**云山讲座教授Daniel Z. Kádár系列讲座内容摘要**

**讲座一， 3月19日下午2:30-4:00**

**Historical Pragmatics: Its State and Importance for Chinese Students of Pragmatics**

In In this lecture I provide insight into an area, which is rather neglected in Chinese academia: historical pragmatics. I will point out that historical pragmatics is not an ‘exotic’ area of research, but in fact it is a treasure vault of concepts, which can be efficiently used to reanalyse many things that seem to be ‘self-evident’ for the modern linguist, from innovative angles. For example, how about trying to use concepts that have been developed for the analysis of historical data, to reframe seemingly very ‘modern’ phenomena? What data types count as exactly ‘historical’? Is it safe to call a media report on an event that took place a week ago as ‘modern’ data – and how such a report differ from a historical source on interesting topics like the 世说新语? I will discuss such questions, and will use a case study of online shaming incidents in the U.S. to demonstrate the power of historical analysis.

**讲座二， 3月20日下午2:30-4:00**

**The Pragmatics of Mimesis: How Do Language Practices Come into Existence?**

Roughly out, mimesis refers to the ways in which people follow each others’ moves, including linguistic ones, in interaction. Mimesis is not a frequently used word in pragmatics, and if any student feels that (s)he is unfamiliar with this term… it is certainly not their fault! Mimesis is a word that originates in disciplines such as anthropology, and although it has been sporadically used in sociolinguistics, it has not become part of the pragmatic repertoire. At the same time, it is an extremely useful concept since it provides insights into the ways in which practices of language use, in particular conventional and ritualistic practices come into existence. As part of my lecture I will provide a framework of mimesis, by analysing a corpus of emails that I have studied with my colleague Liz Marsden in Marsden and Kadar (2017).

**讲座三， 3月21日上午10:00-11:30**

With the advance of politeness studies, linguistic impoliteness has received significant attention (see an overview in Culpeper 2011). Interestingly, relatively little attention has been devoted to language aggression, and in many studies impoliteness and aggression are put under the same umbrella. But are impoliteness and aggression identical phenomena? In this lecture I will argue that they are not. It is only sufficient to think about a hit-and-run-case where bystanders aggressively withhold a driver who attempts to drive away: would anyone describe such a form of aggression as impolite? Relying on my recent work (Kadar 2017), I will provide a morality-based approach to language aggression, and will also argue that language aggression and conflict is a key area to study with many opportunities for PhD students.

**讲座四，3月22日上午10:00-11:30**

**Ritual and (Im)Politeness: The State of Art**

To date linguistic (im)politeness research continues to be dominated by Brown and Levinson’s (1987) seminal work, for a good reason: it is actually very difficult to provide ‘macro-level’ models that can systematically describe politeness across languages and cultures. Students of (I’m)politeness are often left in a limbo: they are told that culture is important but also that it is ambitious if not impossible to establish a direct relationship between culture and (im)politeness. In this lecture I will engage in the discussion of this topic, by proposing a framework through which students can incorporate the notion of culture into their work on politeness and, in a broader sense, interpersonal pragmatic behaviour. Some Guangwai students who attended my lectures in previous years may notice that this is a recurrent topic: during my current lecture I will provide an updated view of my research on this area.

**讲座五，3月23日上午10:00-11:30**

**Intercultural Politeness**

While culture is a key topic in politeness research, funnily, we know very little about intercultural politeness per se. In this lecture I will discuss some of the key challenges of the area, and will propose ways in which to systematically study intercultural politeness, in particular in data that involves Chinese language.