

DIALOGICALITY AND DIALOGUE: AN ANALYSIS OF COMPLEXITY AND DYNAMICS OF FICTITIOUS DIALOGUES IN SPANISH AND MEXICAN TELEVISION ADVERTISING

Gonzalo Martínez-Camino

Abstract

The aim of this article is to provide a theoretical and methodological contribution to the study of dialogue based on a dialogic conception of human communication (Bakhtin, Linell, Markova). From this perspective, it is postulated that the exchange is governed by the Principles of Dialogicality and Reciprocity and turns and contributions are defined as the constitutive elements of dialogue, representing two different levels of complexity. What is compared is how, on these two levels, the fictitious interlocutors of TV advertising dialogues, either Spanish or Mexican, try to influence each other: What are the similarities and differences in the diversity of types of turn and types of contribution, their possible impacts and the multiplicity of their connections.

Keywords: TV advertising; Dialogism; Variations in pragmatics.

1. Introduction

This study continues the line of research that was initiated some years ago on television advertising (Martínez-Camino 2008, 2011, 2012). It has been carried out with three basic and general objectives in mind: Develop a dialogic framework for this discipline (Linell/Markova 1993; Linell 1998; Linell 2009; Marková 2005), contributes to the study of regional variations in Pragmatics (Schneider and Barron 2008), and improve our understanding of this type of discourse. Thus, it offers a contrastive analysis of the use of fictitious dialogues in television advertising in Mexico and Spain closely linked to the work of Karol J. Hardin (2001) on television advertising in Spanish in Mexico, Chile and The USA. This research, however, differs from Hardin's work in its approach: The *speech act* is not taken as the unit of analysis; it seeks to define what we understand as the *complexity* and *dynamics* of a dialogue; the aim is to describe and compare these features in the fictitious dialogues of Spanish and Mexican advertising. In pursuit of this endeavour, we will have to fall back on the theoretical categories and on the empirical analysis of data of the three above-mentioned publications (Martínez-Camino 2008, 2011, and 2012). However, these will be reused in order to achieve this main, specific objective.

Therefore, this project is both theoretical and empirical; our aim is to consolidate the study of these two regional varieties of fictitious dialogues within the rigorous

development of a dialogical theory, but we also intend to base this development on a thorough empirical study. To do this, we have created two corpora of 25 Spanish ads and 25 Mexican ads, recorded during prime time in the breaks between news programs, football matches and films broadcast on the main TV stations: In the Spanish case, in December 2006; in the Mexican one, in April 2007.

The orthodox approach is to start with some definitions of *complexity* and *dynamics*. We will begin with a simple and intuitive version of each of these; later, in the conclusions, we will refine them in view of the theoretical and empirical development of this study. During the communicative encounter, the interlocutors influence each other. In turn, this desire to influence generates reactions and from the set of influences and reactions there emerges a dialogical *dynamic*; different types of dialogical interventions and turns will emerge from this dynamic. We will refer to this diversity with the term *complexity*. Again, at the end of the paper, once we have developed our dialogical framework and applied it to the empirical analysis of our corpora, we will be able to offer a more detailed definition and it will be easier to understand their different aspects and implications.

Nevertheless, the empirical foundation and application of this dialogic approach could have been performed without selecting fictitious dialogues in Spanish and Mexican television advertising as the object of study; another type of exchange could have been selected. The weight of advertising in postmodern culture is a platitude: As Jean Baudrillard (1977) said, the real impact of advertising is not that it induces us to buy this product or the other, but that it makes us understand our world as a landscape of commodities ready-made to be acquired. Therefore, it is a communicative and cultural practice that «builds» in our mind an antinomy¹, consuming-satisfactory vs. non consuming-non satisfactory, that conditions what we understand as a «good life». This paper does not seek to understand either the role of advertising in our culture or how fictitious dialogues contribute to its persuasive intent; these are extremely difficult endeavours and we do not consider that we are ready yet to venture down such a difficult path. However, fictitious dialogues are a common feature of many ads. Therefore, the main objective of this research is to understand their complexity and their dynamics. This is a necessary step in order to achieve a better comprehension of advertising. Once this has been achieved, we will ready, in future projects, to examine how they participate in the discourse of advertising. Therefore, in this article, we will address the third of the above-mentioned basic and general objectives in this limited way. Another small part of this complex task was the subject of Martínez-Camino (2011).

However, making a theoretical and methodological contribution to the study of dialogue or understanding how fictitious dialogues works in TV advertising are not the only purposes of this article. As a matter of fact, this research and the other three that make up this line of research are part of a larger project whose objective is to analyze the balance between diversity and homogeneity in the use of Spanish in the media.² We wish to compare how Spaniards and Mexicans use this rhetoric device, their similarities and differences; it is important to understand how this kind of discourse works in two great communities that live their lives in one of the most important international

¹ Cfr. Markova(2003: 177-203).

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languages (Spanish) on the two sides of the Atlantic. Besides, the comparison between our corpora will help us to comprehend not only cultural varieties but, also, to illuminate features of advertising in general.

What do we understand by a fictitious dialogue and its incarnation in the ad? In Martínez-Camino (2011) & Martínez-Camino (2012), our starting point was Yus Ramos' approach (1997: 52-56) who distinguishes three basic levels of communicative interaction in the comic: a) drawer-reader: *Dialogic communication* b) character-character: *Diegetic communication*; c) character-reader³. It is clear that this distinction can be applied to advertisements with fictitious dialogues. Besides, in future research, this classification could work as a theoretical bridge that will allow us to relate these dialogues with this communicative activity.⁴ However, the fictitious character may at the same time, address both the television audience and an addressee who is also fictitious. What is the limit to diegetic communication? This communication exists only if there is a fictitious addressee, whether or not he shares the attentions of the unreal emitter with the real receiver.

We shall now proceed to outline the theoretical foundations of the dialogical approach, but before we do this, we would like to provide the transcription of one of the dialogues from the Spanish corpus that we will use as an example in several parts of the article (henceforth, 'example 1').

Corpus: Spanish

Product: *La Casa Chocolates*

((A voice in *off* invites us to imagine that our dreams can come true, while we see a woman who imagines she is a queen sitting on a throne and a man is offering her some jewels from a box: the chocolates that the advertiser is selling us. All we see of the man is his arm laying out the supposedly precious jewels)).

- 5a) A: *Espero que su majestad acepte estas valiosas joyas.* [I hope your majesty will accept these priceless jewels.]

[interactive, observation; interpersonal, politeness, explicit, maximum; **I**]

[interactive, offering; **I**]

[interpersonal, maximum, politeness; **I**]

- 5b) B: *Sí, acepto.* [Yes, I do.]

[interactive, acceptance; **R**]

[interpersonal, reply, maximum politeness; **R**]

Key for transcriptions in this paper

4a) – The number indicates the position of the ad in the corpus; the letter, the position of the intervention in the ad.

A – The capital letters indicate the different interlocutors.

Comic Sans Ms – The verbal interventions are transcribed using this font.

(()) – Situational descriptions and non-verbal interventions.

[] – The analysis of the contributions is indicated between square brackets.

³ Cfr. Clark (1987).

⁴ In Martínez-Camino (2008), the TV ad was identified as a *communicative activity*. Per Linell (1998: 235-236, 2009: 201-211) defines this concept as a set of elementary units, which we interpret here as communicative acts; the communicative activity will be a 'whole' that socially contextualizes the production of each single communicative act; therefore, without this context, these units will not be comprehensible. A communicative activity type can be seen as a type of comprehensive, overall communicative project tied to a social situation (Linell 2009: 178).

[English version] – The translation goes between square brackets, too, but in size 11 instead of 12.

{**x**} – Interventions that do not become a turn.

I – Initiative.

R – Response.

2. Theoretical foundations

2.1. Communication: Construction-in-dialogue

Let us take the *Principle of Dialogicality* (PD) as the axiomatic foundation: The production of a message is based on the comprehension of the received messages, so that all messages are a form of reply (Linell 1998: 85-88, 2009: 3-31). Communication emerges in the sphere between *I* and *thou*.⁵ Let us linger a while on this idea. In Martínez-Camino (2011) & Martínez-Camino (2012), we fall back on the definition of *Communication* as a process which attempts to establish a *common ground of knowledge* (Fant 2001: 79). Therefore, the participants should adapt their communicative contributions to the interactive objectives of the exchange (Bravo 1998: 8). In the process, they develop a purpose and a direction. If the interlocutors stop respecting these, the communication will disappear. Hence, the contributions of the speakers are the medium for the construction of the *conversational purpose and direction* through which, in turn, they reach this *common ground of knowledge*. In consequence, the communicator must contribute to the communicative exchange in which she is participating as required, in the situation in which this takes place, through the accepted purpose or direction (Grice 1989: 26).⁶

Thus, the purpose of an exchange and its contribution to the above-mentioned shared knowledge are *constructions-in-the-dialogue*; these are, consequently, *dynamic* processes into which each interlocutor will enter with different understandings, perspectives and interests, all of which may be both complementary and competitive. In short, the exchange can be said to establish a shared intersubjective ground, but also a struggle between the participants for a favourable outcome and position⁷. It is, thus, likely that the development of a *communicative project* (Linell 2009: 188-198) will involve the differentiation of social identities and roles, asymmetric participation, hierarchy and/or conflict. Communication is, therefore, the basis of community affiliation but also of the autonomy through which each interlocutor negotiates, acquires and defends a position, something which we will denominate *interpersonal management*.⁸

Let us look at this using Example 1. We observe how characters A and B work together in the communicative project: How the chocolate will go from character A to character B. They are exchanging information in order to establish a *common ground of knowledge*. This will allow them to coordinate the exchange of the «jewel» appropriately: “I want you to have this «jewel»” and “I want you to know that I respect you”; “I accept your «jewel»” and “I accept your respect”. Now this knowledge is

⁵ Cfr. Buber (1923/1962) and Marková (2003).

⁶ For the sake of simplicity, this article will use the convention that, when we are generalizing, the communicator is female and the audience, male.

⁷ Cfr. Turnbull (2003); Marková (2003); & Linell (2009).

⁸ Cfr. Turnbull (2003: 17).

mutually manifest. Therefore, these participants have adapted their communicative contributions to the interactive objectives of the exchange: Offer-acceptance. This creates a *dynamic* with a *purpose* and a *direction*: Character A's turn elicits a reaction and character B's turn is the reaction to this force that has been exerted upon her. Finally, (5a) and (5b) make sense because they fit in a *sequential* order that is the base for creating a purpose and a direction, and, vice versa, this sequential order emerges from the fact that they are «building» this *purpose* and this *direction*.

On the other hand, there is a great hierarchical gap between them. This is why the subordinate character must clarify that the influence that he is bringing to bear upon his superior has an adequate purpose: By expressing this subordination through a gift and polite words. Consequently, the coordination of the offer of the chocolate has the purpose of articulating a common ground of knowledge of a communitarian affiliation where B's autonomy is subordinated to A's.

2.2. Interpersonal management

In order to explain this interdefinition between the interlocutors, we turned, in Martínez-Camino (2006), to the ideas of Jim O'Driscoll and Diana Bravo on *face*. For the former, our evolution as primates confers on us a social nature, since we need to associate with each other to survive but, at the same time, this same condition of being primates drives us to do certain things alone (O'Driscoll 1996: 10). Accordingly, human behaviour oscillates between dependence and independence: We need to be aware that these needs of affiliation and autonomy have been met (self-recognition) and, given that our cognitive structure has been developed to live in society, their acknowledgement depends on others not considering us as slaves or outcasts (alo-recognition) (O'Driscoll 1996: 13)⁹. Thus, we consider Bravo's articulation of the concept of face to be appropriate: *Face of Affiliation*, the individual perceives himself/herself and is perceived by others as part of the group (self/alo-recognition of belonging); *Face of Autonomy*, the individual perceives himself/herself and is perceived by others as a differentiated part of the group (self/alo-recognition of difference) (Bravo 1999: 160)¹⁰.

We have just stated that individual autonomy consists in the establishment of an identity and a face within the community affiliation. It is no wonder, then, that the process of communication involves, as stated previously, the differentiation of social identities and roles, asymmetric participation, hierarchy and/or conflict. This differentiation of the individual (probably hierarchized) *position* within the community group is defined by means of roles and institutional frameworks which vary according to the different cultural traditions¹¹. However, we consider that they all share a universal starting point defined in Martínez-Camino (2006) using the theoretical framework offered by M.A.K. Halliday: When an interlocutor takes on the role of giving information or goods or services or that of requesting them, she assigns the complementary role to the person she addresses (Halliday 1984: 12):

⁹ Cfr. Linell (2009: 109-111).

¹⁰ In 1989, Fant speaks of the social image of affiliation, social image of autonomy and, finally, social image of esteem. Bravo may have drawn from this appraisal; however, since the paradigm of the former has three members and the latter two members, it may be considered that this pragmatist develops these concepts in a different way.

¹¹ Cfr. (Bravo 1999) & (Hernández-Flores 1999).

Table 1: *Four basic types of interactional or dialogic contributions*

	Exchange of information	Exchange of goods and services
Giving	statement (<i>donor -adopter</i>)	offer (<i>donor-adopter</i>)
Demanding	question (<i>requester-donor</i>)	command (<i>requester-donor</i>)

This table is a modification of one by Halliday (1985/1994: 69): We include, in brackets, the link that arises between the emitter and the receiver. This link provides them with a basic dialogical identity, the starting point for the interpersonal management.

Therefore, what is universal is: 1) the need that interlocutors have of self/alo-recognition of a collective belonging where they are differentiated individuals (O'Driscoll 1996: 2) the resulting dialectics between affiliation and autonomy (Bravo 1999: 3) its articulation through the four basic types of dialogical or interactional contributions (Halliday 1985/1994) and, 4) the subsequent assignation of positional identities.

On the contrary, what the categories of autonomy and affiliation aim at in terms of social behaviour is open to cultural interpretation. In other words, the social meaning of the human claims of autonomy and affiliation for the different groups is not universal, but linked to the culture values ascribed by the ideology of the group (Hernández-Flores 1999: 40).

We can give an example of this in relation to the communities we are comparing. According to Nieves Hernández-Flores (1999: 2002), in non-institutionalized Spanish conversations, the subjects are expected to express themselves clearly: Self-affirmation is not seen as an imposition, but rather as a desire to collaborate with the dynamics of the group and to integrate in it. At the same time, it is assumed that these manifestations will nurture a climate of closeness, kindness, good will and tolerance (trust *confianza*) which will in turn promote integration; in short, «trust breeds trust». In contrast, Lars Fant (1996: 181-182) comments that Mexican communicative style is more reticent of direct confrontation and less tolerant towards self-assertion.¹²

Consequently, the specific institutional frames, the social roles that they imply and how they distribute duties and rights are also culture-based. As an example of this, let us examine what happens with our object of study. Advertising is an element of our post-modern mass culture that implies a definition of roles for the communicator and the audience. In Martínez-Camino (2008) the ad is defined as a double communicative act: A demand for services and an offer of information, because its socio-semiotic function places the communicator both in the position of requester of a behaviour (*buying*) and donor of information (*reasons for buying*), while the audience acquires the identity, respectively, of a donor and adopter. In turn, these positions of requester-donor and donor-adopter are redefined in the institutional framework of TV advertising, respectively, as *advertiser* and *viewer-consumer*. To what extent does the advertiser

¹² In this article, we are not going to analyze the relationship between the communicative style of each culture and interpersonal management in the diegetic communication of each corpus; this was the subject of Martínez-Camino (2012).

have the right to impose this interpersonal dominance? The answer to this question will be based on culture and will tell us a lot about the nature of social relations in postmodern mass society. All of this is negotiated in its institutional (culture-based) framework and, in turn, its developments affect this frame and our culture.

In Example 1, we have observed a great hierarchical gap between the identities of the interlocutors, the foundations of which are not universal but culturally rooted in aristocratic ideology.

What is universal? If you offer something to someone, you position yourself as a *donor* and you make your audience a possible adopter. Consequently, you make them choose either to accept this position or to reject it. This influences the interpersonal link between the participants. In Example 1, character A uses different linguistic devices in order to mitigate this effect upon the interpersonal link: The volitive verb (*esperar* [hoping]), the content “open-to-election” that is part of the lexeme of the verb *aceptar* [accepting], the polite address (*ustedeo*), and the aristocratic title *majestad* [majesty].

This, on the one hand, we have strongly hierarchized social roles; on the other, a message that could be understood as an imposition of the subordinate character on the dominant one. Therefore, the former lays forth a host of expressions to make clear that he puts his superior in the position of accepting or rejecting his offer, thus recognising his culturally founded subordination. In this way, the linguistic messages that coordinate the donation of the «jewel» have the purpose of making the gift a symbol of a link of feudal subordination. This affiliation is a two-way road: It portrays the adopter as a *lady* (superior) and the donor as a *vassal* (subordinate). Consequently, it conditions the autonomy of both parts: They cannot do whatever they want, they have to follow behaviours according to their complementary rights and duties; the ones that will create-save their faces as, respectively, *lady-vassal*.

In conclusion, the interlocutors exchange messages and, in doing so, they co-constitute each other: Our social face is the mirror-reflection where our interlocutor obtains the information required to define his or her face and identity; our interlocutor's face is the mirror-reflection where we obtain the information required to define our face and identity¹³. This interpersonal management is performed by means of a *Principle of Reciprocity* (PR): The exchange implies the need to recognise the other, and be recognised by him/her. This principle cannot be avoided. However, an interlocutor may deliberately ignore another: He is ‘put in his place’. Therefore, the PR is applied with the result of marginalisation, which is a form of acknowledgement. Moreover, during an encounter, an interlocutor may not perceive either the presence of another interlocutor or some of her interventions; in these cases, there simply is no communication.

2.3. Interaction: Dialogicality and reciprocity

In conclusion, two basic principles have been postulated: PD and PR. Without *dialogicality and reciprocity*, there is no communication; thanks to these principles, an intervention in an exchange makes a relevant contribution to its development and is turned into the minimum constituent of the social reality. Hence, the proposal and direction that Grice (1989) perceives in the exchanges are its consequence.

¹³ Cfr. Linell (2009: 109-111) & Riley (2007: 99-105).

3. The constitutive elements of dialogue

In previous studies in this line of research, we have used a three-member system of *units of dialogue*¹⁴:

- (1) *Intervention*: Emission made by one of the interlocutors with the intention to take part in a communicative exchange.
- (2) *Turn*: Intervention acknowledged by another or others in such a way that it exercises a positive force in the course of the exchange.
- (3) *Contribution*: Participation made by one of the interlocutors by means of a turn or part of one in the development of the communicative encounter.

Several concepts have been introduced: Intervention, turn, acknowledgement, positive force, contribution and development of the communicative encounter. Since these are not self-evident, we will go over them resorting to an example from the Mexican corpus. Our purpose is to develop these inside the dialogical framework we are building; also, these concepts interdefine each other and thus acquire meaning in relation to one another.

Corpus: Mexican

Product: (fragment) *Ford Fusion*

((The ad begins with a close-up of a man of around thirty years old who is driving a car. The camera begins to show the dashboard and the car controls.))

- 4a) A: *Lo compraste*. [You bought it.]

[interactive, observing: **I**]

- 4b) B: *Sí* [Yes]

[interactive, confirming: **R**]

- 4c) C: [unintelligible].

- 4d) {x} B: *¿Te gusta?* [Do you like it?]

[interactive, questioning: **I**]

- 4e) A: *¿Qué motor tiene?* [What engine does it have?]

[interactive, questioning: **I**]

((Now the camera shows us the car from the outside and we see how it drives through the streets of a city on a rainy night))

- 4f) B: *221 caballos*. [221 horsepower]

[interactive, replying: **R**]

- 4g) C: *Pero*, [But,]

[textual, argumentative, opposition: **I**]

¿es un Ford? [is it a Ford?]

[interactive, questioning: **I**]

porque [because]

[textual, argumentative; **I**]

ya sabes que yo de coches... [you know that me and cars...]

[interactive, observing: **I**]

¹⁴ To define these, we base our analysis on the two-member models of Linell (1998) and the Val. Es. Co Group (2003).

[interpersonal, politeness, minimal: **I**]

- 4h) B: *Es un Fusion, Ford Fusion.* [It's a Fusion, Ford Fusion.]

[interactive, observing: **R/I**]

- 4i) C: ¿*Ése es el que salen los tipos del gimnasio?* [So that's the one that those people from the gym go out in?]

[interactive, questioning: **R/I**]

In the example, the hyphens indicate how the interlocutors *intervene* in the dialogue. In all cases but one, the audience appreciates an informative intention and reacts.¹⁵ For example, (4h) is character B's reply to character C's question in (4g); Therefore, (4g) becomes a turn because character C's intentions are *acknowledged*. However, *intervention* (4d) has no repercussion: It does not become a *turn*. The question is how the intentions that character C manifests in (4g) are *acknowledged* by character B. We consider that this takes place in two steps: Interpretation and manifestation of recognition.

Let us start with the first one. Character B recognizes in (4g) the manifestation of character C's intention of requesting information about his new car. Then, he will try to interpret the message in relation with the flow of information that constitutes the current exchange: How is this input (4g) related with the other messages that were produced before? How is it related with the institutional frame of their activity type? How will it affect his face and his position and the other's in the community? To cut a long story short, character B will interpret (4g) in the light of the PD and the PR. If character B cannot answer these questions, he cannot make sense of character C's message or, to put it another way, no message can be interpreted if the audience cannot contextualize it with the answers to these questions. Once character B has answered these questions, he thinks that (4g) fits in the situation: It is an informal conversation among friends about his new car and this question is requesting more information to be shared about this subject. It shows, therefore, respect for character B's interest; consequently, (4g) enhances everybody's faces. Accordingly, character B thinks that (4g) *contributes* to the development of the encounter.

Once character B has found that (4g) brings relevant contributions to the encounter, we face the second step of the acknowledgement: The receiver has to make manifest to the communicator some kind of recognition that her message has had some kind of *positive impact* on him, either tiny or huge, either constructive or damaging. If he does not do so, he is not fulfilling the PR and the communication will collapse or will be understood as an aggression to the communicator's face. Why does none of this happen after (4d)? Because, assessing the development of the encounter, it is clear that character A did not answer (4d) because he could not hear it; this character was already producing (4e). Nevertheless, we can see in this dialogue that the relationship between (4h) and (4g) is the rule; we can see how all the interventions but (4d) are interconnected. The interlocutors are following the PD: Each of their interventions is the result of the interpretation of where the preceding ones have brought the dialogue and the calculation that the next communicator makes of how her intervention is going to make the dialogue advance a step forward; you can only make the dialogue advance if you take into account what has been said before. Therefore, each time a communicator

¹⁵ "informative intention: make manifest or more manifest to the audience a set of assumptions" (Sperber & Wilson 1996: 58).

drives the encounter forward, she is acknowledging what has been said before. Consequently, she is turning the precedent *intervention* into a *turn*.

(4h) is the result of the interpretation of (4g): It manifests the recognition of its contributions to the development of the encounter. Accordingly, (4h) makes (4g) a *turn*. Therefore, without the emission, acknowledgement and interpretation of (4g), we do not have (4h).¹⁶ Consequently, when an interlocutor interprets, in the light of the PD and the PR, the informative intentions manifested in any turn, he is creating the conditions for the emergence of the next one. Accordingly, (4h) is the result of the reaction of character B to his interpretation of (4g).

Therefore, each *turn* exercises a force on the course of the dialogue that can be translated into certain expectations of the responses: Each turn asks for a reply and conditions its nature. This is what happens between (4g) and (4h): The former contributes to the development of the encounter demanding information; the latter is an observation that responds to this demand. This is what is meant when we talk about *positive force*: The interpretation of the interlocutor's informative intentions can *dynamically* propel (*force*) the exchange, «building» it as a chain of actions and reactions that can be observed empirically (*positive*).¹⁷ Therefore, the *dialogical contribution* should be defined as the input that the turns of the interlocutors make to the advancement of this dialogue, to the definition of its purpose and direction, to the construction of a common ground of knowledge, and to the management of these faces. Consequentially, the *dialogical force of a contribution* should be defined as its capacity to condition the interventions of its audience once she turns into communicator. In other words, the *dialogical force of a contribution* corresponds with its capacity to make its audience produce new contributions that manifest its recognition and interpretation. We have written in the transcription of dialogue 4, between square brackets, what contributions we think that each turns makes to the development of the encounter.

Finally, in all the turns of dialogue 4, except (4g), it can be observed that the communicator participates in the development of the dialogue with one single contribution: They are *mono-contributors*. In contrast, (4g) makes the debate advance in different ways: It is a *poly-contributor*. It is time now to make a methodological observation. Given this multifunctional nature of the turns and the underdeterminate nature of their contributions, there is a limit to the level of accuracy of the analysis. However, we consider that, insofar as possible, it is essential to address the task of defining and classifying the various interactive possibilities of the development of a dialogue. Our aim is not to reach a degree of specification which cannot be attained, but rather to reach some illustrative conclusions on the task of the interlocutors.

Let us now go back to Example 1. We have two interventions: Character A's (5a) and character B's (5b). Both are *poly-contributors*: (5a) brings three contributions to the dialogue, (5b) two. It is the *observation*, the *maximum explicit politeness*, and the *offer* that (5a) is making manifest that *force* Character B to produce a *polite acceptance*: (5b). Without these contributions of (5a), the reactions of (5b) would not have emerged and the dialogue would not have advanced. Therefore, (5b) propels the dialogue because it is the result of the interpretation of (5a) and Character B's interpretation of (5a) has been done in the light of (PD) and (PR). She knows that she must participate in the communicative exchange as required, in the aristocratic framework of the encounter,

¹⁶ Cfr. Linell (2009: 177-181).

¹⁷ Cfr. Turnbull (2003: 49).

through the accepted purpose or direction that has been created by (5a), respecting the faces corresponding to a *lady-vassal* relationship. Accordingly, (5b) is a manifestation of the recognition of the contributions of (5a) to the development of the encounter and this makes it a *turn*.

Let us recapitulate. In Martínez-Camino (2012) we stated that interaction (dialogicality and reciprocity) is based on the interlocutors' intention of influencing the other and receiving a response; thus, it implies the existence of dialogical forces that arise from the informative intentions manifested.¹⁸ All of this has repercussions on the common knowledge, on the purpose and direction of the encounter and on the interpersonal management; in short, certain dialogical reactions are sought. In turn, these reactions can unleash new forces that produce new reactions. Hence, the *dynamic* of a communicative encounter can only be explained taking into account both the rules that govern turn-taking and the dynamic of dialogical forces and reactions¹⁹. The interlocutors enter the stage with certain intentions in view of which they exercise certain forces, thus unleashing certain reactions. Accordingly, it must be concluded that the turns of some interlocutors (requester/donor) condition those of others (donor/adopter)²⁰; hence, some are *initiatives* thanks to their projective nature, while others are reactive *responses*²¹. The sequence of *initiatives* and *responses* «builds» the *purpose* and *direction* of the dialogue and, in turn, once this purpose and this direction are established and recognized, they condition and give sense to the sequence of *initiatives* and *responses*.

Let us now address the quantitative analysis of the basic constituents of the dialogue in our corpus:

Table 2: *Basic constituents*

	Spain	Mexico	Differences
Interventions per corpus	153	135	18
Interventions per corpus that do not become turns	1	1	0
Turns per corpus	152	134	18
Contributions per corpus	311	246	65
Turns per ad	6.08	5.4	0.68
Contributions per ad	12.44	9.84	2.6
Contributions per turns	2.04	1.83	0.21

¹⁸ In Martínez-Camino (2012), we talked about illocutionary forces and perlocutionary effects. However, we think it fits better in our dialogical framework to talk about dialogical forces and reactions.

¹⁹ Cfr. Linell (2009: 184-186).

²⁰ Cfr. Linell (2009: 180).

²¹ This is what Linell, Gustavsson & Juvonen (1988: 416) call *interactional dominance*, which was the object of study of Martínez-Camino (2011).

Table 3: *Types of turn*

	Spain		Mexico		Differences	
	Absolute quantity	%	Absolute quantity	%	Absolute quantity	%
Mono-contributive	72	47.36%	69	51.49%	3	-4.13%
Poly-contributive	80	52.63%	65	48.51%	15	4.12%
Total	152		134			8.25%

Let us begin with the similarities. It can be clearly seen that both the Spanish and the Mexican dialogues are simple ones that present a small number of turns and contributions per ad and a high number of mono-contributor turns, so that the number of contributions per turn is also small, leaving little space for vagueness or multifunctionality. However, these observations describe rather more closely the Mexican corpus than the Spanish one, above all because the number of poly-contributor turns in this latter corpus exceeds the number of mono-contributor turns.

4. Turns

Our next objective is to compare the presence of these *building-dialogic-dynamic* turns in our corpus. To do this, we shall turn to the paradigm devised by Per Linell, Lenart Gustavsson and Päivi Juvonen (1988) to study the interactive domain of dialogues. They classify turns into 18 categories whose definition is based on a small number of criteria (Linell *et al* 1988: 417-418; Linell 1990: 158):

- (1) Initiative *vs.* response,
- (2) Strong initiative *vs.* weak initiative,
- (3) Adequate response *vs.* inadequate response,
- (4) Local *vs.* non-local,
- (5) Focal *vs.* non-focal,
- (6) Self-reference *vs.* Other-reference.

Our aim now is to explain the criteria laid out in these six dichotomies. We seek to use them as categories that allow us to compare the complexity and the dynamics of the diegetic communication in Spanish and Mexican TV advertising.

4.1. *Initiative vs. response*

We have already seen that this difference is based on the capacity to control the dynamics of the dialogue or, on the contrary, on the fact that the turn manifests a reaction controlled by it. In Martínez-Camino (2011), we clarified these ideas from a dialogic perspective. *What time is it?* is a request for information; *Give me a light* is a request for goods or a service; *Zapatero is to blame for the economic crisis* is a donation of information. In the first two, the communicator assumes the position of *requester* and she places her audiences in the position of a *donor*; in the third, the communicator

assumes the position of a *donor* and places her audience in the position of an *adopter*. What do these have in common? They are projective turns. On the contrary, in *it's three o'clock in the afternoon* or *yes, of course*, the communicator assumes the position of limiting herself to responding to a request and in *yes, I agree*, of adopting and information. What do these have in common? They are reactive turns. Therefore, the clearer the communicator assumes the position of requester of information and goods or services or donor of information, and, in turn, more clearly places her audience in the positions of donor or adopter, the more projective will be her turn. In contrast, the more clearly the communicator assumes the position of limiting herself to responding to a demand or to confirming an adoption and, in turn, more clearly places her audience in the positions of requester and donor, the more reactive will be her turn. Thus, turns are divided into three classes: a) *initiative*: The projective nature predominates, b) *response*: The reactive nature predominates and, c) *initiative/response*: A twofold nature is present²².

On the one hand, Example 1 is a very simple dialogue: (5b) makes manifest character B's reaction after character A's initiative. On the other hand, in the dialogue of the *Ford Fusion* ad, (4b) is clearly a reaction against the dialogical force displayed in (4a) and something similar occurs in (4f) and (4e). However, (4h) shows a *double* nature: It responds to a question which appears in (4g), and its strongly assertive nature (it contributes to the dialogue with an *observation* that is close to being understood as an *opinion*) may easily lead another interlocutor to intervene; from this dialogic dynamics (4i) emerges. Let us move on to the quantitative analysis of our corpus:

Table 4: *Turns: Initiative vs. Response*

	Spain		Mexico		Differences	
	Absolute quantity	%	Absolute quantity	%	Absolute quantity	%
Initiatives	63	41.44%	66	49.25%	-3	-8.56%
Responses	31	20.39%	42	31.34%	-11	-10.95%
Double	58	38.15%	26	19.40%	32	18.75%

In both corpora, turns which are initiatives predominate. Notwithstanding, in the Spanish corpus, turns which are twofold in nature are of an almost equal number while in the Mexican corpus, they occupy the third place. In fact, the percentage of Spanish double turns is twice the Mexican one.

4.2. *Strong initiative vs. weak initiative*

Both in Martínez-Camino (2011) and in Martínez-Camino (2012), we insisted that it is not the same to ask or to order as to assert. For example, some lines above we have made a statement: *Zapatero is to blame for the economic crisis*. This statement is very controversial; nevertheless, it does not demand a reaction from the receiver with as much force as an order or a question does, even if these are as innocuous as: *Give me a*

²² Cf. Briz (1998: 57-58), Linell (1998: 81) y Linell (2009: 179-181).

light or *What time is it?* Linell *et al.* (1988: 417-418) establish a difference between *strong initiatives* and *weak initiatives*. In Martínez-Camino (2011), we state that this difference between the strong and weak initiative coincides with that which Halliday (1985/1994: 69) establishes between, on the one hand, demands for information (questions) or goods and services (commands) and, on the other hand, donations of information (observations or opinions). In our view, this is so because the difference between *strong* and *weak* lies in the way its utterance conditions the activity of the interlocutor. In the case of the *weak initiative*, the range of preferred responses is broad enough for whoever assumes the speech turn to have a variety of options at his disposal, so that she can contribute in ways which are difficult to predict without the exchange turning conflictive or disruptive. In *strong initiatives*, the opposite will happen²³: The former invites a reaction while the latter demands it.

Finally, these strong or weak initiatives can be double if their turns have a double nature. In these cases, they are also a response to the contributions of the turn of another interlocutor who has held the place before. For example, (4h) and (4i), both turns have a double nature: Reactive and projective. What is the difference between them? It lies in its projective part: As stated above, (4h) invites a reaction; (4i) demands a reaction. (4h) is an *observation* that *forces* character C to ask for a specification. The result of this reaction is the turn (4i); however, (4i) also projects the force of its question on the dialogue and makes character B produce an answer (turn (4j): “claro [of course]”). As we have just seen, the force of an *observation* is not the same as the force of a *question*. Therefore, (4h) is a *double weak initiative* while (4i) is a *double strong initiative*.

What do we find in Example 1? None of the turns are of a double nature and (5a) is an initiative. Is it strong or weak? The nature of the turn is conditioned by its contributions. It was stated above that, following Halliday (1985/1994: 69), we consider that demands for information or goods and services are strong initiatives and donations of information, weak ones. (5a) contributes with a donation of information: It is a polite *observation*, a weak initiative. However, it is also a *polite offer* of a gift. What is an *offer*? Is it a weak initiative or a strong one? Example 1 will allow us to do something that was not done in Martínez-Camino (2011): To reflect about what type of initiative is a *donation of goods and services*. We have just established the range of preferred responses as a criterion: In the case of weak initiative, the range is broader than in the case of the strong initiative. The number of occasions where a preferred response to an offer is something other than an acceptance is not very great. Accordingly, offers in general and (5a) in particular are strong initiatives. This explains why the vassal has to be so polite, because he has to mitigate the force that his offer is exercising on his lady.

Let us look at the quantitative analysis:

Table 5: *Spanish Strong Initiatives*

	Simple	Double	Total
Absolute quantity	40	38	78
Percentages%	26.31%	25%	51.31%

²³ Cfr. Linell (2009: 180-181).

Table 6: Spanish Weak Initiatives

	Simple	Double	Deferring question ²⁴	Simple and self-linked	Total
Absolute quantity	16	20	4	3	43
Percentages%	10.52%	13.15%	2.63%	1.97%	28.28%

Table 7: Mexican Strong Initiatives

	Simples	Double	Self-linked	Total
Absolute quantity	42	15	4	61
Percentage%	31.34%	11.19%	2.98%	45.52%

Table 8: Mexican Weak Initiatives

	Simple	Double	Deferring question	Simple and self-linked	Total
Absolute quantity	16	11	1	3	31
Percentage%	11.94%	8.20%	0.74%	2.23%	23.13%

We have verified that, in both corpora, the number of strong initiatives is almost double that of the weak ones. Thus, if strong initiatives make up half of the turns, weak ones will account for a quarter of this total.

4.3. Simple vs. double

We shall now return to Table 4 and analyse this further on the basis of the criteria of strong and weak initiatives outlined in the above sub-section. However, we will leave out peripheral initiatives such as *deferring questions*, *self-linked* turns with others of the same communicator, inadequate responses and those that close a theme.

Table 9: Simple Turns vs. Double Turns

			Spain		Mexico		Differences	
			Absolute quantity	%	Absolute quantity	%	Absolute quantity	%
Simple	Initiative	Strong	40	26.31	42	31.34	-2	-5.03
		Weak	16	10.52	16	11.94	0	-1.42

²⁴ Linell *et al.* (1988: 440) use this term to classify the clarifications that an interlocutor requests before answering a demand. Thus, this turn is linked to the interlocutor's previous turn but does not provide the suitable response but rather delays it.

	Subtotals		56	36.73	58	43.28	-2	-6.55
	Minimum responses²⁵		17	11.18	39	29.10	22	-17.92
Double	Initiative	Strong	38	25	15	11.19	23	13.81
		Weak	20	13.15	11	8.20	9	4.95
	Subtotals		58	38.15	26	19.40	32	18.75

In both corpora, we find a heavy presence of strong simple initiatives (questions and orders): 26.31% (Spanish corpus) and 31.34% (Mexican corpus). Meanwhile, the percentage of weak simple initiatives is practically the same: 10.52% (Spain) and 11.94% (Mexico).

The main differences are found in the turns which are responses and in those of a double nature. In both corpora, a great number of minimum responses are found; however, the Spanish sample (11.18%) has only two-fifths of the Mexican one (29.10%). Nonetheless, the music changes when it comes to strong initiatives of a double nature: The Mexican percentage (11.19%) is just over two-fifths of the Spanish one (25%), while in the case of weak initiatives of a double nature, the Mexican percentage (8.20%) is a little more than three-fifths of the Spanish one (13.15%). In order to illustrate more clearly this aspect of our corpora, let us compare the results of Table 10 with the results of the last line of Table 9. They have an almost opposite relationship: The sum of strong simple initiatives with minimum responses in the Spanish corpus is a little less than the Mexican one and we find the opposite when we assess the sub-total of double turns (last line of table 9).

Table 10: *Abrupt forms of turn*

	Spain	Mexico	Differences
Strong simple initiatives and Minimum responses	37.49%	60.44%	-22.95%

4.4. Adequate response vs. inadequate response

A response may be inadequate with respect to the conditions of relevance projected by the previous turn. Only one example can be found in the corpora. Let us look at it:

Corpus: Spanish

Product: (fragment) *Frenadol*

((A woman wakes up on hearing her husband talking to the dog in the bathroom. She gets out of bed and heads towards the bathroom where she finds her husband trying to make the dog learn how to use the toilet))

- 1b) B: *Inténtalo que no es tan difícil. Venga, Inténtalo.* [Try it, it's not that difficult. Come on, try it.]

²⁵ "Turn linked to the interlocutor's adjacent turn and involving no initiating properties" (Linell *et al.* 1988: 440); for example, turn (4b).

- [interactive, ordering: **I**]
 - 1c) C: ((the dog pays attention without understanding anything)).

Obviously, the receiver recognises the communicative intention of the emitter and the intervention becomes a turn, but does not perform the requested service.

4.5. *Alter-linking vs. self-linking*

Linell *et al* (1988: 417-418) talk of *self-link* when the turn is not so much a reaction to a turn produced by another but rather one that links up to a previous turn of the speaker himself:

Corpus: Mexican

Product: *Sealy Mattress*

((The daughter shows her mother her high-class bedroom))

- 19a) A: *Lo mejor de la casa nueva es ¡Mira!* [The best thing about the new house is: Look!] ((while she shouts, she gestures with her hand to show the bedroom to her mother))

[thematic, opinion: **I**]

[interactive, ordering: **I**]

- 19b) B: *¡Guau!* [Wow!] ((gesture of amazement))

[interactive, sighing: **R**]

[interpersonal, politeness, medium: **I**]

- 19c) A: *¿Te gusta mi nueva habitación?* [Do you like my new bedroom?]

[interactive, questioning: **I**]

((the mother goes into the bedroom and is captivated by the mattress while her daughter talks to her about this and that))

- 19d) A: *Tengo que enseñarte la lámpara que trajimos de Italia.* [I must show you the lamp we brought back from Italy.]

[interactive, observing: **I**]

- 19e) A: *Lo mejor del baño es el jacuzzi.* [The best thing about the bathroom is the jacuzzi]

[thematic, opinion: **I**]

- 19f) A: *Pero lo mejor de lo mejor es el colchón.* [But the best of the best is the mattress.]

[thematic, opinion: **I**]

The contributions of the daughter's turns are all linked to each other while the mother does nothing more than admire her daughter's bedroom²⁶. Let us look now at the contrastive analysis:

²⁶ We might think that the mother's attitude implies that she is not giving the minimum acknowledgement demanded by the PR; therefore, we would not have communication and we should disregard this dialogue. However, we think it is clear that the daughter infers from the mother's admiration that she is paying her enough attention to keep her talking and making the dialogue advance.

Table 11: *Self-linking Turns*

Spain		Mexico		Differences	
Absolute quantity	%	Absolute quantity	%	Absolute quantity	%
3	1.97	7	4.60	-4	-2.63

Again the incidence is minimal although, in this case, the Spanish percentage is two-thirds of the Mexican one.

4.6. *Local vs. non-local and focal vs. non-focal*

According to Linell *et al.* (1988: 417-418), a turn has a *local* link when it reacts strongly to the previous turn and a *focal* one when it responds to its central contribution. Thus, we shall speak of *non-local* turns when they react to turns other than the previous one and *non-focal* turns when they react to their peripheral contributions. No examples of either of these cases are found in our corpus.

4.7. *Prototypical vs. peripheral*

What kind of turns are the most widely used in our corpora and which are peripheral? It would seem that in both corpora, the most commonplace type of turn is the strong, simple initiative (*questions* and *orders*): 27.63% in Spain and 31.34% in Mexico. There are differences, however, in the second place: the strong double initiative (also a response) in Spain: 25%; minimum response in Mexico: 29.10%.

What are, then, the peripheral aspects? The turns are very seldom self-linked: 1.96% in Spain; 5.21% in Mexico. There are very few cases of deferring questions: 4.4% in Spain; 0.4% in Mexico. Only 13 Spanish turns close or propose the closure of a theme or sub-activity (8.55%), and only 3 in the Mexican corpus (2.23%). Also, as seen above, only one Spanish turn is an inadequate response to the projective aspects of the previous turn and none in the Mexican case. Finally, there is only one case of an unacknowledged turn in the two corpora.

In the following table, the percentages of these peripheral aspects are added together in order to be able to compare the totals:

Table 12: *Prototypical vs. Peripheral*

	Spain	Mexico	Differences
Prototypical aspects	52.63%	60.44%	-7.81%
Peripheral aspects	15.4%	8.18%	7.22

Curiously, a difference of just over 7 per cent can be observed for both cases, although the direction of the difference is inverted. However, it should be noted that the number of peripheral turns in the Spanish corpus is twice that of the Mexican one.

5. Contributions

So far, we have analysed and compared the dialogues of our corpora on the level of turns. It is now time to identify and classify the contributions that the interlocutors make, through these turns, to the dialogue. To do this, we shall turn to two different types of criteria: On the one hand, we will see, as in the case of turns, whether their contribution is reactive (*responses*) or projective (*initiatives*); on the other hand, we will also take into account what type of contribution it makes to the exchange. For this latter task, we will use the four basic categories defined in Martínez-Camino (2012).

5.1. Initiative vs. response

Linell *et al* (1988) devised these categories to analyse the relations between turns; however, it is clear that the reactive or projective nature of a turn depends on the nature of their contributions. Let us see the result of the quantitative analysis of this variable:

Table 13: *Contributions: Initiative vs. Response*

	Spain		Mexico		Differences	
	Absolute quantity	Percentages	Absolute quantity	Percentages	Absolute quantity	Percentages
Initiatives	152	48.87%	132	53.65%	20	-4.78%
Responses	49	15.75%	64	26.01%	-17	-10.9%
Double	110	35.36 %	50	20.32%	60	15.69%

It can be observed that, in both corpora, though with slight differences, the initiatives make up approximately half of the contributions. What is the most noteworthy difference? In the Mexican corpus, the other half is divided equally between responses and contributions of a double nature, while in the Spanish case, the total number of responses hardly reaches two-fifths of the total of double contributions. Moreover, directly related with what has just been said, the number of contributions of a double nature in the Spanish corpus is almost twice the number of contributions of a double nature in the Mexican corpus. Beyond this, if we compare these results with those of the turns which appear in Table 4 (sub-section 4.1.) there is some parallelism in the distribution of the sample in the three categories.

5.2. Basic types of dialogic contribution

According to the PR, every turn implies the acknowledgement of the interlocutor. Thus, *interpersonality* is defined as the minimum degree of reciprocity: *The communication of*

*the desire to acknowledge and be acknowledged*²⁷. In Martínez-Camino (2012), when a communicator restricts herself to contributing to the encounter by communicating this desire, we refer to this as *interpersonal contributions*. Bravo tells us (1998: 8) that these inform about the social intentions and socio-emotional attitudes of the interlocutors.

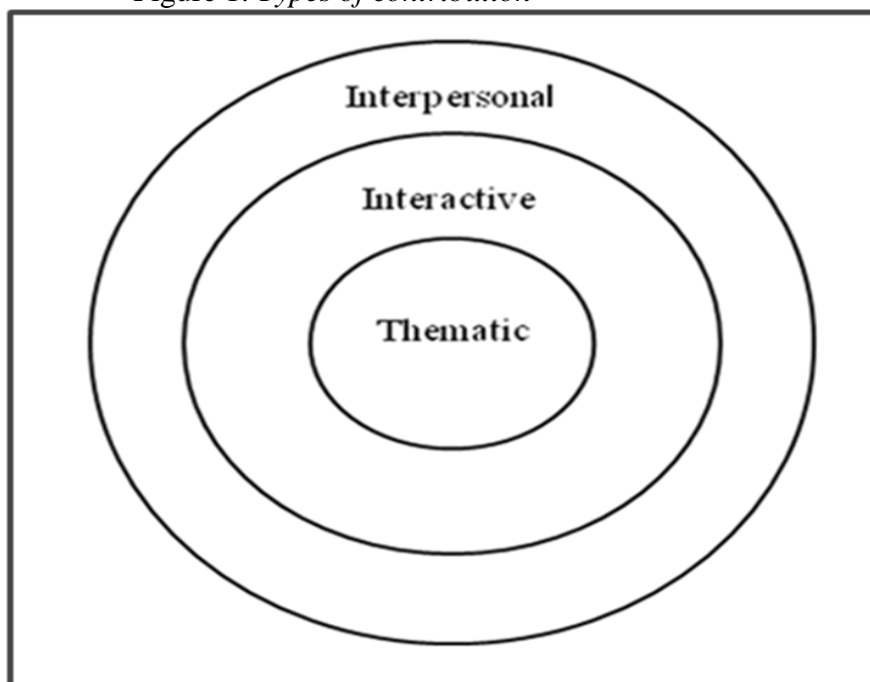
However, the PD must also be fulfilled. This might oblige the communicator to do something more than simply acknowledge the other; the communicator may or should wish to act on his audience or receive a response that goes beyond mere acknowledgment. Showing this intention *contributes interactively* to the communicative encounter. This is what we can see in Example 1.

On occasions, the communicator does not wish to limit herself to a form of interaction that goes merely beyond mutual acknowledgment, but rather wishes to develop a debate on a theme (controversy): She wants her intervention to be a contribution to the theme articulated by the purpose of the controversial dialogue. In this case, in Martínez-Camino (2012), we speak of *thematic contributions*. None of this happens in Example 1.

A fourth category should be added to these three, the textual category. According to Magdalena Romera (2004), *Discourse Function Units* (DFUs) do not provide new information, but rather introduce procedural instructions that allow the speakers to establish the adequate relations between the propositional units that do this; they function, locally or globally, as instructions of the argumentative and demarcative activities of the interlocutors (Briz 1998: 167). It is possible to find two examples in (4g).

Obviously, the first three categories are not exclusive: Rather, any thematic contribution is also interactive and interpersonal and any interactive contribution is interpersonal; that is, they form concentric circles:

Figure 1: *Types of contribution*



²⁷ cf. Žeđerac (1998: 336-339).

In the following dialogues, there are examples of these three categories.

Corpus: Spanish

Product: (fragment) *Knorr's Grandma's Stock*

((Some twenty-year-olds are having dinner in a living-room. They start to eat some soup. The camera combines close-ups with general shots so we can observe the reactions of approval.))

- 25a) A: *¡Está riquísimo!* [That's delicious!]

[thematic, opinion; **I**]

[interactive, sighing; **I**]

[interpersonal, politeness, minimal; **I**]

- 25b) B: *¡Es como el caldo de mi abuela!* [It's just like my grandma's stock!]

[thematic, opinion; **I**]

[interactive, sighing; **I**]

[interpersonal, politeness, minimal; **I**]

- 25c) C: *¿Me estás tomando el pelo?* [Are you kidding?]

[interactive, questioning; **R/I**]

[interactive, sighing; **R/I**]

[interpersonal, impoliteness, minimal; **R/I**]

¡Si es como el caldo de mi abuela! [It's just like my grandma's stock!]

[thematic, opinion; **R/I**]

[interactive, sighing; **R/I**]

[interpersonal, politeness, minimal; **I**]

[interpersonal, impoliteness, minimal; **R/I**]

Corpus: Mexican

Product: *Koblenz*

((In the dining-room of a middle-class house, a father of thirty-something and his son of eight or nine are waiting for dinner. The father shouts to his wife who is in the kitchen))

- 18a) A: *¡Amor!* [Darling!]

[interpersonal, politeness, explicit, medium; **I**]

¿Qué hay de comer?! [What's for dinner?]

[interactive, questioning; **I**]

- 18b) B: ((the wife comes in from the kitchen) *Pasta*· [Pasta] ((On saying this, to the surprise of her husband and son, she places on the three plates uncooked pasta over which she then pours tomato sauce)

[interactive, responding; **R**]

[interpersonal, impoliteness, medium; **I**]

Dialogue 2:

((The scene changes. The same housewife as in the above dialogue is now having what looks like a coffee and is talking to some friends who she informs with an assertive gesture and a firm voice)

- 18c) A: *Yo ya le dije: “o me compras un estufa Koblenz o no vuelvo a cocinar”*. [I told him before “either you buy me a Koblenz oven or I won’t cook any more”]
[interactive, observing; I]

5.2. Particularities of the analysis of dialogic contributions

I would like to use these examples now to outline some of the difficulties encountered in the classification of the contributions.

As stated in Section 3, since an utterance can perform several functions, more than one contribution can be found in a single turn. This does not happen in (18c) where we find just one contribution (*observing*); however, we find it in (25a) (25b) (25c) (18a) (18b). Nevertheless, the situation in (18a) is different from the rest: Its contributions are not simultaneous but successive. Therefore, we see that a turn can be poly-contributive in two different ways, either with simultaneous or successive contributions. In this latter case, the contributions will appear in different units under the level of turn. Following the Val.Es.Co Group’s analysis, we will refer to these units as *acts*: “monologic structural unit, hierarchically inferior to the intervention, of which it is its immediate constituent, which possesses the properties of separability and identifiability in a given context” (Val.Es.Co 2003: 31; my translation). If different parts of a turn can transmit different contributions, the audience can use as a reference these separable parts (the acts) to infer the dialogic forces with which the communicator intends to participate in the progress of the dialogue. However, it cannot be known in advance how many contributions will be made in an act. It is the audience which, through an inferential process during a given encounter, must identify which contributions the communicator has wished to manifest with this act. Thus, this identification is subject to phenomena such as polyvalence or vagueness. This is what we find in the acts of turns (25a) (25b) (25c) and (18b). However, what the theory does allow us to predict is that an act must manifest at least one contribution. This obligation can also be seen from the point of view of the audience, which must find some kind of dialogic force in every act. This minimum is what takes place in the two acts that make up (18a) and in the one that forms (18c). To do the contrary will mean that either the intervention does not become a turn or that this part of the turn will be irrelevant (and, probably, irritating).

Recapitulating, three different situations can be identified in these two dialogues:

- 1) *Single functionality*: Turn (18c); a single act per turn which *contributes by exercising a dialogic force* on the audience (*observing*),
- 2) *Succession*: Turn (18a); more than one act per turn and each one *contributes* exercising a single *dialogic force* on the audience (*explicit medium politeness and questioning*),
- 3) *Simultaneity*: Turns (25a) (25b) and (18b); we find a single act per turn which *contributes* by exercising more than one *dialogic force* on the audience. The two turns of Example 1 are also cases of simultaneity.
- 4) *Succession and simultaneity*: Turn (25c); more than one act per turn and each one *contributes* exercising more than one dialogical force on the audience.

In cases where we have several simultaneous contributions in the same act, we lay out the analysis of the contributions in different lines. This disposition will allow us to reflect in the graph the degree of explicitness of each contribution: The higher up it is in the graph, the more explicit. For example, in the turns in dialogue 25, the communicator's intention to express an *opinion* is more *explicit* than that of *sighing*. This, in its turn, is manifested less implicitly than the intention to manifest a positive socio-emotional attitude that will promote or attack the face of the interlocutor.

5.2.1. Specific problems of interpersonal contributions

On this last point, we must insist that the PR ensures that any contribution to the dialogue also contributes to the interpersonal management; thus, the interactive and thematic contributions are also interpersonal, although their contribution to this management fades into the background of the conscience and is expressed *implicitly* (and not marked). You can see this in turn (18a). Its first act is an appellation that only contributes to the development of the encounter by expressing an interpersonal acknowledgement of the interlocutor. In contrast, the second act is a *question*. Obviously, when you ask somebody something, you are recognizing him as a person; however, what matters most here is that you are demanding information. We can see the contrast: In the first act of the turn, the interpersonal contribution is the only one and, therefore, it is expressed explicitly. In the second act, this interpersonal acknowledgement is expressed only implicitly and falls into the background of the conscience. Accordingly, when do we classify a contribution as interpersonal? What is the unit for manifesting interpersonal contributions? How will all be reflected in the graph?

In turn (18b), the communicator is responding to the question that appeared in the second act of (18a), so that it is an interactive contribution. However, its relevance depends on the recognition of the interpersonal contribution that is not expressed explicitly. In (18b), unlike what happens in the first act of (18a), the interpersonal contribution is not the only one and, unlike what happens in the second act of (18a), it is processed in the foreground of the conscience. In Martínez-Camino (2012), we talk about *implicit-marked (im)politeness* when the relevance of a turn that is already contributing in an interactive-thematic way depends on the fact that the interpersonal contributions recover their predominance in the conscience of the interlocutors. This is what we find in (18b) and also in (25a) (25b) (25c). The dialogic relevance of the opinions and emotional sighs emitted in these turns can only be fully understood if we take into account their contribution as an (im)polite strategy. If we turn all of this over and see it from the opposite point of view, we are implying that, if the relevance of an act of a turn does not exceed the minimum degree of reciprocity, then we can talk of *explicit politeness*. This is what it is found in the first act of (18a).

What do we find in Example 1? Let us pay attention to (5a). The lady infers from his vassal's offer (interactive contribution) that he has the intention of enhancing her face; therefore, the relevance of this offer depends on the fact that she interprets that the vassal seeks to improve the interpersonal link. The unit that manifests this interpersonal contribution is the only act that makes up (5a). Therefore, we express the analysis of this *implicit-marked politeness* by adding a third line below this turn. However, this is not the end of the story.

Let us move to (5b). We find an interpersonal contribution that is inferred from the role that the interactive contribution (*accepting*) plays in the exchange as a response to a *polite offer*. The analysis of this *implicit-marked politeness* is expressed by adding a second line below (5b). However, if we pay attention, we can notice differences between these turns. In (5a) we find explicit elements that help the audience (the lady) to understand that the communicator has a polite intention when he makes the *offer*: The polite address (*ustedeo*) and the aristocratic title *majestad* [majesty].

We have already analyzed this dialogue in Martínez-Camino (2012). Then, it was pointed out that this double interpersonal contribution, implicit-explicit, is vital when it comes to understanding the acceptance given in 5b. The vassal wants to make it clear to his feudal lady that his offer it is not just polite, but it is polite in a way that fits in an aristocratic framework: It subordinates character B's autonomy to a hierarchical affiliation to his feudal lady. Notwithstanding, in Martínez-Camino (2012), the analysis of these explicit expressions of politeness was expressed by its own line. Here, in contrast, we have included it in the same line as the *observation*. Why? Because the unit that manifests explicitly this interpersonal contributions is inferior to the level of the act. Consequently, if a contribution is classified as *explicit politeness*, but it shares an act with other contributions whose nature is not interpersonal, then, its analysis should not be expressed by its own line. Thus, we are introducing a change in the manner of presenting the results of our analysis with respect to the way it was done in Martínez-Camino (2012).

5.2.2. Summary of the considerations of the analysis of contributions

- 1) Interpersonal contributions that are manifested explicitly by a unit inferior to the level of act; these are cases of *explicit politeness*; the analysis is not expressed in its own line; example: (5a).
- 2) Interpersonal contributions that are manifested explicitly by acts; these are cases of *explicit politeness*; the analysis is expressed in its own line; example: the first act of (18a).
- 3) Interactive contributions that are manifested explicitly by acts; the analysis is expressed in its own line; example: the second act of (18a).
- 4) Thematic contributions that are manifested explicitly by acts; the analysis is expressed in its own line; example: (25a).
- 5) Interpersonal aspects implicit in interactive and thematic contribution. These are cases of *implicit-non-marked (im)politeness*. It is taken for granted that all interactive and thematic contribution manifest these aspects and, therefore, the analysis is not expressed; example: (18c).
- 6) Interpersonal contributions that are manifested implicitly through interactive and thematic contribution; these are cases of *implicit-marked (im)politeness*, whose unit of manifestation is the act. The relevance of the act depends on the fact that the interpersonal contributions recover their predominance in the conscience of the interlocutors; the analysis is expressed in its own line; example: (5b).
- 7) Textual contributions that are manifested explicitly by DFUs; the analysis is expressed in its own line; example: (4g).

5.3. Quantitative analysis

Let us now proceed to the quantitative analysis:

Table 14: *Types of contribution*

Categories	I/R	Spain		Mexico		Difference	
		A.Q.	%	A.Q.	%	A.Q.	%
Interpersonal	Initiative	69	22.18%	65	26.42%	3	-4.24%
	Response	19	6.1%	27	10.97%	-8	-4.87%
	Total	88	28.29%	92	37.39	-5	-9.1%
Interactive	Initiative	154	49.51%	105	42.68%	49	6.83%
	Response	30	9.7%	20	8.13%	10	1.57%
	Total	184	59.16%	125	50.81	59	8.35%
Thematic	Initiative	34	10.93%	16	6.50%	18	4.43%
	Response	0	0%	1	0.40%	-1	-0.40
	Total	34	10.93%	17	6.91%	17	4.02%
Textual	Initiative	2	0.64%	7	2.84%	-5	-2.2
	Response	3	0.96%	5	2.03%	-2	1.07%
	Total	5	1.60%	12	4.87%	-7	-3.27

The first thing that can be observed is that in both corpora, the same types of contribution have the same degree of incidence. In first place are the interactive contributions which account for just over half of the two samples, although the Spanish percentage is almost 10 per cent higher. The interpersonal contributions make up approximately a third, although the Mexican percentage is the one that is, now, almost 10 per cent higher²⁸. In third place are the thematic contributions, although, in this case, it is the Spanish corpus which is 4 percent higher. It is worth pointing out that there are few cases of textual contributions and that the Mexican percentage is triple that of the Spanish one. In both corpora, the sum of the thematic and textual contributions is only around 12% of the sample.

²⁸ In Martínez-Camino (2012), we counted 94 Mexican contributions as interpersonal; however, on reviewing the data for this work, we have made a rather different analysis of the contributions of two turns and these no longer appear to us to be politeness utterances, so these go down from 94 to 92. This is why the difference is now just below, rather than just above, 10 points.

However, while the Spanish corpus tends slightly towards the interactive and the thematic, the Mexican one does so towards the interpersonal and the textual. At the same time, it should be pointed out that in the Spanish case, these peculiarities arise mainly in the initiatives.

6. The sub-categories

As stated in Section 3, an essential part of our work consists in specifying, insofar as possible, the forces that propel the flow of the dialogue, the forces that interdefine each other in the flow of the dialogue. It would, thus, seem necessary to divide the categories of contributions into sub-categories. Thus, for example, an interlocutor can contribute to the communication by *observing*, by *questioning* or by *responding*; these are all interactive contributions, but they are all more specific ways of contributing interactively. Therefore, in this section we will analyze each of the four basic categories of contributions and their own sub-categories.

Moreover, we believe that it should be taken into account whether these forces are reactive (*responses*) or projective (*initiatives* or *double* contributions). In this way, the conditioning that the dialogical force exercises on the course of the dialogue can be translated into certain expectations of the responses. Thus, in response to a *greeting*, the preferred response is to *return the greeting*. This is what the conversational analysis calls *adjacent pair*: Certain contributions condition the progress of the encounter in such a way that the absence of a specific type of second part surprises us and its presence confirms our expectations²⁹. Thus, contributions can be structured forming adjacent pairs (*greeting/return*), less ritualised forms (*question/answer*), quasi-adjacent pairs (*impugnation/reply*) or mere exchanges (*observing/confirmation*)³⁰.

6.1. Interpersonal Contributions

In Martínez-Camino (2012), a thorough analysis of this type of contribution was made, defining 32 sub-categories. The following five basic sub-categories were the starting point:

- (1) *Minimal Summons*: initiative expressing basically the acknowledgement of the other and that, therefore, the channel is open.
- (2) *Maximum Summons*: initiative expressing more ostentatiously than the above both the social acknowledgement of the receiver and that the channel is open.
- (3) *Minimal explicit politeness*: not only is the other acknowledged but also a positive socio-emotional attitude is expressed that promotes the interlocutor's face.
- (4) *Medium explicit politeness*: the acknowledgement of the other is not limited to a positive socio-emotional attitude towards the interlocutor's face, but also it promotes the establishment of an informal social role.

²⁹ See section 4.

³⁰ Cf. Žegarac (1998: 345-346).

(5) *Maximum explicit politeness*: the acknowledgement of the other is not limited to a positive socio-emotional attitude towards the interlocutor's face, but also promotes the establishment of a formal social role.³¹

If we take into account the reactive counterpoint that each of these initiatives has, the categories are multiplied by two. These ten, in turn, become twenty if we pay attention to impoliteness. At the same time, in the five basic definitions, we have only referred to explicit (im)politeness while, in sub-section 5.2.1, we referred already to the *implicit-marked (im)politeness*. Thus, these three sub-categories are multiplied by four (polite/impolite; initiative/response), making the final total thirty-two. The main conclusions from the analysis of these were as follows.

In both corpora, the initiatives triple the responses and the courteous contributions exceed the discourteous ones. In fact, the two categories with the greatest incidence in both corpora are *explicit polite initiatives*: Mexico: 34 (13.82%); Spain: 26 (8.36%), and *implicit-marked polite initiatives*: Mexico: 22 (8.94%); Spain: 21 (6.75%).

The basic difference between the two corpora is that the percentage of interpersonal contributions is greater in the Mexican corpus (37.39% - 28.29%). From here, in Mexico the *explicit (im)polite* contributions exceed the *implicit-marked ones*, while in Spain the opposite is true. The greatest contrasts arise in the *explicit polite responses*: Mexico: 17 (6.91%); Spain 7 (2.25%), and in the *implicit-marked impolite initiatives*: Mexico: 6 (2.43%); Spain 20 (6.43%).

6.2. Interactive contributions

In order to identify the dialogical forces of the interactive sub-categories, we have followed John R. Searle's speech act classification (1976).³² Our classification of interactive contributions is shown below in Table 15. Some comments must now be made before studying the quantitative results.

The first point to make is that we have classified the contributions according to their force in conditioning the relevance expectations, the attitudes and the actions of the interlocutors: The lesser this force, the higher it is placed; the higher, the lower it is placed. We have decided to place the directive contributions above those of the commissive ones as the former exert force on the audience but the latter also do this on the communicator. We have left out what Searle classifies as *declarations*, since these are found in highly formal situations and our objective is to establish an orientative classification of contributions made in everyday situations fictionally created in

³¹ The difference between medium and maximum explicit politeness has been explained in terms of informal social role (medium) and formal social role (maximum). This difference between formal and informal social role depends on the nature of the institutional frame. This could be the result of implicit tradition, habit, or custom or it could be explicitly articulated in a written law, treaty, or contract. So it is very different if the husband of the Mexican dialogue 18 addresses his wife saying *!cónyugej* [*spouse!*] instead of *¡amor!* [*darling!*]. The first one refers us to marriage as a contract stipulated by written laws produced by the state and the second, to marriage as an interpersonal relation built, step by step, by habit. We are talking about two types of knowledge: The first one is related with the impersonal world of written law; the second one, with the personal world of contact and biography.

³² This does not mean that we have exchanged our dialogical framework for the speech act theory. We use Searle's taxonomy as a point of departure but we think that what defines the nature of the contributions is the dialogical dynamics, as explained in Section 3.

advertisements. This is why we have added the classification *sighing*, as it takes into account the manifestations of a strong emotional tension through a prosodic, lexical and morphosyntactic selection (*¡Órale!* [*My goodness!*] or *¡No te irás a poner a llorar aquí?!* [*You're not going to start crying now?!*]). For this reason, we have placed these expressive contributions last, as they depend more on the involvement of the subjectivity of the interlocutors.

Table 15: *Interactive contributions*

Type of dialogical force	Initiative	Spain		Mexico		Response	Spain		Mexico	
		A.Q.	%	A.Q.	%		A.Q.	%	A.Q.	%
representative	observing	62	19.93	35	14.22	confirming (or not)	1 (3)	0.32 (0.97)	5 (5)	2.03 (2.03)
	concluding					accepting (or not)				
	Sub-total	62	19.93	35	14.22	Sub-total	4	1.28	10	4.06
directive	questioning	30	9.64	20	8.13	responding	17	5.46	4	1,62
	suggesting	1	0.32	3	1.21	accepting or rejecting				
	requesting	16	5.14	5	2.03	conceding rejecting	3	0.96	1	0.40
	ordering (prohibiting)	15	4.8	14 (1)	5.69 (0.40)	obeying or disobeying	1 (1)	0.32 (0.32)	2 (1)	0.81 (0.40)
	Sub-total	62	19.93	43	17.47%	Sub-total	22	7.07	8	3.25
committing	offering	1	0.32	1	0.40%	accepting or rejecting				
	proposing	5	1.60			accepting or rejecting	4	1.28		
	promising			1	0.40	accepting (or not)			1	0.40
	threatening					acknowledging or ignoring				
	Sub-total	6	1.92	2	0.81	Sub-total	4	1.28	1	0.40
expressive	Sighing	24	7.71	25	10.16	accepting or rejecting			1	0.40
	congratulating					accepting or rejecting				
	excusing					accepting or rejecting				
	thanking					accepting or rejecting				
	Sub-total	24	7.71	25	10.16	Sub-total	0	0	1	0.40
Total		154	49.51	105	42.68		30	9.64	20	8.13
Combined Total of Initiatives and responses		184	59.16	125	50.81					

What are the similarities between the two corpora? The three predominant types of interactive contribution are the same three initiatives: *Observations, questions and sighs*. It is also worth pointing out the lack of expressive contributions apart from the *sighs*. Finally, most of the interactive contributions are found in the percentages of the *representative* and *directive* sub-categories.

However, it can be seen that the percentages of directive contributions and of the *observations* are slightly higher in the Spanish corpus. These numbers confirm the conclusion that we reached in Martínez-Camino (2011) that the interactional dominance is 7.31% higher in the Spanish corpus³³. Nevertheless, this comparison is a complex one because this last observation seems to contradict the fact that the percentage of simple turns that are strong initiatives is five per cent higher in the Mexican corpus (sub-section 4.3: Table 9); in this corpus, we find more simple strong initiatives and minimum responses. Besides, while in the Spanish corpus the percentages of directive contributions and of *observations* are the same, in Mexico the sample of the former is 3.25% higher than that of the latter. We can find an explanation in the fact that the Spanish percentage of double initiatives (either strong or weak) is twice that of the Mexican one. Therefore, it seems that the Mexican dynamics tends to be slightly more abrupt while the Spanish one tends to be slightly more directive. This last tendency can be confirmed thanks to the greater presence in the Mexican corpus of *explicit polite responses*. The complexity of this analysis demonstrates both that the *dynamic* of the Spanish dialogues is more direct and directive and that this is so only by a small margin.

If we look at *adjacency*, there is no outstanding incidence to be found in either of the corpora and the only significant pairs are the *observing/confirming (or not)* one in the Mexican corpus and, above all, the *questioning/responding* pair in the Spanish one. Let us look at the Spanish case: On the one hand, we find a high percentage of *observations*; on the other, a certain correlation between minimum responses that react to *questions*. Both observations lead us to think that many of these *observations* correspond to assertive turns of a double nature which are linked together in the dialogue. This would be one of the most plausible explanations for the high percentage of double turns found in the Spanish corpus in sub-sections (4.2) and (4.3). Meanwhile, in the Mexican corpus, 4.06% of the minimum responses to *observations* explain a part of the large overall number of turns which are minimum responses (23.88%). This would seem to be confirmed by the fact that the Spanish contributions of a double nature (35.36%) double the Mexican ones (15.69%).

However, the obvious question is, if in Mexico we have a broad sample both of simple turns that are strong initiatives (31.34%) and of minimum responses (29.10%), why is this correlation not translated into a strong presence among the interactive contributions of both adjacent pairs and reactive contributions? The answer to this question is not simple, but it could lie in the distribution of the sample. In this corpus, we might have a greater presence of strong directive turns and contributions which do not receive a response. Besides, the response to other projective contributions is more widely distributed than in the Spanish corpus between minimum interactive responses, interpersonal responses and double responses of one nature or another. This might

³³ What we concluded in Martínez-Camino (2011) was that the *interactional dominance* was very high in both corpora if we compare this with other types of communicative activities, but if we compare the two corpora, the percentage was only a little higher in the Spanish dialogues.

explain the higher percentage of Mexican interpersonal responses (10.97%) against the Spanish one (6.1%).

6.3. Thematic contributions

We will take as our starting point the thematic categories defined by Bravo (1998), though we will modify her schema on the basis of our dialogic viewpoint. Clearly, the expression of an opinion is the starting point for a controversy developed by a theme. We will speak of an *opinion* when the communicator contributes to the dialogue by opening up a topic of controversy (projection). The interlocutor is faced with two choices: Either to actively continue the controversy with a turn or contribution of a double nature (reaction-projection) or to provide a minimum response; either of these supports the ideas of his or her interlocutor or contradict them. These possibilities can be analysed as follows:

- (1) *Continue an opinion*: projective support of a helper (does not appear in Bravo's schema (1998)).
- (2) *Opposition*: projective denial of a contradictor or opponent.
- (3) *Offer consensus*: one-off projective support of an opponent.
- (4) *Collaboration*: reactive support of a helper.

The reactive opposition is closer to the interpersonal than to the thematic. Let us see some examples taken from Bravo (1998: 8-9):

- 2a A: Para mí la manipulación genética no es buena para la naturaleza, ¿No es cierto? [I don't think that genetic engineering is good for nature. Do you?]
 2b B: Para nada [Not at all]
 2c C: Pero se pueden evitar muchas enfermedades [But it can prevent a lot of diseases]

This pragmatist points out that (2a) and (2b) are aimed, as a whole, at participant C. The first utterance is an example of an *opinion*; the second, of *collaboration*; and the third, of *opposition*.

- 3a A: ¿Propones que los asesinos se vayan tan tranquilos a su casa? [Are you proposing that murderers should go home scot-free?]
 3b B: Propongo que no se hable de castigo sino de rehabilitación. [I'm proposing that we should talk about rehabilitation rather than punishment]
- 4a A: En España hay mucho alcoholismo. [There's a lot of alcoholism in Spain]
 4b B: Las estadísticas son bastantes alarmantes.[The statistics are quite alarming.]

(3b) is a case of *opposition* while (4b) could be either one of *continuing an opinion* or of *offering consensus*, depending on whether the support comes from a helper or is a punctual deviation made by an opponent from his line of argument.

Table 16: *Thematic contributions*

Initiative	Spain		Mexico		Response	Spain		Mexico	
	A.Q.	%	A.Q.	%		A.Q.	%	A.Q.	%
Opinion	25	8.04%	12	4.87%	Collaborating	0	0%	1	0.40%
Continuing an opinion	2	0.64%	1	0.40%					
Offering consensus	1	0.32%	0	0%					
Opposition	6	1.93	3	1.21%					
Total	34	10.93%	16	6.50%		0	0%	1	0.40%
Spanish Total: A.Q.: 34; 10.93%					Mexican Total : A.Q.: 17; 6.91%				

It should be noted that both corpora present very low percentages of thematic contributions. This category would seem to be limited to the one-off presentation of *opinions* which are not followed by a controversy; besides, this feature is clearer in the Mexican corpus. In this sense, it is highly symptomatic that the overwhelming majority of thematic contributions are *opinions*.

6.4. Textual contributions

For Briz (1998: 165), conversational coherence is the result of the monogal coherence that must be found in each of the interventions of an interlocutor and within the dialogal whole made up of all these interventions. The tools used to do this are DFUs (Romera 2004). Moreover, these types of contributions are not, in themselves, projective or reactive, but rather help to manifest explicitly the procedures by which the interlocutors must manage the communication. However, we do believe that they can attain these qualities of being an initiative or a response in the dialogic context of their setting of turns and contributions. In any case, this differentiation is not too important in textual contributions. Let us see some examples taken from an extract of the dialogue:

Corpus: Spanish

Product: *Cillit Bang*

- 2d) B: *Porque*, [Because,]

[textual, argumentative; **R**]

claro, [of course,]

[textual, control; **R**]

tenía muchos productos y ahora sólo tengo uno para todo [I used to have a lot of products and now I have just one for everything] ((She addresses the presumed fictitious interlocutor from a corner of her bathroom))

[interactive, observation; **R/I**]

[thematic, opinion; **R/I**]

The turn begins with a DFU with argumentative value (*justification* of the purchase). We see then how the DFUs can contribute to the dialogue by establishing a

relation between arguments and conclusions (Briz 1998: 178). Nevertheless, without the need to arrange an argumentation, the speakers can also use DFU's to control the progression of the conversational sequences (formulating, reformulating, returning, listing, specifying, detailing, explaining, clarifying, etc) (Briz 1998: 199-207). In this way, in our example, character B expresses her control of the progression of her intervention (local) and of the dialogue (global) through the utterance *of course*. Briz (1998) distinguishes between the control of the flow of the message and that of the discourse roles. However, following our theoretical approaches, the latter have been considered as interpersonal contributions. In short, we will analyse and classify the DFUs into *argumentative* or *controlling*.

Table 17: *Textual contributions*

Category	Spain						Mexico					
	I		R		Sub-total		I		R		Sub-total	
	A.Q.	%	A.Q.	%	A.Q.	%	A.Q.	%	A.Q.	%	A.Q.	%
Argumentative	0	0	1	0.32	1	0.32	2	0.81	3	1.21	5	2.03
Controlling	1	0.32	3	0.96	4	1.28	5	2.03	2	0.81	7	2.84
Sub-total	1	0.32	4	1.28	5	1.60	7	2.84	5	2.03	12	4.87
Total	A.Q.: 5; 1.60%						A.Q.: 12; 4.87%					

The low incidence of these in Spanish and Mexican advertising diegetic communication is clear, although the Mexican ones are triple those of the Spanish ones.

6. Conclusions

The aim of our study has been to analyse and compare the *complexity* and *dynamics* of fictitious Spanish and Mexican dialogues. We have put off until now the task of elaborating the formal definitions of these concepts. Now we can take advantage of the theoretical and empirical development of this article. In this way, the reader can understand better where they come from and how they fit into our dialogical analysis.

In view of the Principles of Dialogicality and Reciprocity, it can be stated that the interlocutors manifest, in the communicative encounter, their intention to influence the other and to receive replies. This leads to the emergence of several aspects of the *dynamic* of dialogues: Forces exercised, information provided, reactions which give the exchange a purpose and direction, a common ground of knowledge, and interpersonal management of faces and identities. This dynamic takes shape in a web of *turns* through which the interlocutors *intervene* in the exchange and *contribute* to its development. The diversity of nature of the turns and contributions, their possible impact and the multiplicity of their connections may vary ostensibly; this will depend on the type of communicative activity and the disposition with which the interlocutors address it. We consider that the *complexity* of a dialogue is directly proportional to the increase in this diversity, this capacity and this multiplicity, all of which creates the conditions for the

emergence of its *dynamic*. There are, however, some other factors that influence the dynamic of the exchange, such as the process of interpretation which may be more complex when it requires a greater inferential effort on the part of the audience because the nature of the contribution is more implicit and informative and less abrupt. So, what did we observe in our corpus?

In both corpora, we encountered quite simple dialogues which present 1) a small number of turns, always local and focal, and of contributions per advertisement, 2) a high number of mono-contributor turns, 3) very few self-linked turns and deferring questions, 4) a limited number of thematic contributions (always below 11% of the corpus) and which appears to be limited to the utterance of *opinions* which do not give rise to controversy and 5) very little presence of textual contributions.

Also, in both countries, we observe a clear abundance of simple, strong initiatives and of minimum responses that generate an abrupt dialogic dynamic with clear, hierarchized enunciative positions (requesters/donors; donors/adopters), and, therefore, as we saw, in Martínez-Camino (2011), a high *interactional dominance*.

In both corpora, the dialogic dynamic is dominated by interactive contributions, which account for over half of the two corpora, followed by interpersonal contributions which make up around one third: Together then, these make up almost 90% of the total of contributions both in Spain and in Mexico. In this respect, the predominant types of interactive contribution are the same in both corpora: *Observations* (19.93% (Spain) - 14.22% (Mexico)), *questions* (9.64% - 8.13%) and *sighs* (7.71% - 10.16%). In the two corpora, most of the interactive contributions are found in the percentages of the *representative* and *directive* contributions (19.93% and 19.93% (Spain); 14.22% and 17.47% (Mexico))

Nevertheless, while all of this is true, a greater degree of complexity can be observed in the Spanish dialogues than in the Mexican ones: 1) a slightly higher average of turns and contributions per ad, 2) as well as of contributions per turn, 3) the number of Spanish poly-contributor turns is a little greater than the number of mono-contributor turns, 4) the Spanish percentage of turns and contributions of a double nature is almost twice that of the Mexican corpus, 5) the presence of peripheral aspects almost doubles the Mexican figures, 6) greater presence of *implicit-marked interpersonal contributions* and, among these, of the *impolite ones*. On closer examination, it can also be seen that 7) the Spanish thematic contributions double the Mexican ones, 8) the percentage of minimum responses in the Mexican corpus triples that of the Spanish corpus and 9) the weight of the two types of predominant turns in the Mexican corpus is almost 8 percentage points higher than the weight of the two types of predominant turn in the Spanish corpus, which means a greater concentration of the sample in the Mexican corpus. The datum which would seem to go against the above is that the Mexican textual contributions outnumber the Spanish ones.

Moreover, the Spanish dialogic dynamic lean slightly towards the interactive (of special note are the twofold *observations* deployed in the dialogue) and the thematic, while the Mexican one leans towards the interpersonal and the textual.

Several facts point to the view that the dynamic of the Spanish dialogues opens a small window to controversy and to the representation of complex, underlying interpersonal management and even directly conflictive management (Martínez-Camino 2012) (one example is the fragment that we saw of *Knorr's grandma's stock* (sub-section 5.2)). The Spanish thematic contributions (10.93%) almost double the Mexican ones (6.91%) and the *implicit-marked impolite contributions* triple those of the Mexican

corpus (6.47% - 2.43%). All of this shows a tendency toward a slightly more directive interactivity developed through more complex double nature turns and contribution. In contrast, in Mexico, the numbers would seem to indicate a tendency towards a slightly more abrupt dynamic with more frequent manifestations of explicit politeness.

In any case, it should finally be pointed out that the communicative tendencies that the two corpora share are clearer and more pronounced than those which differentiate them.

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