With generous support from the EKU Diversity Office, I was able to attend the inaugural International Conference of Cultural Linguistics (ICCL) in Prato, Italy (http://iccl2016.weebly.com/). The conference drew about 150 participants from 45 different countries. I was one of only a few participants from the United States. I attended the conference to:

- present a research paper entitled “Event-Structure Metaphors through the body: the case of English to American Sign Language translation” (see abstract below),
- learn more about the emerging field of Cultural Linguistics,
- interact with colleagues with similar research interests, and
- broaden my perspective by attending research talks about other languages and cultures.

Cultural Linguistics. As a multidisciplinary area of research, Cultural Linguistics “explores the relationship between language, culture, and conceptualization. Originally, this area grew out of an interest in integrating cognitive linguistics with the three traditions present in linguistic anthropology, namely, Boasian linguistics, ethnosemantics, and the ethnography of speaking (Palmer, 1996). In the last decade, Cultural Linguistics has also found strong common ground with cognitive anthropology, since both explore cultural models, which are associated with the use of language . . . For Cultural Linguistics, many features of human languages are entrenched in cultural conceptualizations, including cultural models. In recent years, Cultural Linguistics has drawn on several disciplines and sub-disciplines, such as complexity science and distributed cognition, to enrich its theoretical understanding of the notion of cultural cognition (Sharifian, 2011). Applications of Cultural Linguistics have enabled fruitful investigations of the cultural grounding of language in several applied domains such as world Englishes, intercultural communication, and political discourse analysis” (Sharifian, 2015, see: http://profiles.arts.monash.edu.au/wp-content/arts-files/farzad-sharifian/Cultural_Linguistics-Handbook.pdf).

ICCL sessions attended. Because of the high number of presentations that were submitted for acceptance in the conference program (over 200), the conference organizers extended the conference from two days to three days and scheduled additional concurrent presentations. Since there were five papers presented at the same time throughout the conference schedule, it was difficult for me to choose between equally fascinating topics. Nevertheless, I chose to attend the following lectures/papers:
• Cultural Linguistics and linguistic relativity, Farzad Sharifian
• “Jumping loves” conceptualization of “arm” (love/mercy) in Estonian runic songs, Ene Vainik
• Anger metaphors in Japanese, Ren Imai
• Scenarios, ideology, and the Cultural Linguistic heritage from Generation X, Gary Palmer
• The conceptualization of silence in Japanese language and culture, Natsuko Tsujimura
• Non-literal uses of motion verbs in Ancient Greek: Constructional and cultural motivations in semantic extension, Athanasios Georgakopoulos, Anna Piata, Stathis Selimis
• The importance of cultural conceptualizations in developing cultural literacy, Gabriel Garcia Ochoa, Sarah McDonald
• Cultural conceptualizations of emotion in folklore: The case of subjective motion in Hungarian
• Context and Cultural Linguistics: The case of metaphor, Zoltan Kovecses
• Usefulness of parallel texts in studying metaphor variation across languages and cultures, Connie de Silva
• The messy meta: On the Cultural Linguistics of mimesis, Anne Storch
• The role of mapping principles in the translation of political speeches, Kathleen Ahrens
• Conceptions of love in Biblical Hebrew, Ruti Vardi
• Spiritual searching as spatial exploration: Studying cultural conceptualizations through an English-Czech parallel corpus, Renata Kamenicka
• The effects of figurative language and imagery on creating a culturally distinct image of a destination: Conceptual discourse analysis of English and French parallel texts, Hana Kratochvilova
• Embedding cultural conceptualization within an adopted language: The English of Aboriginal Australia, Ian Malcom
• Life as opera: Metaphorical conceptualization in Chinese culture
• Metaphor and cultural cognition of national identity, Andreas Musolff
• A metaphor study of disease awareness ads, Janet Ho
• Comparative study of metaphor in literary texts and their translations, Zlatka Chervenkova
• Cultural conceptualizations of irony versus arrogance and their figurative expression, Angeliki Athanasiadou
• Cultural Linguistics vis-à-vis cognitive linguistics: A critical perspective, Roslyn Frank

**Personal benefits of attending ICCL.** In addition to learning from these sessions that I attended, I was able to engage with several colleagues during breaks in the conference schedule. This includes developing relationships with researchers from Estonia, Israel, Taiwan, China, Greece, Czech Republic, Netherlands, and England. I also benefited by
disseminating my research to a new audience and discussing it within the new framework of Cultural Linguistics.

**Benefits of Cultural Linguistics to EKU.** One of the primary benefits to EKU is the infusion and application of new theories and research in the American Sign Language (ASL) curriculum that we offer in my department. Broadly speaking, borrowing notions from Cultural Linguistics, I aim to further explicate and emphasize the diversity of cultural conceptualizations of the American Deaf community. This runs counter to many students’ conceptual models of what ASL is. They often have an entrenched, unconscious misconception that ASL is simply a “code” for accessing spoken English (a type of “language prosthesis” like braille for people who are blind). This (mis)construal hinders their “deep learning” of the language and their ability to appreciate the unique ways that culturally Deaf people actually think and construct meaning. Consequently, students often become confused when attempting to use their knowledge of English as a bridge to understanding the semantic structure and cultural meanings of ASL signs that do not refer to concrete things (for example, the concrete category of CAT versus the culturally rich meaning/cultural schema of DEAF INSTITUTE, and the differences I investigate in how English and ASL conceptualize abstract events). Students also sometimes encounter conflicts in cross-cultural communication with Deaf people because of underlying differences in communication styles and the relativity of strategies and markers for co-constructing (im)polite interactions. The tools of Cultural Linguistics may help shed light on the unique cultural conceptualizations that lend coherence to the relationship between Deaf bodies, Deaf Culture, and meaning making in context using the conventional linguistic and depictive devices of ASL. These are some ways that infusing notions from Cultural Linguistics may benefit the ASL curriculum. Our ASL courses fulfill the “Element 6: Diversity” requirement of the General Education Curriculum for four-year degrees. In addition to this, our advanced ASL courses support a BA degree in Deaf Studies and a BS degree in Interpretation. We serve hundreds of EKU students in these courses each semester. As an ASL teacher and active member of the ASL Curriculum Committee, I have the opportunity to benefit students with the knowledge I gained from the ICCL conference.

In addition to changes in my immediate sphere of influence, I will attempt to benefit all EKU students of Element 6 courses by advocating for opportunities to develop multiple cultural conceptualizations through learning a second world language (ASL, or other language). It is difficult, and perhaps impossible, to develop deep learning of alternative cultural conceptualizations through standard American English because this dialect of English does not afford the apparatus for thinking in categories and cultural models that it does not have. Monolingual speakers are often unwittingly imprisoned by the system of conceptual categories and folk theories that their language affords. When students study a second language it has potential for giving them a separate, yet partially overlapping system of conceptual categories, cultural models, and cognitive schemas. Fluency in a second language not only supports EKU’s mission of developing students’ communication skills in a globalized world, but because they potentially possess multiple conceptual categories and cultural models from a second language, it also supports critical and creative thinking. Bilingual students can critically compare the
alternative conceptual categories and cultural models they acquire and can creatively blend and synthesize aspects of schemas and models. These creative conceptual blends may ultimately be used to enhance the wellbeing of humanity and help solve complex and new problems. Additionally, in support of the purpose of Element 6, when our students communicate in a minority language, it shows one of the highest forms of respect to people in that minority group. And it has potential for developing virtues of empathy and compassion. These are things we all need.

**Conference Presentation Abstract:**

**Event-Structure Metaphors through the body: the case of English to American Sign Language translation**

Key words: Event Structure Metaphor, American Sign Language, translation

This study characterizes the handling of Event-Structure Metaphors (ESM, Lakoff, 1993; Lakoff & Johnson, 1999) in translation between languages that use different modalities: English (a spoken language) and American Sign Language (a signed language). Using a cognitive-descriptive framework (Samaniego Fernández, 2011; 2013; Kövecses, 2014), I examine the bilingual/bimodal translation of ESM expressions based on a small parallel corpus built from published translations of English political speeches that are performed and video-recorded in ASL by native signers who are Deaf.

The cross-linguistic viability of the Location and Object branches of the ESM has been affirmed in several unrelated spoken languages. By applying an iconic-metaphoric, double-mapping analysis of signs (Taub, 2001), I provide evidence that each submapping of the Location and Object branches of the ESM is also exhibited in the case of ASL. Additionally, Deaf translators frequently maintain the same ESM submapping from Source Text (ST) to Target Text (TT). They also shift from the ST ESM to another type of expression, add an ESM in the TT, or omit an ESM.

In examining the shifts and additions of ESM expressions in the corpus, there are numerous event-related expressions in the TT that do not fit the current Location or Object branch ESM paradigm. Based on a double-mapping analysis of these expressions, I propose a third branch of the ESM: the Container-ESM. The Container-ESM gets its coherent structure from the conceptual source domain of the (BODY-AS-)CONTAINER image schema. This image schema is central to the conceptualization of EMOTIONS in many spoken languages (Kövecses, 2000) and in ASL (Wilcox, 2000; Taub, 2001). However, the Container-ESM branch appears to have a wider scope of target domains in ASL than English (Kövecses, 2005; 2014). This is supported by the variation between the number of identified Container-ESM expressions in the ST and the TT.


