of the proposition of van Dijk is related to the country-wide and international politics of the world. Since it is argued that politics may be different from one context to the other, it can possibly be attributed to the cultural, historical and even economic (dis)similarities of two or more nations—that is, the countries may undergo the same problem, but governmental policies may be different because of the religious reservation of the country, political disputes among officials, among others. Despite the observable differences of countries in terms of their political set-up and cultural characteristics, nations (especially, those which share the same political ideologies) have similarities. Thus, I formulate the following to particularize the factors that reflect the national inter-relatedness of the Philippines, as explained by Aquino in his latest SONA.

Entries for political situation compared with the world	Implicative meaning	Examples
Schematic relatedness	To draw coherence with the	<i>Bakit po mas matayog? Nitong 2013, sa unang pagkakataon, nagkamit tayo ng investment grade</i>

	administration's performance	<i>status mula sa Moody's, sa Fitch, at Standard and Poor's – ang tatlong pinakatanyag na credit ratings agency samundo. (Why do we say a stronger foundation? Just this past 2013, for the first time in history, the Philippines was upgraded to investment grade status by Moody's, Fitch, and Standard and Poor's – the three major credit ratings agencies in the world.)</i>
Reactive component	Interlocutor's probable self-centered notions and contentions	We found a people deprived of hope. Many of us had already given up, and were forced to take their chances in other countries. With heads bowed, we had come to accept that we would never be able to rely on our government or our society.

The first component—the schematic relatedness expressions—posits the interlocutor's aim to let the public realize the relationships of the Philippines with its neighbouring countries, or even those beyond the water formations around it. As can be seen from the example, the president logically underpins the Philippines' status in specific domains. In the example given which is also pointed in the first frame of the analytical framework, it can be argued that Aquino has inevitably relates the country with the benefits achieved by the present administration and its consequential relation with other nations as well. The schematic formula is facilitatively elaborate—i.e., interlocutor develops a country-wide concern—because it should have a direct and specific exemplification of the interlocutor's step to identify the country's problems or success compared/contrasted with other countries'. The given example seems to be a perfect nominee for this category. The reactive component, on the other hand, is a more pragmatically-rich classification because it entails the initial self-centeredness of the interlocutor (Aquino) and seemingly posits how the utterances may be reflective of the nation's independence. It is also the frame of the modification which I developed that encompasses the attributive skills of the president in leading a country. Reactive notions, although explicitly identify the nation's and its leaders status independent from external factors, are the implicative on its way because it may stand as the interlocutor's strategy to present himself as an independent and capable national leader.

Determining the larger cognitive structure of the speech, the fragment emphasizes how the president related local situations in the Philippines with globally construed realizations.

Pero sa loob lang ng walong buwan, idineklara ng United Nations mismo na nasa yugto na tayo ng rehabilitation. Si Ginoong Yuri Afanasiev ng United Nations Development Programme na nga po ang nagsabi: "We have never seen a recovery happen so quickly. And many of us have been in many different disasters."

(However, in just a span of eight months, the United Nations declared the Philippines to be in the rehabilitation state. In fact, Mr. Yuri Afanasiev of the United Nations Development Program said, "We have never seen a recovery happen so quickly. And many of us have been in many different disasters.")

Aquino, now, connects his administrative conditions with the international scenes. With the proper attribution of the international figures accorded to the local happenings, politics does not only become an agent of a limited social action but it has also actualized an interwoven relationship with the international platform. This speech also features the awareness of the president about the implicatures embodied in a discursive, linguistic and social practice exclusively bestowed upon him. Another implicature determined in the speech is the internationalized connectivity among the Philippines and other nations in the Philippines. By and large, the president becomes an international agent who recognizes the globalized idealizations of the country and this is implicated by the speech he performed through his SONA.

The notion of reactivity is also adequately conceptualized in this portion of SONA whereby the succession of the reactive ideas of Aquino towards the implicated discursive function of politically-inspired activity is also highlighted. Moreover, the implementation of politicized belief of international agents of social processes is combinatorially practiced by the president through his political power and his concurrent duties to assert the intentional allusions pertained to other leaders in the world. In addition, it is implicated in the speech that a certain situation of the Philippines has attracted international attention.

Conclusion

This paper has presented how a locally practiced discourse could be dissected and produce political implicature based for the framework of van Dijk with the insertion of additional categories for in depth analysis.

It can be noted that through this initial analysis, I may possibly contributed a piece of knowledge on how a construed performative-linguistic practice is structured in the president's speech. Moreover, the inclusion of analyses about the social-agentive functions of the president embodies the political implicatures essentially undermined in a discursive act. The SONA can also legitimately permit a social actor in influencing the socio-cognitive (re)construction of the public and this is highly adduced through the discursive implicatures expressed in a speech. Specifically, to undermine the contributions of the present paper, it may be relatively significant to discuss these importance afforded to language research and use.

First, in language research, it can be hypothesized that investigations on implicatures do not only involve a dialogic discourse, which is discussed in the previous literatures and in voluminous studies about semantic and pragmatic functionalities of different languages. Through an interpretive-qualitative analyses, I found that the sole interlocutor (specific to the type and token of the discourse) mainly operates the functions of the language and its implicative values thus, reactive schemes and mechanisms of a particular language, as operationalized by other interlocutors (audience—i.e., listeners or readers) are not present and only specific and few media of reactive processors of language determine the type of (meta) discursive foundations of the language. In addition, it can be noted that future researchers stressing the implicatures of a language may extend, modify and completely devalue an established categorization though it should also be pointed that this investigative modification is only afforded according to the specificities and contextual, deterministic and cultural elements of the language—that is, more importantly, the functions of the language should also be determined adding to the contextual instrumentalities considered to be significant by the interlocutors who also play the role as language producers, user and manipulators. While dealing with the language research stratum, it should also be noted that when semantic interpreters analyze the functions and limitations of a language, they need to find the hierarchical and combinatorial masks pro-activated by the chosen subjects and respondents. Thus in the present study, I conclude that social agentivity functions of a nation's president do not only reside in his political and economic influence but more essentially, his compelling linguistic roles cut through the populace and his constituents. The associative condition of the national context also plays a role in the present study—that is, I discussed the latest SONA of Aquino hence, his speech highlights the contributions of his administration to the country. This investigative strand embedded in the current study also indicates that discursive functions may be changing and that time frames and historicity of a particular governmental body determine the ways and means of how interlocutors combine their linguistic and social power.

Aside from the language research being benefited from the present study, I can also contend that language use is implicitly postulated *in* and *through* this implicature-inspired study. It can be hypothesized that through implicatures, language users solidify their social functions—i.e., determined by Aquino in his SONA—as the president of a democratic country, he clearly determined how his administration is greatly helpful in the undergoing development of the Philippines. Also, it can be emphasized that identity is stressed through the ways of how language is manipulated. Aquino, through the simplistic yet influential classification of SONA as his executive power, stipulates that he, among the highest officials of the country, is the only one assigned by the constitution to report to the Filipino nation (and even to the Filipinos abroad). Another notable linguistic function highlighted in the present study is the role of language and media which stresses that language use is not shallowly constructed based on its surface structure rather, its implicative features are not only determined by the elemental usage practiced by interlocutors but these are also determined and

highlighted by the interwoven structures of linguistic culture, context of the linguistic event and the pragmatic performativities played by the language and its users.

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About the Author

Carlo Joseph M. Juanzo finished his Bachelor's and Master's Degree at De La Salle Araneta University. He is currently taking up Ph. D in Applied Linguistics at De La Salle University, Manila. He is an English Instructor at Romblon State University where he served as school paper and research adviser. After few years of teaching, he felt of exploring more about the field of his interest and engaging more in the discovery of the latest trends in the development of language and how it works.

**The Universality of Neo-Gricean anaphoric Repairs as Evident in
Filipino-Teacher and Korean-Student Talk**

By

Selwyn A. Cruz

De La Salle University Manila

Jose Cristina M. Pariña

De La Salle University Manila

Abstract

The complexity of anaphoric expressions has led to different theories in anaphoric repairs – all of which has the goal of explaining anaphoric distribution in discourse. This paper has then tested one prominent theory in the field of Pragmatics which has been proven true in several settings such as the Philippines and China. In order to determine its universality, the Neo-Gricean anaphoric repair was tested on five Korean students during their conversations with their Filipino teachers in order to determine the most common anaphoric repair made by Korean students and Filipino-teachers during teacher-student conversations and the most preponderant type of repair for each type of interlocutor. In doing so, a descriptive method was exhausted and results of the analysis show that the most common of all is the “*other-initiated self-repair*” which also happens to be the most common in the studies that Yan Huang has conducted using the Neo-Gricean framework. This only demonstrates that culture and language may vary, but a discourse will still have a resemblance as shown in the occurrences of each type of anaphoric repair. The current study can then be a substantial contribution in pragmatics and semantics with regard to human action and interaction. Pedagogically, this systematic analysis of conversations of Philippine English and Korean English may enable researchers to identify basic patterns that could help language teachers to understand how Filipinos and Koreans converse using English which happens to be their second language.

Keywords: Anaphoric repair; Anaphora; Neo-Gricean; Context Dependent Quantifier Approach

Introduction

The past three decades saw the advancement of scholarly works on anaphora in the domains of discourse analysis, syntax, semantics and pragmatics among others. Despite the wide reception given by a number of scholars to the said linguistic phenomenon, there still appear a number of issues that need considerable attention. This observation may be attributed to several factors such as continuous emergence of various discourse instruments and rise of new speech communities as a result of migration given that anaphora generally takes place in naturally occurring conversation. Consequently, there are linguists (e.g. Geluykens, 1994; Blackwell, 2001) who emphasize the significance of incessant investigation on anaphora to clarify ambiguous matters. For instance, Mitkov (2008) stresses the necessity of studies on anaphora resolution since only pronoun resolution had been emphasized in most literatures even if studies in NP anaphora had already progressed since mid-90s. Additionally, with the advent of the neo-Gricean theory of anaphora, there seems to be a lack of explanation on basic elements of anaphora (Ariel, 1994). The current study is then aimed to be a contribution to the field of pragmatics through an analysis of anaphoric repair using the neo-Gricean framework.

In an ideal discourse, an anaphora should act as a coreference of an expression with its antecedent. The antecedent should then provide the information necessary for the expression's interpretation (Hartmann & Stork, 1972) which apparently is highly dependent on the listener (Schillock, 1982), but it is a common knowledge that discourse is a much more complicated phenomenon, where interlocutors would have anaphoric expressions that cannot be understood as having their references fixed by

their antecedents (King, 2004). A classic example of an ideal anaphora is what Carden (1980) termed as the forward pronominalization as seen in [1]:

[1] *The woman who is to marry Ralph will visit him tomorrow (p. 361).*

The relationship of the pronoun *him* to the noun *Ralph* is an example of anaphora. Although Schillock (1982) claims that there is only a few instances that such anaphoric constructions cause ambiguity, Kamp (1981) feels that not all anaphoric expressions are immediately understood as picking up their referents from their antecedents. This doubt has led to the abundant studies in the field of pragmatics, semantics and even sociolinguistics alike. One possible explanation is that anaphoric distribution in discourse is a very complex phenomenon, which involves, among other things, structural, cognitive and pragmatic factors, all interacting with each other (Huang, 1999). In order to further clarify the occurrence of problematic anaphors in discourse, many theoretical models were constructed as an attempt to characterize the phenomena.

One early model on anaphora is the Discourse Representation Theory (DRT). In 1981, Kamp formulated very similar semantic theories that were in part designed to disambiguate problematic anaphora. DRT posited that the semantics of anaphora requires a radical revision in semantic theory. This claim caught the attention of philosophers of language, which led to the proliferation of studies on anaphora resolution in the 80's (cf Chomsky, 1981; Huang, 1982). Meanwhile, the Dynamic Predicate Logic (DPL) by Groenendijk and Stokhof (1991) was said to be a better framework for representing the logical form of sentences involving text anaphora compared to the DRT. DPL's idea is that utterances are not just independent means to characterize the world as being a certain way but are context dependent acts, which are meant to change the contexts.

Another framework on anaphora was the Context Dependent Quantifier Approach (CDQ) which was proposed by Wilson (1984) and was further developed by King (1987). Its account of discourse anaphora was originally motivated by a felt analogy between the semantics of discourse anaphora and the semantics of "instantial

terms” that figure in quantificational reasoning in natural languages and in derivations of systems of natural deduction for first order predicate logic. The concept of CDQ is that the said instantial terms are quantifier-like expressions of generality where the precise nature of that generality (e.g. universal or existential force, etc.) is established by features of the natural language argument or derivation of a system of natural deduction in which the instantial term takes place. Scholars who support CDQ thus labeled such expressions *context dependent quantifiers*, to highlight that these expressions Denote generality and that the type of generality they express is dependent on the characteristics of their linguistic contexts. Further, the implication on the use of CDQ to analyze discourse anaphora is that these expressions are similar to expressions of generality, in which the specific nature of the generality they express is determined by features of the linguistic context in which they occur; hence, with respect to CDQ, instantial terms and anaphoric pronouns with quantifier antecedents in discourse anaphora are considered to be contextually sensitive devices of quantification. Particularly, these instantial terms and anaphoric pronouns express *quantifications*; and the quantifications they signify partly play a role in the *linguistic environments* in which they are entrenched.

Overall, it could be observed that the reviewed paradigms suggest or imply dynamism in the occurrence of anaphora in naturally occurring discourse. Consequently, the naturalness of the use of anaphora in conversation highly depends on the suppositions made by the speaker about how the hearer will distinguish the intended referent. Huang (2000) suggests that to correctly assess the addressee's knowledge state is not easy. Apparently, mistakes might be committed and these mistakes may lead to repair.

Repair, according to Schegloff et al. (1990), constitutes a “self-righting mechanism” that addresses “recurrent problems in speaking, hearing and understanding” (p.31). Its occurrence in conversations in general is described as substantial as interlocutors and recipients alike simultaneously address the difficulties that arise in interaction. For instance, on occasions that linguistic or cultural differences

that impede the meaning success of communication, repair can be expected to take on an even more crucial role as the participants may need to deal with increased troubles in comprehension (Mauranen, 2006). With such difficulty, participants have the option to repair in order to correct and establish intelligibility for better understanding, particularly on the part of the message recipient (Wagner & Gardner, 2004).

Moreover, Schegloff et al. (1990) established the distinction between repair and correction in that the former may occur in the absence of an error or a mistake and conversely and that it may be absent in the event of an error or a mistake. A concrete evidence of repair initiation may be seen in individuals who have speech difficulties, hearing problems and comprehension problems whose aim is to rectify a perceived misunderstanding (Sacks, 1987) as the conversation progresses. The conjecture is that a repair occurs concurrently while a turn taking is concurrent with the belief that something needs to be corrected. In other studies (e.g. Mauranen, 2006), however, repair takes place even when there are no traces of ambiguity in the conversation. In such cases, the repair may serve to fix a foreseeable problem from the beginning. In this manner, Gramkow (2001 in Kaur, 2011) suggested that repair does not only serve to fix a preceding statement but to also clarify, concretize or specify to pre-empt potential conversational problems.

The nature of repair is attributed to the initiation of the speaker of a turn or the recipient and similarly may be employed by either party. As generally known, repair may be initiated in three of the four utterance positions; hence, there appears an organizational preference for self-repair type over other-repair type. Schegloff et al. (1990), termed this observable fact as a manifestation of “preponderance of self- over other-” (p. 47) repair in conversations. Despite the general reception on self-initiated repair in conversations, generally, studies have focused on other-repair type given that the other’s move to initiate and/or perform repair of the speaker’s prior utterance is much more easily tracked. An implication may be that the negotiation of meaning that takes place between speaker and recipient in a turn-taking process clarifies the source and the character of the repairable anaphora, the repair process utilized and the results

of the repair. Meanwhile, self-initiated repair is claimed to be a more difficult repair type to classify as negotiated interaction because the speaker does not clearly converse with the listener in addressing a potential problem (Schwartz, 1980). In addition, Schwartz observes that with the interlocutors' and auditors' drive to both understand and be understood, repair serves as a move by conversation participants to be as intelligible as possible to achieve a considerable level of comprehension with reference to the intended meaning.

In the context of the current study, given the nature of anaphora and repair, anaphoric repair deals with Huang's (1999) theory on neo-Gricean pragmatic anaphoric repair. Although a revised model was made in 2004, some scholars have commented that the latter version is not convincing (e.g. Roberts & Roussou, 2005). In the said theory, Huang provided four types of anaphoric repairs in conversations. The reason for which is that anaphoric production in conversation depends crucially on the assumptions made by the speaker about how the hearer will recognize the intended referent. These mistakes will sometimes lead to anaphoric repair, an instance of A[ppropriateness]- rather than E[rror]- repair, in conversation. The four types of anaphoric repairs, together with the stage process are as follows (pp. 167-170):

- (i) ***self-initiated self-repair.*** *The most common type of anaphoric repair.*
 - a. *Speaker A: utterance with a potentially problematic anaphoric expression*
 - b. *recognition check sequence*
 - c. *Speaker B: (pause)]*
 - d. *Speaker A: initiation of repair*
 - e. *repair*

- (ii) ***self-initiated other-repair.*** *Rarest type of anaphoric repair.*
 - a. *Speaker A: utterance with a potentially problematic anaphoric expression*
 - b. *initiation of repair*
 - c. *Speaker B: repair*
 - d. *Speaker A: acknowledgement of repair*

- (iii) ***other-initiated other-repair***
 - a. *Speaker A: utterance with a potentially problematic anaphoric expression*
 - b. *Speaker B: initiation of repair*

- c. *repair*
 - d. *Speaker A: acknowledgement of repair*
- (iv) ***other-initiated self-repair***
- a. *Speaker A: utterance with a potentially problematic anaphoric expression*
 - b. *Speaker B: initiation of repair (frequently via a class of initiator elements such as wh-words)*
 - c. *Speaker A: repair*

As mentioned earlier, there have been a number of studies on anaphora and the same may be true for repair. Ochs et al. (1996), for instance, emphasize the role of the listener as co-constructor of grammar in anaphora resolution. Also, studies like that of Blackwell (2001) attempt to closely link anaphora to the grammar and pragmatics interface. There are also morphological analysis studies on anaphora like that of Burzio's (1990). Studies on repair (e.g. Kaur, 2011; Hosoda, 2006; Jackson & Jones, 2012; Kasper, 1985), meanwhile, analyzed how repairs occur in various discourse types. However, investigation of anaphoric repair seems to be scarce considering that it is a naturally occurring phenomenon. Since the onset of the neo-Gricean pragmatic model posited by Huang (1999), scholars such as Huang (1991 in Huang, 1999), Geluykens (1994) and Pariña (2009) appear to be the only scholars who have paid attention to anaphoric repair using the framework, specifically in analyzing Chinese, American English and Philippine English. This observation is the reason why the current study is conducted. Currently, as in the case in the Philippines, there has been a phenomenal increase of foreign students, who come to the country to learn English. One specific example is Koreans. In fact, Bureau of Immigration (2011) claims that there were approximately 26,000 Koreans who came to the Philippines to study (Kimpso-Espino, 2007),

Korean English may be an interesting area to be examined due to the diaspora that has been happening in the Philippines since the early 21st century. It is of interest to the researcher primarily because the Korean nationals speak English when communicating with Filipinos, thus exposing themselves to Philippine English. The current study does not attempt to confirm the fluency achieved by the Koreans during their stay in the Philippines nor identify the features of Philippine English that they adopt while learning but rather determine the universality of the neo-Gricean pragmatic theory in a naturally occurring discourse such as teacher-student talk. Thus, the teacher-student conversation between Koreans and Filipinos is a good starting point in the attempt to provide an analysis of Huang's anaphoric repairs in Korean English.

On the whole, the aim of this study is to analyze the anaphoric repairs constructed by Koreans in speaking English with the use of the Neo-gricean pragmatic approach. Specifically, the study intends to answer the following questions:

- a. What are the anaphoric repairs used by Korean students and Filipino teachers during teacher-student conversations?
- b. What is the most common anaphoric repair made by Korean students and Filipino teachers during teacher-student conversations?
- c. What is the preponderant type of repair used by Filipino teachers and Korean students during the interlocution?

Method

Participants

Five Korean students specializing in different fields in various Manila universities were the participants of the study. The participants were all enrolled in a language academy at the time that the study was conducted. On the other hand, the Filipino teachers worked as part-time English tutors in the said language academy and have been teaching English for at least five years. Aside from accessibility and availability, the participants were chosen because informal conversations are more

likely to occur compared to classroom teacher-student conversations. It is noteworthy that the ability of the participants to speak English was a consideration in the selection of the Korean participants. Although Huang's (1999) framework does not mandate such qualification, intermediate to advanced learners were purposively selected since they are likely to produce repairs due to their knowledge of the language. Additionally, this move was taken to eliminate issues caused by language difference; thus, promoting the essence of naturally occurring conversation.

Framework

The current study adopted the framework designed by Huang (1999) in analyzing specifically informal conversations during tutorial sessions between a Filipino teacher and a Korean student. The four conversations have an average of 76.8 minutes (i.e. 84, 80, 76, 74, 70). In total, the talk-time is 384 minutes. Anaphora is a phenomenon in naturally occurring conversation and one-on-one sessions between tutors or teachers and tutees fall under this discourse type. Additionally, one-on-one conversations are less structured compared to classroom discourse; hence, the naturalness of the discourse is observed. It should be stressed, however, that only portions where anaphor-referent-relationships occur were considered for analysis.

Procedure

Upon permission to conduct the study at the language academy, the researcher made an appointment with two endorsed teachers in order to consult potential participants. Then, the researchers were given the class schedules of the participants. The researcher went back to the language academy to provide the recording device to be used exactly a week after. In addition, the teachers informed the participants that the one-on-one sessions for that day would be recorded. It has to be noted that the focus of the study was not mentioned to both the teachers and the participants in order to sustain the naturalness of the conversations.

Transcription of the conversations was conducted the next day, and it lasted for a week. The researchers sought the help of another faculty from the Department of English and Applied Linguistics for accuracy of the transcription. The same colleague was also responsible for the validation of the occurrences of anaphoric repairs in the transcribed conversations or inter-coding. Out of the initial 29 instances of anaphoric repair, only a total of 27 were agreed on by the researchers. The anaphoric repair made by the Korean students and Filipino teachers were analyzed in this study.

The method of the current study yields a description of processes occurring in social situations specifically one-on-one talk between a teacher and a student. Each instance of anaphoric repair is then compared to other occurrences for an intensive discussion of the nature of that anaphoric repair type. In the case of this research, the different anaphoric repairs were identified and described according to the neo-Gricean approach of Yan Huang.

It was believed that the descriptive method was the most applicable strategy in writing the study since it would be helpful in the analysis on the given state of affairs as fully, carefully and meticulously as possible in the description of the phenomena (Fraenkel & Wallen, 1996); in this case, the occurrence of anaphoric repairs.

Results and Discussion

All five conversations were searched for instances of problematic referential forms and, consequently, the said occurrences were considered for analysis and classification. To answer the three problem statements, the discussion is first centered on the presentation of the utterances which contain instances of problematic anaphora followed by a thorough discussion using the descriptive-correlative method. This method requires the observer to collect information without any changes in the subject matter. Thus, the researchers in this study did not directly interact with the participants. What follows are the examples and descriptive analysis of the types of anaphoric repairs per conversation.

Analysis

This section shows the excerpts where the problematic referential expressions occurred in the five conversations.

Conversation 1

Instance 1

- (1) A: I suggest you read articles written in English when you have free time.
- (2) B: Oh teacher I am reading the one you gave me.
- (3) A: that one...oh! you mean the novel?
- (4) B: Yes. yes! That one. I read it at night, every night before sleeping.

The excerpt in instance 1 clearly demonstrates the third type of anaphoric repair with reference to Huang's model specifically the other-initiated other-repair. This type of repair can be described by a three-stage process as mentioned earlier. In this excerpt, the teacher suspects that the noun phrase *the one* which is considered to be the potentially problematic referent mentioned by the student might be referring to something else. In order to clarify his seeming confusion, he uttered other-initiated other-repair by asking if it was the novel that the Korean learner was pertaining to, which is then confirmed by the speaker at the next turn available. The signals of approval are the affirmations *yes* and *that one* before the conversation was continued.

This instance illustrates how the hearer, the teacher in this case, had an automatic preservation of the other-initiated recognition search sequence until he or she sees that no self-initiated self-repair of the problematic referential form appears to transpire. In addition, the sequence is characteristically accomplished by a set of turn-constructive devices unique compared to other types. Specifically, this type (i) occupies an entire turn, (ii) is relatively short, (iii) can be graded according to their relative 'power' to locate the repairable referential form with reference to the turn-constructive devices, and (iv) are shortest when it comes to the lowest-grade devices. With regard to instance 1, it would be noticed that it took an entire turn (line 3), and that it used a minimal

referential form by giving the referent's exact nature, i.e. novel, even when the Korean student's affirmation is uncertain and when other similar or related referential forms could be offered (Huang, 1990). Finally, the other-initiated other-repair type was able to identify the repairable referential form.

Instance 2 is turn taking sequence from the same conversation where a problematic referential form occurred. It would be observed that its type is similar with that of instance 1.

Instance 2

- (1) A: Sir, when I go home, I will look for the paper and I will um, morachi
(Korean language) fix it and bring it again.
- (2) B: rewrite it you mean
- (3) A: Yes! and show it to you on Wednesday. Ok?

As seen in instance 2, the Korean student somewhat expected the teacher to understand the referent of the anaphor *fix*. However, it was not the case on the part of the teacher even if the context may actually suggest that the paper is supposed to be dealt with by the speaker. The sign that says that the anaphor *fix* is confusing even if a possibly valid referent was mentioned is the presence of a clarification in line 2. This was instantly understood by the Korean student, being the first speaker; hence, there was a provision of immediate acknowledgment regarding the elucidated problematic referential form. In the same way, instance 2 also contains the turn-constructional devices distinctive of other-initiated. Particularly, line (2) of instance 2 occupies an entire turn. It is also relatively short and the turn-constructional device has the relative 'power' to locate the repairable referential form *fix*.

Instance 3

- (1) A: My housemate usually goes to church.

- (2) A: <O> short pause</O>every Sunday. Every morning of every Sunday.
- (3) B: Okay (name of student).
- (4) A: He goes to church every Sunday morning.

Instance 3 is also sourced from conversation 1. In the utterance, it appears that the Korean student detected the ambiguous statement himself by virtue of the referent *every Sunday morning* and its anaphor *usually* which the student himself consequently uttered. Thus, instance 3 can be categorized as self-initiated self-repair type. This turn-taking process clearly resembles Huang's classification of such anaphoric repair. The speaker issues a statement, and even before the listener could make a form of response, the speaker attempts to disambiguate what appears to be vague, in this case, the adverb *usually*. The Korean student sensed that *usually* may not be too understandable, hence, the repair. In detail, line (1) is where the student talks of his friend about going to church. In line (2), there was a sudden short pause that signaled a repair. Line (3) shows how the teacher acknowledges the repair made by the student, and then, the speaker made it even clearer by rephrasing his statement. Although this category is said to be the most common type of repair, conversation 1 was found to have only one instance of this type.

Instance 4

- (1) A: <O> clearing the throat </O> Maybe we can meet again next week for this.
- (2) B: Tutorial. I will tutor you again.
- (3) A: Yes.

In the case of instance 4, it would be noticed that the type of repair is the other-initiated other-repair. The Korean student expressed his proposal to meet with the Filipino teacher the week after. However, the teacher seemed to have sensed ambiguity

with what the student meant. Consequently the teacher attempted to clarify the intent of the student by suggesting a referent *tutorial* to the anaphora *this*. The student then confirmed that it was actually the tutorial session that is the purpose of their supposed meeting the following week. According to Huang's (1999) description of this anaphoric-repair type, the hearer achieves recognition of problematic antecedent whenever possible, and then the hearer himself attempts to launch a referential form which should be recognized by the original speaker. Evidently, the turn-taking in instance 4 reflects the process described in Huang's third category of anaphoric repair.

Conversation 2

The second pair of participants had three instances of anaphoric repair. The three instances are of the same type, particularly the other-initiated self-repair category as seen in instances 5 and 6.

Instance 5

- (1) A: So sir what do I have to do with this?
- (2) B: Which one?
- (3) A: This paragraph

Instance 6

- (1) A: Oh! I know (*) already
- (2) B: The joke?
- (3) A: Yeah! I heard of it from Jae Ho.

The excerpts from the conversation of a female teacher and a female Korean student highlight the surprisingly prevalent occurrence of other-initiated self-repair form of anaphoric-repair. As seen in the three instances, the Filipino teacher recognizes problematic anaphora after the Korean student issues an interrogative statement (i.e.

instance 5) and indicative statements (i.e. instance 6); all of which were immediately repaired by the student.

In instance 5, the Korean student asks the Filipino teacher about a task that she has to undertake and makes use of the anaphora *this*. The teacher automatically traced the confusing thought and made a question, *which one?* that intended to clarify the message of the student. In response, the student cleared the matter and declared that it was a paragraph that she was talking about.

Instance 6 demonstrates another case of other-initiated self-repair. In the conversation, the Korean student exclaimed his knowledge about a particular matter. However, the sentence appears to be ungrammatical that the anaphora was omitted. The verb *know* is a transitive verb that needs an object. In the sentence, it could have been a noun or pronoun which the Korean learner failed to include in his discourse. Realizing that there was something unclear with the student's statement, the teacher asked if it was a particular joke that the student was referring to. The Korean accordingly repaired the problematic statement through the response *yeah*.

Conversation 3

Instance 8

- (1) A: I will go back to Korea for military.
- (2) B: Military service?
- (3) C: Yes!

Instance 8 is an example of other-initiation self-repair because the flow of the conversation resembles Huang's description of this anaphoric repair type. In the first line, the word *military* serves as a potentially problematic referent since it seemed as if it did not show a complete and specific idea, which prompted speaker B to initiate a repair by using only the phrase *Military service* in an interrogative manner to resolve the

confusion the Korean student appeared to have created. Speaker A then repaired the uncertainty of his sentence with the response *yes*.

Instance 9

- (1) A: My mom told me to stay here first and study.
- (2) B: Ah well academy? Or university?
- (3) A: Here in Philippines.

The preceding excerpt is another instance wherein the anaphoric repair other-initiation self-repair has been made use without the utilization of *wh*-words. Speaker A used the referent *here* as a place that was unclear to the teacher. The teacher then gave possible means of clarification, specifically *academy* or *university* to where the referent *here* may refer to. The reply *Here in Philippines* provided by Speaker A was the repair for the problematic referent.

Conversation 4

Conversation 4 consists of anaphoric repairs that are purely initiated by the hearer and repaired by the speaker.

Instance 11

- (1) A: Could you like um explain um wait a second
- (2) B: Explain the rule?
- (3) A: Uhuh I'm confused.

Instance 12

- (1) A: Uh teacher, it's possible to use singular noun right?
- (2) B: For what?
- (3) A: For this sentence

The speaker in instance 11 used the verb *explain* without an object since it is a transitive verb. Due to the absence of the object, the antecedent is missing which results in teacher's initiation of clarification by repetition of the verb *explain* plus a suspected referent *the rule*. The speaker responded through agreement, although quickly rebutted as consequence of admitted confusion. Meanwhile, instance 12 manifests a case of anaphoric repair that shows how a listener verifies an ambiguous antecedent through a *wh*-word. In the dialogue, the student confirmed the possible use of singular or plural noun; however, the teacher realized that the question itself was ambiguous. The teacher in turn asked *For what?* which completes the question of the student. The student then directly answered that it was a specific sentence that she was talking about, consequently acting as a sign of confirmation.

The fifth conversation has the most number of occurrences of anaphoric repair compared to other excerpts. Overall, seven cases were produced by the Korean student, and these can be seen in instances 15 to 21. For the purpose of brevity, only the instances which have distinct features will be described. Please see Appendix A for the rest of the instances.

Conversation 5

Instance 13

- (1) A: How do you find the uh food?
- (2) B: It wasn't that salty like adobo
- (3) A: The kare-kare or the sinigang?
- (4) B: The red one. Is that karkare? Kare-kare I mean <O> giggle </O>

The conversation in instance 13 is an evidence of personal touch applied by tutors during their one-on-one sessions with Korean students. The nature of the conversation may be far from the usual English learning contexts as they were talking about food, but the teacher still managed to employ an initiation marker through verification of the anaphora *it*. The teacher verified if it was *the kare-kare* or *sinigang* that

was not that salty. By describing the physical look of the food as being red, the student agreed that it was kare-kare that she was referring to. The conversation is another example of other-initiated self-repair.

Instance 14

- (1) A: I must say it is not that aaah hmm
- (2) B: <O> pause </O>
- (3) A: It's not good at all 'cause 'cause ah the story was bad and all
- (4) B: Maybe? that's your opinion eh.

As can be seen on instance 16, the Korean student initiated the repair and did the repair herself making the utterance be classified as self-initiated self-repair. The teacher and the student were discussing a story in their lesson, and the student expressed how she felt towards the story. In line (1), she was not able to say what she intended to say. Before the teacher launched an initiation mechanism, the student already managed to self-initiate and make a commit self-repair by explaining that the *story was not good* because *the story was bad*. Line (4) shows that the teacher has understood what the student meant by going on with the conversation.

Instance 15

- (1) A: But maybe I should have more Filipino friends
- (2) B: Yes I think so, too.
- (3) A: I mean those whom I can always talk to, in English you know.
- (4) B: Kre, of course.

The teacher in conversation 5 agreed to the student's proposal that the latter must befriend Filipinos through her *yes I think so too* response. Realizing that the statement might be confusing for the teacher, the student made a follow up statement

that states that she is referring to Filipinos that she could engage in conversations with English as a medium of instruction.

Instance 16

- (1) A: The thing is Koreans always just talk among themselves
- (2) B: That's why I just stay talk with non-Koreans
- (3) A: Nugu?
- (4) B: Filipinos of course!

Another case of self-initiated self-repair is seen in instance 16. The Korean student made a response to the teacher's statement in line (1) and explained that she herself gets in touch with *non-Koreans*. It is possible that the teacher found it ambiguous or wanted emphasis or clarification as to who the *non-Koreans* are that made her ask the *Nugu*, a Korean word which means *who*. With strong assertion, the Korean said that it was the indeed the Filipinos that she was talking about with the affirmation phrase *of course*.

The Filipino teachers also had instances of ambiguous utterances that led to repair. However, it was not as much as the students' production. Additionally, the instances are dominantly the self-initiated self-repair type. Examples of these types are seen in instances 22 and 23. Only two instances fall under the other-initiated self-repair type were produced and it is found in instances 25 and 27. Other instances are seen in Appendix B.

Conversation 1

Instance 17

- (1) A: Oh! Hey you might forget ha!
- (2) B: Ooh oh teacher
- (3) A: Your ass.. homework don't forget it okay?
- (4) B: I will do it later or tomorrow? Maybe tonight

Instance 18

- (1) A: The thing is I've never tried spicy Korean food ever <O> laugh
</O>
(2) B: um I it
(3) A: Well actually kimchi, I've never tasted it <O> pause </O> it stinks

The two instances from conversation 1 show how a Filipino teacher repairs his own problematic utterance after recognizing that the student had trouble in deciphering the message. Instance 18 is a classic way of how teachers remind their students to do their homework. The normal sequence is that the teacher gives a reminder and the student would respond in agreement. In the excerpt, the student had some form of fillers and simply said *teacher*. Realizing that the Korean student missed to decode the message, the teacher provided a proper referent by virtue of the word *homework*. The Korean student was not able to formulate a complete utterance perhaps due to confusion. In turn, the teacher verified that *kimchi* is the food that he was talking about.

Meanwhile, the study also aimed to point out how it would seem unlikely that other-initiated self-repair would occur in teacher-student conversations particularly if the student is the one initiating the repair. Conversation 5 has two instances of student-initiated teacher-repairs.

Conversation 5

Instance 19

- (1) A: Haay did you submit it already?
(2) B: Which one, teacher? Uh the paper?
(3) A: Yeah the one uh about the um you know the lesson which uh
(4) B: Of course yes teacher!

Instance 20

- (1) A: Well you know I... I'd rather teach them and you know, it's fine
(2) B: Them? uhm
(3) A: Your friends. they are really really chungmal chungmal nice
compared to psssh

Instance 20 is another version of an other-initiated self-repair anaphoric repair in which the teacher is the interlocutor. This particular case deviates from the usual *wh*-type for it shows the Korean's repetition of the ambiguous anaphor *them* and conversation filler *uhm* that had the intonation of confusion. The teacher appeared to have the impression that the student was attempting to infer the statement. By means of saying that it was the Korean student's *friends* that the teacher was referring to, a repair was done.

Overall, the cases of anaphoric repair in the study offer at least two observations. First, the Neo-Gricean anaphoric repair by Huang (1999) may be described as universal as its descriptions of the occurrences of the linguistic phenomenon were exemplified at least in the nature of the conversations featured in the study (i.e. teacher-student conversations). Studies like that of Geluykens (1994), Pariña (2007) and Huang (2000) have tested this framework but this observation cannot be deductive in nature since a number of types of naturally occurring conversations exist. Secondly, the other-initiated self-repair type of anaphoric repair in Huang's model posits that it is the *wh*-words that commonly signal the initiation of repair. In the current study, it can be observed that another other linguistic pattern, i.e. repetition of confusing anaphora, may be used as signal of initiation. It is noticed though most of the repetition of the confusing anaphora were uttered with a rising intonation like that of a question. It is not the study's goal to question Huang's model, but an elaboration on the style employed in other-initiated anaphoric repair may be plausible.

As provided in the discussion, all conversations contain instances of anaphoric repairs. With respect to the discourse of the students, conversation 5 has the most number of anaphoric repairs with seven occurrences while conversations 1 and 3 have four instances. Moreover, conversations 2 and 4 have three instances of anaphoric repairs apiece. The most common repair among all conversations is the other-initiated self-repair type with a total of 14 instances. There were relatively fewer instances of anaphoric repairs committed by the teachers. Conversation 5 has three instances while there were two and one instances in conversations 1 and 4, respectively. The most common type of anaphoric repair committed by the teachers is the self-initiated self-repair type with four instances.

There is no solid explanation that could be provided as to why there was an unequal distribution of anaphoric repairs per conversation. What is definite is that one cannot dictate or force the employment of anaphoric repair in a naturally occurring conversation. In fact, it is but normal for any conversation to have no anaphoric repairs at all since not all discourse are necessary to exhibit problematic referential forms. It is perhaps the nature of the conversations, i.e. teacher-student talk, that caused the anaphoric repair mostly by the Korean students and in fewer instances, by the Filipino teachers. Additionally, the most common of all is the other-initiated self-repair which also happens to be the most common in the studies that Yan Huang (1999) has conducted using the neo-Gricean framework. This only demonstrates that culture and language may vary, but a discourse will still have a resemblance as shown in the discussion after each type of anaphoric repair.

In the context of the study, teachers are naturally inquisitive (Barell, 2003; Chin, 2002), hence, the frequency of the other-initiated self-repair. Although the conversation is informal, as seen in the conversation flow and topic orientation, the teachers demonstrate how they try to elicit information from the Koreans whenever ambiguous statements are said. This may be a strategic maximization of informal conversations to improve the Korean students' fluency in English while simultaneously maintaining

their authority. In addition, the nature of the discourse might be attributed to the few instances of anaphoric repair in the case of the Filipino teachers. It would be noticed that the most common type in their utterances is the self-initiated self-repair type. The teachers may have been conscious of their own ambiguous statements which led to the self-repair. The Korean students, on the other hand, may still lack the ability to trace problematic sentences, and this could explain why there is lack or even absence of initiation of repair and more so repair the problematic statement of their respective teachers. Meanwhile, the Koreans may have committed problematic utterances even if they are in the intermediate or advanced level which could be attributed to language transfer, a phenomenon that a learner may naturally commit while engaged in naturally occurring conversations (Ellis, 1994). It must be considered that the learners may be confident in their command of English but it would not mean their mastery of the language.

Albeit the limited variations of discourse types of the current study, additional deduction from the discussion can be considered. Firstly, the nature of initiation of repair may be influenced by the interlocutor's relationship with the listener. In the current study, it may be apparent and sometimes even necessary for teachers to initiate repair from the production of the students' utterances due to the nature of their profession. Students, on the other hand, may exhibit hesitation in initiating repair regardless of who the interlocutor is. It may not be surprising that this characteristic was demonstrated by the Korean students which could be attributed to their status as students.

Conclusion and Recommendations

Yan Huang's (1999) version of neo-Gricean anaphoric repair appears to strengthen its universality in certain linguistic domains as evidenced in the findings of the study given that the study was exclusively focused on informal conversations among Filipino teachers and Korean students. The results indicate that the anaphoric

repairs of Korean students and Filipino teachers also seem to adhere to the structure and pattern formulated by Huang in his neo-Gricean pragmatic model. Although, there was no other-initiated other-repair type that was found in the five conversations, it categorically still falls under Huang's model since the said anaphoric repair type is described as rare. However, the findings of the study is not congruent to Huang's claim that self-initiated self-repair is the most common in various discourse types. Similar to Redeker's (1990) view, the relationship of the participants and the type of conversation can be attributed to the universality of the findings. In addition, the study shows how speech participants with different linguistic and cultural backgrounds may respond to Dier's (1979) query on the apparent interactional theme of the conversations, i.e. professional and personal, and demonstrate how discourse is a complex phenomenon particularly in the aspect of achieving coherence and cohesion. The Filipino teachers and Korean students, seemingly sharing mutual knowledge, were able to evaluate and eventually seek clarifications regarding ambiguous anaphora in their respective discourse. Absence of such phenomenon may lead to confusion and failed communication.

The study also confirmed that factors such as relationship of interlocutors in which teachers are likely to initiate repair as part of their authority over their students similar to Kasper's (1985) previous findings a teacher's authority plays an important role in discourse repairs. Hence, there seems to be a preponderance of other-initiated anaphoric repair among student initiated-discourse because it is said that participants in a communication process are dependent on the social or professional status of the people they have interactions with. Students may express hesitation in questioning a seemingly ambiguous anaphora and, in contrast, teachers have an understood authority in questioning students as an indirect way of language proficiency training; thus, the other-initiated repair of anaphora appear to be a common fixture in teacher-student conversations.

The current study may be a conversation analysis study, which Pomerantz and Fehr (1997) asserted as a contribution to substantial body of rigorous and informative analysis of human action and interaction. This may imply that a systematic analysis of conversations of Philippine English and Korean English may enable researchers to identify basic patterns that could help language teachers understand of how Filipinos and Koreans converse using English which happens to be their second language. Pedagogically, the study may enable the review of methodology, materials or assessment that will improve the discourse of ESL and EFL learners in the aspect of clarity in naturally occurring conversations.

For future studies of the same nature, it may be interesting to gain knowledge on the anaphoric repairs found in other forms of discourse between teachers and students such as on-line language academies. Difficulties are encountered by both the speaker and listener in computer mediated discourse such as in the technical aspect. This may be a feasible research area to explore with regard to anaphoric repairs. Additionally, it may be possible to further test the universality of Huang's model in various discourse types found in EFL corpora such as Korean English. Using more representatives of the English variety of Koreans would strengthen the neo-Gricean pragmatic model of Huang in the way EFL learners such as Koreans converse using the English language. It would be of a substantial addition to the existing scholarly works on Huang's (1999) model, which is highly applicable in the field of EFL.

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About the authors

Selwyn Cruz is a PhD in Applied Linguistics student at De La Salle University Manila. His research interest are in Second Language Acquisition, Psycholinguistics, and Semantics. He has taught at De La Salle University Manila for four years.

Dr. Jose Cristina M. Pariña is currently teaching at De La Salle University Manila for more than 10 years. She has been invited in numerous paper presentations both local and abroad. Her research interests are in Second Language Acquisition, Language Education, and Sociolinguistics.