

Assessing the Applicability of Francis and Hunston's  
Framework for Speech Discourse Analysis Through  
its Application to a Broadcast Interview

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Francis and Hunston's "Analysing everyday conversation" (1987) outlined a framework for analysing speech discourse. It was an extension of the original Sinclair-Coulthard model (1975), which focused on teacher/pupil interaction, and it was hoped that the revised model would encompass a wider range of speech discourse genres such as casual conversations, commercial transactions, professional interviews, and air-traffic controllers' talk. However, it is questionable whether one model, especially one that was proposed a number of years ago, can account for all types of such discourse in a contemporary context. To assess the applicability of Francis and Hunston's framework to professional interviews in particular, and spoken discourse in general, a BBC broadcast was transcribed and analysed according to the prescribed categories of the framework. The findings were that although the overall framework was still relevant and revealing of spoken discourse within a broadcast interview situation, there were a number of problems with some applications and these issues are discussed with tentative solutions given in order for the framework to be refined to better accommodate its application to contemporary public broadcast interviews.

## **1. INTRODUCTION**

### **1.1. Significance of the Problem**

In 1970 an SSRC (Social Science Research Council) project, "The English used by teachers and pupils," was set up to examine teacher-pupil interaction in the classroom (Coulthard & Montgomery, 1981, p. 1). The focus of the project was to see how successive utterances in a classroom situation form a coherent dialogue and a model of classroom discourse was devised based upon Halliday's (1961) rank scale framework of grammar. This model was gradually developed to take account of various other kinds of spoken discourse culminating in Francis and Hunston's model (1987). In what follows the year/page references to the article will be given as it was reprinted in M. Coulthard, (1992), (Ed.), *Advances in Spoken Discourse Analysis*. Francis and Hunston attempted to produce a model that would accommodate a wider range of discourse situations including "casual conversations between friends and family members, child-adult talk, commercial transactions, professional interviews, radio phone-ins, and even air-traffic controllers' talk" (Francis & Hunston, 1992, p. 123). However, can one model of speech discourse analysis, especially one proposed a long time ago, have the requisite framework to

continue to provide an adequate account of a variety of situations where spoken discourse occurs within a contemporary context?

## **1.2. Objectives of the Paper**

To fully answer the above question it would be necessary to analyse multiple examples of each type of spoken interaction to discern whether or not Francis and Hunston's single model is sufficient to account for the varieties of spoken discourse. This is not possible in a short paper. The objectives of this investigation are therefore more modest. An investigation of only one of the highlighted varieties of spoken discourse, a professional interview, was analysed in order to ascertain how far Francis and Hunston's model of spoken discourse is applicable to this particular genre of discourse and offer recommendations on how the model can be refined in order for the framework to provide a better description of speech discourse with regards to applying it to contemporary public broadcast interviews. This will be accomplished as follows:

Part: 1

(1) Transcribe an interview and analyse it according to the categories proposed by Francis and Hunston (See Appendix A).

Part: 2

(2) Comment upon the ease with which the proposed categories fit the transcribed data.

(3) Comment upon the usefulness of this type of analysis to understanding professional interviews.

In what follows an outline of the model used for spoken discourse analysis will be given, which will then be followed by a discussion on the selection of a professional interview before analysing the interview and commenting on the categories and usefulness of such an analysis.

## **2. PART 1 – ANALYSIS**

### **2.1. The System of Analysis**

Francis and Hunston's (1987) system of spoken discourse analysis is an attempt to present a coherent, reformulated version of Sinclair and Coulthard's model (1975) by integrating and systemizing various proposed adaptations to cope with identified problems in fitting the model to the data in recordings of conversations. The system analyses spoken discourse in terms of a hierarchical five-rank-scale: Interaction, Transaction, Exchange, Move and Act. The highest unit of the scale is Rank I: Interaction, which is formed by the combination of elements in the immediate lower rank, Rank II: Transactions. The lowest unit of the scale is Rank V: Act, which is an ultimate, atomic element that is compositional of the next higher level in the rank scale, Rank IV: Move. The three middle ranks, on the other hand, are each compositional of the immediate rank above and are formed by the combination of the elements in the descending ranks below.

Rank I: Interaction can be treated as the discourse in its entirety. The problem is that this is a vague, ethereal rank as there are no identifiable internal

linguistic discourse structures (Francis and Hunston, 1992, p. 141). Rank II: Transaction has three structural elements: Preliminary (P), Medial (M) and Terminal (T), of which Preliminary and Terminal are Organisational exchanges while Medial is a Conversational exchange. However, there is also an issue of vagueness as, ‘while we can identify its boundaries, we can say little about its internal structure’ (Francis and Hunston, 1992, p. 140). From Rank III: Exchange to Rank V: Act, the elements of structure become more defined and consequently are better at providing a description of the discourse taking place. Rank III: Exchange is divided into two Organisational structures: (i) Boundary and (ii) Structuring, Greet, and Summon. Rank IV: Move is divided into eight structures: Framing, Opening, Answering, Eliciting, Informing, Acknowledging, Directing, and Behaving. Lastly, Francis and Hunston list thirty-two structures in Rank V: Act, which can be placed in three structural positions: pre-head, head, and post-head. It should be noted that Francis and Hunston (1992, p. 125) admit that they have omitted certain categories, such as the element of move structure ‘select’ and the acts which realize it, which are more typical of ‘formal’ situations such as chaired meetings where the chairperson has control over who speaks and when, and they also note that the revised system they are presenting applies particularly to everyday conversations. The above ranks and how they are subdivided according to their structures are listed in Appendix B.

An important aspect of this system of analysis is giving an account of the structural relationships of the permissible moves between the participants at the rank level of Exchange. Francis and Hunston (1992, p. 124) note that Sinclair and Coulthard’s original model (1975), based on classroom interactions, realised a one-to-one correspondence, which they diagrammatically portray as:

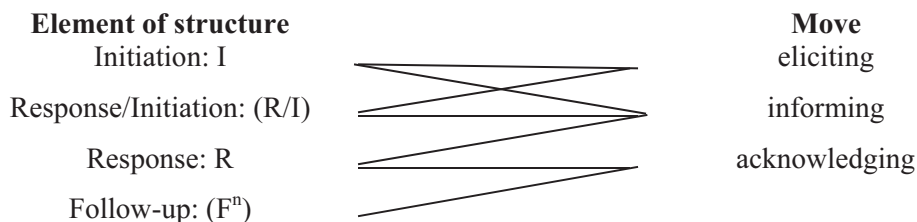
<b>Element of structure</b>		<b>Move</b>
Initiation (I)	_____	opening
Response (R)	_____	answering
Follow-up (F)	_____	follow-up

It should be noted that from this model any complete person to person exchange must minimally have the two elements I and R. Although F is an optional move it is common to classroom discourse as well as professional interviews. However, with reference to the reevaluations given by Coulthard and Brazil (1981, pp. 82-106) and Stubbs (1981, pp. 107-119) the model was refigured to accommodate the proposed legitimate exchanges in any given discourse as:

I (R/I) R (Fn)

Here I and R are fundamental for any coherent discourse according to the model. I is predictive of R and R is predicted by I (Coulthard and Brazil, 1981, p. 97). The terms in parentheses are optional – (R/I) representing a response that also initiates a response, and (Fn) representing any number of follow-ups. A representation

(Francis and Hunston, 1992, p. 141) of the various moves can be depicted as follows:



From this it transpires that in a simple exchange an Initiation (an eliciting or informing move) must necessarily result in a Response (an informing or acknowledging move), which may then in turn result in a Follow-up (acknowledging). However, an Initiation may result in a Response/Initiation (informing or eliciting) that requires a Response (an informing or acknowledging move), which may then in turn result in a Follow-up (acknowledging move). Can this reformulated model of spoken discourse analysis be applied to professional interviews as Francis and Hunston (1992, p. 123) had hoped? To test their revised model and ascertain the extent to which it is applicable, a professional BBC interview was selected. This is described in the following section.

## **2.2. Data Source and Selection**

The spoken discourse chosen to be analysed according to Francis and Hunston's revised model was an interview taken from the BBC's HARDtalk programme, the podcast being dated Monday 1st April 2013, while the televised broadcast is dated Tuesday 2nd April 2013, between the presenter Stephen Sackur and the American philosopher Daniel Dennett on his views on religion. This was accessed as a podcast and a transcription of the entire 23-minute interview (see Appendix A) was made in order to identify key sections with which to highlight areas where Francis and Hunston's model can be applied to the transcription and where it fails to adequately give a description of the discourse.

The selection of the interview was made for a number of reasons. First was the interest in how the revised model of Francis and Hunston could account for the variables in professional interviews. Second is that the podcast is publically available and can be independently checked by anybody. Third is the fact that it is a dialogue with only two people, which keeps the analysis simple, and is similar, in this respect, to the two-person telephone conversation that Francis and Hunston use as an example in their article.

However, the main points of contrast are that it is a professional interview discussing a topic that is relevant to society where the interviewer will dig and tease out points that, in their opinion, need to be addressed, which can be highly critical and confrontational at times. It should also be noted that there is an asymmetrical relationship in that the presenter has control over the direction of the discourse yet has to be respectful, to a certain extent, to the invited guest and their opinions.

Being an interview it is expected that the exchange will be more structured than a casual conversation between friends, with the interviewer having prepared questions to ask the guest and having a fixed time-frame in which to conduct the interview. Further, a conversation between two friends is a private two-dimensional relationship but a broadcast interview between the presenter and the guest is a public three-dimensional relationship, one that includes the passive audience as the third element. Thus although the presenter and guest are exchanging views, there is always the implicit awareness that they are discussing in front of and for the audience. In the data the presenter acknowledges this relationship in the introduction, lines 001-036; in the greeting, 038-040; in the discussion, 185-199; and in the final thanking, 889-890. In addition, whereas a standard telephone conversation has no transmitted visual information, a televised interview does. Body language is an immensely powerful means of communication and without incorporating it into discourse analysis the findings will be impoverished. This article fails in this matter as it is based purely on the transcription from the audio-only podcast.

### **2.3. Analysis of the Data**

In this section the discourse functions identified in the HARDtalk interview will be analysed. Issues will be raised in Part 2: Comment.

#### **2.3.1. Interaction and Transactions**

The entire interview constitutes Rank I: Interaction and has 4112 words approximately (this figure treats contractions as a single word and also includes elements coded as engage). Of these, 2050 (49.8%) were spoken by the presenter and 2061 (50.1%) by the guest (1 was the audience's silent answering at line 037). This holistic rank was found to be composed of 14 Rank II: Transactions (see Appendix C). As Francis and Hunston (1992, p. 140) note, a Transaction is fundamentally a topic-unit, "which must remain a pre-theoretical and intuitive notion." Thus defining what constitutes a legitimate Transaction and demarcating its boundaries is vague and can be controversial especially when topics merge. Certainly the inclusion of the two Preliminary Transactions, 1 (Interview Introduction – 165 words, 4% of the interview) and 2 (Greeting – 14 words, 0.34%), and the Terminal Transaction 14 (Leave-taking – 16 words, 0.38%) may be contested and will be discussed later in Part 2: Comment.

#### **2.3.2. Exchanges**

In the entire interview 42 Exchanges were identified (see Appendix C). Unsurprisingly for a professional interview 19 of these were Eliciting (2233 words, 54.3% of the interview) and 18 were Bound Clarify (1510 words, 36.7%). Together these constituted 3743 words, 91% of the interview. Four of the Eliciting Exchanges (Exchanges 12-13, 22-23, 28-29, and 32-33 – 1208 words, 29.4%) required a single Bound Clarify Exchange and 4 (Exchanges 4-5/6/7, 9-10/11, 14-15/16/17/18/19, and 35-36/37/38) required multiple Bound Clarify Exchanges – 1081 words, 26.2%). The remaining three identified Exchanges were Structuring (193 words, 4.69%), Informing (146 words, 3.55%) and the two Greeting Exchanges (30 words, 0.72%). Although Bound Repeat and Bound Re-Initiation Exchanges are possible, none

were found. Nothing was coded for Organizational Boundary, Organizational Summon, or Conversational Directing.

All of the Exchanges, except two, were encoded as being initiated by the presenter indicating the asymmetrical relationship between the presenter and the guest and the control the presenter has over the direction of the interview. The guest initiated Exchanges at Exchanges 21 and 27 as a response to what the presenter had said. Both emerge as an extension of the previous topic but for coding purposes it was felt that a fresh Exchange had to be created.

### **2.3.3. Moves**

A total of 103 completed moves were identified (see Appendix C). Reflecting the nature of a professional interview it was not unexpected to find 37 eliciting and 41 informing Moves (80% of the total number of words). In addition, there were 17 Acknowledging Moves, 14 of which were protests.

In examining the Exchanges one can see that not only the Interview Introduction but also a number of the Eliciting Exchanges have lengthy Moves – both eliciting and informing. This is common to professional interviews and academic debate where each party is inclined to provide detailed information and to delimit the boundaries of the question and answer.

The eliciting Moves identified can be divided into 6 categories: a single elicitation (lines 042-043, 045-047, 249, 260, 375-380, 435-441, 856, 871, 878-882), an elicitation + information (lines 182-199, 345-351, 354-368, 516-526, 620-635), information + elicitation (lines 063-072, 091-098, 128-134, 140-156, 233-245, 489-494, 752-780, 797-809), multiple elicitations (lines 057, 080-082, 263, 280-293, 330-332, 865-869), multiple elicitations + information (lines 268-270), and information only (lines 109-112 (uncompleted), 251-258 (uncompleted), 593-598, 602-611, 673-689, 692-699, 714-729, 829-851). Issues regarding applying the coding system of Francis and Hunston's model for multiple questions will be discussed in Part 2 of this essay.

### **2.3.4. Acts**

The Moves were composed of 216 Acts (see Appendix C). Disregarding engage, the group with the largest number of items was informative (34). However, combining the Acts related to questioning – inquire (10), neutral proposal (7), marked proposal (4) and return (18) – it was found that this group had the largest number of items (39). The difference between questioning and answering can be accounted for, in part, by the four confirms. Protest (20) and comment (25) were well represented illustrating the nature of such interviews.

### **2.3.5. Summary of Analysis**

Using Francis and Hunston's revised model of speech discourse analysis a number of salient points may be made regarding this particular professional interview. These include the equality of the balance, in terms of the number of words and time that each person spoke; the asymmetrical relationship of control between the interviewer and interviewee; the variety and complexity of the eliciting Moves; and the identification of the various Acts that are predictable of a professional broadcast interview. In the following section issues that arose through applying Francis and Hunston's revised model of speech discourse analysis to the

interview will be discussed and comments on the usefulness of such an approach will be given.

### **3. PART 2 – COMMENT**

Although the revised model is a powerful tool that provides insights when analysing discourse, a number of difficulties were identified from the ranks of Transaction to Act. These are discussed below.

#### **3.1. Transaction**

The first major problem was related to the rank of Transaction. In section 2.3.1. Interaction and Transactions it was mentioned that the inclusion of Transactions 1 (Interview Introduction), 2 (Greeting) and 3 (Leave-taking) may be controversial.

The justification for treating the Interview Introduction as a Transaction is that it is an integral element of professional interviews to introduce the guest to the audience and any analysis of professional interview discourse needs to take account of it. The Interview Introduction is a monologue, but it can be considered an exchange because it is addressed to the audience, who are admittedly remote and interactively passive, and can therefore be coded as I and R, with Ø representing the audience's silent act of acquiescing. It is structured in two parts: part 1 (001-032) gives an introduction to the background ideas of the guest to be interviewed and part 2 (033-036) presents a question to the audience to consider and structures the conversation prospectively (Francis and Hunston, 1992, p. 129).

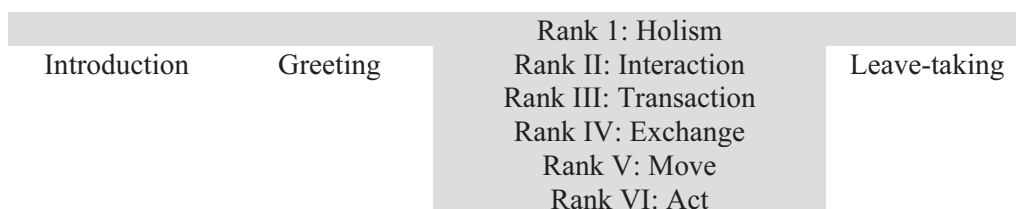
It could be argued that the Interview Introduction ought to include the Greeting as the final part of the Transaction, but to respect the functional differences between an Interview Introduction and a Greeting and also to retain a symmetry with the closing Leave-taking, which is announced rather than connected to the preceding Eliciting Exchange, it makes more logical sense to isolate this complementary pair of Transactions.

The problem with this framework is that in the hierarchical scheme of Francis and Hunston's revised model, the Transaction is composed of Exchanges and if a Transaction is demarcated by only one Exchange, such as Tr.1 and Exch.1, Tr.2 and Exch.2, and Tr.14 and Exch. 42 then the Transaction is not composed of the Exchange but is identical with it, and the system of ranks fails. There are two possible approaches to deal with this, both of which are inelegant. The first is to allow the possibility of a Transaction being wholly composed of only one Exchange, but permitting this only for Introductions, Greetings and Leave-takings. This, in effect, tries to retain Introductions, Greetings and Leave-takings within the rank system, but acknowledges their structures can be different from the main discourse topics which are necessarily hierarchical. The second is to treat these as outside the perimeters of the Interaction, which alone conforms to a hierarchical structure. As Coulthard (1981, p. 16) notes, in some doctor/patient dialogues the doctor dismissed the greeting and leave-taking exchanges as part of the structure of the Interaction by turning on the recorder after the Greeting and turning it off before the Leave-taking, and therefore suggesting that these should not even be considered as part of the discourse and should be treated as external boundary markers that enclose the



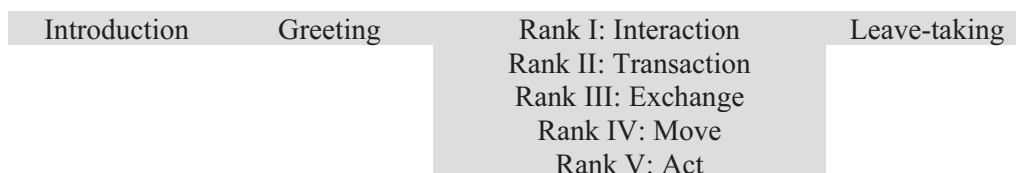
Interaction. If that were the case then a rank higher than the current Rank I: Interaction would need to be formed to encompass the boundary markers, relegating the current Rank I: Interaction to Rank II. The new framework might be diagrammatically depicted as below with the grey boxes highlighting the structure of speech discourse and the non-inclusivity of the boundary markers, Introduction, Greeting, and Leave-taking lying outside the hierarchical rank scale.

**FIGURE 1A**  
**Modified Version of Francis and Hunston’s (1987) Framework**



However, a Greeting and a Leave-taking are exchanges between at least two people and an Interview Introduction is an exchange between the presenter and the audience, so it would be more realistic to retain the Interview Introduction, Greeting and Leave-taking within Rank I: Interaction and accept that for these three special categories the Transaction can be composed of only one Exchange. As Francis and Hunston (1992, p. 140) note, if these “are seen simply as marking the beginning and end of situations, they can no longer be subjected to internal analysis.” This framework could be represented as follows:

**FIGURE 1B**  
**Modified Version of Francis and Hunston’s (1987) Framework**



The difference might be considered slight but it is an attempt to conceptually retain the Interview Introduction, Greeting and Leave-taking within the framework of discourse analysis rather than as boundary markers and, applying Ockham’s razor, not to multiply the number of ranks unnecessarily.

At this Rank level the revised model is no more successful in resolving this issue than the previous one, but the model is useful in terms of highlighting the differentiated natures of these various Transactions.

### 3.2. Exchange

The main part of the interview consisted of Exchanges 3-41. Each of these Exchanges were all Eliciting or Clarifying except Exchange 8, Structuring, and Exchange 25, Informing, the latter one appearing to be a little incongruous. This was coded as an Informing exchange because it was felt that the interviewer was making an observation Act where the information is known by both people. The informing Move at I resulted in another informing Move at R in which the interviewee appears to be answering a question. It might be argued that in any formal interview any informing Move at I should be considered to be functioning as a question or a stimulus to elicit a response and hence the Exchange should be coded as Eliciting. However, according to Francis and Hunston's model, an observation Act cannot occur in an Eliciting Exchange and so the Exchange has to be Informing. Here the model needs to be adapted to accommodate such informing Moves at I to be permissible in Eliciting Exchanges when analysing professional interviews. However, apart from this issue the revised model was successful and useful in identifying the various Exchanges.

### 3.3. Move

In section 2.1. The System of Analysis it was noted that according to the revised model any Exchange must conform to the following formula: I (R/I) R (Fn). This was not always easy to apply. At Exchange 28, the Exchange was encoded as I R1 R2 F R3. R1 was spoken simultaneously with the interviewer's eliciting and did not stop the interviewer from speaking. As Francis and Hunston note (1992, p. 133) an Engage is only to provide minimal feedback while not interrupting the other speaker. Thus this response might have been encoded as an Engage, but from the very nature of its utterance at line 523 it is clear that the interviewee is raising a protest. The interviewee then listens to the remainder of the interviewer's discourse before giving a secondary response at R2. It could be argued that responses made simultaneously and which do not stop the other person from speaking can be excluded from the main structure of the discourse, as are Engages, but by so doing the model fails to accurately describe what is actually occurring. Similar instances were also found at lines 153, 173, 355, 728, 762, 765, 777, and 779. Thus the model might be reformulated as I (R/I) Rn-sim (Fn) allowing for multiple simultaneous responses.

Another problem found in Exchange 28 was with an informing R3 Move at line 569 which follows on from an F. This is prohibited according to Francis and Hunston's model. To preserve the model the informing R3 Move would have to be coded as F2. But the only Acts permissible as a head at F are Terminate, Receive, React, Reformulate, Endorse, and Protest, none of which adequately captures the informative nature of the response. Maybe the Exchange has to be divided into two – lines 513-544 and 545-592 – making line 545 I and line 569 R. But to do so is to ignore the protest that the interviewer is making to the informing R2 Move. To preserve the model an informing Move at F would have to be made permissible or the model would have to be reformulated as I (R/I) Rn-sim (Fn) (R). For elegance and simplicity, the former is preferred to the latter.

At this point a question arises whether or not F is needed. Fundamentally an Exchange is an Initiation with a Response. What is F but a response or reply to a Response? Therefore feedback and other discourse follow-ons could be coded as R. Thus an exchange could be reformulated as:

I (R/In) (Rn-sim) Rn

where 'I' represents the obligatory Initiation, '(R/In)' the possible multiple Response/Initiation exchanges, '(Rn-sim)' the possible multiple simultaneous responses that do not prevent the initiator from speaking, and 'Rn' enabling a variety of interconnected responses to be permissible. I think this reformulation would prove better at describing the data and cause fewer issues of coding.

At this Rank level the overall model was found to be very useful. However, the closer one moved towards the Rank level of Act and the 'atomic' structure of the discourse the more difficult it became to fit the model to the data and hence the proposed reformulation just given.

### 3.4. Act

At the level of Act a number of issues arose. One was at line 173 where the interviewee's simultaneous Follow-on was coded as 'concede,' which is not a code within Francis and Hunston's model. Here it was felt that what was being said was far more than a mere engage and the other Acts as a head at F failed to fit the Act of conceding. Although it was thought that the Act of receive came closest it was felt that what the interviewee said was more than acknowledging a preceding utterance as it was admitting the truth of what the interviewer had said. Another coding issue arose at line 266 where the interviewer's 'Wha' was coded as an exclamation (excla.) which again is not a code within the model of discourse. The closest Acts were framer and marker, but they seemed to fail to encapsulate the nature of this exclamation. Thus the model should be modified to incorporate these Acts.

A far more substantial criticism upon the category of Act is that of return, which was felt to be a rather blunt, superfluous instrument that masked much of what was being done. By coding an Exchange as Clarifying with a 'bound repeat' element of structure Ib we already know that what follows is 'returning' to what was previously said. Looking at the Acts of return we see that they have different discourse structures. For example, Exchanges 5 and 7 have two questions, both of which could be coded m.pr as the interviewer is seeking agreement to what he has understood. In Exchange 18 there are again two questions, but this time they are n.pr. In Exchange 19 there are two n.pr questions followed by a comment. The coding return fails to give an adequate analysis of the discourse taking place and as such it was thought that it should be abandoned and the codes for the actual structures of discourse taking place should be used instead.

Further, there are problems with the standard coding of the structures of the Acts for eliciting Moves. For example, Exchange 20 consists of three questioning Acts: the first two being inquires and the last an n.pr question. How should this eliciting Move be coded? For the purposes of discourse analysis all three need to be coded separately and all recognised as mutually constituting the eliciting Move.

More examples can be found in Appendix D where the structures of the Acts for Eliciting and Clarifying Exchanges are given. Thus eliciting and clarifying Moves are often complex and the coding needs to reflect this aspect of discourse structure. Once again, the model was found to be useful, but there are aspects where it fails to capture the mechanics of what is actually happening at the micro level of discourse.

#### **4. CONCLUSION**

To conclude, the updated model has been shown to be useful in a number of ways in giving an adequate account of speech discourse within a broadcast interview. However, a number of issues were identified at the Rank levels of Transaction, Exchange, Move and Act where Francis and Hunston's revised model does not perfectly fit the data and suggestions have been made on how to modify and accommodate these aspects and in particular to consider a reformulation of the spoken discourse formula to I (R/In) (Rn-sim) Rn. Francis and Hunston (1992, p. 156) did not consider their revision definitive and it is hoped that with further research into how spoken discourse is structured in a wider variety of situations, as Francis and Hunston had hoped for, a finer-tuned model can be constructed.

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## **APPENDICES**

Due to space constraints the transcription and other appendices are not included. These, together with the essay, are available [dmm77732@kwansei.ac.jp] or accompanying the online version stored with the Kwansei Gakuin Repository at the following address: <https://kwansei.repo.nii.ac.jp/>

## APPENDIX A: Transcription of the BBC HARDtalk Interview

Presenter: Stephen Sackur (S)

Guest: Daniel Dennett (D)

Audience: (A)

Broadcast: BBC podcast dated Monday 1st April 2013, but BBC televised broadcast dated Tuesday 2<sup>nd</sup> April 2013.

Time: 23 minutes (approx.)

[http://downloads.bbc.co.uk/podcasts/worldservice/ht/ht\\_20130401-0130a.mp3](http://downloads.bbc.co.uk/podcasts/worldservice/ht/ht_20130401-0130a.mp3)

### Additional Notation

Ø = silent; (x) = not completed/interrupted; cont. = continued;

excla = exclamation; sim = simultaneous

Line of dialogue	act	es	move	es	exch	ex	tr
001 S My guest today has been	s	pre-h	opening	l	Structuring	1	1
002 described as one of the four							
003 horsemen, not of the apocalypse,							
004 but of the new atheism. Along							
005 with the likes of Richard Dawkins							
006 and Christopher Hitchens,							
007 American philosopher Daniel							
008 Dennett has written powerfully							
009 and extensively against religion.							
010 In Dennett's case by deploying							
011 evolutionary theory to argue that							
012 religion has outlived its							
013 usefulness and serves as nothing							
014 more than a block on human							
015 thought and understanding of the							
016 universe. In an effort to combat							
017 the continued religiosity of his							
018 native United States, Dennett's							
019 been an enthusiastic advocate of							

020		the Bright Movement, an atheist							
021		project which, according to its							
022		critics, betrays its arrogance with							
023		an implicit suggestion that							
024		religious believers might be							
025		categorised as dim. With its							
026		reliance on empirical science							
027		Dennett's worldview is based on							
028		the proposition there is no grand							
029		design, no higher purpose							
030		beyond life itself.							
031		It satisfies him, but do humans as							
032		a species want to live in a world							
033		where atheism rules and religion	ms	h					
034		is dead?							
035		∅							
036									
037	A		acq	h	(answer)	R			
038	S	Well,	fr	s	opening	I	Greeting	2	2
039		Daniel Dennett joins me now.	s	pre-h					
040		Welcome to HARDtalk	gr	h					
041	D	Glad to be here Stephen.	re-gr	h	answering	R			
042	S	Now,	m	s	eliciting	I	Eliciting	3	3
043		you are an atheist?	m.pr	h					
044	D	Yes, I am.	conf	h	informing	R			
045	S	Is it fair to say that you believe the	m.pr	h	eliciting	I	Eliciting	4	
046		world would be a much better							
047		place if we were all atheists?							
048	D	If we were all atheists, yes,	conf	h	informing	R			
049		but that might leave room for	qu	post-h					
050		successor institutions which were							
051		clearly recognizable as the							
052		descendants of religions:							
053	S	But, but...	ret (x)	h	eliciting	I <sup>b</sup>	Clarifying		
054	D	churches,	qu (cont)	post-h	informing	R			
055	S	Ok, ah...	ret (x)	h	eliciting	I <sup>b</sup>	Clarifying		



056	D	secular, secular institutions.	qu (cont)	post-h	informing	R			
057	S	No, no God? No belief in God?	ret	h	eliciting	I <sup>b</sup>	Clarifying	5	
058	D	No,	conf	h	informing	R			
059		just, agh, all the ceremony and	com	post-h					
060		pomp and art and music and							
061		good works and community but,							
062		but, no, no creed.							
063	S	Right,	m	s	eliciting	I <sup>b</sup>	Clarifying	6	
064		so no creed, no, no, umm,	ret	h					
065		supernatural deity and,							
066	D	'No, no'	eng						
067	S	and if, if I want to be just clear							
068		about this then in your view							
069		religions as we currently see							
070		them in our world							
071	D	'Yeah'	eng						
072	S	are harmful. Yes?							
073	D	Overall I think they do more harm	i	h	informing	R			
074		than good.							
075		They do some good and that I'd	com	post-h					
076		be happy to preserve. I think							
077		there are already some							
078		denominations, some churches							
079		that are basically forces for good.							
080	S	And overall a force for harm?	ret	h	eliciting	I <sup>b</sup>	Clarifying	7	
081		Uh, they are, they're a net							
082		negative, in your view?							
083	D	Ah, around the world, yes.	conf	h	informing	R			
084	S	All right,	m	s	opening	I	Structuring	8	4
085		because you see,	fr	pre-h					
086		I wanted to start there because I	ms	h					
087		want to get to grips with your,							
088		your alliance of, of philosophy							
089		and evolutionary theory.							
090	D	Yeah	acq	h	answering	R			
091	S	It seems to me you posit the idea	s	pre-h	eliciting	I	Eliciting	9	

092		that religions are evolving and						
093		that in essence they are evolving						
094		in a way which is going to leave						
095		them extinct. They are no						
096		longer necessary or useful for						
097		human beings.						
098		Ah...Am I right?	n.pr	h				
099	D	Well,	m	s	informing	R		
100		first of all,	s	pre-h				
101		ah even if they are no longer	i	h				
102		necessary or useful they might						
103		not go extinct.						
104		[chuckle] Ah, ah, the common	com	post-h				
105		cold is not necessarily useful.						
106		It's not going extinct, is it?						
107	S	So that's...	ret (x)	h	eliciting	I <sup>b</sup>	Clarifying	
108	D	It's...	com (x)	post-h				
109	S	I mean Richard Dawkins talked of	ret (x)	h	eliciting	I <sup>b</sup>	Clarifying	10
110		religion, in, in a way to think of it						
111		almost like a virus. That's,						
112		that's...						
113	D	That's why I used that example,	i	h	informing	R		
114		yes.						
115		Um, there are lots of symbionts,	com (x)	post-h				
116		lots of, of parasites and viruses						
117		and bacteria that thrive on us and						
118		other species and some of them						
119		are very useful to us, we couldn't						
120		live without them. The flora in						
121		our guts for instance, couldn't						
122		digest our food without it. Some						
123		are just along for the ride, they						
124		don't hurt, and a few of them, a						
125		small minority, are really harmful,						
126		they are bad for us. But um,						
127		um...						

128	S	And, and in that sense,	ret	h	eliciting	I <sup>b</sup>	Clarifying	11	
129	D	'Umm'	eng						
130	S	in the intellectual sense, in, in the							
131		ideas sense, religion is bad for us							
132		and, and therefore we need a							
133		cure. Is that what you are							
134		saying?							
135	D	A cure?	rec	pre-h	informing	R			
136		Um, yes, indeed.	i	h					
137		I think a lot of people are really	com	post-h					
138		afflicted by their religion and ugh							
139		I would love to see them cured.							
140	S	But, ah, ah,	m	s	eliciting	I	Eliciting	12	
141		again to just apply the	s	pre-h					
142		evolutionary test							
143	D	[Unclear]	eng						
144	S	obviously if one goes back to the							
145		origins of us, of our species, you							
146		know,							
147	D	[Unclear]	eng						
148		there was no religion and we							
149		developed religion over time.							
150	D	'Yeah'	eng						
151	S	Assuming that we developed it	inq	h					
152		because it, it was useful to us...							
153	D	'No, no I am not going to make	prot/sim	h	acknowl.	R <sup>1</sup>			
154		that assumption.'							
155	S	why, why would we develop it							
156		unless it were useful?							
157	D	[laugh] Oh for the same reason	i	h	informing	R <sup>2</sup>			
158		that tobacco exists and alcohol							
159		exists and recreational drugs							
160		exist. They're, they're useful in							
161		the sense they are pleasant, ur,							
162		ur, ur, they are great for getting							
163		high on, but it doesn't mean that							

164		they, they make us biologically						
165		fitter or even fitter in the everyday						
166		sense.						
167	S	No, no, but every example you	prot	h	acknowl	F <sup>1</sup>		
168		have just chosen is a, is a						
169		material substance, I mean						
170		religion is a, is a set of ideas, it is,						
171		it is not something you, you can						
172		smoke						
173	D	'Well, all right'	concede	h	acknowl.	F <sup>2</sup>		
174	S	or drink.						
175	D	[laugh]	eng					
176	S	It is, in the end,						
177	D	'Well, it's a, it's a...'	m (x)	s	acknowl.	F <sup>3</sup>		
178	S	something in our heads.						
179	D	it's a, it's, it's a drug that you take,	ref	h	acknowl.	F <sup>3</sup>		
180		ingest by the eyes and ears.						
181								
182	S	That's the way you see it?	ret	h	eliciting	I <sup>b</sup>	Clarifying	13
183		You see I am just wondering...	com	post-h				
184	D	'No, no, ugh...'	prot (x)	h	acknowl	R <sup>1</sup>		
185	S	I wanna, because people around						
186		the world						
187	D	'Yeah, I know.'	eng					
188	S	will be watching this and as we						
189		develop your ideas						
190	D	'Yeah, yeah.'	eng					
191	S	I think they will be wondering how						
192		much they can connect with what						
193		you say.						
194	D	'Yeah.'	eng					
195	S	And, and I am imaging already a						
196		lot of people watching this will						
197		feel that your view of what						
198		religion is, is a very, very long						
199		way from theirs.						

200	D	Well, um,	m	s	informing	R <sup>2</sup>			
201		when I first wrote about this I	i	h					
202		wanted to imagine how they felt							
203		and so I imagined that I learned							
204		from the scientists of MIT and							
205		Caltech that [it] turned out that							
206		music was bad for you. How							
207		would I react if, if a scientific							
208		chorus rose up and said, "Music,							
209		small doses, OK, but for							
210		heaven's sake don't devote your							
211		life to music, aah, only, only a few							
212		hours a day, max, otherwise							
213		you'll rot your brain." Err, well							
214		first of all, I would, I would have a							
215		very hard time believing it and							
216		part of me would want to say,							
217		"Well over my dead body. We're							
218		gonna have music and that's all							
219		there is to it. I don't care how							
220		much harm it does. It's that							
221		wonderful." And I know that's							
222		the way a lot people feel about							
223		religion and I don't blame them							
224		for feeling that way. They've,							
225		it's been the centre of their lives							
226		and, and that's very important.							
227		And I don't want to destroy the							
228		meaning in their lives if that							
229		meaning is in balance a healthy							
230		meaning.							
231	S	Yeah but you in essence you	prot	h	acknowl.	F			
232		don't think it is.							
233	S	I just wonder whether you have	s	pre-h	eliciting	I	Eliciting	14	5
234		underestimated religion in a way							
235		because I note back about five							

236		years ago you said this, you said,						
237		"In about twenty-five years						
238		almost all religions will have						
239		evolved..." that word again,						
240		"...evolved into very different						
241		phenomena and in most quarters						
242		religion will no longer command						
243		the awe that it does today."						
244		Do you still feel that five years	n.pr	h				
245		on?						
246	D	Oh yes!	i	h	informing	R		
247		I think, I think the pace is	com	post-h				
248		quickenig.						
249	S	Do you?	ret	h	eliciting	I <sup>b</sup>	Clarifying	15
250	D	Oh yeah	i	h	informing	R		
251	S	You, you've watched, the, the,	ret (x)	h	eliciting	I <sup>b</sup>	Clarifying	16
252		the tens and tens of millions						
253		around the world who were						
254		gripped by the election of a new						
255		pope, ugh, Pope Francis.						
256	D	'Mm'	eng					
257	S	You, you've seen the way						
258		Islam...						
259	D	Last gasp.	i	h	informing	R		
260	S	Last gasp?	ret	h	eliciting	I <sup>b</sup>	Clarifying	17
261	D	The, the Catholic church is in	i	h	informing	R		
262		deep trouble and they know it.						
263	S	In Africa? In Latin America?	ret	h	eliciting	I <sup>b</sup>	Clarifying	18
264	D	Everywhere else they are in deep	i	h	informing	R		
265		trouble.						
266	S	Wha,	excla.	s	eliciting	I <sup>b</sup>	Clarifying	19
267		hang on a minute.	s	pre-h				
268		Everywhere else? Where?	ret	h				
269		Well, they're, they are in deep	com	post-h				
270		trouble in Europe!						
271	D	Well,	m	s	informing	R		

272		they are actually in deep trouble	i	h					
273		in, in, in Latin America to some							
274		degree too.							
275		They, because, because, they, of	com	post-h					
276		they, they are losing market							
277		share fast to various, very							
278		aggressive protestant							
279		denominations in particular.							
280	S	And Islam? What about Islam	inq	h	eliciting	I	Eliciting	20	6
281		which is so woven into							
282	D	'Yeah.'	eng						
283	S	the entire Muslim world in terms							
284		of practice, values, culture? Are							
285		you telling me that within, well,	n.pr						
286		you only have got twenty years							
287		left							
288	D	'Yeah, yeah.'	eng						
289	S	according to your own words,							
290		within twenty years, Islam will no							
291		longer function in the way it							
292		currently does in the Muslim							
293		world?							
294	D	I, I anticipate that Islam will	i	h	informing	R			
295		undergo profound changes in the							
296		next twenty years for a very							
297		simple reason, and it is the same							
298		reason that the Catholic church,							
299		and all churches are having							
300		trouble, because of the							
301		information explosion.							
302		The Internet, cell phones,	com	post-h					
303		transistor radios, ahh, social							
304		media, all of these have changed							
305		the entire environment in which							
306		we live. We are now living in an							
307		informationally transparent							

308		environment and religions						
309		evolved to live in an environment						
310		where that wasn't the case and						
311		they're all struggling.						
312	S	But, but Daniel Dennett, I, I've	prot (x)	h	acknowl.	F <sup>1</sup>		
313		taken HARDtalk in the recent						
314		past on the road to Tunisia, to						
315		Egypt, I have talked to people						
316		whose political and cultural views						
317		are steeped in their religion and						
318		they are some of the most text						
319		savvy people I have ever met.						
320		They are using the Internet, they						
321		are blogging, they are tweeting						
322		'Yeah, yeah.'						
323	D	they are sharing	eng					
324	S	'Yeah.'						
325	D	and communicating	eng					
326	S	'Yeah, and how about their						
327	D	daughters?'	prot/sim	h	acknowl	F <sup>2</sup>		
328		with digital technology...						
329	S							
330	D	How about their daughters?	inq	h	eliciting	I	Eliciting	21
331		Are their daughters sharing in	n.pr					
332		that?						
333	S	Oh, I would say so.	i	h	informing	R		
334	D	Well then I wonder...	prot (x)					
335	S	And I don't see any sign that they	com	post-h				
336		are losing their religion.						
337	D	I think that the effect of the	prot	h	acknowl.	F		
338		spread of information, about						
339		everything, including about						
340		Islam, and about every other						
341		religion, it's going to oblige						
342		religious leaders everywhere to						
343		change the way they raise their						



344		young.							
345	S	What about the United States?	inq	h	eliciting	l	Eliciting	22	7
346		I mean, that's where you're	com	post-h					
347	D	'Mm.'	eng						
348	S	from. It's where you live. It's							
349		the most advanced society on							
350		Earth. It is still a profoundly							
351		religious society.							
352	D	Yes, but becoming less so	i (x)	h	informing	R			
353		everyday. The, the trend...							
354	S	How can you tell me that	ret	h	eliciting	1 <sup>b</sup>	Clarifying	23	
355	D	'The trends are very strong'	i/sim	h	informing	R <sup>1</sup>			
356	S	when, when you know I look at							
357		the latest polling evidence,							
358		something like twenty-seven							
359		million Americans according to							
360		Pew Research describe							
361		themselves as either atheistic or							
362		agnostic							
363	D	'Mm.'	eng						
364	S	while in a country of more three							
365		hundred million people that tells							
366		you and tells me that the vast							
367		majority of Americans believe in							
368		God?							
369	D	But the numbers are growing.	i	h	informing	R <sup>2</sup>			
370		The numbers of atheists and							
371		agnostics are growing faster than							
372		Mormonism, faster than any							
373		other religion in the United							
374		States.							
375	S	But why is it, according to your	inq	h	elicit	l	Eliciting	24	
376		own view,							
377	D	'Mm'	eng						
378	S	that frankly, that, that, God							
379		continues to be so strong in a							

380		society like the United States?							
381	D	Oh, I think there are many	i	h	informing	R			
382		reasons, but I ugh, I don't think I							
383		am the authority on, on what they							
384		all are.							
385		Ugh, ugh, I am amused by the	com	post-h					
386		theory ugh put forward ugh by							
387		Stark and his colleagues that it's							
388		the free market system. If we							
389		had a state religion like the							
390		Church of England in England							
391		then, then religion wouldn't thrive							
392		because ugh, ugh, it's the, it's the							
393		ugh competition for the market							
394		ugh that keeps American							
395		religions ugh, so ugh, so feisty							
396		and strong ugh I think there's							
397		probably an element of truth to							
398		that.							
399	S	Well,	m	s	informing	l	Informing	25	8
400		I just wonder.	s	pre-h					
401		Well you know I asked you earlier	obs	h					
402		whether you maybe you							
403		underestimated the strength of							
404		religion. You, you have been a							
405		loud and strong supporter of the							
406		so called Bright Movement.							
407		Ugh, ugh, a message to							
408		Americans							
409	D	'Mm.'	eng						
410	S	that they should come out, they							
411		should be loud and proud							
412	D	'Mm, mm.'	eng						
413	S	about being atheist.							
414	D	'Mm.'	eng						
415	S	The problem is the Bright							

416		Movement has been scoffed at,						
417		even by some of your ah fellow						
418		atheists, people who say that						
419		even the notion of calling it the						
420		Bright Movement						
421	D	'Mm.'	eng					
422	S	with this sort of implicit						
423		suggestion that those who						
424		believe in religion are somehow						
425		dim is, to use Christopher						
426		Hitchens' words, just thoroughly						
427		conceited.						
428	D	Well,	m	s	informing	R		
429		first of all,	s	pre-h				
430		if you're gonna find a name, find	i	h				
431		one that provokes. If you have						
432		a completely ugh, ugh diplomatic						
433		and gentle name then nobody will						
434		remember, remember it.						
435	S	Even if it sounds arrogant and	ret	h	eliciting	I <sup>b</sup>	Clarifying	26
436		conceited						
437	D	'Well...'	m (x)					
438	S	and dismissive of your, of people						
439		who do not						
440	D	'Ugh.'	eng					
441	S	share your view?						
442	D	Well,	m	s	informing	R		
443		first of all, you know,	s	pre-h				
444		I, I, didn't coin the term, but I did,	i	h				
445		I did get on the bandwagon for it.						
446	S	'Mm.'	eng					
447		I thought, I thought this is a good						
448		try.						
449		And the model remember was	com	post-h				
450		the wonderful political job that						
451		was done by the word 'gay', when						

452		that was introduced. And a lot						
453		of gays hated it. A lot of, a lot of						
454		homosexuals hated the word						
455		'gay'. I guess a lot of them still						
456		do. But look at the profound,						
457		positive effect that word 'gay' has						
458		had in the English speaking						
459		world. And I think the same						
460		thing might have happened,						
461		might still happen for 'bright'. It						
462		hasn't been that long. Took						
463		'gay' mm several decades to						
464		catch on.						
465	S	Maybe part of the reason why,	prot	h	acknowl.	F		
466		why the Bright Movement hasn't						
467		caught on is because there are						
468		people who are turned off by						
469		some of the leading atheists						
470		around the world						
471	D	'Mm.'	eng					
472	S	and I would put you in that group						
473		along with people we mentioned,						
474		Richard Dawkins and the late						
475		Chris Hitchens. They find the						
476		language that you sometimes						
477		employ as, as so aggressive, so						
478		sort of umm, ugh unilateral and						
479		absolute that they can't relate to						
480		it. I mean I am thinking of						
481		Dawkins, for example, referring						
482		to 'faithheads', you know, a very						
483		contemptuous phrase for						
484		religious people, or you talking						
485		about the preposterous illusion						
486		that is religion, a gold-plated						
487		reason for people simply to stop						

488		thinking, you say.							
489	D	Um, well,	m	s	elicit	I	Eliciting	27	
490		if I were talking about the	n.pr	h					
491		petrochemical industry, or big							
492		farmer or the banks, and I use							
493		that kind of language would that							
494		be out of order?							
495	S	Well if you were talking about	i	h	informing	R			
496		people, people with clear malign							
497		intent, it might not be out of order.							
498		'Well...'							
499	D	'Well you see...'	m (x)						
500	S	some of them might not have	m (x)						
501	D	clear malign intent but they are	prot	h	acknowl.	F			
502		still doing a lot of harm. In big							
503		farmer, in banks, in, in							
504		petrochemicals and so forth.							
505		I mean, I give religion as much							
506		respect as I give any other big	com	post-h					
507		powerful institution in the world,							
508		and no more. I don't think, I							
509		don't think it deserves any more.							
510		And very often it deserves a lot							
511		less.							
512									
513	S	Another part of the philosophy	s	pre-h	eliciting	I	Eliciting	28	9
514		you have I want, want to tease							
515		out is that							
516		do you see this as a sort of binary	n.pr	h					
517		world, where you are either							
518		committed to science, to							
519		empiricism, to rationality or you							
520		are committed to faith, and							
521		religion and a belief in god?							
522		It, it seems to me	com	post-h					
523	D	'I don't think it is that simple.'	prot/sim	h	acknowl.	R <sup>1</sup>			

524	S	you see you can't be, can't be in							
525	D	both camps. You have to be in							
526		one camp or the other.							
527	D	Well we know that's not true	i	h	informing	R <sup>2</sup>			
528		because we know there are							
529		people who somehow manage to							
530		compartmentalize their lives,							
531		their minds in such a way that							
532		they keep, keep a foot in both							
533		camps.							
534		And a lot of them do it by ugh	com	post-h					
535		having a way of thinking about							
536		what they are doing, when							
537		they're, when they're going to							
538		church, as a, as a sort of							
539		ceremony, that, that they love to							
540		engage in and it's, it's ugh it's sort							
541		of dress up in ceremony and it,							
542		it's, it's thrilling, it's, it's, it moves							
543		them, it shivers their timbers.							
544		And they love to do it.							
545	S	To be honest, that sounds terribly	prot	h	acknowl.	F			
546		condescending of people like,							
547		'Well...'							
548	D	for example Lord Winston one of	m (x)						
549	S	the leading experts							
550		'Well...'							
551	D	on human fertilization in the world	m (x)						
552	S	who is							
553		'Yes.'							
554	D	a practicing Jew and who says	eng						
555	S	'Yes.'							
556	D	that the language you've	eng						
557	S	employed along with Dawkins							
558		and others							
559		'Yes.'							

560	D	is dangerous and divisive	eng						
561	S	because it cuts out any chance of							
562		a dialogue between those who							
563		actually have some faith and							
564		those who are in science. He							
565		says there should be very active							
566		and fluid dialogue between the							
567		two.							
568		Well,							
569	D	you know, ough right now,	m	s	informing	R <sup>3</sup>			
570		Linda LaScola and I are	s	pre-h					
571		completing phase two of our	i	h					
572		study of closeted, non-believing							
573		clergy. Several dozen of them							
574		volunteered very bravely to							
575		submit to interviews with Linda							
576		and that's what they say. What							
577		they say is that for a lot of							
578		parishioners that's... How we							
579		did this is that I...When I first							
580		started looking at religion I spoke							
581		in confidence to people who were							
582		known in the community as being							
583		deeply religious, I							
584		'Mm.'							
585	S	wanted to know what they	eng						
586	D	believed. And, again and again,							
587		to my amazement I discovered							
588		this, 'Oh, no, no, it's not belief, no,							
589		no that's nothing to do with it.							
590		No, no, forget about that.'							
591									
592									
593	S	Whereas your contention is that a	ret	h	eliciting	l <sup>p</sup>	Clarifying	29	
594		lot of people, even people active							
595		in the,							

596	D	'Yeah.'	eng						
597		in the religious hierarchy don't							
598		really believe in God.							
599	D	Absolutely. It's clear.	i	h	informing	R			
600	S	Now,	m	s	eliciting	I	Eliciting	30	10
601		let me just twist this a little bit.	s	pre-h					
602		I am interested	m.pr	h					
603	D	[chuckle]	eng						
604	S	in this, this way in which you feel							
605		that some of the finest scientific							
606		minds who actually profess to							
607		believe in religion as well are I							
608		guess you would say are just							
609		misguided or hypocritical,							
610		because they don't really, really							
611		believe in God.							
612	D	No, no I think it's possible for	i	h	informing	R			
613		them to believe in God.							
614		I think, if they, if they, ugh,	com	post-h					
615		massage their minds just right							
616		they can compartmentalize							
617	S	'What do you...'	inq (x)						
618	D	their religious beliefs and their							
619		scientific beliefs.							
620	S	What do you make of Stephen	inq	h	eliciting	I	Eliciting	31	
621		Gould, the leading							
622		paleontologist, what do you make							
623		of his notion that this is a false							
624		dichotomy							
625	D	'Yeah.'	eng						
626		you are creating?							
627		There is, he says, a, a realm for	com	post-h					
628		science, and that he says is you							
629		know questions like what's the							
630		universe made of and how does							
631		it work. But he says clearly							



632		there is room and there is a realm						
633		for religion too which is						
634		concerned with questions of						
635		ultimate meaning, of, of purpose.						
636	D	Well,	m	s	informing	R		
637		you know,	s	pre-h				
638		that idea of his of Non-	i	h				
639		Overlapping Magisteria was a						
640		nice try but nobody bought it.						
641		The religious people didn't like it						
642		because he didn't give them any						
643		factual authority at all. Basically						
644		he said, forget all your creeds						
645		about the origins of the world,						
646		forget all your myths. Ugh. All						
647		you have to do, all you're						
648		authoritative about ugh is ethics						
649		basically and the meaning of life,						
650		which didn't please those of us						
651		who are for instance						
652		philosophers, secular						
653		philosophers.						
654		I always thought Steve Gould is	com	post-h				
655		remarkably blinkered when he						
656		says that. Here he is at Harvard						
657		University, where R. M.						
658		Chisholm, and John Rawls, and						
659		Robert Nozick, three of the, three						
660		of the most influential people in						
661		ethics in the 20th Century are his						
662		colleagues and it is as if they						
663		didn't exist. He's handing their						
664		whole field over to religion.						
665		That's preposterous						
666	S	Yeah, but, the, the, the late	prot	h	acknowl.	F		
667		Stephen Gould isn't, isn't the only						

668		leading scientific and							
669		philosophical voice who listens to							
670		what you say and feels, in							
671		different ways, that you go over							
672		the top.							
673	S	I mean,	m	s	eliciting	l	Eliciting	32	11
674		on a different line	s	pre-h					
675	D	'Yeah.'	eng						
676	S	of argument, but							
677	D	'Yeah.'	eng						
678	S	similarly I want to put it to you,	inq	h					
679		because I want to see how you							
680		respond, the British philosopher							
681		John Gray, he says, zealous							
682		atheism renews actually some of							
683		the worst, ah, features							
684	D	'Mm.'	eng						
685	S	of Christianity and Islam							
686		because, he says, you know, it's							
687		a project of universal conversion,							
688		of absolute certainty and							
689		intolerance of alternative views.							
690	D	Well, that's, that's a caricature of	prot	h	acknowl.	R			
691		what we do.							
692	S	Well let's go through it. What,	ret	h	eliciting	l <sup>p</sup>	Clarifying	33	
693		well you do want to convert							
694		people. You want to persuade							
695		by going out into the world, with a							
696		very loud voice, you want to							
697		persuade people to give up their							
698		religion and to adopt your							
699		atheism.							
700	D	I, I want them to think it through	i	h	informing	R			
701		for themselves and if they want to							
702		stay with their religion I certainly							
703		don't want to...							

704	S	But, you,	prot	h	acknowl.	F <sup>1</sup>		
705	D	'I don't want to hound them.'	i/sim					
706	S	you think there is a right answer.						
707		I mean, we've discussed how you	com	post-h				
708		feel that religion has done a lot of						
709		damage to the world.						
710	D	Uhh, I think everybody, I think,	prot	h	acknowl.	F <sup>2</sup>		
711		anybody who doesn't believe that						
712		is, is simply ignorant. Simply						
713		ignorant.						
714	S	Well,	m	s	eliciting	I	Eliciting	34
715		the question is whether you vest	inq	h				
716	D	[chuckle]	eng					
717	S	the damage in religion or in						
718		extremism, in fundamentalism,						
719		which can apply to religion, can						
720		apply to						
721	D	'Yeah, yeah.'	eng					
722	S	secular thinking, too. It can						
723		apply to Mao.						
724	D	'Yeah.'	eng					
725	S	It can apply to Stalin. They						
726		weren't religious. I mean, you						
727		know, it's not necessarily						
728	D	'No...absolutely.'	conc/sim	h	informing	R <sup>1</sup>		
729	S	an argument about religion.						
730	D	But, but the idea that, that, that	i	h	informing	R <sup>2</sup>		
731		religion has no, ugh, damage at						
732		their, on their doorstep is I think						
733		preposterous.						
734		Of course it does. Everybody	com	post-h				
735		knows it. And we can, we can						
736		talk about the good that's done.						
737		And it's very important, in the civil						
738		rights movement the churches						
739		were in the vanguard of making						

740		that movement work in the United							
741		States. At the same time the							
742		churches just down the road							
743		were in, were in the rearguard of							
744		trying to keep segregation going.							
745		Now, now, if, if we praise the							
746		church, for the work they did in							
747		the civil rights movement what							
748		are we going to say about the							
749		churches that fought it bitterly							
750		and long, and for [a] much longer							
751		time?							
752	S	The other point that Gray	s	pre-h	eliciting	I	Eliciting	35	12
753		mentioned wasn't just about your							
754		desire to convert but the absolute							
755		certainty he was getting to, the							
756		absolute certainty and the							
757		intolerance of an alternative view.							
758		Would you say you are							
759		absolutely certain when it comes	n.pr	h					
760		to this							
761		'No, no.'							
762	D	biggest question of all, the	prot/sim						
763	S	meaning,							
764		'No.'							
765	D	the meaning and purpose	prot/sim						
766	S	'No.'							
767	D	of life, are you certain	prot/sim						
768	S	'No.'							
769	D	what the answer is?	prot/sim						
770	S	No, I am not.							
771	D	And in fact I find that question ah	prot	h	acknowl.	R			
772		really outrageous where that	com	post-h					
773		point, outrageous because as I							
774		look around the world, I see							
775		scientists and rationalists like me,							

786		we're always going around						
787		asking ourselves, 'What if I'm						
789		wrong? What if I'm wrong?' You						
790		don't see much asking of that						
791		question among the religious.						
792		They don't seem to be very						
793		interested in asking themselves,						
794		What if we're wrong?						
795								
796								
797	S	But forgive me. Maybe I, I, I,	ret	h	eliciting	I <sup>p</sup>	Clarifying	36
798		you know, being a layman in						
799		these matters of misunderstood,						
800		I thought you were pretty certain						
801		of what the answer to the						
802		meaning of life was and that was						
803		in essence, life itself. You, you,						
804		you are adamant, that there is no						
805		higher purpose, no grand design,						
806		that in the end the material world						
807		is what it is and, and, and 'life' is						
808		the answer to the meaning of life.						
809		Have I got that wrong?						
810	D	That's pretty, that's pretty close	i	h	informing	R		
811		to it but, I don't make that agh,						
812		agh, agh, agh, but I don't make						
813		that either the foundation or the						
814		most important thing I have to						
815		say.						
816		If people want to know how,	com	post-h				
817		where I come out on the meaning						
818		of life, I say, 'The world is sacred.						
819		It is wonderful. We are so						
820		grateful to be here. There's so						
821		much good to be done. I am so						
822		grateful to for all the good that						

823		has been done by others that I						
824		have been the beneficiary of. I						
825		would like to do a lot of good						
826		back.' That's meaning, that's						
827		plenty of meaning.						
828								
829	S	Yeah,	m	s	eliciting	l <sup>b</sup>	Clarifying	37
830		but, but, but I come back to this,	ret	h				
831		this absolute certainty. You						
832		denied it and got passionate						
833		about it, but you have an						
834		absolute certainty,						
835	D	[Unclear]	eng					
836	S	there is nothing else. You						
837		dismiss it as magic, fairies, you						
838		know, supernatural						
839	D	'Yeah.'	eng					
840	S	myth, but, but you are certain of						
841		that, whereas other						
842	D	'Mm.'	eng					
843	S	people, you know, writer, I'm						
844		thinking of Martin Amis, who said						
845		that his great friend, Chris						
846		Hitchens, he couldn't agree with						
847		him because he didn't share						
848		Chris Hitchens' absolute						
849		certainty that						
850	D	'Well...'	m (x)					
851	S	there was nothing else.						
852	D	Well,	m	s	informing	R		
853		maybe I am not as absolutely	i (x)	h				
854		certain as Chris Hitchens was						
855		but...						
856	S	Really?	ret	h	eliciting	l <sup>b</sup>	Clarifying	38
857	D	Ah, absolute certainty is not a	i	h	informing	R		
858		term that I'm fond of.						

859		You know, we philosophers are	com	post-h					
860		famous for being sceptical about							
861		just about everything and, we're,							
862		we're very, we're very self-							
863		critical, compared with most							
864		people.							
865	S	Where does science end? Are	inq	h	eliciting	I	Eliciting	39	13
866		there things that, that matter to							
867		human beings that science							
868		cannot and will not ever be able							
869		to empirically prove?							
870	D	Sure.	i	h	informing	R			
871	S	What are they?	inq	h	eliciting	I	Eliciting	40	
872	D	The meaning of life, ethics,	i	h	informing	R			
873		morality. There are lots of							
874		things that are, it's not science's							
875		job to work out. But that doesn't							
876		mean there aren't rational ways							
877		of getting at them.							
878	S	And when you answer the	m.pr	h	eliciting	I	Eliciting	41	
879		meaning of life to me, doesn't that							
880		indicate there will always be							
881		something like religion on our							
882		planet?							
883	D	Something like religion.	rec	pre-h	informing	R			
884		Yes, there will be morality and	i	h					
885		community and love and faith							
886		and beauty and joy, that's like							
887		religion. Sure. I hope it lasts							
888		forever.							
889	S	Daniel Dennett, thank you very	gr	h	opening	I	Greeting	42	14
890		much for being on HARDtalk.							
891	D	Well, thank you. I enjoyed it.	re-gr	h	answering	R			

## APPENDIX B: An Outline of the System of Analysis

### Rank I: Interaction

No structural representation possible at this stage.

### Rank II: Transaction

Elements of structure	Structures	Classes of exchange	
Preliminary (P)	(P) M (M <sup>2</sup> ...M <sup>n</sup> ) (T)	P	Organisational
Medial (M)		M	Conversational
Terminal (T)		T	Organisational

### Rank III: Exchange

(1a) Organisational: Boundary

Elements of structure	Structures	Moves	
Frame (Fr)	Fr	Fr	framing

(1b) Organisational: Structuring, Greet, Summon

Elements of structure	Structures	Moves	
Initiation (I)	IR	I	opening
Response (R)		R	answering

(2) Conversational

Elements of structure	Structures	Moves	
Initiation (I)	I (R/I) R (F <sup>n</sup> )	I	eliciting informing directing
Response/Initiation (R/I)		R/I	eliciting informing
Response (R)		R	informing acknowledging behaving
Follow-up (F)		F	acknowledging



**Rank IV: Move**

(1) Framing

Elements of structure	Structures	Acts	
signal (s)	(s)h	s	marker
head (h)		h	framer

(2) Opening

Elements of structure	Structures	Acts	
signal (s)	(s) (pre-h) h (post-h)	s	marker
pre-head (pre-h)		pre-h	framer starter
head (h)		h	metastatement conclusion greeting summons
post-head (post-h)		post-h	comment

(3) Answering

Elements of structure	Structures	Acts	
signal (s)	(s) (pre-h) h (post-h)	s	marker
pre-head (pre-h)		pre-h	starter
head (h)		h	acquiesce reply-greeting reply-summons reject
post-head (post-h)		post-h	comment qualify

(4) Eliciting

Elements of structure	Structures	Acts	
signal (s)	(s) (pre-h) h (post-h)	s	marker
pre-head (pre-h)		pre-h	starter
head (h)		h	inquire neutral proposal marked proposal return loop prompt
post-head (post-h)		post-h	comment prompt

(5) Informing

Elements of structure	Structures	Acts	
signal (s)	(s) (pre-h) h (post-h)	s	marker
pre-head (pre-h)		pre-h	starter receive
head (h)		h	informative observation concur confirm qualify reject
post-head (post-h)		post-h	concur comment qualify

(6) Acknowledging

Elements of structure	Structures	Acts	
signal (s)	(s) (pre-h) h (post-h)	s	marker
pre-head (pre-h)		pre-h	receive
head (h)		h	terminate receive react reformulate endorse protest
post-head (post-h)		post-h	comment terminate

(7) Directing

Elements of structure	Structures	Acts	
signal (s)	(s) (pre-h) h (post-h)	s	marker
pre-head (pre-h)		pre-h	starter
head (h)		h	directive
post-head (post-h)		post-h	comment prompt

(8) Behaving

Elements of structure	Structures	Acts	
signal (s)	(s) (pre-h) h (post-h)	s	marker
pre-head (pre-h)		pre-h	starter receive reject
head (h)		h	behave

post-head (post-h)		post-h	comment qualify
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### Acts

“Acts are the units at the lowest rank of the discourse level of language patterning, and are realized at the level of grammar and lexis.” (p:128)

### Key to the Acts of everyday conversation (p:128-133 – rearranged from the original in alphabetical order of symbol)

Symbol	Label	Realization and function
acq	acquiesce	<p>Realized by ‘yes’ and other items indicating assent, both verbal and non-verbal. May also be realized by silence, interpreted as a default mechanism whereby failure to protest (rej) is an indication of acquiescence.</p> <p>Realizes the head of an answering move in a Structuring exchange.</p> <p>Its function is to provide a warrant for a suggestion as to prospective (ms) [metastatement] or retrospective (con) [conclusion] structuring made by the other participant in a two-party conversation.</p>
b	behave	<p>Realized by action</p> <p>Realizes the head of a behaving move.</p> <p>Its function is to provide a non-verbal response to a preceding <i>d</i> [directive], whether this involves compliance, non-compliance, or defiance.</p>
com	comment	Realized by statement.

		<p>Realizes the post-head of all moves except framing.</p> <p>Its function is to exemplify, expand, explain, justify, provide additional information, or evaluate one's own utterance.</p>
con	conclusion	<p>Realized by a statement or question often with anaphoric reference.</p> <p>Realizes the head of an opening move in a structuring exchange.</p> <p>Its function is to 'tie up' a particular topic, and to obtain a warrant for doing so.</p>
conc	concur	<p>Realized by low or mid keys 'yes' and 'no' items and their variants, both verbal and non-verbal; or by repetition or paraphrase.</p> <p>Realizes the head or post-head of an informing move at R/I or R (Elicit exchange) where the head of the eliciting move at I or R/I is realized by <i>m.pr</i> [marked proposal].</p> <p>Its function is to give agreement.</p>
conf	confirm	<p>Realized by high key 'yes' and 'no' items and their variants, both verbal and non-verbal; or by repetition or paraphrase.</p> <p>Realizes the head of an informing move at R/I or R (Elicit exchange) where the head of the eliciting move at I or R/I is realized by <i>m.pr</i> [marked proposal].</p> <p>Its function is to give or assert agreement.</p>

d	directive	<p>Realized by command.</p> <p>Realizes the head of a directing move.</p> <p>Its function is to request a non-verbal response, i.e. an action.</p>
end	endorse	<p>Realized by statement or moodless item.</p> <p>Realizes the head of an acknowledging move at R and/or F.</p> <p>Its function is to offer positive endorsement of, sympathy with, etc., a preceding utterance ('good idea', 'you poor thing', 'well I never', 'very interesting', etc.)</p>
eng	engage	<p>Realized by 'mm', 'yeah', and low or mid key 'echoes'.</p> <p>Does not realize any element of move structure (hence it always appears in parentheses in the 'act' column of analysis).</p> <p>Its function is to provide minimal feedback while not interrupting the flow of the other participant's utterance.</p>
fr	framer	<p>Realized by a closed class of items:</p> <p>(i) 'OK', '(all) right', 'anyway' and their variants, where the item precedes an exchange-initial move head ('anyway' may also be embedded in a move head);</p> <p>(ii) 'well', 'now', 'good' and their variants, where the item precedes an exchange-initial move head and is said with high key falling intonation followed by silent stress.</p>

gr	greeting	<p>When it precedes an <i>ms</i> [metastatement] or <i>con</i> [conclusion] it realizes the pre-head of an opening move in a Structuring exchange; when it precedes any other exchange-initial move head it realizes the head of a framing move in a Boundary exchange.</p> <p>Its function is to mark boundaries in the conversation, where such an interpretation is consistent with considerations of topics.</p> <p>Realized by a closed class of items which form the first-pair parts of the adjacency pairs used in the ritual of greeting and leave-taking: ‘hello’, ‘hi’, ‘good morning’, (good) bye (-bye)’, ‘have a nice/good day, ‘be seeing you’ and their variants.</p> <p>Realizes the head of an opening move in a Greet exchange.</p> <p>Its function is to greet.</p>
i	informative	<p>Realized by statement or by ‘yes’ and ‘no’ items and their variants, both verbal (e.g. ‘I (don’t) think so’) and non-verbal (e.g. nods and shakes of the head).</p> <p>Realizes the head of an informing move at I (Informing exchange); or at R/I or R (Elicit exchange) where the head of the eliciting move at I or R/I is realized by either <i>inq</i> [inquire] or <i>n.pr</i> [neutral proposal].</p> <p>Its function is to supply information or to give a decision between ‘yes’ and ‘no’.</p>
inq	inquire	<p>Realized by questions which seek information as opposed to a ‘yes’ or ‘no’ answer, i.e. wh-questions and ellipted forms of these.</p>

l	loop	<p>Realizes the head of an eliciting move (except at I<sup>b</sup> in Clarify and Repeat exchanges).</p> <p>Its function is to elicit information.</p> <p>Realized by a closed class of items: ‘pardon’, ‘what’, ‘eh’, ‘again’, and their variants, said with rising intonation.</p> <p>Realizes the head of an eliciting move at I<sup>b</sup> in a Repeat exchange.</p> <p>Its function is to elicit the repetition of a preceding utterance which was not clearly heard.</p>
m	marker	<p>Realized by the same closed class of items as <i>fr</i> [framer]:</p> <ul style="list-style-type: none"> <li>(i) ‘OK’ etc. where the item precedes a non-exchange-initial move head;</li> <li>(ii) ‘well’ etc. (also ‘oh’, ‘er(m)’ and ‘look’) where not said with high key falling intonation.</li> </ul> <p>Realizes the signal element of all moves. Its function is to mark the onset of a move.</p>
m.pr	marked proposal	<p>Realized by questions which seek a ‘yes’ or ‘no’ answer, where the form of the question indicates the polarity of the expected answer, i.e. questions beginning ‘Don’t you’, ‘Aren’t you’, etc. It is also realized by declaratives said with ‘questioning’ intonation and declaratives followed by tag questions.</p> <p>Realizes the head of an eliciting move (except at I<sup>b</sup> in Clarify and Repeat exchanges).</p> <p>Its function is to elicit agreement.</p>



ms	metastatement	<p>Realized by statement, question or command.</p> <p>Realizes the head of an open move in a Structuring exchange.</p> <p>Its function is to structure the conversation prospectively in some way, and to obtain a warrant for doing so.</p>
n.pr	neutral proposal	<p>Realized by questions which seek a ‘yes’ or ‘no’ answer, i.e. questions beginning ‘Do you’, ‘Are you’, etc. and elliptical forms of these.</p> <p>Realizes the head of an eliciting move (except at I<sup>b</sup> in Clarify and Repeat exchanges).</p> <p>Its function is to elicit a decision between ‘yes’ and ‘no’.</p>
obs	observation	<p>Realized by statement.</p> <p>Realizes the head of an informing move at I (Inform exchange).</p> <p>Its function is to offer ‘information’ which is already part of the shared knowledge of the participants in the conversation. In other words it has a predominantly phatic function.</p>
p	prompt	<p>Realized by a closed class of items: ‘hah’ (with rising intonation), ‘come on’, ‘go on give me an answer’, ‘guess’ and their variants.</p> <p>Realizes the head of an eliciting move at Ib in a Re-initiation exchange, or the post-head of any other eliciting move, or the post-head of a directing move.</p>

prot	protest	<p>Its function is to reinforce the point of a preceding utterance, whether this was to elicit an <i>i</i> [informative] a <i>conc</i> [concur] (etc.) or a <i>be</i>. When it realizes a move-head, it follows a silence on the part of ‘B’.</p> <p>Realized by statement or by ‘yes’ and ‘no’ items and their variants.</p> <p>Realizes the head of an acknowledging move at R and/or F.</p>
qu	qualify	<p>Its function is to raise an objection to a preceding utterance; it acknowledges the utterance while disputing its correctness, relevance, appropriateness, the participant’s right to have uttered it, or anything else.</p> <p>Realized by ‘qualified’ statement or by tentative ‘yes’ and ‘no’ items (where tentativeness is intonationally signaled) and their variants, both verbal (‘to some extent yes’, ‘no not really’, ‘well I suppose so (not)’, etc.) and non-verbal (e.g. shrugging the shoulders).</p> <p>Realizes the head of an informing move at R/I or R (Elicit exchange) where the head of the eliciting move at I or R/I is realized by <i>n.pr</i> [neutral proposal] or <i>m.pr</i> [marked proposal]; or the post-head of an answering, informing or behaving move.</p> <p>Its function is to qualify a decision or an agreement by indicating that its polarity is not unconditional, or to detail conditions and exceptions.</p>
re-gr	reply-greeting	<p>Realized by a closed class of items which form the second-pair parts of the adjacency pairs used in the rituals of greeting and leave-taking: ‘hello’, ‘hi’, ‘good morning’,</p>

re-sum	reply-summons	<p>‘(good) bye (-bye)’, ‘fine thanks (and you?)’, ‘thank you’, ‘same to you’, ‘yeah, see you’, and their variants.</p> <p>Realizes the head of an answering move in a Greet exchange.</p> <p>Its function is to reply to a greeting.</p> <p>Realized by the items used to answer a telephone (‘hello’, the giving of one’s number, etc.) or by ‘yes’, ‘what?’ and other indications of attention (both verbal and non-verbal) given upon hearing one’s name called.</p> <p>Realizes the head of an answering move in a Summon exchange.</p> <p>Its function is to indicate willingness to participate in a conversation, or that one is giving one’s attention.</p>
rea	react	<p>Realized by high key ‘yes’ and ‘no’ items and their variants, both verbal and non-verbal; or by high key repetition.</p> <p>Realizes the head of an acknowledging move at R and/or F.</p> <p>Its function is to indicate positive endorsement of a preceding utterance.</p>
rec	receive	<p>Realized by mid key ‘yes’ and ‘no’ items and their variants, both verbal and non-verbal; or by mid key repetition.</p> <p>Realizes the head or pre-head of an acknowledging move at R and/or F; or the pre-head of an informing move at R (Elicit exchange); or the pre-head of a behaving move.</p> <p>Its function is to acknowledge a preceding utterance or (as</p>

ef	reformulate	<p>pre-head) to indicate that the appropriate <i>i</i> [informative], <i>be</i> [behave], etc. is forthcoming.</p> <p>Realized by a statement which paraphrases a preceding utterance.</p> <p>Realizes the head of an acknowledging move at R and/or F.</p> <p>Its function is to acknowledge a preceding utterance or offer a revised version of it.</p>
rej	reject	<p>Realized by statement or by ‘yes’ and ‘no’ items and their variants, both verbal and non-verbal. May be realized in silence, interpreted as a default mechanism whereby failure to supply a <i>re-gr</i> [reply-greeting], <i>re-sum</i> [reply-summons], <i>i</i> [informative], <i>conc</i> [concur], <i>conf</i> [confirm], <i>qu</i> [qualify] or appropriate <i>be</i> [behave] is an indication of rejection.</p> <p>Realizes the head of an answering move in a Structuring, Greet or Summon exchange: or the head of an informing move at R/I or R (Elicit exchange): or the pre-head of a behaving move in a Direct exchange.</p> <p>Its function is to refuse to acquiesce to a suggestion as to the structuring of the conversation; or to refuse to give an appropriate answer to a <i>gr</i> [greeting] or a <i>sum</i> {summon}, or to reject the underlying presuppositions of an <i>inq</i> [inquire], <i>n.pr</i> [neutral proposal] or <i>m.pr</i> [marked proposal]; or to indicate unwillingness to comply with a <i>d</i> [directive].</p>
ret	return	<p>Realized by question, often ellipted.</p> <p>Realizes the head of an eliciting move at I<sup>b</sup> in a Clarify exchange.</p>

s	starter	<p>Its function is to seek clarification of a preceding utterance.</p> <p>Realized by statement, question, command or moodless item.</p> <p>Realizes the pre-head of an opening, answering, eliciting informing, directing or behaving move.</p> <p>Its function is to provide information about or direct attention towards the act realizing the move head.</p>
sum	summons	<p>Realized by the ringing of the telephone, a knock at the door, etc., or the calling of somebody's name.</p> <p>Realizes the head of an opening move in a Summon exchange.</p> <p>Its function is to engage another participant in a conversation or to attract his/her attention.</p>
ter	terminate	<p>Realized by low key 'yes' and 'no' items, and their variants, both verbal and non-verbal; or by low key repetition.</p> <p>Realizes the head and/or post-head of an acknowledging move at R and/or F</p> <p>Its function is to acknowledge a preceding utterance and to terminate an exchange (although it may be followed by further acknowledging moves).</p>

## APPENDIX C: A Summary of the Discourse Analysis of the Data

### Rank V: Interaction

This rank represents an entire discourse, which in this case is the complete BBC HARDtalk interview of the presenter, Stephen Sackur, interviewing Daniel Dennett.

### Rank IV: Transactions

This rank represents the ‘topics’ that are compositional of the entire Interaction. A total of 14 Transactions were identified.

Transaction Number	Transaction Topic	Lines
1	Interview Introduction	001-037
2	Greeting	038-041
3	Atheism	042-083
4	Religions Evolve	084-232
5	Catholicism	233-279
6	Islam	280-344
7	Religion in the USA	345-398
8	The Bright Movement	399-512
9	Rationality vs. Faith – Religious People	513-599
10	Rationality vs. Faith – Scientific People	600-672
11	Rationality vs. Faith – Atheism is a Religion	673-751
12	The Certainty of Religion and Atheism	752-864
13	The Questions Science can Answer	865-888
14	Leave-taking	889-891

### Rank III: Exchanges Analysis

This rank represents the Exchanges that are compositional of the Transactions. A total of 42 Exchanges were identified.

Exchange	Exchange Number	Total Number of Exchanges
Organizational Boundary		0
Organizational Structuring	1, 8	2
Organizational Greet	2, 42	2
Organizational Summon		0
Conversational Eliciting	3, 4, 9, 12, 14, 20, 21, 22, 24, 27, 28, 30, 31, 32, 34, 35, 39, 40, 41	19
Conversational Informing	25	1
Conversational Directing		0
Bound Clarify	5, 6, 7, 10, 11, 13, 15, 16, 17, 18, 19, 23, 26, 29, 33, 36, 37, 38	18
Bound Repeat		0
Bound Re-initiation		0

### Rank II: Moves

This rank represents the Moves that are compositional of the Exchanges. A total of 103 completed Moves were identified.

Moves	Line Number	Total Number of Completed Moves
framing		0
opening	001, 038, 084, 889,	4
answering	037, 041, 090, 891	4
eliciting	042, 045, 057, 063, 080, 091, 109, 128, 140, 182, 233, 249, 251, 260, 263, 266, 280, 330, 345, 354, 375, 435, 489, 513, 593, 600, 620, 673, 692, 714,	37

	752, 797, 829, 856, 865, 871, 878,	
informing	044, 048, 058, 073, 083, 099, 113, 135, 157, 179, 200, 246, 250, 259, 261, 264, 271, 294, 333, 352, 355, 369, 381, 399, 428, 442, 495, 527, 569, 599, 612, 636, 700, 728, 730, 810, 852, 857, 870, 872, 883	41
acknowledging	153, 167, 173, 177, 231, 312, 327, 337, 465, 501, 523, 545, 666, 690, 704; 710, 781	17
directing		0
behaving		0

### Rank I: Acts

This rank represents the Acts that are compositional of the Moves. A total of 216 Acts (excluding the red markers) were identified.

Acts	Line Number	Total Number of Acts
framer	038, 085	2
marker	042, 063, 084, 099, 140, <u>177</u> , 200, 271, 399, 428, <u>437</u> , 442, 489, <u>499</u> , <u>500</u> , <u>548</u> , <u>551</u> , 569, 600, 636, 673, 714, 829, <u>850</u> , 852	18 (7) The underlined numbers indicate markers where there was no continuation.
starter	001, 039, 091, 100, 141, 233, 267, 400, 429, 443, 513, 570, 601, 637, 674, 752	16
meta-statement	033, 086	2
conclusion		0
acquiesce	037, 090	2
greeting	040, 889	2



reply-greeting	041, 891	2
summons		0
reply-summons		0
inquire	151, 280, 330, 345, 375, 620, 678, 715, 865, 871	10
neutral proposal	098, 244, 285, 331, 490, 516, 759	7
marked proposal	043, 045, 602, 878	4
return	057, 064, 080, 109, 128, 182, 249, 251, 260, 263, 268, 354, 435, 593, 692, 797, 830, 856	18
loop		0
prompt		0
observation	401,	1
informative	073, 101, 113, 136, 157, 201, 246, 250, 259, 261, 264, 272, 294, 333, 352, 355, 369, 381, 430, 444, 495, 527, 571, 599, 612, 638, 700, 730, 810, 853, 857, 870, 872, 884	34
concur	728	1
confirm	044, 048, 058, 083	4
qualify	049	1
reject		0
terminate		0
receive	135, 883	2
react		0
reformulate	179	1
endorse		0
protest	153, 167, 184, 231, 312, 327, 334/337, 465, 501, 523, 545, 666, 690, 704, 710, 762, 765, 777, 779, 781	20
directive		0
behave		0

comment	059, 075, 104, 115, 137, 183, 247, 269, 275, 302, 335, 346, 385, 449, 506, 522, 534, 614, 627, 654, 707, 734, 782, 816, 859	25
engage	066, 071, 129, 143, 147, 150, 175, 177, 187, 190, 194, 256, 282, 288, 323, 325, 347, 363, 377, 409, 412, 414, 421, 440, 446, 471, 554, 556, 560, 585, 596, 603, 625, 675, 677, 684, 716, 721, 724, 835, 839, 842	42
concede	173	1
exclamation	266	1

**APPENDIX D: A Summary of the Composition of the Acts for Eliciting and Clarifying**

Eliciting Exchange Number	Composition	Coding
3	1 question	m.pr
4	1 question	m.pr
9	Statement + 1 question	s n.pr
12	Statement + 1 question	s inq
14	Statement + 1 question	s n.pr
20	3 questions	inq inq n.pr
21	2 questions	inq n.pr
22	1 question + statement	inq com

24	1 question	inq
27	1 question	n.pr
28	1 question + statement	n.pr com
30	1 question	m.pr
31	1 question + statement	inq com
32	statement	inq
34	1 question	inq
35	Statement + question	s n.pr
39	2 questions	inq inq
40	1 question	inq
41	1 question	m.pr

Clarifying Exchange Number	Composition	Possible Coding
5	2 questions	m.pr m.pr
6	Statement + 1 question	s n.pr
7	2 questions	m.pr m.pr
10 (x)	Statement	s
11	Statement + 1 question	s n.pr
13	1 question + statement	n.pr com
15	1 question	n.pr
16 (x)	Statement	s
17	1 question	inq
18	2 questions	n.pr n.pr
19	2 questions +	n.pr

	statement	inq com
23	1 question	inq
26	1 question	n.pr
29	Statement	m.pr
33	Statement	m.pr
36	Statement + question	s n.pr
37	Statement	m.pr
38	1 question	n.pr