

Where the awareness condition comes from: Cross-linguistic generalizations about viewpoint reflexives in English and Japanese

Yukio Hirose
University of Tsukuba
hirose.yukio.ft@u.tsukuba.ac.jp

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It has been observed since Cantrall (1969) that reflexives in English can be used not only as reflexive markers but also as viewpoint expressions; i.e., choice of a *-self* form over a pronoun indicates that the situation in question is seen from the viewpoint of its referent, as illustrated by well-known examples like *The adults in the picture are facing away from us, with the children placed behind {themselves/them}*. The viewpoint use of English reflexives has been considered to follow what Kuno (1972, 1987) calls the awareness condition: The referent of a viewpoint reflexive must be aware of the situation represented by the clause containing it. This condition has been accepted in many cognitive linguistic studies, including Deane (1992), Kemmer (1995), and van Hoek (1997).

This paper, however, points out some problems with the awareness condition and argues, based on Hirose's (2002, 2018) work on the Japanese reflexive *zibun* 'self,' that the principles governing its viewpoint use apply cross-linguistically to English as well and provide a more adequate account of the facts intended to be covered by the awareness condition. In particular, it is shown that the nature of viewpoint reflexives in English can be more properly explained in terms of what Hirose calls the speaker's "objective self," exemplified by the use of *myself* in examples like *I dreamed of myself being lonely*, where the reflexive refers to the self of the speaker that is objectified in the sense that it is placed on a level with others.

The typical viewpoint use of a reflexive is when the speaker projects his/her objective self onto another person, so the following generalization can be proposed: A viewpoint reflexive (whether in Japanese or in English) represents the speaker's objective self, i.e. the self that the speaker dissociates from his/her consciousness and projects onto another person (as the most prominent participant in a situation). The objective self thus defined has both the "self as other" aspect and the "other as self" aspect, and this duality leads to the following two principles. (i) Principle of self-dissociation: in order to dissociate themselves from their consciousness, speakers must get far enough away from themselves. (ii) Principle of self-association: in order to associate themselves with another person, speakers must get close enough to that person. These principles, together with the principle of objective-self projection by the speaker, are shown to reveal that the awareness condition is simply a default one derived from them: what really matters is the speaker's construal of the referents of viewpoint reflexives, not the objective status of those referents themselves.

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