Contents

Figures

Chapter One
Introduction

The notion of emotional utterance has been an important object of research in various fields, including cognitive linguistics, linguistic anthropology, psycholinguistics, sociolinguistics, computational linguistics, pragmatics, etc. In spite of the fact that the expression of emotions has been commonly acknowledged as the central function of language (e.g., Precht, 2000; Bednarek, 2008), and emotions in language can be grouped under the construct of stance (e.g., Biber & Finegan, 1989; Biber, Johansson, Leech, Conrad, & Finegan, 2000; Precht, 2000), the investigation of emotional utterances in relation to frames and stances is insufficient in existing studies. Hence, the focuses of this book are on some important aspects of emotional utterances in complaint conversations and the way in which emotional utterances construct frames through stances. It does so by displaying the process of negotiating social relations and cultural positions of the conversation participants, which is considered as a fundamental element of frame. Adopting a conversation analytic approach, this book takes the complaining activity as a specific type of interactional frame for analysis.

This chapter is an introduction which starts with the rationale and objectives of this book. Then it accounts for the criteria for selecting linguistic data as well as data collection and description. After that, it presents the conversation analytic method of analysis, which is followed by an overview of the chapters in this book.

1.1 Rationale of the Study

The close affinities between language and emotion have aroused scholars' interest for a long time. Leech (1981) proposes the notion of affective meaning, referring to "what is communicated of the feelings and attitudes of the speaker/writer" (p. 23). Other scholars like Jespersen (1922), Malinowski (1923), Bühler (1934), Firth (1957), Ullman (1964), Lyons (1977) and Jacobson (1981) have put forward similar assumptions of the emotive/expressive function of language as well. The expressive function of language is concerned with emotions because "it is the emotional feelings of the speaker that is expressed and communicated in the expressive function" (Foolen, 1997, p. 15). However, though the role of the expression of emotions is crucial in human communication, "it may be that there has been a vicious cycle, where eliminating language from study has led to the conclusion that it is not important" (Gallois, 1994, p. 304). As a result, many scholars have conducted the studies of emotional expressions by virtue of non-verbal behavior, including facial expressions, gestures, vocal expressions, postures, and the like (e.g., Ekman, 1982; Scherer, 1986; Winton, 1990; Feldman & Rime, 1991; Mesquita & Frijda, 1992; Ekman & Davidson, 1994; Barrett, 1997; Russell & Fernandez-Dols, 1997; Philippot, Feldman, & Coats, 1999).

Although non-verbal expression of emotions has been the focus of a host of previous studies, we cannot deny the very fact that the interpretation of our interactions depends heavily on verbal expression of emotions. As reflected in daily conversations, non-verbal communication of emotions may function differently from that of words. It is commonly admitted that non-verbal behavior can indicate some aspects of emotional state in interaction, but it is insufficient to reveal the full range of emotions. As an illustration, we could infer that a man is filled with great anger by judging from the redness on his face and neck, body temperature, agitated facial expressions, and even tears. Yet we barely know the trigger to his anger (e.g., he was slandered at a

meeting, he was dismissed without reason, he was punched deliberately, etc.), and his responses going along with anger (e.g., he is going to explain, he is going to claim for compensation, he is going to fight back, etc.). However, by observing what he says, we might get quite accurate information about the emotional experience of the agent of anger. Besides, when we talk about something that happened before, we could appeal to words to revoice our feelings at that time. Meanwhile, we can talk about emotions that are not actually experienced by the speakers in interaction. Compared with the verbal expression of emotions, non-verbal behavior could not function effectively under such circumstances, while "words, however, may be much more important in the expression of specific emotions, strong emotions, or in affective expression where there is tension or dispute" (Gallois, 1994, p. 321). Hence, it seems reasonable and plausible to pay special attention to the verbal expression of emotions in mundane communication.

In view of the importance of the verbal expression of emotions, scholars in a variety of fields have taken an interest in the study of emotional utterances. To put it succinctly, the cognitive linguistic approach focuses on how emotions are shaped by human embodied experience through the study of metaphors and metonymies. The linguistic anthropological approach takes an interest in comparing the linguistic expressions of emotions across languages and cultures. Psycholinguists pay special attention to such topics as the development of emotional language in childhood and the way in which language constructs emotions in the course of language acquisition. On the basis of empirical investigations of the linguistic data, sociolinguists aim to explore the social experience of using emotional language across contexts. The computational linguistic perspective concentrates on the construction of emotional speech databases and the detection, classification and interpretation of emotions in talking and writing in natural language processing. The pragmatic approach deals with a range of issues like how interactants with different social background perform emotion-implicative acts, how speakers manipulate emotional

utterances purposefully and how hearers interpret them in conversation, etc. However, the investigation of emotional utterances with respect to frames and stances is insufficient and seems to have fallen so far behind.

As a matter of fact, there are close affinities between emotional utterances, frames, and stances in interaction. It is imperative and inevitable to study emotional utterances in relation to frames and stances. In this book, a frame refers to what participants think they are doing in the course of talking. How frames could be identified in interaction is a notorious question to answer. Even Goffman (1974), who has put forward a complicated and subtle system of theories for the study of frame, has not provided any overt measurement model. However, we notice that emotional utterances are indispensable building blocks and important resources for constituting frames. They allow conversation participants to understand the interactional frames through the work of stancetaking. The notion of stance is a critical manner for displaying epistemic and/or affective orientation of the participants to some state of affairs. Stance theory put forward by Du Bois in 2007 conceptualizes the stance as a tri-act consisting of evaluation, positioning, and (dis)alignment. Such an interpretation provides us with a more dynamic perspective of studying emotional utterances in particular frames. A frame presents a context in which conversation participants intersubjectively evaluate each other's positions and form alignments or disalignments on how they think about certain affairs. As an essential factor of frame, emotional utterances serve the purpose of enabling the participants to position themselves and negotiate stances in relation to other conversation partners in a socially and culturally appropriate manner. In this process, social values and identities of the conversation participants are indexed by emotional utterances. In the meantime, emotional utterances in specific frames are influenced by emotional culture (Gordon, 1990), emotional style (Stearns, 1994, 1995), and emotion ideology, i.e., "appropriate attitudes, feelings, and emotional responses in basic spheres of activity" (Turner & Stets, 2005, p. 36).

Besides, the connections between emotional utterances, frames, and stances can be proved by the fact that the understanding of a particular frame is not only concerned with the identification of the frame in on-going interaction, but also involves the pragmatic inference from the emotional utterances. Speakers in conversation may engage in implicitly expressing their stances and feelings and shifting talking styles because they play various social roles or take different footings in multifarious situations, from personal talking (e.g., at the family dinner table) to institutional talking (e.g., at court). Many scholars, who can be traced to Darwin (1965), regard emotions as irrational phenomena. However, as claimed by another group of scholars, the manipulation of emotions in conversation could be rational and deliberate (e.g., Kovecses, 2000). Caffi and Janney (1994) find the following:

> All competent native speakers of a given language possess what might metaphorically be called an "emotive capacity": that is, certain basic, conventional, learned, affective-relational communicative skills that help them interact smoothly, negotiate potential interpersonal conflicts, and reach different ends in speech. (p. 327)[1]

The postulation of emotive capacity allows for the possibility that participants could strategically and intentionally use emotional utterances to negotiate their stances and influence their partners' interpretation of the frame at hand so as to fulfill different interactional goals. Hence, it justifies the intervention of pragmatic study in the current book.

Along those lines of research, this book draws on insights from

---

1 The notion of "emotive capacity" is consistent with some other concepts like "emotive communication" (Caffi & Janney, 1994), "social emotional displays" (Sapir, 1927) and "persuasive employments of affect" (Black, 1949). All of them are proposed to explore the pragmatic and communicative functions of emotional utterances in interaction.

sociolinguistics and pragmatics. It applies the method of conversation analysis to examine the features and performances of emotional utterances as well as their inseparable association with frames and stances in complaint conversations. The specific research objectives will be presented in the next section.

1.2 Objectives of the Study

This book takes the complaint conversation as a specific context for studying emotional utterances, frames and stances, comprising the following research objectives:

To start with, this book primarily focuses on how to relate everyday use of emotional utterances with the ways in which events are framed, and how to manifest that such a relationship can be established through the work of stancetaking. A speaker's emotional utterances might imply his or her positions or attitudes, which are associated with contexts to formulate various stances. How the speaking subjects position themselves affectively to the objects and other subjects in frames is of great interest to us.

Moreover, this book observes how the forms and performances of emotional utterances are connected with frames and stances. It depicts some important aspects of emotional utterances in complaint conversations, including linguistic triggers, essential features, discursive strategies of the participants, and functions of the strategic use of emotional utterances. This is a preliminary step to investigate how participants use emotional utterances to negotiate stances as well as frame different complaints, including complaints about the recipient(s), third-party complaints, self-complaints, and reproduced complaints.

Furthermore, this book is concerned with the strategies that are adopted by speakers to perform stance actions and express feelings. It also pays attention to the way in which hearers make sense of the implicative information of the emotional utterances in framing complaints there and

then. It is intriguing that conversation participants could interpret emotive values of the emotional utterances which may not be primarily employed to denote affective information. Doubtlessly, the interpretation of emotional utterances relies heavily on situated contexts.

In addition, this book seeks to investigate how styles and social identities co-construct stances and how social identities of the speakers are reflected in terms of stancetaking and style-shifting in the full socio-cultural situations. It is expected that the projection of social identities with respect to stances and styles, and the norms and expectations which are indicative of particular social identities of the speakers in complaint conversations can also be disclosed.

1.3 Data and Methodology

This section is dedicated to describing the linguistic data that have been selected for conversation analysis and providing an account of the data collection and description. In the end, an introduction of applying the method of conversation analysis to the current book is presented.

1.3.1 Criteria for Selecting Data

Basically, there are two criteria for selecting linguistic data for conversation analysis in this book. For one thing, as the name suggests, emotional utterances must carry certain affective information, explicitly or implicitly. For another, only the emotional utterances that occur in the complaint frame are taken for analysis. A brief account of those criteria will be provided in the following two sub-sections.

1.3.1.1 Emotion Talks and Emotional Talks

To put it in a nutshell, the research data analyzed in this book are utterances that contain affective information, which are called emotional utterance as a whole. They are viewed as situated social speech acts, consisting of both *emotion talks* and *emotional talks* in communication. In

order to understand how the combination of emotional utterances codes stances and makes contribution to the construction of frames in complaint conversations, we need to begin with clarifying the issues on emotion talks and emotional talks.

In interpersonal communication, a dichotomy between emotion talks and emotional talks, or put it another way, *language about emotion* and *language as emotion*, has been set up. The definitions and characteristics of those two categories of utterances discussed by some scholars are generalized in Table 1.[1]

Table 1   Two research perspectives of studying language and emotion

Emotion talks/Language about emotion	Emotional talks/Language as emotion	Author(s)/Year/Page(s)
Discourse on emotions	Emotional discourse: discourses that seem to have some affective content or effect	Abu-Lughod & Lutz, 1990, p. 10
Language about emotion: emotions are studied as the denotation of linguistic expressions.	Language as emotion: emotive values as the connotation (non-referential meaning) of linguistic expressions which are not primarily designed to denote emotions.	Grondelaers & Geeraerts, 1998, p. 357
Communicating emotion: let another person know that we are angry, sad, or happy. The emotion itself is the substance or topic of the massage.	Communicating emotionally: the emotion itself may not be the substance of the message, but rather a property of the message.	Planalp, 1999, p. 43

(*to be continued*)

---

1 Related studies put different emphases on the linguistic expression of emotions, but the border between emotion talks and emotional talks is far from clear. That is to say, a dichotomy between those two notions simplifies this issue to some extent. They are actually closely related with each other in interaction and cannot be distinguished in some cases. For example, the descriptive emotion term "love" in "I love you" has both descriptive and expressive functions. Accordingly, some scholars introduce a third type mixing both explicit and implicit mentioning of emotion (e.g., Dem'jankov, Sergeev, Sergeeva & Voronin, 2004).

(continued)

Emotion talks/Language about emotion	Emotional talks/Language as emotion	Author(s)/Year/Page(s)
Descriptive emotion words (terms/expressions): emotion words can describe the emotions they signify or that "they are about".	Expressive emotion words (terms/expressions): emotion words can express emotions.	Kovecses, 2000, p. 2
Thematization of emotion: (a) verbal labeling of experiences and emotions; (b) description of experiences and emotions; (c) designation or description of the events and circumstances relevant to the experience and (d) description or narration of the situational circumstances of an experience	Emotional expressions: all behaviors (and involuntary physiological reactions) in the context of an interaction that are manifested by a participant with the awareness that they are related to emotions and/or that are perceived and interpreted by the interaction partner accordingly	Fiehler, 2002, p. 86-87
Emotions referred to directly: explicit naming	Emotions referred to indirectly: symptoms of emotions (raising brows, tears, etc.) are mentioned without naming emotions themselves.	Dem'jankov, et al. 2004, p. 164
Talk about emotion: frequently with a focus on lexical semantics	Emotional talks: independently of explicit reference to emotion	Koven, 2004, p. 472
Emotion talks: linguistic expressions that explicitly denote emotion	Emotional talks: all sorts of human behavior that signal emotion without the recourse to linguistic expressions that explicitly denote emotion	Bednarek, 2008, p. 11

Drawing on insights from above-mentioned studies, emotion talks in this book are defined as the linguistic expressions that explicitly denote emotions. That is to say, it comprises all the emotion vocabulary (e.g., adjectives like *joyful*, *jealous*, *fearful*; nouns like *embarrassment*, *sadness*,

loneliness; verbs like *hate*, *surprise*, *love*; adverbs like *happily*, *furiously*, *admirably*), and fixed expressions with encoded emotions (e.g., My *heart is broken*, He *hit the roof* when she left, I'm *having a crush* on Ted). Usually, they can be found in the dictionary. As for the other, emotional talks "express what cannot be expressed" (Athanasiadou & Tabakowska, 1998, p. XI). Here, emotional talks refer to the linguistic forms of signaling that implicitly express emotions. Both emotion talks and emotional talks can be used to express the speaker's, the hearer's, or a third party's emotions, as shown in Figure 1.

On the basis of previous discussions, it is clear that emotional utterances consist of both emotion talks and emotional talks in interpersonal communication. It is also worthy of mentioning that psychologists usually distinguish a group of similar and interrelated notions: (a) emotion, i.e., "a positive or negative reaction to a perceived or remembered object, event, or circumstance, accompanied by a subjective feeling" (Kosslyn & Rosenberg, 2004, p. 390); (b) feeling, i.e., "a broad, complex class of subjective personal sensations or states of inner physiological arousal" (Caffi & Janney, 1994, p. 327); (c) affect, i.e., "feeling states that are ascribed to others on the basis of their observable behavior in different situations" (ibid.); (d) attitude, i.e., "transitory feeling state with partly uncontrollable subconscious psychobiological components and partly controllable expressive components" (ibid.); (e) mood, i.e., "a stable, long-lasting disposition, a preference for a certain emotional orientation" (Plantin, 2004, p. 266).[1] Those terms may partly overlap with each other and partly be peculiar. However, the notion of emotion in this book is used in a broad sense, covering all those concepts that jointly delimit an area contributing to the study of emotional utterances.

---

1 Some discussions take other similar notions into consideration, for instance, emotional state, sentiment, passion, etc, which will not be elaborated here.
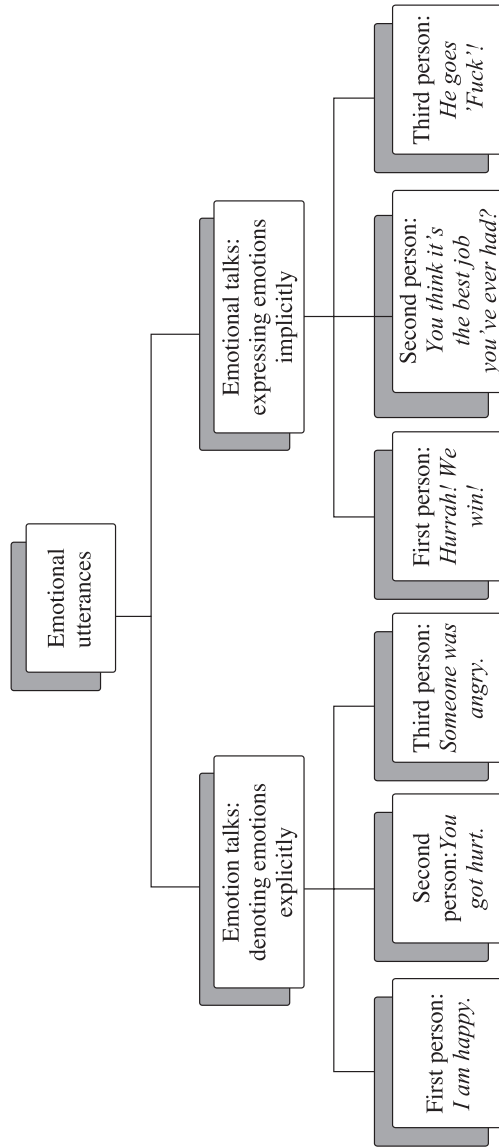
Figure 1 Emotion talks and emotional talks

Emotional utterances

Emotion talks: denoting emotions explicitly

First person: *I am happy.*

Second person: *You got hurt.*

Third person: *Someone was angry.*

Emotional talks: expressing emotions implicitly

First person: *Hurrah! We win!*

Second person: *You think it's the best job you've ever had?*

Third person: *He goes 'Fuck'!*

1.3.1.2 Complaining

Complaining is a ubiquitous and complex social phenomenon in daily life, occurring in a diversity of social settings. However, a definition for complaining is notoriously difficult to give because the complaining activity is often indirect and embedded in another activity. In this book, complaining is understood as a process whereby "the complainer makes his/her troubles known to an audience, inviting others to acknowledge and react to these difficulties" (Perelmutter, 2010, p. 3221). In other words, to complain is to express one's discontent feelings or negative stances towards some person, object, or state of affairs. The complainer is trying to get support and commiseration from the complaint recipient(s) or a third party by exposing his/her sincere or insincere feelings.

Complaining is a dynamic and multilateral activity which is jointly constructed by conversation participants. There are many cases in which we can hardly tell who is the complainer and who is the recipient. An interactant in conversation may play both roles and switch them from time to time. Complaining could occur in a wide variety of frames, ranging from complaining in front of the witnesses to complaining on other's behalf. The complaint interaction can be conceptualized in terms of the complaining sequences, going like that "an initial action, the complaint, making relevant a specific type of paired action, one which either affiliates or disaffiliates with the complaint — the positive, affiliative response being 'preferred' over negative or disaffiliative responses, which are dispreferred" (Drew & Walker, 2009, p. 2401). Therefore, complainers are generally hoping for an aligning position from the hearers. In order to maximize the possibility of getting alignments from the hearers, the complainers have to express their emotions and stances in an elaborate and interactional way so as to prepare the ground for a potential complaint to be accepted.

Complaining serves diversified functions in interaction. On the one hand, complaining is of great importance for participants to repair damaged faces, clarify misunderstandings, and build up social rapprochement in

conversation. In this process, both the complaining party and the hearer(s) could benefit from the pour-out of personal feelings and stances. On the other hand, as a kind of impolite linguistic behavior, complaining may be harmful to harmonious interpersonal relationships because the complainers and hearers probably couldn't achieve alignments in all issues. The disaffiliations between both parties are potentially damaging to an on-going conversation. Even there is an intimate relationship between the complainer and the hearer(s), the launch of a simple complaint may escalate into a fully-fledged conflict.[1] Thus, explicit employment of complaining merely surfaces in limited contexts. Interactants tend to refrain from complaining in conversation, and sometimes use the term criticizing or trouble-telling to replace it.

Based on above-named observations, it is evidenced that the complainer is in fact not sure about the consequence of complaining in most of the cases. By making complaints, the speaker expects to be listened to and understood. Whereas, s/he could be disappointed once the hearer(s) are not interested in or doesn't show any sympathy on what s/he is complaining about. It also happens that the targeted recipient(s) are not sensitive enough to recognize the complaints, or a third party mistakes the real complaint recipient, which may result in a situation unpredictable for the original complainer. Sometimes the potential complainer gives up complaints because s/he couldn't engage the hearer(s) into the complaining activity or s/he is restrained by the hearer(s) from further complaints. As a consequence, in order to maintain rapport in interaction and achieve anticipated communicative effect, the complainer has to figure out

---

1 There are fuzzy boundaries among a complaint, a trouble-telling, a criticism, an argument, and a conflict. Such a fact is in accordance with the ideas of cognitive linguistics (see Rosch, 1973, 1975, 1978; Rosch & Mervis, 1975; Taylor, 1995). For example, a trouble-telling and a criticism may evolve into a complaint and a complaint may escalate into a fully-fledged conflict. Strong negative feelings implied in emotional utterances might make a complaining activity deteriorate into an antagonistic argument. Or a complaint could embed in a criticism or a conflict in which participants negotiate stances and manipulate emotions. In the present book, we do not mean to draw strict distinctions between them.

appropriate and supportive situations in which the hearer(s) could affiliate with the complaints. In addition, the complainer is required to pay attention to the degree of implicitness and politeness. Complaining is thus less tangible than people usually think. So to speak, it would be intriguing for this book to analyze emotional utterances occurring in complaint conversations in order to investigate their features and performances as well as affinities with frames and stances.

1.3.2 Data Collection and Description

Complaining is a typical emotion-arousing situation in daily cultural practices. Although many of the studies have examined the complaint-related phenomena, this book focuses on the complaint conversations in interpersonal settings.

Basically, the data for analysis are drawn from TV dramas (e.g., "Husband and Wife"), TV live shows concerning trouble-telling and conflict-mediation (e.g., "Battle of Love" and "Bliss Cube"), and speeches in complaint context. Take some of the data for further explanation, the TV drama titled "Husband and Wife" is about the stories of two DINK (Double income, no kids) families, recording the emotional experiences and arguments of two couples. As for the programs, the contents and forms of "Battle of Love" and "Bliss Cube" are quite similar. Both of them orient themselves as a live show discussing and solving emotional problems of people, and they are very popular among televiewers. In the program of "Battle of Love", three pairs of couples or lovers are invited to the show in an issue to talk about their conflicts. During their talking, the host does not interrupt them hastily because the primary goal for this program is to offer a platform for the conflictive parties to exchange stances and expose true feelings. Hence, the host often allows the conversation between those two parties to unfold naturally and freely unless it evolves into an uncontrollable situation like a quarreling. Then three expert reviewers on the stage are invited to make comments and give suggestions to each party to solve their

problems. After that, the relatives and friends of those two parties are asked to present their opinions and discuss with one another. The other live show named "Bliss Cube" also involves dialogues between two or three parties who are struggling in emotional whirlpools. The host acts as an interviewer and those conflictive parties are interviewees. After the interview of the conflictive parties, an expert reviewer is asked to offer his/her advice. Then nine netizens who are watching the program online as the third party could volunteer to exchange their opinions with the parties on the stage by means of the spot connection of a video chat.

In this book, every extract starts with an introduction to the conversation participants and context. If the extract is presented in Chinese, a free English translation is given for reference. All the data are transcribed according to the conventions of Conversation Analysis transcription, which will be described in the next section.

There are two remarkable characteristics of the linguistic data, which are the main reasons for selecting them as well. On the one hand, the conversations in those TV dramas and programs approximate to authentic and naturally occurring spoken data. Though the speakers may be influenced by some external factors, for example, the presence of cameras, the interference of the audience, the limitation of the screenplay, they are likely to make spontaneous utterances in the context of free arguments or interviews and thus their utterances can be taken as comparatively qualified data for analysis. It is a fact that the emotional utterances that happen in natural complaining activities are more favorable. However, it is rather difficult and inconvenient to record them. On the other hand, those conversations share a commonality that they are abundant in emotional utterances and complaints, and involve participants in a variety of social relations. So they are quite beneficial to exploring the relationships among emotional utterances, frames, stances, style-shiftings, identities, etc. However, although those examples are complaint-dominant conversations, they are by no means constituted of mere complaints and conflictive

utterances. Sometimes, as an interactional speech act, complaining does not have definite beginnings and endings and it is often implicitly embedded into another speech act[1], which requires special attention from us in analysis.

1.3.3 Method for Analysis

In the present book, the method for analyzing emotional utterances in complaint conversations is Conversation Analysis (CA). CA is often referred to as the study of talk in private, informal as well as institutional interactions (e.g., the medical settings, classroom talk, court talk, political debate, etc). Developed by sociologists Harvey Sacks, Emanuel Schegloff, and Gail Jefferson (1974), CA centers on structures within speech, to be specific, turn-taking management, sequence organization, adjacency pair, repair, and the like. Scholars in the field of CA pay special attention to conversation participants' manners of coproducing discursive practices and to the social dimensions of the speech acts. The microanalysis of the conversations is beneficial to our understanding of how speakers and hearers perform social actions and construct social relations.

Different from English-centered research in CA, the priorities of this book are over the linguistic resources by which frames are engendered and stance-related aspects of emotional utterances in complaint conversations. CA offers insights into exploring the expression of affective information that are relevant to evaluation of the stance object (objectivity), positioning of the speaking subjects (subjectivity), and (dis)alignment between speakers (intersubjectivity) in complaining. Thus, CA is used as a methodological tool for examining the sequential and interactional facets of emotional utterances in complaint conversations.

There is a variety of systems for conversation transcription. In the present study, the linguistic data are transcribed on the basis of the

---

1 Such a phenomenon has been discussed under the rubric of *speech act sets* (see e.g., Olshtain & Weinbach, 1987; Cohen & Olshtain, 1993; Cohen, 1996; Murphy & Neu, 1996; Henry & Ho, 2010; Vasquez, 2011), which will be briefly introduced in Section 2.3.1.2.

modification of conventions used by Santa Barbara School (e.g., Du Bois, 1991; Du Bois, Schuetze-Cobum, Cumming, & Paolino, 1993)[1] and some Chinese scholars (e.g., H. Liu, 2004; Yu, 2008). A detailed description can be referred to in Appendix.

It is worth noting that some terms in this book may be used differently from their use in CA. For example, an alignment in CA is interpreted as an agreement to the previous action. In the present study, however, it is understood as "a linguistic process in which interactants use morph-syntax, lexis, and prosody to construct their stances" (Haddington, 2007, p. 285). Similar contrasts will be illustrated in detail if necessary.

1.4 Overview of the Chapters

This book is composed of six chapters. This chapter sets out the rationale, objectives, data, and methodology of the present study, followed by a succinct summary of the organization of all chapters. It provides a preliminary theoretical and methodological background of the current book.

Chapter 2 surveys previous research pertinent to the topics of language and emotion and complaints. Theories and applications concerning the study of language and emotion in six disparate approaches are briefly introduced and critically evaluated, including the cognitive linguistic approach, the linguistic anthropological approach, the psycholinguistic approach, the sociolinguistic approach, the computational linguistic approach, and the pragmatic approach. Some relevant literature on complaint speech acts at home and abroad is also provided.

Chapter 3 outlines the theoretical framework for the present book. Initiated with an illustration of Goffman's (1974, 1981) framing theories,

---

1 The conventions of the Santa Barbara School are also referred to as the Discourse Transcription (DT) conventions.

this chapter develops the concept of framing as an evaluative act of (dis)alignment and elucidates the notion of stance following Du Bois's stance triangle theory (2007). Then the close affinities between styles, social identities, and stances are described. In the end, this chapter associates emotional utterances and frames via the work of stancetaking.

Chapter 4 dwells on some important aspects of emotional utterances in complaint conversations, elaborating the linguistic triggers, essential features, discursive strategies of the participants, and functions of the strategic use of emotional utterances. The analysis in this chapter is based on linguistic data gleaned from TV dramas and programs.

Chapter 5 deals with the way in which emotional utterances construct frames through the work of stancetaking. It analyzes emotional utterances in the process of framing four kinds of complaint, namely, framing complaints about the recipient(s), framing third-party complaints, framing self-complaints, and framing reproduced complaints. Then how emotional utterances constitute the complaint frame via shifting styles is discussed on the basis of the argument that style is a special pattern of stance.

Chapter 6 focuses on the major findings, significance, and limitations of the present book. Besides, it proposes possible directions for future research.

1.5 Summary

In this chapter, we have firstly presented the rationale and specific objectives of the current research. Then we have described the criteria constraining the selection of linguistic data. Specifically, the data are restricted to the utterances containing affective information that happen in a particular complaint interaction. In addition, we have provided an account of data collection and description. We have also talked about the advantages of applying conversation analytic approach to the analysis of emotional utterances in complaint conversations. In the end, an overview of

the chapters has been given in a succinct manner.

Before proceeding to explore the interplay of emotional utterances, frames, and stances in complaints, let us move on to a literature review of the relevant notions in the first place.