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Code-switching in interaction: A Conversation Analysis approach

In this paper, I examine conversational code-switching in naturally occurring interaction between Greek immigrants who live in Cairns, Australia. The data I analyze generate from 23 hours of audio recorded informal face to face conversations with 20 first and second-generation Greeks that I collected during 4 months of fieldwork (Dixon 2007) in Cairns in 2013. The language contact situation examined involves language maintenance (Winford 2003), which is characterized by code switching, among other things. I approach code-switching through the lens of Conversation Analysis (e.g. Schegloff 2007, see Auer 1984, Gafaranga 2001, Li 1998, 2005, Li & Milroy 1995 for conversation analytic studies on code-switching). I analyze cases of locally meaningful switches (Auer 1984) from Greek to English between or within speakers' turns. I examine where code-switching occurs in interaction and why. I show evidence that bilingual conversationalists deploy code-switching to organize their conversation, for example to 'mark' topic shift and deliver direct speech reports. They also deploy code-switching to accomplish specific social actions, such as assessment, and redo actions. Based on these findings, I argue that code-switching is an additional communicative resource that is available to bilingual conversationalists for doing everyday life.

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Conversational design of collective responses by young speakers of Greek in focus groups

After decades of use in market and public opinions surveys, focus groups emerge in social sciences and humanities as an interesting qualitative method (Barbour 2007). Of course, context and communication in focus groups are largely determined by the objectives of the project of which they are an integral part. Nevertheless, focus groups leave plenty of room for interaction between participants, as the researcher plays the role of facilitator who seeks to take the ground as little as possible.

In this paper we present data from focus groups which, in addition to individual interviews, were carried out in the framework of a research project aiming at the study of young speakers' attitudes towards languages, and motivation of learning languages, in times of financial crisis. Our corpus includes 19 focus groups of 4–8 university or upper secondary students, all videotaped or recorded, with an average duration of 47 minutes.

In these focus groups, we observe extensive in-group discourse and so-called "indigenous coding systems" (Holstein & Gubrium 1995). Conversation analysis is one of our two methodological choices (Halkier 2010) for their interpretation (Myers & Macnaghten 1999, Wilkinson 2006), along with analytic, thematic induction (Bloor et al. 2001, Morgan et al. 2008). In this paper we concentrate on the phenomenon of "response design" (Lee 2013) to the questions-themes of focus groups. We comment examples of conversational practices (Schegloff 1996) that collectively construct (Hollander & Gordon 2006) response or non-response, in relation to the normative assumption of what would constitute the expected response.

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'Entaksi' in turn-initial position: Initiating or responding?

Despite the growing interest in the examination of turn-initial objects and its difficulty in determining their function in everyday conversations, little work has been undertaken to study their use in the context of Greek conversations. The present study of 'entaksi' in Greek conversation will therefore fill in the gap by examining one of the turn-initial objects in the Greek language. Relying on previous findings on how interlocutors organize such activities as phone closings, arguments and receipt of informing (Heritage & Sorjonen, 1994; Schegloff, 1996; Beach, 1993), the present analysis addresses the use of 'entaksi' in managing those particular actions. Those include how recipients and current speakers rely on 'entaksi' pivotally, at or near transition relevant spaces by responding to prior talk but also moving to next-positioned matters.

This presentation will report on a part of a larger study on receipt tokens in Greek everyday interactions, which aims to specify their interactional significance and provide an overview of the linguistic resources Greek interlocutors resort to when managing informings. The method employed to conduct the research for this study is conversation analysis. "...the study of recorded, naturally occurring talk-in-interaction" (Hutchby & Wooffitt, 1998: 14). The data selected and utilized for the specific study consists of audio-recordings of naturally occurring talk among friends and family members from diverse age groups and socioeconomic backgrounds. Preliminary results indicate that 'entaksi' in TRP does not merely have a responsive function but can also be employed as a concessive particle in disputes or it can be oriented to a "move to business" according to the interactional environment in which it is situated. The goal of this study is to provide insights which are useful to determine the interactional significance of turn-initial objects especially within the field of Greek talk-in-interaction.

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Negative-interrogative invitations: Consequences for preference organization

Invitations are important for social interaction and the accomplishment of social commitments. They are thus particularly revealing for the communicative/interactional patterns and the sociocultural norms of any linguistic community (see e.g. Wolfson et al. 1983; Bella 2009, 2011).

The aim of this presentation is to examine Greek invitations within the framework of Conversation Analysis, focusing on invitations between friends. The data will be drawn from a corpus of recorded telephone conversations. It will be shown that the overall format of the invitation and the specific syntactic choices involved have important consequences on the unfolding of interaction with respect to sequencing and preference organization.

More specifically, we will focus on invitations employing the negative-interrogative construction and we will examine the interactional circumstances that trigger its use. Furthermore, we will examine this particular construction's effects on the interactional organization of the whole invitation – response sequence.

Finally, following the insights of a number of researchers (see e.g. Heritage 1984; Brown & Levinson 1987; Clayman 2002), we will attempt to show that conversation analytic findings such as the ones presented in this paper can shed light onto aspects of social solidarity "from the standpoint of how solidarity relations are achieved and maintained within actual social situations in which persons are interactionally engaged" (Clayman 2002: 229).

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Aspects of immigration in the (metaphoric) language of Greek television talk shows

This paper focuses on Greek television talk shows of the last twenty years and foregrounds the ways that immigration to Greece has been represented. In the talk shows, the waves of immigration are alternatively represented as intertextual and polyphonic phenomena. Greece maintains a dual role: it is a country of receiving and sending immigrants, it victimizes but is also a victim. In such a context, discourses on memory and forgetting are conveniently manipulated by the hosts of the shows. In the flow of this discourse which reveals the multiple aspects of immigration, we try to pinpoint the elements which could be considered major in the public discourse on immigration. Such debates depend on the discursive and political choices of the speakers. Specifically, we focus on words, mainly with metaphorical meaning, which lie in the centre of the debates and we investigate the extent to which they function as a condensation of arguments, opinions and ideology.

The picture drawn aims to remind us of the recent past, which seems to have been forgotten, while its memory is vital for understanding the present immigration issues, which are linked real or rhetorically to the issues of social, political and economic crisis of our times. The theoretical framework fit for the present aim is offered by Critical Discourse Analysis which investigates social problems in their dialectic relationship to language.

As for the specific linguistic phenomena which will be analyzed, we use metaphor approaches which bring out not only the conceptual but also the verbal, textual, communicative and interactive aspects of metaphor in discourse. The studies by Charteris-Black, Steen and Ziem point towards this direction. The context of the metaphors within a talk show and the context of the eighteen talk shows analyzed provide the framework to investigate the different aspects of metaphor which are closely linked to each other.

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Discourses of same-sex parenthood in Greece: 'doing being ordinary' in extraordinary circumstances

This paper investigates discourses on same-sex parenthood in contemporary Greece based on data derived from semi-structured interviews as part of a larger interdisciplinary project on parenthood and kinship vis-à-vis assisted reproductive technologies (ARTs). As ARTs have seriously enhanced the chances of same-sex couples for parenthood in Greece, there have emerged new opportunities for the investigation of discourse produced by a part of the population for which parenthood has been habitually relegated to the realm of the unthinkable. This is a recurrent issue in our data: two gay men and two lesbian women in same-sex relationships, who have decided to have a child by artificial insemination, give lengthy accounts of this experience repositioning themselves vis-à-vis social institutions and gender-appropriate expectations at large. They use this opportunity to construct rich narratives of their life stories which negotiate proscriptions and possibilities and "make a statement" in an attempt to resignify their own position as gendered and sexed citizens.

The challenge of any such study is to combine research on the narrative construction of gender and sexuality vis-à-vis both time-honored and changing norms. We propose that various perspectives on sexuality as identity and desire as well as recent queer linguistic approaches to discourse (Motschenbacher & Stegu 2013) can be fruitfully explored to this effect.

Drawing on research on narratives (Bamberg 1997, Archakis & Tsakona 2012), we look into how the discourse produced by the prospective parents is rife with tensions between resistance to existing norms and aspirations for social change. This state of affairs is effected both by "doing being ordinary" and by explicit attempts at naturalizing the extraordinary (cf. Lawrence 1996), while the perceived tensions relate to the collective experience of a community (cf. Pavlidou 2014) of practice presented with new opportunities and challenges.

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**The construction of culinary expert through recipe tellings
among older Greek Cypriot women**

This paper looks at the interactional construction of cooking, in the casual conversations of an all-female group of Greek Cypriot elderly friends, with a long interactional history. The data used are eighteen hours of self-audiorecorded interactions, collected over a period of two years and transcribed adapting Jefferson's system (2004). The data were analysed within an ethnomethodological/conversation analytic framework (Sacks 1995; Hester & Eglin 1997). Talk about homemaking activities, and especially recipes, emerged as the most frequent conversational practice in the data. This contribution examines how recipe tellings are organised in interaction and what identity implications they have. The structural organisation of recipe-telling sequences is discussed, focusing on pre-contexts of recipe tellings, patterns in their internal sequential organisation and the distribution of discourse roles among interlocutors. The analysis of certain structural characteristics of recipe tellings reveals aspects of the identity work going on, and especially members' insistence in claiming membership in the category 'culinary expert'. It is argued that categorisations of culinary expertise function at the meso-level between discourse identities (Zimmerman 1998), such as recipe teller, food-assessment initiator, and larger, extra-situational identities of gender, age, family and friendship roles. It is shown that participants' talk about recipes and claims of culinary expertise are a ultimately strategy of self-dissociation from categorisations of age-related decline. On the whole, this bottom-up, empirical analysis of recipe tellings provides a glimpse to older women's conversational practices and situated understanding of self.

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Reported speech in talk-in-interaction

The present study uses conversation analysis (CA) which has its origins in the pioneering work of the sociologist Harvey Sacks (1992a, 1992b) to investigate what reported speech does in interaction by examining the interactional environments and sequential placement of reported speech. Previous studies on direct reported speech have shown that by reproducing the 'original' utterance or utterances, speakers can provide access to the interaction being discussed, enabling the recipient to assess it for him/herself (Holt 1996: 229). Thus, direct reported speech is "an effective and economical way of not only reporting a previous interaction but also giving evidence regarding what was said" (ibid.: 221). The data of the study consist of recordings of informal, spontaneous, face-to-face conversations among close friends, exclusively conducted in Cypriot Greek. The extracts included are part of transcriptions of approximately 20 hours of tape-recorded conversations in a variety of social encounters (e.g. at dinner or over a cup of coffee). The transcription conventions used in this study follow those developed by Jefferson for the analysis of conversational turns in Anglo-American conversation (cf. Sacks, Schegloff & Jefferson 1974). Some of the instances of direct reported speech that we will be concerned with involve reporting the inappropriate words of a non-present party, complaining about the words of a non-present party, and reporting oppositional and amusing stories. The reporting involves the words of non-present parties or whole conversations between the teller and a third non-present party or the conversation between two non-present parties in an ABAB format. In these contexts, direct reported speech is used as an interest arouser, as an evidential and for providing access to the interaction reported. The focus will be on patterns of reported speech, that is placement within the sequence, the speaker's silent or verbal evaluation of the reported speech and recipients' responses to the directly reported speech.

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Strategies of disagreement in elementary school: The case of informal classroom debates

Disagreement with prior arguments consists of a central element of the socio-cultural practice of argumentation. In particular, in the semi-institutional setting of an informal classroom debate, governed by rules as well as by spontaneous dialogic interactions, the strategy of disagreement occurs as the preferred second part of an adjacency pair (initial assessment/disagreement). This paper aims at presenting the strategies of disagreement used by students of the fifth class of an elementary school during four video recorded informal classroom debates (duration 138'). The conversational analysis of data revealed the extended use of neutral organizational strategies of disagreement (partial agreement, token agreement yes *but...*, explanation, I term stating disagreement) as well as the extended use of devices of subjective epistemic modality.

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Commenting on the news:

Intra-professional interaction and the institutional role of the journalist

Research into the discursive practices of journalism usually involves the investigation of the linguistic means journalists employ in their interaction with other professionals, most commonly politicians and experts in various fields (see Clayman & Heritage 2002). With only a few notable exceptions (e.g., Kroon Lundell 2010, Montgomery 2007), the discursive practices journalists make use of while interacting with other members of their own profession have received little attention in the literature. Focusing on television news, the present paper seeks to investigate one such type of intra-professional interaction: how the presenter and one or more journalists in the studio discuss the news of the day.

Adopting a Critical Discourse Analysis approach (Fairclough 1995), informed by insights drawn from Conversation Analysis (Heritage and Raymond 2005, Schegloff 2007), my presentation seeks to identify the ways in which these live studio discussions are organized and performed on the news, and to critically examine their implications for the institutional role of journalists. To this end, data taken from the main news bulletins of three Greek television stations (MEGA, SKAI and NET), broadcast between 2011 and 2013, have been transcribed and analyzed.

The analysis yields interesting findings regarding the interactional features of such discussions. One such feature involves the use of assessments as sequence initiators by presenters (prompting extensive responsive assessments by their interlocutors). Another pertains to the means journalists employ to design their own responses (e.g., use of prepositional attitude verbs, modality markers, hedges). What these findings suggest is that presenter-journalist discussions are organized and managed in ways quite distinct (regarding both form and content) from the authoritative, impersonal, factual mode of presentation traditionally associated with news reporting, and point to a redefinition of the institutional role of the journalist not only as a neutral disseminator of information regarding the sayings and doings of public figures, but also as its evaluator. This, in turn, poses the question of the institutional power of journalists not only to define the agenda of what is newsworthy, but also to set the terms in which it is to be evaluated.

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'More than meets the ear': The orality-literacy continuum in Greek rock of the 1990's and the construction of sociolinguistic identities

Rock music, as a multimodal genre of popular culture that combines linguistic, paralinguistic and extra-linguistic symbolic practices to construct a par excellence non-hegemonic discourse, forms a type of *secondary orality*: based on the mapping of non-spontaneous, pre-written lyrics with rhythmical music, and their subsequent performative recreation, the rock song balances between orality and literacy, implementing features of both.

Within this framework, this paper focuses on Greek rock music of the 1990's, acculturating the global genre to cater for local expressive needs. More specifically, regarding orality and literacy as a continuum rather than as separate modes, the aim of the study is to thoroughly investigate the ways in which the two are activated in rock songs of the aforementioned period, and the sociolinguistic and pragmatic aspects of this interaction. Elements of particular interest include the following:

- the examination of the linguistic means through which the two modes are manifested: e.g. linguistic repertoires (e.g. use of non-standard types and taboo-words vs learned elements), verbal acts (such as story-telling or spoken poetry), narrative techniques (e.g. choice of grammatical person), stylistic markers (e.g. inter-textual references, poetic diction and formulaic conventions).
- since orality provides a more direct access to the speaking subject, delving into the creative process of song composition and its implications on textual formulation.
- taking orality as the manifestation of corporeality within language, the exploration of performativity, both audio (sound/rhythm, vocal quality, intonation) and live (audio-motional performance, variation and improvisation etc.).
- based on the inevitable connection of rock to mass culture, the investigation of the multifold effect of mediation (record covers, sound recordings: CDs, MP3 files, copyright infringements etc.) upon the final cultural product.
- the implications of all the above semiotic indices for the construction of sociolinguistic identities and the negotiation of meaning through discourse and social practice.

The corpus of analysis consists of 184 recorded songs of five (5) of the most popular groups of the 1990's, which belong to the so-call "independent Greek rock scene". Interviews with rock composers/performers will also be used as a research tool.

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Epistemic rights and school interaction

The management of rights related to knowledge and its entitlement is often a fundamental issue in the organization of talk (cf. Heritage & Clayman, 2010). The role of epistemic rights appears to be even more important in institutional contexts, which are characteristically asymmetrical regarding the participants' differential states of knowledge (Drew & Heritage, 1992). The aim of the present paper is to explore exactly this aspect, namely the impact of epistemics on a specific practice of school talk, that of reformulating, whose realization in the framework of classroom interaction has received no attention from a conversation analytic perspective.

Broadly speaking, reformulating refers to conversationalists' practices of "saying-in-so-many-words-what-they-are-doing" (Garfinkel & Sacks, 1970: 168). Reformulations, respectively, are versions of what was said or implied which "occasion a collaborative retrospective inspection" of the interaction thus far (Heritage & Watson, 1979: 128). Furthermore, although reformulating is a generic practice, the devices through which it is realized are shaped by the setting in which the practice is employed. In the framework of classroom interaction what seems to play a significant role in the realization of reformulating is the teacher's epistemic access to what is reformulated (Author, forthcoming).

The data of the present research consist of 7 transcribed hours from the second grade of compulsory education in a school in northern Greece, while all recordings concern philosophical lessons in which the same male teacher is involved. Moreover, they show that the distribution of knowledge and of the rights to its possession are directly associated with the interactional environment in which reformulations occur and clearly affect their format and function.

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Reformulation in conversational narratives: The case of 're peði mu'

The aim of this presentation is to describe and account for the use of the Greek pragmatic marker *re peði mu* in reformulation utterances of narratives (Andersen 2001, Aijmer 2013). Reformulation is a subcategory of *repair* (Schegloff et al. 1977), where the interlocutor elaborates on a previous segment of speech (del Sá 2003). The reformulation can be initiated either by the speaker (self-initiation/self-reformulation) or by the addressee (other-initiation/other-reformulation) or by both (Fetzer 2007: 169). Drawing on the theory of *meaning potential*, and taking into consideration the functional polysemy of pragmatic markers (Aijmer 2013: 12), we claim that *re peði mu* in reformulation utterances of narratives functions as a marker of focus on the completion of discourse reinterpretation, rendering the previous lexical choices non-suitable.

Our data consists of 288 narratives that occurred in 18 informal conversations (total duration of 13 hours) between the members of a close-knit theater group who were self-recorded. Our analysis shows that *re peði mu* appears in segments of:

- a. *self-initiation/self-reformulation*, where the narrator takes the initiative and usually reformulates clauses of orientation, i.e. narrative clauses including information on the characters, the time, the place of the story, etc. (Labov 1972);
- b. *other-initiation/self-reformulation*, where the addressee of the story initiates the reformulation of orientation or evaluation clauses and the narrator offers the final reformulation.

In both cases, *re peði mu* displays a core meaning of focus on the reformulation, acquiring, on the one hand, *intersubjective* sub-functions, as it draws the hearer's attention on the repaired lexical choice; and, on the other, *subjective* sub-functions, since it signals that the speaker considers the current segment more suitable for the particular co-text than the previous one.

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Repeating and (im)politeness

One of the places in conversation in which the participants resort to the practice of repeating talk is when their earlier effort to say or do something has been 'ineffective' by not engendering any responsive talk or conduct (Schegloff, 2004). However, for the noting of an absence (e.g. absence of responsive talk) to be non-trivial, a 'relevance rule' is needed which makes something relevant to happen or be done or be mentioned. More particularly, every First Pair Part (FPP) projects the relevance of a Second Pair Part (SPP), which if it is not produced next, its non occurrence is as much an event as its occurrence would have been (Schegloff, 2007). In other words, it is a relevant/noticeable absence from which different inferences can be drawn (Schegloff, 1972).

In the present paper I will examine instances in which the relevant absence is foregrounded by the (whole or partial) repeat of the unresponsive FPP, the latter produced again by the FPP speaker. What is important is that the repeat here is due to the absent SPP and renders its non-producer accountable for this absence (cf. Heritage 1984). It is for this reason that the practice of repeating may index something more than an orientation to the violation of system requirements (unresponsive SPPs); that is to say, an orientation to the relationship between the interactants (cf. moral accountability, Heritage, 1988) may also be at the forefront, imbuing thus the relevant absence with implications for the participants' relationship.

This is the point where relevant absence crosses (im)politeness. In specific, if we consider politeness and impoliteness to be *one and the same* phenomenon, that of management of interpersonal relationships, the repeat of a FPP constitutes a device participants themselves have at their disposal in order to manifest their orientation to something as (im)polite.

The data of the research are drawn from the Corpus of Spoken Greek of the Institute of Modern Greek Studies (M. Triandafyllidis Foundation) and consist of 38 transcribed conversations between friends.

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The culture of speech in the context of rhetorical art groups: Findings of a design research

This paper is part of the modern rhetorical education as a method of cultivating the ability to «speak well», i.e. of speech characterized by grammatical correctness, aesthetic value and effectiveness. The design research described herein took place in a period of two years (2010–2011) in eight schools of Attica and in a sample of 160 students, with the permission of the Pedagogical Institute. In each school 6–8 two-hour group meetings of rhetorical art clubs were recorded. The content of the meetings was prepared by the author, who, according to the feedback and progress of participants, re-designed the program until a final version was developed. This paper presents both the preparation process and the findings of the exercise in spontaneous speech (impromptu speaking). This is an impromptu three-minute plea spoken after a preparation time of one minute and assessed based on the following criteria: relevance to the topic, structure and cohesion, originality and inventiveness, effective articulation and presentation. Significant improvement was noted in most participants recorded.

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Greetings in the era of economic crisis

Greetings are formally organized as an opening exchange of 'hellos', followed by a 'how-areyou' or diagnostic sequence which houses the speakers' inquiry into the personal states of each other and can, occasionally, function as a substitute for a missing initial greeting part.

Although personal states can be described in positive, neutral or negative value terms, members often avoid deploying the negative descriptor, regardless of its truth value, as 'everyone has to lie', according to Harvey Sacks (1975, 1992). The reason for 'lying' is that a negative term constitutes an action which sets up a particular trajectory and invokes differential categorial membership as compared to the other two options.

This paper looks at the potential impact of the current sovereign debt crisis on the management of the alternative second pair-parts to the first pair-part 'howareyou' inquiry by members of the Greek community. The analysis is carried out on the basis of randomly collected authentic data, possibly demonstrating both prevailing cultural norms and innovations.

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**Resisting advice in Greek peer interactions:
Challenging the tellability of advice through 're' agreements**

Advice giving often has problematic implications about the knowledge, competence or even the morality of the advice recipient (Heritage & Sefi 1992; Hutchby & Wooffitt 1998; Shaw & Hepburn 2013). Such implications are crucial when choosing one response to advising over another, and advice receipts usually involve concerns and claims regarding the knowledgeability and competence of the advisee (Heritage & Sefi 1992). In analyzing responses to advice giving, it is necessary to distinguish between 'resisting the action of advising and rejecting the content of the advice' (Shaw & Hepburn 2013:348). Someone can accept the content of advice but resist the action of advising, resisting in this way the subordinate epistemic position that results simply from the interactional position of advice recipient (Heritage & Raymond 2005; Heritage & Sefi 1992). A preliminary study of advice sequences in Greek has pointed to various practices for resisting the advising activity while affiliating with the content of advice. I am particularly interested though in agreement tokens plus the particle 're' (e.g. 'ne re') or variations of this combination (e.g. 'ne re si', 'ne re pedi mou') because of their sequential position and their function. Agreement tokens plus 're' occur when advice giving has stretched through several turn constructional units (TCUs) or turns, and one can argue that the moralizing or educative aspects of advising are made more evident. Based on conversation analytic (CA) methodological principles and video/audio recordings of peer interactions, I argue that in such context 'ne re' functions as a last resource to discourage further development of the advising activity. 'Ne re' accepts the content of advising while challenging the very tellability of the advice. The challenge is achieved by marking the advice-giving turn as obvious or redundant because of the prior stretch of talk, the advisor's epistemic access to the advisee, or even common cultural and general knowledge. Thus, 'ne re' is 1.an economical way to resist the moralizing aspect of the activity of advising as well as the epistemic asymmetry it puts the advisee in through a single turn constructional unit (TCU), and 2.a resource for launching a different sequential trajectory or proposing sequence closure. Apart from exploring the implications of a language specific resource on the advising activity, this study will also add to our understanding of the highly complex and context dependent particle 're' whose meanings and pragmatic properties are far from captured.

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Repetitive (and other) figures of speech in dialectal texts

In this study we analyze authentic dialectal speech, whose source is the transcription of continuous discourse collected during *in situ* fieldwork undertaken at different times on behalf of the Academy of Athens. The aim of our analysis is to identify figures of speech that occur frequently in spontaneous speech, such as the repetitive figures of speech (ep-anadiplosis, epanastrophe, tautology etc), as well as figures of syntactic discontinuity and (surface) anacoluthon.

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Topic (mis)management in Greek native/non-native interaction

This paper offers insight into the practices by which Pontic-Greek immigrants from the former USSR shift, introduce and contrast topical perspectives in their interactions with the native researcher. It presents an empirical account of interaction that is sufficient in its own terms, drawing on authentic conversational data culled from semi- or un-structured interviews. The analysis combines two strands of the Ethnomethodological study of talk-in-interaction (Garfinkel 1967), i.e. Conversation Analysis (Sacks, Schegloff and Jefferson 1974) and Membership Categorisation Analysis (Sacks 1992a, b). Within this methodological framework, the incomers' interactional competence is investigated as the accountable product of the co-conversationalists' interaction; as co-defined in and through the ongoing event and, therefore, as largely dependent on their co-conversationalist's taken-for-granted and reflexive knowledge of herself participating in the particular event. In these respects, the analysis has shown that the incomers' topical action has been treated by the native interlocutor as a trouble-source. While most non-native participants manage topic-flow in a recipient-intelligible manner, they often fail to embody the consequentiality of prior interaction and of their own prior action. Topic mismanagement may bring into play the participants' non-nativeness when it is seen to stem from linguistic and interactional deficits that are perceived as such, i.e. as manifestations of their non-nativeness. It emerges as particularly problematic for the native speaker when it implicates their failure to do being in an interactionally preferred relationship with the other party, i.e. as evidence of their locally constituted deficient sociality.

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Place and collective identities in Greek everyday conversations

'Place', as the result of experience and discourse (Johnstone 2010), has played an important role both in Sociolinguistics and Social Psychology (Dixon & Durrheim 2000). However, 'place' in the context of interaction and, in particular, from a Conversation Analysis perspective largely remains unexplored. According to Schegloff (1972), reference to place – like any other type of reference – is concomitant with the particularities of interaction: choosing one place term out of a set of 'correct' possible formulations results from the speaker's analysis of the participants'/referents' location, their categorial membership (Sacks 1992), and the topic/activity at that point in conversation.

By contrast to more recent work (e.g. Meyers 2006, Meyers & Lampropoulou 2013) that examines place identities based on transcripts of focus groups and interviews, the present study is based on oral data from 33 everyday conversations (drawn from the *Corpus of Spoken Greek*) and focuses on the interaction between place and collective identities (Brewer & Gardner 1996). As the analysis yielded, the choice of a place term does not constitute a problem for the participants at any point of the conversation. Rather, the terms employed for reference to place seem to function successfully as 'recognitionals' (Sacks & Schegloff 1979) that allow the invocation of geographically or otherwise specified membership categories and category-bound activities and attributes.

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The freestanding interrogative *γιατί* ('why') and its functions in talk-in-interaction

In the last years, a growing body of research on questions has seen the light within the framework of Conversation Analysis (cf. e.g. Heritage & Raymond 2012, Raymond 2003, Stivers 2010). Only very few of them, though, deal explicitly with why-questions. A common characteristic of the latter studies concerns the restrictions placed on the examination of this type of questions, for example, with respect to environment in which they appear (Koshik 2005: 'disagreement environment'), the action accomplished (Bolden & Robinson 2011: 'soliciting accounts'), the content of the prior act at which the 'why' is targeted (Sterponi 2003: 'improper behavior'). Moreover, they do not take systematically into account the make-up of the turn in which why-questions occur.

The present paper examines, from a Conversation Analysis perspective, what the free-standing *γιατί* ('why') accomplishes (e.g. disagreement, account soliciting, request for information) in ordinary conversations. Our data are drawn from 19 conversations and 140 calls among familiars from the *Corpus of Spoken Greek*. We will argue that the functions of the freestanding *γιατί* depend on primarily a) the make-up of the turn (multi- vs. single-TCU) that contains the interrogative particle and b) the position of the particle in the turn (turn-initial vs. turn-final), and only secondarily on the distribution of epistemic rights and responsibilities.

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Expressing gratitude in modern Greek

In this paper we attempt to study the various ways of expressing gratitude in Modern Greek within the general framework of politeness theory. Gratitude will be initially considered in terms of Speech Act Theory (Bird 1994; Blum-Kulka 1982; Searle 1969; Tsohatzidis 1994) and Politeness Theory (Blum-Kulka 1992; Brown & Levinson 1987; Locher & Watts 2005; Mills 2003; Sifianou 1992, 1997), whereas equal attention will be paid to the social and emotional character of thanking (Shimanoff 1985, 1987). In the second part of this work, we will proceed to a classification of the strategies used by Greek speakers when they express gratitude in spoken communication, trying to find out a correlation between these strategies and the positive politeness character of the Greek mentality. Last, gratitude will be viewed within the highlight of gender differences in our effort to clarify how the differentiation of politeness between men and women will affect both the notion of gratitude as a human emotion and social behavior and the choice of specific strategies expressing thanks. The data of our study come primarily from recording conversations in everyday interaction which offers spontaneous and naturally occurring exchanges. Moreover, valid research results have also come from the study of questionnaires having been completed by Greek native speakers. Since the questionnaires contain situations eliciting thanking expressions which the interlocutors are asked to complete, we believe that they facilitate our study as they make it easier to gather data from restricted sociolinguistic settings.

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