Welcome to Auckland and to the fourth New Zealand Discourse Conference, held at AUT University and hosted by the Institute of Culture, Discourse & Communication.

This conference builds on the successful first and second and third New Zealand Discourse Conferences in 2007, 2009 and 2011 and brings together leading keynote speakers with discourse analysts from many parts of the world.

We are very pleased to welcome participants from a wide range of countries, including Australia, Canada, Fiji, Finland, Germany, Hungary, Hong Kong, Japan, Korea, Malaysia, Norway, Philippines, Singapore, Sweden and the United Kingdom.

We would like to thank our plenary speakers, Adam Bell, Cindy Gallois and Adam Jaworski, for their presence and for their willingness to lead hands-on workshops as well as present their keynote talks.

We thank the School of Language and Culture for its sponsorship.

We hope you enjoy the New Zealand Discourse Conference, and the social events associated with it!

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Rooms WA224a; WA224b and WA220

Registration desk
All food and refreshments
Drinks & nibbles / book launch

WAWG201 ground floor reception area (forum 1)

Plenary talks
WA220

Theme sessions
WA224a, WA224b, WA220

Toilets
Located off the Atrium in WA and throughout WG building

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First night drinks and nibbles and book launch for Allan Bell’s *Guidebook to Sociolinguistics* (included in the registration price).

On the evening of Monday 2nd December there will be a reception where participants can meet and greet fellow conference registrants. Allan Bell will also launch his new *Guidebook to Sociolinguistics*. This will take place at the end of the first day of the conference 5.00pm – 6.30pm in the forum 1, reception area.

We would like to thank the AUT School of Language and Culture for generously sponsoring this event.

**NZDC CONFERENCE DINNER**

The conference dinner will be held on **Tuesday, 3rd December** in the new Sir Paul Reeves building (G block) room WG308, AUT University City Campus at 7.00pm.

If you have pre-booked for the dinner please check that your name is on the list at the registration desk.

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• Please bring any handouts with you.
• If you intend to use PowerPoint or PDF files as part of your presentation, please bring these files on a USB stick for loading onto conference computers before your session.
• We ask that you ensure compatibility of your files with PC format in order to avoid disappointment.
• Please make yourself known to the conference organisers well in advance of your presentation and load your file on to the correct computer at least one session prior to your own. For help loading files on to the PC, please ask at reception desk and technical help will be organised.
• Please make contact with the chair of your session just prior to its commencement so that they know who you are.
• Arrive on time to ensure prompt start times.
• Conference presentations (excluding plenary presentations and workshops) are 20 minutes long, followed by a 5-minute question/discussion period. Presentations will finish promptly allowing a smooth transition between parallel sessions.

WIRELESS INTERNET ACCESS FOR YOUR LAPTOP OR MOBILE DEVICE
Wireless internet access will be available throughout the three-day conference in and around all of the central AUT campus. There are power plugs for charging your devices and workstations situated throughout the three main levels of the WG adjoining the WA conference block. Instructions for accessing wireless internet will be given at the conference.

SECURITY RECOMMENDATIONS
We strongly recommend that all users of this service investigate and implement appropriate measures to ensure the security and privacy of their machines. Applications such as a Firewall, Virus Protection software, and all critical Microsoft patches should be installed.

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Interpretation is central to the practice of news. We may therefore expect that the science of interpretation – hermeneutics – will have something to contribute to our understanding of news, including to the ways it is being redefined in the 21st century.

I take French philosopher Paul Ricoeur's Interpretive Arc as a concept that can contribute to a discourse analytic approach to news – its texts (in all modalities), its audiences, its producers. The Arc consists of six phases:

1. Estrangement from a text
2. Preview: the opinion or knowledge that readers bring to a text
3. Proto-understanding: an initial guess at what the text means
4. Analysis: tests the validity of alternative readings
5. Understanding: grasps the matter disclosed by the text
6. Ownership: readers come to a new self through appropriating the text.

The Arc emphasises interpretation as the heart of textual work, with analysis as its servant and ownership as its outcome. I illustrate the operation of the Arc through examining a current hard news story, then turn to the matter of the changing discourses of news.

It is now nearly a generation since the foundation studies of news discourse appeared, beginning with van Dijk (1988), followed by Bell (1991), Fowler (1991) and Fairclough (1995). In that time news and news work has changed beyond recognition – or has it? What specifically is different? And what remains recognizably the same? I concentrate in particular on how news roles – producers and 'the people formerly known as the audience' (Rosen) – have been reconfiguring, along with the genres of news, and how those shifts can be illuminated through the Interpretive Arc. What light does this lens cast on issues in news discourse, such as user-generated content, news values and the laminating of text in stories? I investigate by examining a range of online news texts – their generation, reception and interaction.
Workshop: How are we to interpret media texts?

This workshop examines the nature of discourse analysis and interpretation and puts forward an approach to dealing with them, focusing particularly but not exclusively on media texts. The approach is the Interpretive Arc, which proceeds in six phases: estrangement, pre-view, proto-understanding, analysis, understanding and ownership. It is illustrated through a case study in reading maps of the world.

The bulk of the workshop will be spent in hands-on application of the framework to a range of media texts. Participants are requested to bring with them two texts selected for their comparability, for example: the same news story as published in different media or countries; advertisements for the same product in different languages or nations; an excerpt from British and American versions of a television programme or film (e.g. *The Office*); performance of the same song in different languages and musical arrangements.

We will use the Interpretive Arc as a means of understanding these texts, multimodally as well as linguistically, using comparison between them to highlight their characteristics and meanings.

Finally, we will turn to reconsider the Interpretive Arc itself, identifying strengths and proposing ways to deal with any weaknesses.

The content of the session assumes that participants will have attended the preceding plenary lecture on 'The work of interpretation and changing discourses of news'. Participants are recommended to bring laptops to enable playback of any audio or video texts they have chosen for analysis and to access live online material.
CINDY GALLOIS
The University of Queensland
AUSTRALIA

Cindy Gallois is Emeritus Professor of psychology and communication at UQ. She is a Fellow of the Academy of the Social Sciences in Australia, International Communication Association (ICA), International Association of Language and Social Psychology (IALSP), Society of Experimental Social Psychology, and International Academy of Intercultural Relations. Her research encompasses intergroup communication in health, intercultural, and organisational contexts, including the impact of communication on safety and quality of patient care. She is particularly interested in the role of communication accommodation through language, discourse, and non-verbal communication in interactions between health providers and patients. Recently, her work has focused on the beginning (maternity care) and end of life (chronic illness and ageing, futile treatment). Cindy is also interested in developing theory (including communication accommodation theory) and methodology (including qualitative and quantitative analysis and visualisation techniques) in health communication.

Plenary: Health communication as intergroup: Identity, discourse, and accommodation

Healthcare is an increasingly complex and complicated arena of communication, and there is great interest in the ways in which people negotiate their identities and roles through discourse in health contexts. In our work in health communication, we have concentrated on the impact of group (professional, role, other) identities on communication from the larger frame of social identity and intergroup relations. In this talk, I give an overview of theory and research findings from our and related research groups, focusing on areas of health that are proving difficult or intractable. These include chronic illness (including severe mental illness), cultural diversity and social disadvantage, care at the end of life, and safety and quality of care. I argue that these and analogous problems, which involve multiple stakeholders among both patients and health professionals, all implicate social identity. The expression of social identity appears not only in face-to-face interactions, but in written (and asynchronous) formats like medical records. Furthermore, these problems centre around intergroup communication processes that are best addressed through the same theoretical lens. In this way, we can set a clear research agenda that takes proper account of the intergroup context in this important area.
Workshop: Visualising discourse with Discursis: Analysis and interpretation of health communication

This workshop presents a tool for discourse analysis, Discursis, which has been developed at The University of Queensland. Discursis is a computer-based visual text analytic tool for analysing human communication, and is especially useful in discourse analyses of conversational texts. Discursis automatically processes transcribed text to show participants’ individual concept use, and their engagement patterns with other participants around concepts, turn by turn over the entire time-course of a conversation.

We will present the basic principles underlying Discursis, along with its strengths and limitations in aiding discourse analysis. We will work through a number of examples from interactions between health professionals and patients, including initial interviews, patients with chronic illness, and patients with communication problems (dementia, mental illness, developmental problems, and so forth). We will show how conversations can be presented visually, and the kinds of information that can be gleaned quickly to characterise the conversation and focus on key extracts. Finally, we will discuss how Discursis can be integrated with the interpretative skills of the researcher to provide a fuller interpretation of the discourse.
Plenary: Tourism discourse: Between sociability and spectacle

As the largest, global cultural industry, tourism is an important site of discursive production for creating symbolic added value of tourist products and services. While consuming travel destinations, tourists interact with ‘hosts’, places and other tourists. Discourses are deployed as spectacles indexing and authenticating difference and distinction, and – in the absence of any obvious face threats – enable tourists and hosts (and other tourists) to engage in a range of sociable if fleeting relationships. However, rather than polar opposites, these positions are better seen as end-points of a scale. This talk will, then, examine the dynamics of convivial and commodified tourist interactions in face-to-face encounters and as mediated by the ‘semiotic landscape’ of tourist spaces.

Workshop: Sociolinguistic creativity and change in marketing discourse

Commodification of language under globalization has resulted in a notable separation of languages from traditional ethnic and national identities. Used as marketing resources, different language features and codes are increasingly used for symbolic and aesthetic purposes creating a new written register of brand names, advertising slogans and tag lines – globalese. The established links between speech and writing are severed or invented anew, depending on the local environments for their entextualisation. In this workshop, we will discuss several examples of apparent, ongoing, sociolinguistic change with regard to the blurring of boundaries between image and writing, and new syntactic, lexical and morphological choices combined with non-standard uses of punctuation marks, diacritics and other typographical innovations taking place in the commercial sphere. We will ask how these emplaced discourses create a sense of place as ‘global’ and what subject positions are available through their deployment.
Networking voices from the Beijing declaration - women's rights are human rights

Though the Beijing declaration and Platform for Action is known to be the mother of modern day discourses of women's rights to gender equality, little is known about how policy makers interpret the declaration to meet their varied policy aims. In this regard, with the increased debates and discourses of women's rights in different contexts and cultural settings, an understanding of how policy makers incorporate the 'Beijing concerns' in their policy programmes becomes imperative. This necessitates the questions: (i) How do Kenyan policy makers invoke issues of gender equality raised in the Beijing conference and Platform for Action in their policy programmes? (ii) For what reason do the policy makers draw on the Beijing declaration and Platform for Action in their policy texts? Texts drawn from the 1995 Beijing declaration and Platform for Action, the Kenya national gender policy 2000, the Constitution of Kenya 2010, and other texts responding to the Beijing declaration will provide sample texts for analysis in this paper. Using notions of intertextuality proposed in Fairclough's (1992a, 1992b, 1995, 2003) and Bazerman's (2004) approach to genre analysis, this paper seeks to show how policy makers draw on and enmesh varied intertextual resources to construct particular interpretations of their policy programmes within given institutions of practice.


How I got to know rugby: Mega-events, national belonging, and diasporic identity in social media

While the Rugby World Cup in 2011 (RWC 2011) became a chance for New Zealand to show that it has arrived on the world stage, the mega-event was apprehended in multiple ways by different sectors in the country. For instance, immigrants from nations where the sport is virtually unknown occupied an interesting position in this demonstration of a national identity in an international arena. I aim to show how the RWC 2011 provided migrants with an opening to imbibe and perform being a legitimate part of the nation and how social media occupied a unique place in its expression. The case of a Filipina migrant and her Facebook posts for the duration of the games (and the attendant interaction with others in her network) illustrate how the transitory character of the event transformed her into a *passenger* in a liminal national ritual that puts a premium on the *collective*. A multimodal discourse analysis brings to light her journey of *becoming* by staging her participation in an iconic New Zealand preoccupation on a platform with a potential to reach a wide audience (including those in the Philippines who are in large part clueless about what the event signifies) and constructs discourses that interrogate meanings of diasporic identity and national attachment.
Discourses of identity: Arab Muslim students negotiate their cultural identity in New Zealand

This paper addresses issues of cultural identity encountered by Arab Muslim students studying at New Zealand universities. It applies critical discourse analysis (CDA) to examine the discourses of students talking about their experiences communicating with non-Muslims on and off universities’ campuses. This is part of a larger study that the first author is conducting on the intercultural communication experiences of Arab Muslim students at New Zealand universities.

This paper examines how both male and female Arab Muslim students understand their cultural and religious identities while living and studying in New Zealand. An examination of the social practices of these students assists in revealing the students’ communicating with people from a different culture, being guided by their cultural and religious values, encountering new Western cultural values and norms, and starting navigation between their own and host values. The negotiation indicates that the students want to maintain their own identity but desire to fit into the host culture. This sociocultural process of negotiation demonstrates how the students’ cultural identity is constructed in the intercultural communication context.

The analysis illustrates how the students use their own discourses of identity to indicate their own views when practising and negotiating their identities while engaging with others. It examines discursive features, such as argumentation, metaphor, intertextuality, articulation, the meaning of words and positioning. The analysis highlights how the students discursively attempt to negotiate their cultural identity in the New Zealand context. For example, they create passive and active strategies, and reflect on and question their cultural and religious values with regard to the following social practices to achieve a sense of acceptance and integration: drinking alcohol; immodesty; gender relations; and socialisation. Discourses concerning this negotiation of cultural identity revealed a site of identity struggle in New Zealand social and academic contexts.
The ghettoization of the layperson: Analyzing audience discussion shows using visual text analytic methods

The audience discussion program brings experts and laypeople together in a small studio audience (~50–70 people) to engage in discussion around contemporary issues of relevance to society (Haarman, 2001). Expert guests appearing on these programs are attributed rank, status, and legitimacy through the conversational acts of the host, whereas lay participants typically do not have such status afforded to them (Thornborrow, 2001). The ghettoization of laypeople in such discourse is further established through expert guests’ use of interpretive repertoires (Potter & Wetherell, 1987), often in the form of anecdotes, and vocabulary, accessible by their colleagues but not by laypeople. In this paper, we examined the degree of conceptual overlap between laypeople and experts’ speech in the Australian audience discussion program Insight, using the Discursis visual text analytic methodology (Angus, Smith, & Wiles, 2012a, 2012b). The findings agree with prior literature indicating that guests tend to offer personalized accounts, diminishing the degree of overlap between their topic choices and those of experts, while experts tend to engage in same-speak with other experts around a bounded set of topics. The Discursis methodology also allows further levels of analysis of the data to be undertaken, in this instance examining the evolution and use of concepts, topics, and key terms deployed by program relevant membership categories over the course of the entire interaction.


Using visual text analytics to examine hybrid forms of broadcast interviewing

Broadcast interview hosts are increasingly adopting hybrid forms of interview through the utilization of interview techniques from different genres within the one interview (Ekström & Kroon Lundell, 2011; Montgomery, 2008). In this paper we examine genres and hybrid forms of broadcast interviewing using a visual text analytic software tool Discursis (Angus, Smith, & Wiles, 2012) that provides visual representations of whole interviews at-a-glance as well as the ability to then focus into particular sections for closer analysis. Drawing on a corpus of 101 interviews from a single program, this study examines whether this visual text analytic software can meaningfully visually represent forms of interviewing genres and highlight where shifting techniques are used within single interviews.

Locating and re-ordering discourses: An imperative for environmental education

This paper explored the dynamics of inculcating environmental care discourses in a peri-urban village in the Philippines. The project involved mobilizing the whole village to revive its biologically dead river and implement waste segregation in every home. What environmental care discourses were found in the community and where did they come from? What representations did they create? How were they enacted and inculcated? To answer these questions, ethnography was employed along with deconstruction and critical discourse analysis. It was found that the state-led environmental care programs privileged techno-managerial and economic discourses, presented as expert knowledge belonging to scientific communities. The techno-managerial discourse normalized people as deficient and needy and the environment as an objectified helpless captive. Environmental care as an economic concern was about making money out of waste and providing lucrative profit to owners of waste-management businesses. Such discourse normalized people as consumers and potential recipients of loans for waste infrastructure projects. The village did not fully accept the state-led discourses and instead critically examined and melded them with their own discourse of environmental care - spirituality-inspired and communitarian. The spirituality-inspired environmental discourse viewed environmental care as a battle between good and evil and learning is typified as a 'conversion' process. Communitarian discourse cast environment as a nurturing place where people connect with their collective past. These endogenous discourses were inculcated and reproduced through compelling folklore and cultural symbols. The educative processes were informal, embedded in the daily activities in the village, mediated by unlikely teachers like garbage collectors and student volunteers. In the end, this study argues that environmental education is a critical and agentic process of navigating through multiple discourses. It is also a process of identifying and locating endogenous discourses as the major point of departure.
Language-focused discourse in an accountancy classroom

It is well known that language teachers aim to support students’ understanding of language and develop their ability to express meaning in the language teaching classroom. However, little is known about whether or how subject specialists support such understanding and development in subject teaching. This paper reports a discourse-based study of classroom interaction in a first-year accountancy classroom in a tertiary education setting. Recordings from four hours of teaching were transcribed and analysed for occurrences of language-related episodes, time outs from accountancy content to attend to language issues. Analysis was made of the aspects of language the episodes focused on, whether episodes were initiated by the lecturer or the students and the kinds of occasions in the discourse which appeared to give rise to the episodes. The presentation ends with a discussion of how such episodes may provide opportunities for students to notice discipline-specific language use.
Morality on an early childhood education bush trip in New Zealand

This presentation reveals how a group of four-year-old children in New Zealand engage in the accountable action of making a promise to the Māori God of the forest, Tāne Mahuta, when entering a protected bush reserve with teachers. Garfinkel’s (1967) ethnomethodological work on social conduct in everyday life demonstrates how mundane activity is coproduced and accomplished in accountable ways. The phenomenon of accountability as a social achievement was further progressed by Sacks (1995) where, when a person performs an action in their talk, others can hold them accountable for that action.

The footage is a single case analysis of one outing to a bush reserve in Hamilton, New Zealand. The participating children were aged four-years-old and the excursion lasted for one hour and forty minutes. The observations included in this presentation begin by demonstrating how reference is made to Tāne Mahuta when the children enter the forest where, when a child does not want to say the promise, he is encouraged to do so collaboratively with the teacher. These first observations demonstrate the importance of participating in the accountable action of making a promise prior to entering the forest by the participants. The following sequences involve a teacher talking to a child about how he is breaking his promise by being destructive to foliage. In response to this, the child uses pretence to argue that he is no longer a child, but a possum (an animal identified as engaging in the destruction of forestry by the teacher during this excursion). Through applying the work of Sacks and Garfinkel to this footage the analysis reveals how the accountable action of making a promise to a God can be used as a way for teachers to structure moral order when children become destructive to the environment.

The discourse on learning

Institutions of higher education have made a decisive shift – from promoting ‘instruction’ to instead promoting ‘learning’. The shift has included, but is not limited to, the ubiquity of ‘learning outcomes’. The shift can be traced to scholars such as Barr and Tagg, whose 1995 article, ‘From teaching to learning: A new paradigm for higher education’, has been widely cited. There have been widespread scholarly debates over the potential benefits, and potential harm, of the learning paradigm. Strikingly, however, the debates have treated the notion of learning as if ‘learning’ itself is not a discursive construct.

In this paper, I outline a discourse on learning that appears in the research on learning, as well as in publications by institutions of higher education. Quoting from these texts, I show five ways that ‘learning’ has been discursively situated. In the discourse on learning, ‘learning’ is assumed to be innocuous. It is assumed to be distinct from teaching and instruction. It is assumed to be observable. It is assumed to be discrete. And, learning is assumed to be primary goal of educational institutions. This paper will interrogate each of these assumptions.

For its theoretical framework, this paper will draw on the work of Michel Foucault, especially his seminal text on discourse, ‘The discourse on language’, published in The Archaeology of Knowledge. This paper will examine Foucault’s notion of the ‘sovereign signifier’ in the context of the discourse on learning wherein ‘learning’ has indeed become a ‘sovereign signifier’, a signifier that is presumed to point unproblematically to reality.

Ultimately, this paper will contribute to higher education scholarship by showing that we must be wary of the discursive effects of the shift to learning. We must not take ‘learning’ for granted as some prediscursive phenomenon, neither in institutional mandates nor in common parlance.

Resisting neoliberalism through political and social critique: The Guardian column of Polly Toynbee

Text that combines the functions of journalistic commentary and critique requires the enactment of a complex discourse between writer and reader. This type of discourse draws upon a range of knowledge elements employed by the writer in the construction of their viewpoint through the medium of the written text, which Widdowson (2004) describes as “the linguistic trace of a discourse process” (p. 169). In exploring the enactment of this type of discourse, the genre-based study reported here examines the Guardian column of Polly Toynbee, who comments on British political and social issues from a socialist perspective. Specifically, Toynbee, through her column, consistently resists the ideas of neoliberal ideology that frame the discussion of social, economic, educational and political issues within contemporary British society, which began with Thatcher’s Government in the 1980s and persists into the present era (Levitas, 2005).

Using the social genre/cognitive genre model of the author (Bruce, 2008), the study involves analysis of a sample of 30 recent examples of Toynbee’s column in terms of the knowledge areas of the model including: context, epistemology, writer stance, content structuring as well as the more general rhetorical organization of segments of text in terms of what is termed cognitive genres (text types) and the types of procedural knowledge that they employ. The findings indicate the writer constructs her political critique discourse by using a complex range of macro- and micro-level textual devices, including a three-move, organizational pattern, different cognitive genres (text types), metaphor, attitude markers and rhetorical questions. While the readership is not problematized in this study, the complexity of the devices employed suggests an audience of issue-informed, highly literate readers able to ratify the textual construction, imagery and extra-textual references employed by the writer.

The trouble with bullying – definition and meaning as methodological issues for qualitative research into online bullying

Online bullying is a hot topic for research as well as in the wider culture due to concern for its impact on children’s emotional wellbeing. This presentation will explore the practice of defining bullying in research literature and anti-bullying interventions, and the psychological theories upon which it has been constructed. It has prompted questions about the conventional definition of bullying used in research and interventions. In this presentation I argue that this definition - that bullying must include repetition, intent, harm and power imbalance - is an adult construct imposed on children's experience. There is some recent evidence in research with children comparing their spontaneous definitions with these four factors suggesting there is poor fit. It hints at differences in children's meanings connected with bullying that are require further exploration. Moreover, conceptual analysis of the phenomenon of online bullying has found a simplistic transposition of the conventional definition to be problematic, especially in relation to repetition and power imbalance.

This presentation will review of the history of the concept of bullying in research and present a set of conceptual and methodological questions informing my current research project. I will analyse uses of the conventional definition in the context of priming practices with research participants. I will discuss how this obscures children's accounts as sources of valid knowledge about the phenomenon of bullying. Building from this review, I will present my perspective on the debate about conceptualising bullying as the foundation for research knowledge and anti-bullying interventions. I will discuss grounds for critique of the conventional definition and using a grounded discourse analysis approach to re-theorising bullying.
Metaphorical discourse and everydayness: The spatial imagination of the internet

The internet has been treated as a kind of space from the very beginning, as revealed by terms such as ‘cyberspace’ and ‘virtual space.’ ‘The Matrix’ (1999) and the early novels of William Gibson also show the spatial metaphor of the internet. Some graph theorists push this way of thinking even further and define the internet as a “bow tie” (Broder et al., 2000) or a “teapot” (Zhu et al., 2008).

This paper will focus on ordinary Chinese people’s spatial imagination of the internet and try to connect online discourses that use or evoke spatial metaphors with everydayness in Henri Lefebvre’s sense. The paper will explore three kinds of metaphor related to online discourses – those based on building, water and walls. It will argue that the cultural production of the internet is the production of an imaginary space, within which the online everyday life of ordinary people is practiced. Repetition, soliloquy and banality are the main characteristics of this online everydayness.

However, there still exists a kind of ideological struggle within this practice. As Lefebvre (2009, p. 170) argues: “Space is not a scientific object removed from ideology or politics; it has always been political and strategic.” Along the production of an imaginary space, the dynamic power relationship between the dominant and the subordinated is constructed.
Analysing cinematic discourse using conversation analysis

Cinematic discourse has only recently become the focus of linguistic research (Alvarez-Pereyre, 2011; Piazza, 2011). A language-based approach to analysing and discussing the nature, features and function of cinematic discourse, offers a novel approach to cinema studies. Such an approach opens up the possibility of engaging with new and exciting ways of analysing cinematic discourse.

The following paper investigates the application of Conversation Analysis (CA) in analysing cinematic discourse. It focuses on identifying the key features of organisational structure of film dialogues, with regard to the verbal component and some non-verbal segments of spoken talk-in-interaction, such as prosody and silence. In addition, the paper also shows how these organisational features compare to those of spontaneous spoken talk-in-interaction.

The data sample consists of three different scenes from three different films by Woody Allen (‘Husbands and Wives’, 1992; ‘Melinda and Melinda’, 2004 and ‘You Will Meet a Tall Dark Stranger’, 2010). All of them feature a male and female couple. Two of the scenes take place in an interior setting (in the couple’s home), whereas the third one is an exterior scene, which is set in a street. The results of this analysis show an organisational structure of talk-in-interaction very similar to spontaneous conversation. These findings suggest that it may be useful to reconsider claims in the literature that CA is fundamentally a tool for the exclusive analysis of naturally occurring speech (Emmison, 1993; Schegloff, 1988).

Finally, if Conversation Analysis proves to be a useful tool for the analysis of film dialogue, further research using CA based on a larger data set may help to extend our understanding of the relationship between the organisational structure of verbal and non-verbal language of film dialogues and other cinematic representations, such as gender, class, race, age, ethnicity or occupation.


Filmography


While the media coverage of the Global Financial Crisis (GFC) and its ramifications has been far-reaching since September 2008, sparse attention has been paid to the actual language or writing strategies employed by newspaper opinion writers. An examination of this language use, however, in particular identifying expressions of blame and responsibility, could lead to a greater understanding of the way in which writers employ these strategies to position themselves ideologically. Furthermore, it could also reveal how writers attempt to align readers with their own position in the media discourse of the GFC.

One aim of an ongoing study has been to analyse how blame and responsibility are attributed in the Crisis, and how this expression may be seen as an act of positioning by writers to align the audience with their point of view. An integrated analytical framework was created to explore the connections between writer identities and their language use, in particular, the attribution of blame and responsibility. The framework adapts and extends Benoit's (1997, 2004) crisis communication strategies. It also borrows from Bazerman's (2004) techniques of intertextuality to identify resources which came from outside the text. Additionally the framework draws upon aspects of the Engagement framework from Martin and White's (2005) Appraisal system to assess the closeness or distance with which the writer relates to attributed sources.

This paper will provide extracts from the opinion pieces and highlight writing strategies which incorporate expressions of blame and responsibility in the early stages of the Global Financial Crisis in 2008. The texts, written by influential external contributors were selected from specialised financial and general daily newspapers in the UK, the US and Australia, and thus contribute an intercultural dimension to the presentation.
ROCHELLE EINBODEN & TRUDY RUDGE
The University of Sydney
AUSTRALIA

Action on child abuse and neglect? Discourse analysis on legal guidelines in British Columbia, Canada

Health care professionals have legal obligations to protect children from abuse and neglect. These obligations are outlined in law, policy and professional documents. Health literature demonstrates that conflicting directives and ambiguous guidelines, policies and legislation complicate practices in child protection. The purpose of this critical discursive analysis is to explore legal child protection texts and how they guide the practice of nurses in British Columbia (BC), Canada. This analysis is one aspect of a larger study discursively examining nursing responses to child abuse and neglect in BC. The texts used in this analysis include excerpts from: The B.C. Handbook for Action on Child Abuse and Neglect, for service providers (Ministry of Children and Family Development, 2007); Child, Family and Community Service Act; the Family Law Act; Canada’s Criminal Code; the United Nations Convention on the Rights of the Child; and interviews with BC nurses (n=21). This analysis will highlight inconsistencies, contractions and gaps within and between these provincial, national and international laws and policies. How nurses navigate these guidelines will be examined using the nurse interview texts, with attention to how nurses reinforce and resist hegemonic understandings of child abuse and neglect in their practice. Analysis of these texts together aims to create new possibilities for understanding how social beliefs and values about what constitutes appropriate treatment of children intersect with social responses to child abuse and neglect. In addition, this textual analysis aims to uncover how current practices are sustained and inform possibilities for orienting practice towards more ethical and effective responses. While limited to nursing and one Canadian province, this research has implications for interdisciplinary social service disciplines within similar child protection systems.
Audience comments on YouTube are rife with insults, criticisms, swearing and telling people to GTFO. However, little research has analysed the nature of impoliteness in participatory culture and Web 2.0. Using Spencer-Oatey’s (2000) Rapport Management as a framework for analysis and drawing on Culpeper’s (2011) Conventionalised Impoliteness Formulae and his adaptations of Spencer-Oatey’s work, this research discusses the form and function of impoliteness in a YouTube community.

Impoliteness is a recent concept, stemming from opposition to Brown and Levinson’s (1987) politeness theory – where impoliteness was viewed as something to be mitigated. This paper analyses the often intentionally offensive behaviours that earlier politeness theorists dismissed as anomalous behaviour. Looking specifically at the comments written about CrossFit YouTube videos, its exploration of online impoliteness finds that impoliteness is ubiquitous, it is often creative and sometimes humorous. In particular, imaginative morphology, mathematical symbols and parallel syntactical forms were used as much for game-playing and performance as they were for causing offence.

“I don’t really think there’s anything wrong [with it], but I don’t know if it’d be for me”: A discursive examination of identity trouble in men’s and women’s talk about heterosexual casual sex

It is often claimed that we are amidst a pro-sex cultural climate within the West where liberalism towards sex and sexuality is evident. Within a neoliberal framework, sexuality has become a particular identity project for heterosexuals where it is often taken-for-granted that men and women are ‘free’ (and socially or culturally unconstrained) to choose the types of sexual relationships and sexual practices they engage in. Situated within a permissive discourse of sexuality, engaging in casual sex is supposedly one of these options. This presentation draws on in-depth interviews with 15 men and 15 women who took part in a project examining the social construction of heterosexual casual sex, in Aotearoa New Zealand. Participants were invited to talk about their sexual experiences in different contexts (such as sex in relationships, one-off sexual encounters and longer-term casual sex relationships). The paper examines the ways in which identifying as someone who engages in heterosexual casual sex emerged as a ‘troubled’ category for some in the interviews. Some participants, who spoke of one-off or casual sexual experiences, also worked very hard to disavow membership as someone who likes to, or would choose to, engage in casual sex. The delicate identity work engaged in by these participants is discussed in relation to the social construction of casual sex in a supposedly pro-(casual) sex culture. The reluctance of some participants to directly identify as someone who has casual sex (even when narratives of casual sex were evident in their accounts), points to the subtle heteronormative moral codes within the Western context which shape sexual and relational choices within heterosexuality.
Humour and organizational identity

Fun as a stated organizational value and a key aspect of organizational identity, has considerable appeal from an employee perspective. Using Spencer-Oatey’s (2000, 2008) rapport management framework and drawing on Fletcher’s (1999) notion of relational practice, this paper analyses the use of humour in the setting of an IT company and considers its impact on organizational identity. In the organization that is the setting for the analyses presented here, elements of this value infiltrate both organizational events and employees’ ways of managing interpersonal rapport. From ‘owning-up to mistakes’ in the company meeting to managing potential for conflict within the organization’s communities, the manifestation of humour both on and offline foregrounds the importance placed on solid collegial relationships in this organization. However, the nature of humour as a double-edged sword is evident when taking into account an external perspective, in which this emphasis on fun as a value exerts a different influence on organizational identity, with potential for negative impacts on ‘the bottom line’. 
When is a joke not a joke? When it’s a FTA, silly: The discourse of professional humour and the frame problem.

While the literature of humour has extensively covered the semantic properties of humour, little research has been conducted into the higher levels of pragmatics and discourse for this most central of human communicative needs. This paper refers briefly to the main theorists of structural humour (see e.g. Attardo, 1994; Herzog & Anderson, 2000; Hutcheon, 2000; Partington, 2009; Raskin, 1995), before drawing links to theorists of Discourse (see e.g. Brown & Levinson, 1987; Gee, 2011; Goffman, 1967; Gumperz, 1982). It then seeks to expand on the limits of the ‘Frame Problem’ by reference to Gruner (2000) and Hale (2012).

The paper then presents findings from a study of published utterances from the commercial producers of humour: directors of film, professional comedians and cartoonists. One assertion is that there are many discursive commonalities in the world of expert user English language professional humour practitioners. It will assert that humour has many social functions, including: phatic and solidarity; speech group identity; politeness and face needs (including face threatening tactics); ideological discursive formations; overt and covert power differentials and relations-expressions of social capital. While many of these functions-aspects could be reasonably expected in any inter-group speech event, a surprising aspect of humour discourse is its open-ended potentiality. That is, the linguistic entrepreneur humourist loses control over the text immediately after it is communicated. It is this unpredictability that is at the core of humourists’ vulnerability, and it cannot be controlled.
Characteristics of negotiation discourses in peer talk of 10-year-old New Zealand children

Child language development has tended in the past to concentrate on formal aspects of language, generally sentence level and below, such as the development of phonology, morphology, syntax, and lexical semantics. Interest at text level has focused heavily on children's development of narrative, with more recent interest in 'expository' texts, both of which have tended to be children's monologic talk to an adult, often from a social distance (i.e. with a relative stranger). There is little published data on children's development of oral texts with their peers.

This presentation will discuss data from a research project which gave 10-year-old pairs of children a structured task to obtain samples which emulated authentic text. No adults were present during the task. The presentation will discuss the advantage of this type of text over the others above, in that the children were involved in a dynamic interaction in a context which was appropriate for them (both the interactant and the task).

This data allowed insights into children's use of resources for explanation, argumentation, and politeness and face. Analysis of the data comes from a systemic-functional linguistic perspective (Halliday, 1985; Martin & Rose, 2007). It will show how the children managed interpersonal meaning as well as experiential meaning, and how these functions might be developing across time.
Untrue gossips about Black women! Erroneous hegemonic discourse and the image of Black women

Black women’s literature as an important socio-cultural site for resisting erroneous assumptions that maintain oppression, has historically managed to reflect, raise awareness, and resist the hegemonic discourses that through structuring a system of ‘common sense’ have manipulated ideology, culture, and consciousness to justify their oppressive practices particularly against Black women. Constructing new knowledge, discourse, and positive alternatives are key paths toward resistance against the circulation of negative controlling images of Black women like that of ‘super strong Black woman’. The Black women’s artistic literary works mostly aim to reveal the intensity, density, and complexity of the dialectical relationship between dominance and resistance, or oppressors and the oppressed. The analysis of an extract from Morrison’s novel *The Bluest Eye* manifests the destructive impact of these intensely erroneous images. The discussion afterwards necessitates the attempts and activities to challenge the dominant discourse and knowledge that perpetuate the objectification and exploitation of Black women. In the end, this article aspires to raise awareness toward effective institutional transformation required for social justice.
Liberating the hijab: Negotiating the Malay woman in Malaysian media

The collective misconception of Muslims on a global scale is the social role of the ‘hijab’ or veil that often exaggerates Islam’s oppressiveness, failing to conform to modernization despite currently-developing societies that embrace the practice in various regions including Southeast Asia. Of late, Muslim-majority countries (MMCs) are ironically presenting hijab as a symbol of freedom where a woman can make the choice to be seen with or without it. Identity pluralism within this new breed of hijab-wearing women rises with the modernization of countries and redefines a Muslim woman’s place in the society. The resurgence of Islam post-9/11 has seen popularization of Islamic modesty through exposure in print, broadcast and even social media, inviting various interpretations of women in Islam who are continuously seeking anti-oppression and empowerment opportunities; rising above the shadows of discriminating Islamic stereotypes coined by the West. The phenomenon largely affects the majority of Malaysian women of Islamic faith, namely the Malays, that are consistently associated with the practice of the religion through various forms of media content and changing the perception of current media audiences. In upholding the principles and beliefs of female empowerment, the patriarchal dominance of males in the Quran and Sunnah becomes endangered. This review aims to explore the role of Malay-Muslim women in propagating the renewed perception of the hijab; negotiating models of liberated, Islamic womanhood whilst offering social construction of the Malaysian society through the evolution of mass communication.
Is this it? Stance and indexicality in transsexual speech

It is generally accepted that language constructs gender and sexual identities, but the enterprise of constructing an identity is particularly foregrounded for transsexuals. So how do these speakers work through this creative venture? What different ideological stances do they assume towards the macro-categories of masculine and feminine speech?

I explore these questions using a corpus of sociolinguistic interviews collected in Ottawa, Canada. The interviews include an explicit discussion of gender norms and linguistic expectations, and participants’ sociolinguistic observations about the relationship between language, gender, and sexuality. Older trans women (male-to-female transsexuals [MtFs]) tend to embrace traditional gender roles and speaker norms, while younger trans speakers’ (MtFs and FtMs) are more likely to claim a more fluid and non-binary range of identities. This paper focuses on attitudes to and use of High-Rising Terminals (HRTs) in the speech of young trans men and women. Although both distance themselves from the use of HRTs as normative gendered forms, we in fact find a number of examples in the speech of trans women. Sociolinguists acknowledge that self-reported data is often unreliable, but transsexuals tend to have a very high metalinguistic awareness, particularly of highly gendered forms (e.g., AdamTBoy, 2011; Sorella, 2011). A close discourse analysis of Ottawa trans speakers’ commentary on the social and linguistic roles of HRTs shows that speakers reject the subordination and insecurity often attributed to HRTs (cf. Lakoff 1975), other more positive stances associated with HRTs – such as politeness, engagement, and checking in with interlocutors (cf., Britain, 1998; McLemore, 1991) – trump the negative ones. Despite being under the radar for speakers, these associations ensure that HRTs remain productive in the speech of trans women.


Music in preschool: “A real f***ing hit song”

During the last decades neoliberal ideas have increased its influence in society at large, as well as in education and preschool. Children’s freedom of doing and becoming what they want, and that everything is possible, become central issues in this perspective. However, this freedom could be a treacherous chimera as individual choice is also constrained by economic logic and the power of the market. The aim of this ongoing project is to study how children’s everyday music culture is related to activities in preschool and to discuss this in the light of neoliberal ideas and theories of modernity. Data consists of group conversations with preschool teachers and video observations of music activities during spring 2013. The theoretical framework is built on social constructionist and poststructuralist theory with discursive psychology and discourse theory as methodological approach.

The results show that the yearly TV-broadcasted song-contest in Sweden has a great overall influence on children and adults. Our empirical results also indicate that preschool children are imitating the contest by staging their own song-contest shows, while the preschool teachers are positioned as a passive audience by themselves and by the children. During group conversations, 1970s politicized education, with a clear upbringing goal reflected in preschool music, is discussed. Pedagogues explain that such governing would not be accepted in today’s preschool.

The findings indicate that children’s initiatives are superior to teachers’ impact in preschool activities, but the content is simultaneously subordinated by the laws of the market. At the same time, the power of the market becomes legitimated by the idea of the independent child. This governing of preschool is considered to be in great need of further discussion and problematization.
Applied discourse analysis: The question of health literacy and compliance

Health information texts, which generally deal with health conditions and care advice, are widely considered to be a key means of enhancing patient uptake of medical information and advice. Clear appropriate print communication is assumed to lead to patients’ better comprehension of their condition and care, which will then result in greater compliance. But our research analysis of over 100 health texts for two long-term conditions showed a number of potential barriers to patients’ information uptake. These included dense, complex information structures with specialised and low-frequency lexical choices within lengthy complex sentence patterns. As well, images of dominant socio-economic groups prevailed in accompanying illustrations and lifestyle descriptions. We were interested in exploring the way patients received these print documents, primarily as a way of critiquing the ideologies of individual responsibility and self control that permeated them.

To this end, we were involved in two studies that included patient focus groups and hospital observations of patients and text mediation. We found a wide range of patient responses to and uptake of health texts. A number of factors appeared to coalesce to influence the value patients attributed to health information texts, for example, access to texts, patients’ life circumstances, existing knowledge about their condition, fit with current lifestyles, and others. Moreover, uptake of health information developed variably over time as patients’ life circumstances changed.

These findings have implications for the design of health information texts, not only as accessible, culturally sensitive documents, but also as flexible documents to meet changing patient needs. We believe the findings also have implications for the role of (critical) discourse analysis methodologies alone in speaking to important, complex social issues; they need to be supplemented with research including key participant voices.
Mediated actions and social practices: The case of service interactions in Persian ethnic shops in Sydney

A service encounter is by nature a goal-oriented speech event. However, goals at service encounters are not simply limited to achieving business transactions; on the contrary, they reflect social and discursive practices. This study examines service encounter interactions in Persian retail shops in Sydney by drawing on a corpus of more than 80 hours of audio-recorded service interactions and fieldnotes. The study highlights the different linguistic aspects of these intercultural encounters, from code-switching/mixing to language choice and politeness realizations. Additionally, this study focuses on the intersection of social action/practices and linguistic means and the way these practices and linguistic means are interactionally realized. Unlike prior studies, which tended to focus on verbal exchanges as units of analysis, research on service encounters has recently shifted its focus toward an understanding of the social processes that are involved in such verbal exchanges. The present study is situated within the framework of Mediated Discourse (Scollon, 2001) insofar as it focuses on how the social practices involved in service encounters are always mediated by various types of linguistic means. The position of a service provider, for instance, requires an ability to advise customers, to facilitate their choices, and to coordinate with other colleagues. In such settings, joint actions are not taken exclusively through language use, but very often incorporate nonverbal conduct and references toward material objects available in the physical environment. The study will show that interactions become comprehensible when they are read in particular languages and against ‘specific’ cultural background knowledge shared by the participants. These findings have implications for enhancing our understanding of intercultural communication as enacted in service encounters’ interactions and for learning the regional diversity of cultural values pertinent to such encounters.

As a multilingual polity, Malaysia has regularly engaged itself in various forms of language policy debate, ever since the country's formation in 1957. Such policy has also been an issue of intense debate in the national parliament. This paper focuses on those parliamentarian debates since the end of 2002 occasioned by a new MOI (medium of instruction) policy introduced for the country's national schools. This policy, 'Teaching of Science and Mathematics in English', popularly known in its Malay acronym, PPSMI (Pengajaran dan Pembelajaran Sain dan Matematik dalam Bahasa Inggeris) was introduced by the country's long-serving Prime Minister Mahathir Mohamad (1983–2002) but only implemented in detail during the government of the following Prime Minister Abdullah Badawi (2003–2008). However, following the assumption of office of the next PM in 2009, the policy was reversed with the teaching of the two subjects concerned now to be conducted in the national language, Bahasa Malaysia. An account of how the debates were conducted in the national parliament at different historical moments, under different regimes, is a key towards understanding this language policy reversal.

Drawing on Hansard Reports published by parliament, the paper argues that the articulation of the policy published in a heavily edited bureaucratic form was actually conducted in parliament in an intensely conversational and interactional discourse. The paper notes that 'conversationalization' of discourse (following Fairclough, 1995) is a specific form of discourse process assisting politicians in parliament to align themselves with their allies, forming a 'chain of equivalence' and thus renouncing a 'chain of dissonance' in the manner argued by Laclau (2005) in his discussion of the logics of articulation. We argue that discourses of MOI policy debates (both in parliament and elsewhere) are embedded interdiscursively in other discourses, making them appropriate subjects for critical explanatory analysis.

The paper examines adult migrant language education policy (AMLE) development in New Zealand (NZ) from 1999 to 2013. Applying methods of critical discourse analysis (CDA) we investigate how adult ESOL learners and their language needs are defined and constructed in the policy discourses of the AMLE domain. The analytical framework will consist of three strategies:

- **Representation** - using van Leeuwen's (1996) inventory of referential choices,
- **Concealment** - focusing on the features of presupposition (Fairclough, 2010), and
- **Commitment to truth**, which involves investigation of the systems of modality and hedging aiming to uncover underlying reasons for commitment to what is being expressed or avoidance and ambiguity (Machin & Mayr, 2012; Wood & Kroger, 2000).

Since the domain of AMLE is quite broad, the selection of texts has been limited to the key documents only. The selected texts are the Adult ESOL Strategy adopted by a Labour-led coalition in 2003, the NZ Immigration Act 2009 and Tertiary Education Strategy 2010–2015. In terms of practical application, the results of this study might be used to suggest how adult ESOL learners and their needs could be better provided for and also to reinforce the arguments that the needs of adult ESOL learners differ significantly from those of adult literacy learners (Benseman, Sutton, & Lander, 2005; Roach & Roskvist, 2007). The intended audience for this presentation includes academics and practitioners, whose interests lie in policy analysis, language policy design and planning, the New Zealand context, CDA, as well as teaching ESOL.


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Past research has shown that ‘performers’ create fictional dialogues with multiple voices as part of comedic performance (Glick, 2007). In the context of social struggles, these performances can be used to highlight instances of oppression and deflate powerful individuals through the use of subversive humour. Similar tactics are used spontaneously in conversation, where, through a series of complicated language and gestures, conversationalists enact their own temporary stand-up comedy routines, creating multiple voices that index well-known characters.

This paper focuses on such mini-performances in environmental discussions. Using data collected from ethnographic interviews, I analyse how conversationalists create humorous theatrics from a critical discourse analysis perspective (Blommaert, 2010). I focus on the multimodal nature of such communication, such as gesture, posture, and gaze (Norris, 2004). More specifically, I ask: what distinguishes a humorous mini-performance and what function might it serve?

Preliminary analysis shows mini-performances are indicated through a change in action, such as pitch, posture, or gesture. Each character is created using a combination of multimodal actions where verbal cues are only one aspect of the wider performance. In other words, the characters that are enacted are also embodied (Goodwin, 2000) and it is the embodied actions that guide interpretation. I explore how this occurs and how I form part of the embodied performances as an interviewer.

From a conversation-analytic perspective, this paper examines how host-guest interactions are organized in Korean celebrity talk shows, analyzing various interactional imports of the host's receipt work produced as the third turn following the guest's answer to his/her question. Focus is placed on examining two types of the host receipt work - problematizing and gist-marking - organized as part of the formulating activities (Heritage, 1985) participated by the host and the guest.

On the basis of the analysis of how the sequence of host-guest interactions is organized (i.e., through the sequence of question-answer-receipt-confirmation/disconfirmation) (Heritage & Watson, 1979), we show that the effectiveness or success of the host's receipt work is crucially contingent upon the guest's response. The guest's confirmation of the host's problematizing or put-down allows the host to develop the sequence of talk to the point where the participants and the overhearing TV audience can engage in 'collective' stance-sharing and doing 'laughing together' (Glenn, 2003), which warrants a smooth transition to the next topic. The guest's disconfirmation does not culminate into such a point of shared stance production (cf. Thornborrow, 2007).

The pivotal role that the host's receipt work plays in this process is shown to be based upon reformulating practices that draw upon 'culturally loaded' category-sets and the features bound to them, such as 'elite/non-elite' ('being within the middle range in class' → 'being academically good'), 'refined/unrefined' ('a vernacular expression' → 'a standard variety as an alternative'), 'individual/family' ('a penny-pinching actress' → 'a top-choice daughter-in-law'), or 'parents/child' ('failing the college entrance exam as a disgrace to the family' → 'something to feel sorry about as an obedient child'). With the guest's report of first-hand experience being selectively formulated on those category-based terms, the host engages in 'doing being a TV talk show host' (cf. Sacks, 1984), guiding the overhearing audience on the same terms.
Exploring the discourse of online news galleries

Online news galleries are sequences of images and verbal text in online news websites that have been “organised into collections through some underlying principle or purpose” (Caple & Knox, 2012, p. 215). These galleries draw on a long history of visual discourse in print news. At the same time, they represent recent fundamental changes in the technological and social practices of newspaper reporting and reading. However, there has been little research on this emerging site of news discourse published in the literature.

The research presented in this paper builds on a large-scale survey of the use of multimedia in 180 English-language online newspapers, and a detailed analysis of the rhetorical structure of two online news galleries (see Caple & Knox, 2012). Here, we report on an analysis of 35 galleries from 12 English-language newspaper websites from Asia, Australia, Europe, North America, and the UK. Our purpose is to explore how online news galleries can be classified. What kinds of stories are told in online news galleries, and how? What kinds of stories are not told? What conventions are developing? We present, explain, and exemplify a classification scheme that contributes to our ongoing research that addresses these questions.

Consider my advice: Directives in self-improvement books

This paper investigates directives in the imperative form in self-improvement books. These books are personal growth oriented self-help books. A review of literature shows that research on directives has been done in physiotherapist-patient interaction (Parry, 2013), parents-young children mealtime interaction (Craven & Potter, 2010), job advertisement (Fu, 2012), and academic writing (Hyland, 2002). My study demonstrates that the process type (material processes, mental processes, relational processes, behavioural processes, verbal processes and existential processes) of these directives, in the Hallidayan sense, represents the experiential world of self-improvement books.

For this investigation, I selected five books randomly from a larger dataset of self-improvement books which I have built based on a set of criteria for self-improvement books which includes: (a) not containing hypnotic elements; (b) not adopting a psychiatric approach; and (c) not having heavy religious discussions. I have used the qualitative data analysis software, NVivo 10 to identify and code directives in the imperative form. Directives are manually identified because such software is unable to identify the difference between a same word functionally such as ‘consider’ as an imperative form and ‘consider’ as a plural verb. These directives were then categorised and coded manually according to Halliday’s six process types. I have drawn on interview data from authors of self-improvement books and from readers of the genre to complement the textual analysis.

My findings show that a significant number of directives are mental processes. I conclude that the advice given by self-improvement authors mainly requires readers to perform mental activities such as reflecting on past events and considering alternatives. It is reasonable to conclude that an assumption underlying self-improvement books is that change and improvement start and take place in the mind.
“She can speak Spanish like Dora”: Discourses of language and identity among the Chilean community in Auckland

Language is often considered essential to a migrant’s sense of cultural identity, meaning that maintaining their mother tongue is a key issue affecting the identity of migrant communities. This paper will examine discourses of language and identity within a wider study of language maintenance and shift among the Chilean community in Auckland. It will investigate the degree to which the community considers the Spanish language integral to their sense of cultural identity, how they believe the language is perceived by wider society, and whether they consider it essential to pass the Spanish language on to the next generation.

While existing minority language research in New Zealand includes migrant communities from Europe, Asia and the Pacific, this is the first study to focus on a Spanish-speaking community. This research is particularly timely given the increasing numbers of Spanish-speaking migrants arriving in New Zealand and the establishment of working holiday visa agreements with Latin American countries.

As the most established Latin American community in New Zealand, the Chilean community provides a multi-generational perspective to the research, with an ethnographic approach enabling the community to share its own views about the place of the Spanish language in their lives. The Chilean community value their language and in general place great importance on passing it on to their New Zealand born children and grandchildren. This paper will provide the community with a voice through which to share their thoughts on the future of their language. It will also examine changing societal attitudes towards Latin American culture, and in particular the impact of the cartoon Dora the Explorer on the status of the Spanish language among young New Zealanders.
Comic innuendos implicitly denote sexual concepts and/or gender discrimination. Despite these notorious remarks, they have never ceased to exist as a subcategory of humor, with surprising functions, in face-to-face workplace discourse (e.g., Pollert, 1981; Vinton, 1989; Watts, 2007). With the prevalence of communicating on the Internet, comic innuendos may have diffused into computer-mediated workplace discourse. Therefore, employing Wenger’s (1998) Communities of Practice and Gee’s (2011) model of discourse analysis, this study aims to investigate how merchandisers of two Hong Kong business companies adopt comic innuendos in Windows Live Messenger and Tencent QQ, two popular instant messaging devices, for fulfilling various communicative intentions. It finds from empirical data that both male and female colleagues perform more comic innuendos in group messaging than in one-to-one messaging. In the former, they employ ambiguity of utterances to craft amusement, and adapt funny expletives to imply fallibility or to relieve work-oriented pressure. In the latter, they make puns to humanize the flow of discussions. These comic innuendos usually proceed and have to be interpreted with Netspeak (Crystal, 2010), such punctuation marks; they are also sometimes triggered by change of settings, such as updates on profile photos and status messages. I conclude by arguing that comic innuendos in instant messaging are more intentional than and communicated differently from their offline counterparts, and that they are not necessarily offensive in nature. Within a work community which normatively allows comic innuendos, they can be conducive to transactional and/or relational goals of interaction, resulting in construction of identity and power in the context. It is the superficial freedom of speech on the Internet, plus the technical affordance of instant messengers and sense of community in group instant messaging, which creates an extra environment for ‘playing’ language at work.

Traversing workplace boundaries through discourse

Moving across organisational boundaries is a normal part of our working lives. Through discourse we negotiate and create transitions, whether it is the ubiquitous micro transitions that bridge topics and activities, the meso transitions between teams and communities, or the macro transition involved in crossing national borders. To date, however, transitions have been largely overlooked in investigations of workplace talk. Instead researchers have typically focussed on discrete discourse activities (meetings, small talk, humour, decision making, etc.) and intact teams. It is time we shifted our focus to incorporate the talk that occurs across boundaries and between teams.

In this paper I will present analyses of transitions as they occur in New Zealand workplaces at each of the three levels described above. Drawing on ethnographic observations and interviews with workplace co-researchers, I will unpack and interpret the interactions by applying an approach which calls on both analytic, etic understandings and the participants’ emic understandings. Through the analysis, I will demonstrate the crucial role of group norms concerning appropriate ways of communicating for achieving organisational goals and establishing good relationships with colleagues. To facilitate analysis at the meso and macro levels in particular, I make use of the Community of Practice framework with its inherent focus on situated learning and the apprenticing of newcomers.

Using a range of interactions recorded as people go about their everyday business, I aim to demonstrate that transitions as instantiated and negotiated in discourse can fruitfully be positioned at centre stage in the analysis of workplace talk.
“Māoris look up to the negro rappers” – young New Zealanders’ discourses of place and ethnicity

This paper describes contemporary discourses of place and ethnicity in New Zealand. Discourses of Māori ethnicity in the New Zealand media reflect considerable societal tension in relation to conceptualisations of Māori cultural identity. Such discourses often frame Māori identity as clearly contrastive with Pākehā identity. In the New Zealand English dialectological literature researchers have traditionally sought to categorise speakers as Māori versus Pākehā and to identify linguistic features associated with this distinction.

Dialectological research in New Zealand has also sought linguistic variation associated with regional differences. However, New Zealand English is generally described as displaying very little evidence of linguistic features associated with ‘place’ in terms of region.

In this paper I report on New Zealand teenagers’ discourses of identity in relation to place and ethnicity using interview data collected from 15 and 16 year olds in two semi-rural North Island towns. Adopting a contemporary dialectological approach, discourse analysis is utilised to provide a more nuanced interpretation of the linguistic variation identified using quantitative methods.

The descriptions provided by the teenage participants in relation to their lifestyles and identities reveals that the linguistic variation in their data is not associated with local, regional or ethnic identities in the traditional sense.

Rather, linguistic variation appears to reflect the construction of identities which combine elements of local and global linguistic and cultural practices. I argue that linguistic variation in New Zealand English reflects ongoing transformations of contemporary multicultural communities with more globally oriented conceptualisations of ‘place’ and ‘ethnicity’.
Media coverage of child abuse in three major New Zealand newspapers

Child abuse in New Zealand is a matter of ongoing concern for the Government, public officials and wider society. The general public receives most information on the issue from mass media, which may be considered quite influential in forming prevalent opinion and response to various aspects of child abuse. This study investigated the coverage of serious child abuse in the three largest New Zealand newspapers - The New Zealand Herald, The Dominion Post and The Press - over the two year period between November 2007 and November 2009. The textual analysis of 205 articles showed that three quarters of the data described severe physical abuse and/or death, and one quarter sexual abuse. More than half of all media pieces (56%) represented a 'crime and order' focus of reporting, such as police and court reports, with a single largest group of articles on the case of Nia Glassie’s death. The newspapers also publicised statistical and research data from local and international sources, profiled various campaigns and programmes, and provided recommendations and critique of different agencies (44%). It is argued that media commonly overexpose and recycle some cases of child abuse while ignoring or downplaying other incidents which can lead to a disproportionate coverage across the whole spectrum of cases. While some impact of media may bring positive social changes, it is recommended that media need to strive for a more balanced coverage of child abuse cases, in order to fight ‘taboos’ and unhelpful stereotypes prevalent in society.
Narratives of national identity formation in Vanuatu often involve resolution of a dialectic between kastom (traditional pre-contact practices) and the evangelisation of the islands by Christian missionaries in the 19th century (Bolton, 2003; Miles, 1998; Rio & Eriksen, 2013). Local identities within Vanuatu may be based on real or imagined conflicts (Edmond, 2012) between mission and traditional values. However in the northern island of Espiritu Santo, the transition to Independence in 1980 offers communities and individuals the opportunity to draw on another set of narratives of violence in their creation of identity.

Britain and France’s agreement to relinquish colonial control of the islands in July 1980 was not universally popular. In particular, there was strong economic, cultural and religious resistance in Espiritu Santo to the emerging post-colonial indigenous government - in May 1980, rebels took the main town by force and blockaded the island in an attempt to secede. Although modern histories of Vanuatu have recorded how conflict between pro- and anti-independence interests played out in Santo township, received wisdom has been that elsewhere in the island, the transition to Independence was peaceful.

One exception to this is the village of Hog Harbour. We have recorded a number of narratives about an armed attack on the village in August 1980, before the blockade of Santo was broken. Hog Harbour locals are frank about their role in provoking the attack, but the narratives frame the events as a steady move towards the opportunities of Independence. This paper explores how the discourses of struggle and triumph are analogues of the national discourse of a struggle to emerge from ‘darkness’ into ‘light’ and how they combine with other acts of commemoration to transform unbearable acts into a new form of Being.
Can discourse be planned? The role of a local channel and linguistic landscape in formation of ideologies in Tabriz, Iran

Lo Bianco's (2005, 2008, 2010) notion of “policy as discourse”, i.e. talks, debates and discussion following and/or preceding written policies, has made a useful contribution to a more comprehensive understanding of policy. However, his interchangeable use of “discourse planning” for “policy as discourse” has resulted in a conundrum in the literature. Making a clearer distinction between policy as “D’iscourse and ‘D’iscourse planning compared to the one suggested by Lo Bianco (2005, 2008, 2010), this research looks at the role of two domains in formation and dissemination of a particular Discourse in Tabriz, Iran. Media, broadcasting media in particular, and linguistic landscape, i.e. public signage, are believed to play a role in language maintenance by strengthening community identity and raising the status of the language. Exerting “mental control” over policy consumers is regarded as a crucial factor for the success of policies (van Dijk, 2008), and the media and linguistic landscape, as intermediary institutions whose practices are primarily Discursive, play a significant part in naturalizing certain power relations and ideologies and eliminating as much resistance as possible (Woodside-Jiron, 2011).

The study draws on an analysis of programs of the state-run local channel in Tabriz (Sahand TV) as well as photos of public signage. The findings demonstrate how these two domains, firstly, legitimize and normalize certain power relations between Azeri, a minority language, and Farsi, the official language of the country, and secondly, encourage Azeri youth to learn and use Farsi from an early age. The findings suggest that certain attitudes and ideologies towards languages can be inculcated by planning a particular Discourse. The study consequently argues for acknowledging broadcasting media and linguistic landscape as a vehicle for Discourse planning used by those who have control over such domains. Raising people's awareness of discursive functions of state-run domains and institutions may consequently play a part in language maintenance and/or reversing language shift.


Identity is created in the narratives people tell about their lives. Through narrative they make sense of their experiences, and in the words of Cortazzi (2001) “they are their stories”. Georgakopoulou (2002) has noted that narrators can choose to make certain aspects of their identity more salient in different phases of the stories they recount, and their identity can be renegotiated and co-constructed in interaction with the listener.

In this study, eight female mature-age university students responded to an invitation to discuss the difficulties they were experiencing in managing the technological requirements of their study of linguistics. Most had spent decades outside of the formal education system and some had no experience at all of higher education contexts. Some found coping with technology a highly stressful experience which posed a threat to their feelings of self-efficacy, while others represented themselves as responding to the challenges with greater persistence and resilience.

Narrative analysis (Bamberg, 2012), positioning theory (Harre & van Langenhove, 1999) and membership categorisation analysis (Hester & Eglin, 1997) were applied in order to build up a picture of the interaction between experience, action and identity. The discourse of their narratives revealed interesting variations in the way these students represented the technology, themselves, and the other participants with whom they interacted: lecturers, fellow students, technical assistance staff and the most frequently accessed source of help, their children.


Moral orders and the interplay of frames in classroom peer interaction

Despite increased awareness of children's moral action in situations, there is still only limited knowledge of how children employ verbal and non-verbal moves as resources to enforce moral orders. Integrating conversation analysis and Goffman's concept of frame (1974), this paper adds to current research into children's morality and classroom interaction by investigating how children deal with moral issues in different frames in everyday classroom peer interactions. The data are drawn from a larger study of a corpus of 52 hours of video-recorded Finnish primary school classroom interaction, including breaks and detentions. The analysis is based on episodes in which school children, outside the teacher's gaze, draw upon different social and moral orders, organise group categories and social exclusions, claim ownerships and, at the same time, orient to the teacher's presence. The detailed analysis also demonstrates how, by invoking and shifting to different frames, it is possible for the children to bring different and multi-layered moral orders to the fore.

This paper will conclude how the applicability of framing allows seeing different and overlapping realities in children's peer interaction and children's agentive and competent roles in maintaining and building social and moral orders. It also discusses how moral reasoning is deeply woven into the ordinary activities, rather than being independent or outside of them.
Analysing an art school: Multimodal mediated analysis of the practice of painting

In this presentation, I depict the practice of painting in an art school in Germany. The data come from a 4-month-long video ethnography in which I investigated an art teacher in her everyday life at home, in public places, and at work.

This paper takes a multimodal mediated approach (Norris, 2013), incorporating practice theory (Bourdieu, 1977; de Certeau, 1998) and mediated discourse analysis (Scollon, 1998, 2011; Wertsch, 1998). Through this multimodal mediated approach, it is shown how we can use methodological tools such as the mediated action and the site of engagement to make sense of a practice.

Through analysis of relevant objects in the art school and instances of talk about colour choices by the teacher, Andrea, and the students, I first show how the art school builds a community of practice (Lave & Wenger, 1991). In this community of practice, the teacher (as the expert) gives only vague suggestions, while other experts and student novices are much clearer in their statements. The wordings by Andrea vastly contrast with that of art teachers’ language-use in schools, which is often discussed by new students coming to the art school. In this community of practice, it appears that Andrea, the art teacher, simply lets students paint as they wish.

Then, I examine a representative sample of a site of engagement in which Andrea is asked for help (either directly or indirectly) by a student in regard to colour. By analysing the real-time actions through multimodal transcription, we can see how Andrea’s teaching is embedded in colloquialism and apparent intuition, and that she is teaching students more than how to paint.

The elderly Kiwi as the ideal modern retiree

Current critical research on ageing identifies a discourse of the modern retiree (Rudman, 2006), in which the body is central as a vehicle for transcending traditional notions of ageing as a period of disease, dependency and decline. The modern retiree’s life of successful ageing is characterized by continued productivity, independence, individual responsibility, and consumption.

In this presentation, I will discuss how ageing Filipina migrants in New Zealand construct the elderly Kiwi as an exemplar of the modern retiree and identify them as reference points for their own ageing. Discourse analysis of data from pakikipagkwentuhan (open/semi-structured interviews) with Filipina migrants aged 49 and above reveals that participants’ recognition of the elderly Kiwi as ideal does three things: first, it proposes that the ‘modern retiree’ is a norm in New Zealand; second, it proposes migration unequivocally and unproblematically as a ‘good thing’, identifying New Zealand culture and systems as promoting ‘positive ageing’; third, it firmly establishes the quality of one’s ageing as within an individual’s power and responsibility.

The opportunity to embody the (Kiwi) modern retiree is recognized by participants as being afforded them by their migration to New Zealand. Such an embodiment then, carries a different value than typically understood, where ageing individuals derive power in the only way available to them within an ageist society; for migrants, there is a greater onus to achieve and maintain a productive and well-managed body as it signifies not only moral success but success in their personal and lifelong migration-as-investment project as well.
Australia and the rise of India: Constructing cultural perceptions in online news

On the 26th June 2013, Ex-Prime Minister Julia Gillard was challenged by Kevin Rudd for the leadership of the Australian Labor Party (ALP). Rudd was successful in his aims and proceeded to take back the leadership he was interrupted from on the 24th June 2010. This thesis is an exploratory case study of online articles from The Australian and The Times of India newspapers written during Julia Gillard’s years as Prime Minister. Issues covered relate to ‘homework-gate’, N-Trade agreements, and articles about violence aimed at Indian students 2010-11, and weighs up their potential impact on Australian perceptions of Indian culture.

In the last decade understandings of Australian and Indian engagement point towards substantial political and economic relations (Gurry, 2011; Kapisthalam, 2006; Mayer & Jain, 2010; Shekhar, 2010; Smith, 2010; Wood & Leach, 2011), but how Indian culture is perceived by Australians remains a developing area of “redefinition” (Wood & Leach, 2011, p. 1). This knowledge is of vital significance towards 2025, marking the conclusion of the first quarter of the Asian Century (Australian Government, 2012; Lowy Institute, 2013; McCarthy et al., 2012), especially in a climate of increasing international communications (Deuze, 2003). This Honours project investigates the capacity online news has to construct and reflect cultural understandings for Australians of India.

Within the tenets of an exploratory case study, articles published online by The Times of India and The Australian will undergo analysis. Online articles about three specific issues including cricket player behaviour within the core of the Australian touring team in February–March 2013, ex-Prime Minister Julia Gillard’s visit to India in late 2012, and reports of violence towards Indian students in Australia from 2008-2011 will undergo qualitative analysis. Discourse and textual analysis will ensure a comprehensive examination of the online news reports. The analysis concentrates on the construction of online news and its potential impact on cultural perceptions of India for Australian audiences. Here, areas of concern are the Asian century, international student relations, and India’s nuclear energy program, underpinned in this thesis by online news discourse including cultural context, and media effects.
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I thought, "where the hell's this book going": Reported discourse and evaluations of literature in book group discussions

Reports of previous conversations and thoughts are ubiquitous in talk, offering us an important resource when telling stories. Represented discourse also occurs in seemingly non-narrative speech contexts too. In this paper, I look at instances of reported thought in an ostensibly non-narrative context: book group discussions. Drawing on interactions gathered from book groups in the UK over a number of years, I focus on the functions of reported discourse when readers are giving their assessments of books under discussion. I look at a particular manifestation of this reported speech/thought in the reading groups—occasions where readers 'quote' their own reactions at the time of reading the book (e.g. "I thought to myself, "I'm not going to like this")—. Although the shifts in footing created by these instances of reported discourse potentially perform a number of interactional functions, they primarily serve to strengthen the particular interpretation or assessment for which the reader is arguing. In this sense, the reports of thought found in this context are seen as being packaged according to the demands of the ongoing interaction rather than a window onto the 'real' thoughts of the readers. The prevalence of the reported discourse in this context demonstrates that reading a text is a dynamic process, with evaluations of books negotiated across time. I also compare the use of reported talk in this reading group context with previous studies into reported discourse from conversation analysis and interactional sociolinguistics.
In this presentation I explore the practice of business coaching, and how a business coach helps a client to deal with a professional issue. I examine how the coach does this by structuring the client’s thought. Through interaction and notably through gesture the coach helps the client find distinctions and clarity regarding their workplace issue. The client in turn takes on these gestures, and as they gesture we can see the clarity emerging in the client’s thought.

I draw on Streeck’s (2009) theoretical treatment of gesture as thought, rather than expressing something pre-existing and fully formed, to show that the gestures of the coach serve to mediate the client’s thought. I also use Liddell’s (1996) notion of gesture space to show that space and gesture can be used together to mediate thought more effectively than spoken language alone.

The data is analysed through multimodal interaction analysis (Norris, 2004, 2013). In this methodology, the mediated action is the unit of analysis (Scollon, 1998, 2001; Wertsch, 1998). This allows examination of gesture as a mediational means, and how the coach utilizes gesture to mediate the thought of the client.

Gesture and how it is used has been described extensively in the literature. This presentation shows how these principles can be applied to naturally occurring interactions to examine how specific interactional goals are achieved. In the case of business coaching, I demonstrate how an experienced coach achieves the goal of helping a client to find their own solutions. This research is useful to those studying social interaction, business coaches, and coach trainers.

Clinical interventions, in the context of atypical sex development, have long been based on the assumption that more typical sexed appearance contributes positively to psycho-social wellbeing. Some have argued that ‘psychology’ and the ‘psycho-social’ are being employed here as vague, catch-all concepts, with many normalizing medical interventions being based on untested psychological assumptions.

This paper draws from research with multidisciplinary clinical teams (MDTs) who specialize in atypical sex development (also known as intersex or disorders of sex development). Thirty health professionals in Sweden, Scotland, and England were interviewed and asked about how the MDT’s work contributes to the psycho-social wellbeing of people whose sex development is atypical. The research examines how ‘psychology’ is produced discursively through health professionals’ talk.

Despite the fact that psychologists are now routinely involved in many MDTs, very little is written about exactly what role ‘psychology’ is supposed to play in such a context, and what kinds of psycho-social outcomes are hoped for. Working within dominant medical understandings, the role of psychology could involve alleviating distress about atypical sex development and medical intervention. Working from a critical psychology perspective, one might highlight the politicized nature of clinical intervention and consider the alternative roles that (critical, clinical) psychology could play. The present analysis examines the effects of particular discursive constructions of psychology, asking what kinds of agentic, embodied subjects become (im)possible through these constructions. There is also an examination of what opportunities are opened up or closed down through particular discursive framings of psychology, and how this might be otherwise.
Eothen: A critical discourse analysis of Kinglake's discourse

Representation in discourse is a constructed practice; that is, it is not neutral. Edward Said’s book Orientalism (2003) mentions a number of writers who he believes depict distorted or inaccurate images of the East in order to satiate their colonizing ends among whom is Alexander William Kinglake. This paper aims to analyze Kinglake’s travel narrative entitled Traces of Travel Brought Home from the East or otherwise known as Eothen, in order to show how the East, in particular Ottoman Turkey, has been represented. Twenty seven pages from this travelogue have been analyzed using the Critical Discourse Analysis framework with particular help from van Dijk’s (1998) ideology square. The various rhetorical techniques used within the travel narrative in line with van Dijk’s positive-self/negative-other model as well as the common discourses have been identified. Interestingly the findings suggest that there were five dominant discourses. The travel narrative also used seven different rhetorical techniques among which negative lexicalization had the highest frequency. Finally, the travelogue was saturated with creations of binary oppositions revealing a tendency to oppose the two cultures of the East and West.
Attitudinal correlates to discourse analysis in advertising: Multilingual audiences and multilingual practices in persuasive communication

Linguistic Research on multilingual advertising has largely focused on the analysis of texts showing that language mixing (Kelly-Holmes, 2005; Sebba, 2013) derives its force, for instance, by processes of identity construction (Piller, 2001), hybridisation (Martin, 2005) and, more generally, association with kinds of people or groups (Bell, 1992). However, it is still largely unknown how multilingual receivers of multilingual advertisements react to these uses. Following the claim of Cook (2001) that the ‘meaning’ of advertising is created by an interaction between the senders of an advertisement, its receivers, and the text of the advertisement itself, this paper investigates how audiences react to advertising that employs codes that tap into their linguistic repertoire. Results are drawn from group interviews conducted among bilingual-biculturals in Sydney, where participants were asked to express their attitudes towards the choice and the use of languages in advertising. The analysis denotes a discrepancy between the assessment of language use in mainstream media as opposed to media specifically directed at bilinguals. In mainstream advertising the pivotal importance of the symbolic and socio-psychological elements of languages in advertising (Bhatia & Ritchie, 2006) is widely acknowledged and partly accepted. In advertising targeting bilinguals, however, the ‘informational’ (Haarmann, 1989) function of different codes is also considered a crucial element to characterise appropriateness of language choice. Moreover, additional product-related and media-related factors are found to be at play. It is suggested therefore that results obtained through the tools of discourse analysis can be re-traced in some attitudinal patterns that shed light on how multilingual audiences respond to persuasive messages involving multilingualism.

Satire as critique: Burke and Dilbert on customer service

Management vocabulary scholarship is indebted to Kenneth Burke for his fundamental insight into the role of vocabulary and language in institutional rhetorical practice. Key ideas he has contributed include: entelechy, identification and terministic screens. These ideas are the foundation of critical rhetorical discourse scholarship. However, Burke’s work over the trajectory of his career focused in the end on the role of satire, and this part of his contribution to discourse analysis has been almost completely overlooked by management scholars. In Burke’s view, human language is built on a foundation which leads it to be “rotten with perfection” and satire provides a method by which that which is silenced in discourse can be given voice in satire. Our paper focuses on showing how satire works to destabilise regimes of rhetorical discourse that tend, in management vocabulary, towards being “rotten with perfection” (Burke, 1969). Satire, in Burke’s view, plays a crucial role in destabilising the questionable moral edifices upon which much human activity through symbolism is built. In this paper we explain Burke’s logical pathway from word to satire by providing an explanation of his key terms. We then provide an illustrative worked example of a method Burke pioneered to analyse any rhetorical practice – cluster-agon analysis. We focus in our worked example on customer service discourse and how Burke’s method can help us identify what is often sacrificed in customer service discourse. Then, working with selected Dilbert comic strips, we show how satirical jokes work to surface agons sacrificed in management vocabulary structures. We conclude by discussing two implications of our paper: satire as a critical method in discourse analysis that can be adapted to other management vocabulary systems; and a discussion of how satirical texts can be used in reflexive management learning to assist students and managers to see what is sacrificed in management vocabulary.
"It’s not worth stressing": Breastfeeding, embodied knowledge and emotional risk

In this paper we examine how breastfeeding is constructed in conversations between pregnant women and their close family members. Particular, attention is paid to the impact of the ‘family narrative’ or embodied knowledge of breastfeeding on women’s decisions and experiences.

Decisions about infant feeding are embedded, and are continuously being made, within a woman’s social and cultural context. Attitudes, social norms and cultural opinion about infant feeding are also shaped by the media. Encouragement from a supportive partner and other family members has been associated with breastfeeding duration. Maternal grandmothers and peers/friends are thought to exert a strong influence on infant feeding decisions.

This was a qualitative study that used discourse analysis to explore the infant-feeding and parenting practices of first-time mothers in Sydney, Australia. Fifteen first-time mothers and their close family and social network participated in ‘family conversations’, a total of 92 participants. Data comprised transcripts of two family group conversations, the first at around 34 to 36 weeks gestation and at 4-6 months after birth.

Overwhelmingly pregnant women expected that they would breastfeed however participants demonstrated varying levels of investment in being a breastfeeding mother. For some, breastfeeding was ‘just what you do’. There was a consensus that ‘breast is best’ including from grandmothers and great grandmothers - ‘we were all breastfed back then’. Others were more hesitant to commit, and the ‘family narratives’ and ‘embodied knowledge’ constructed breastfeeding as a problem. In the context of a family narrative where grandmothers, sisters and friends had experienced difficulty or distress with breastfeeding, the participating mothers-to-be engaged in a high level of ‘emotional labour’ where they talked about having to manage their emotions related to breastfeeding prior to the birth of the baby. In this context most women and their families constructed formula as the ‘saviour’.
Positions, arguments and accountability – the role of companies in discourse of environmental ethics

Companies are important actors in social discourses. Through their production areas and interventions (as part of Corporate Social Responsibility) they are closely related to issues in environmental ethics. Companies affect the (medial) discourse of environmental ethics and are in turn influenced by it. Negotiation processes between the different social, political and corporate actors can be investigated with qualitative methods from linguistic discourse analysis. An important tool for the study of negotiation processes is the analysis of evaluations and argumentations. For a structured and intersubjectively comprehensible study, existing standard methods from content analysis (Clarke, 2005; Fairclough & Fairclough, 2012; Früh, 2011), as practiced in the social sciences, shall be extended by means of implementing methods from linguistic argumentation analysis (e.g., Eemeren, 2004; Eggs, 2000; Wengeler, 2007). The argumentative structures, which are to be exposed, can provide a key to classifiable background values of different groups of actors (Konerding, 2008) and trace an (environmental ethical) learning process (Ott, 2000) within the discursive interaction between challenging and promising participants in discourse. Diachronic investigations can furthermore elucidate connections between current issues and (1) historical arguments pertaining to the protection of the environment, (2) thematic renderings of arguments in general or (3) changes in social (and discursive) role systems. The question about positions, arguments and accountability shall be outlined in the proposed presentation with an exemplary analysis of a business actor and a selected segment of medial environmental ethical discourse.


Criminals, prostitutes, immigrants and victims vs. labour exploitation and inequality: The discourses of human trafficking in the UK and Ukraine

This paper will explore how the dominant discourses of human trafficking in Europe as a matter of crime, illegal immigration and prostitution reflect but, at the same time, probe and trouble the imaginaries of racialised and gendered non-European otherness and, thereby, reveal cultural anxieties and tensions surrounding the all-accepted triumph of the neoliberal model of economic development, consumption and consumerism. The goal of this paper is to examine the construction and the deployment of the concept of ‘trafficking’ as an act of individualised evil-doing and unqualified victim suffering rather than a symptom of the ongoing commodification of human life within the model of capitalist development driven by the aspirations of perpetual economic growth, individual enrichment, and of ‘living well for less’.

The paper will present a comparative discourse analysis of the current representations of human trafficking as an issue of international crime, illegal immigration and disempowered victims by the UK government; and as an issue of labour exploitation, low awareness and an outcome of socio-economic and gender inequality by the government of Ukraine. It will explore the ways in which dominant anti-trafficking discourses in these two countries shape identities of people involved in the process of trafficking, including consumers of goods and services produced with the involvement of exploited labour, by simplifying and confining their experiences within the discrete binary categories of good/bad, legal/illegal, victim/criminal, right/wrong people, aware/unaware. In doing so, the paper will also reflect on how dominant representations of human trafficking as deplorable crime and ‘modern slave trade’ are linked to the discourses and politics of globalisation, neoliberalism and consumerism.

The paper is based on the ongoing research project ‘Understanding Public Knowledge and Attitudes towards Trafficking in Human Beings: A Cross-National Study’ funded by the European Commission Marie Curie Actions.
Interactional features of the discourse of children with autism spectrum disorder (ASD)

The structural, formal properties of language impairments in ASD such as the phonological, morphological, semantic, syntactic and prosodic characteristics of the speech of individuals with ASD have been extensively researched. In the last twenty years or so, the focus of investigation has shifted to the broader area of interaction, namely the pragmatic and discursive practices of individuals with ASD. The conversation analytic approach has been adopted by researchers (see Geils & Knoetze, 2008; Muskett et al., 2010; Rendle-Short, 2002; Stribling, Rae, & Dickerson, 2009) to explore how individuals with ASD construct their meaning and maintain the interaction by means of turn-taking, sequence organisations and topic management. This study uses Conversation Analysis as a tool to examine the interactional strategies employed by a small group of children with ASD when they interact with their teachers in an educational setting. Preliminary findings based on audio and video-recorded data suggest that these children are generally able to follow appropriate turn-taking sequences but they tend to have greater difficulty in topic maintenance and repairs. This study also demonstrates the idiosyncratic nature of ASD in which one child may have no problem in initiating a new turn, another may only initiate if help is needed from the teacher, indicating how a new turn can be socially, interactionally driven or is nothing more than a transactional exercise, namely a means to an end.


From ordinary to extra-ordinary: New Zealanders on reality television

Reality television (RTV) has increasingly become part of the staple diet of programmes for New Zealanders since the 1990s regularly rating in the top 10 most watched programmes on free-to-air television each week. In a competitive broadcasting environment which seeks to balance the cost of production with profit, plus the call from successive governments for more locally-made programmes that reflect New Zealand's national identity, RTV is often less expensive to produce compared with drama and comedy because of its use of 'ordinary' people as social actors. In this paper I apply Fairclough's (1995, 2003, 2010) critical discourse analysis framework to explore nation-building processes at work in Rescue 1 - a popular reality programme that has screened since 2009 and which follows the dramatic missions of the helicopter rescue service in Auckland, New Zealand.

The examination of text, discursive and social practices demonstrates how the discourse of RTV (Lorenzo-Dus & Blitvich, forthcoming 2013) contributes, perhaps unknowingly and in a banal way, to a complex nation-building process in Rescue 1. I argue that this programme is an example of RTV in New Zealand that draws on a dominant discourse about national identity. It takes many historically-based characteristics and perceptions surrounding the New Zealand psyche and re-contextualises them in the promotion of the emergency rescue team as extra-ordinary local heroes - constructed to epitomise what it means to be New Zealanders in the 21st century. My demonstration of three forms of talk in one episode of the programme - narration, conversationalisation and testimony - indicate the different verbal styles and some of the linguistic features used by the narrator and the social actors to create a sense of commonality amongst New Zealanders. As a result of an informalised discourse set against the visual backdrops of stunning sea-, city- and land-scapes, a construction of a national identity that unites New Zealanders is achieved by confirming faith in what might be regarded as the unique and distinctive characteristics of the nation.

Spatiality and language socialization: A case study of an international student’s socialization in his L2 socio-academic space in a tertiary institute in New Zealand

Drawing on Henri Lefebvre’s triads of space, this paper investigates a male Chinese international student’s socialization and identity construction in a tertiary institute in New Zealand. His investments, positionings, negotiations, and spatialities in his new academic context will be discussed. Although previous research has investigated the benefits international students gain by studying abroad, to date, there has not been much research analysing these students’ challenges on a day-to-day basis in their new social spaces. Data will be presented from a variety of sources including diaries, interviews, class observations, field notes, and video/audio recordings. This paper analyzes how this student negotiates discourses by participating in the oral practices of his L2 university courses. It further investigates how his identities are constructed in his classroom communities of practice. It also investigates his imagined communities in his socio-academic spaces. This longitudinal qualitative study has presented a more comprehensive view of this student’s experiences in his new L2 social spaces. The theoretical frameworks of language socialization (Schieffelin & Ochs, 1986), the production of space (Lefebvre, 1974), L2 learning as identity construction (Norton, 2010), and the ‘community of practice’ concept (Lave & Wenger, 1991; Wenger, 1998) are drawn upon to present an ecological perspective of the socialization of students’ into their new complicated L2 academic environments. The findings regarding this focal student will be presented. By triangulating the data and bringing together the constructs mentioned above, this study provides us with ‘analytical generalizations’ (Duff, 2008) and sheds light on our conceptualization of experiences of these learners in their new academic social spaces.
The representation of the disabled body in a Malaysian newspaper: A critical inquiry

In a society which idealises human strengths and conceptualises images of physical and intellectual perfection, a disabled body signifies difference and strangeness. When the strangeness of disability is visible rather than hidden, the fear of difference breeds hostility and unequal power relations (Corbett, 1996). Disability has been contended as a “sign system” (Garland-Thompson, 2002, p. 5) and the disabled body and mind are inscribed as an epidemic of signification (McRuer, 2002). It is argued that the disabled body has become a ‘signifier’ in de Saussure’s term which is discourse-semiotically constructed, mediated and institutionalized. In response to this position, this study engages in a critical discursive inquiry into the representation of the disabled body in a Malaysian English newspaper. Drawing on Fairclough’s dialectical-relational framework (Fairclough, 2009, 2010) and Candlin and Crichton’s (2011) multi-perspectival methodology, a set of over 1000 news reports and articles is analyzed textually and intertextually, partly aided by a concordance software. Preliminary findings indicate the media discourse adopts a language of deficit which constructs the loss of attributes and capacity; it presents the disabled body with negative categorisations and meanings in binary opposition to a normative/non-disabled body. This print media represents the disabled body not only as a biological deficiency but also, sociologically, as an expression of the Other. The disabled body becomes a site of discursive production and consumption institutionalized by social practices in society, bounded by the linguistic options exercised in the print media.

Cross-cultural health encounters are increasingly common in New Zealand, and interpreters are needed in most cases where the patient has inadequate English to get optimal care. However, use of informal/untrained interpreters (or no interpreter) remains very common, and health professionals often have limited knowledge or training in this area. Moreover, little is known about the impact of current practices on how interpreted consultations are carried out, and how effective such consultations are from the perspectives of all participants.

This paper will present findings and illustrative data excerpts relating to one analytic theme from a current study set up to explore these issues. The research team has collected video-recordings of 17 interpreted general practice consultations along with post-consultation interviews with all participants. This data set includes a variety of interpreting ‘models’, including professional interpreters (independent or employed by the practice), bilingual health professionals, and informal interpreters (family or community members).

Our initial analysis of the interview and consultation data indicates that even where individual participants clearly articulate what they see as the role of the interpreter, these perceptions are not always concordant, and when we closely observe the unfolding interaction, role boundaries are in fact continually being negotiated and re-negotiated along with sometimes competing interactional, interpersonal and cultural imperatives. Participants can be observed to use a range of discursive strategies to manage such shifts in footing and alignment. The theoretical and practical implications of these tensions and complexities in the ‘interpreter’ role merit further consideration.
The shifting identities of Iranian EFL writers: Academia versus blogosphere

This paper presents the findings of a comparative research study of writing practices by Iranian EFL (English as a Foreign Language) student writers in two different contexts. The study explores the writer identities constructed by Iranian EFL undergraduate students while writing across the two contexts of Essay Writing classes (at undergraduate level at an Iranian university) and their personal weblogs. The shifting aspects of such identities are investigated in light of the move from an institutional EFL context to an EIL (English as an International Language) context. Using textual and interview data, the study draws on a postmodernist view of identity as fluid, decentered, and discursively created and employs the theoretical framework of writer identity by Ivanic (1997) in which writer identity is viewed as being multi-faceted as three socially available possibilities for selfhood which are the Autobiographical Self, Discoursal Self and Authorial Self. The framework is modified to accommodate the Learner identity aspect of writers and the fact that they write across different socio-cultural contexts, hence drawing on a highly varied range of linguistic, discursive and cultural resources in constructing their identities. Discursive psychology is used as an analytical tool for text analysis. Significant identity variations were found resulting from firstly the ways in which writers draw on local versus global discourses, secondly their sense of audience, thirdly the possibilities provided by writing in English, and fourthly the affordances of writing in the virtual space of a weblog. This research significantly contributes to discourse analysis of texts through the lens of identity by using an analytical tool for text analysis. Significant identity variations were found resulting from firstly the ways in which writers draw on local versus global discourses, secondly their sense of audience, thirdly the possibilities provided by writing in English, and fourthly the affordances of writing in the virtual space of a weblog. This research significantly contributes to discourse analysis of texts through the lens of identity by further refining each aspect of writer identity and proposing analytical indicators. The findings of this study have theoretical implications for re-defining and modifying understanding of writer identity(ies) and practical implications for teaching writing skills through highlighting the limitations and affordances of weblog writing.
National identity is a mental construct which helps to cultivate national coherence and maintain political stability within a nation, and is especially important to a relatively young nation like Singapore whose population is composed of multiple races, languages, cultures and religions. This proposed paper examines the discursive construction of national identity in and through a National Day Speech delivered by Singapore's Prime Minister in 2010. Adopting the framework of Critical Discourse Analysis, it analyzes the discourse features of the speech in terms of transitivity, specific references and evaluative lexis. The analysis reveals agency strategically assigned to the people and government of Singapore; specific references to people, places and institutions calculated to highlight the success and achievements of the Singapore 'brand'; and positive evaluative lexis that presents the people and government of Singapore in a light that engenders nationalistic pride. Through this analysis, we hope to show how discourse weaves together an image and imagining of Singapore, its government, and its people, which is calculated to inspire Singaporeans' confidence and investment in Singapore's future. This study therefore demonstrates the power of discourse not only in the formation and expression of national identity but also in shaping a nation's socio-political consciousness. What we hope to show through this paper is that, in the political process of constructing national identity, discourse is the primary tool used to persuade people to accept a certain imagining and imagining of the nation in order to develop an emotional bond with the nation, which then contributes to the materialization and reification of this image and imagining in reality. In this way, we show how the discourse of politics and the politics of discourse intertwine.
Afrikaner identity: Argument, discourse, and stigma

The search for and the development of an Afrikaner identity are not novel manifestations. These are practices that have manifested for centuries, finding their roots in the 18th century when Dutch speaking colonists deliberately flaunted Dutch East India Company regulations to cross colonial borders into unchartered territory to hunt and trade with the Xhosa of Southern Africa. These trekboere laid the foundations for what is understood to be Afrikaner identity. As socio-political circumstances changed, these foundations have been interpreted and re-interpreted.

While in its simplest form ‘Afrikaner’ refers to an Afrikaans-speaking South African of European descent, what constitutes an Afrikaner identity is considerably more complex. Firstly, not all Afrikaans-speaking people classify themselves as Afrikaners. Secondly, Afrikaans has been stigmatised through its association with apartheid (Verwey & Quayle, 2012). Thirdly, external symbols of Afrikaner identity are purposefully and methodically being removed by the current South African government (Orman, 2008).

It is within this context that this paper explores the notion of Afrikaner identity, stigma and the discourse surrounding it. It focuses, amongst others, on a recent art exhibition entitled Jong Afrikaner (‘Young Afrikaner’) and an article on Afrikaner identity published in the newspaper Rapport. Applying Goffman’s (1991) notion of the construction of a stigma theory, the analysis shows that Afrikaner identity’s association with ‘whiteness’ and the Afrikaans language are under dispute. There is polarisation in the debate on Afrikaans identity whereby each party stigmatises the opposing party through applying terms such as ‘libtards’ (liberal retard). The paper argues that the latter activities represent a measured attempt not only to silence opposing views but to create a state of hegemony. It further argues that stigma theories surrounding Afrikaner identity are not limited to social media discussions but can be found in the discourse of traditional media. It concludes that stigmatisation undermines the constructive re-interpretation of Afrikaner identity by fashioning an unsympathetic environment that silences those identifying themselves as being Afrikaners.
Chinese university webpages: A comparison of Chinese and English texts

In recent years, an increasing number of genre studies have examined digital genres. Most of these studies, however, focus on academic and professional writing. Web-mediated university pages have been studied much less. In addition, only a limited number of studies have compared writing in different languages by the same authorities for different audiences. Studies of this kind allow us to uncover both the convergence and divergence of discourse patterns across genres in different languages (Perales-Escudero & Swales, 2011).

In order to provide a better understanding of culture-specific differences in the way that Chinese universities introduce themselves on their webpages in Chinese and in English, this study examined the textual functions and strategies used in this web-mediated genre. A corpus of 40 Chinese universities’ webpages were examined in terms of macro-genre and micro-genres (Martin & Rose, 2008). The relations between these genres and the cross-cultural preferences with regard to target audiences were also examined. These analyses were supplemented by interviews with people inside the universities who were responsible for producing the texts.

The study shows that the universities shifted the contents of their webpages as well as the organizational styles of the texts to suit the values and expectations of the different target audiences. A context-sensitive, audience-designed discourse style thus was applied in the university introductions in the two different languages. The information yielded by the study can be incorporated into training materials for improving intercultural communication in areas such as linguistics, media studies, and translation.


The internet as a public space in Singapore: Analyzing stance and dialogicality in a corpus of personal blogs

New technological platforms such as blogs, video-sharing sites and forums have sparked intense academic debate particularly concerning their potential to offer new public spaces for civic engagement as well as for more mundane forms of self-expression. Instead of hailing or railing the internet as a democratic third space, analyses increasingly point to how publicness in Web 2.0 is changing the very notion of citizenship and at the same time diversifying legitimate modes of democratic public communication (e.g., Chouliaraki, 2010; Freelon, 2012). In this presentation, we explore some of these ideas as they apply to a corpus of 20 Singaporean blog entries that deal with two controversial incidents from 2012, both involving Chinese nationals living in Singapore. The overall questions guiding our study are: What kind of public discourse emerges in these blogs? What forms of democratic participation do these blogs evidence in a mediascape that is characterized by pervasive government regulation? The qualitative analysis of the blogs focuses on two analytic categories: (1) drawing on Myers’ (2010) work on stance, we examine how bloggers mark their relationship toward the propositions they express; (2) drawing on Fairclough’s (2003) discussion of dialogicality and the public sphere, we analyze bloggers’ orientation to difference as evidenced by how they related to other viewpoints. These two discourse features were chosen as they relate to two important and interconnected aspects of public communication: how viewpoints are expressed (e.g., as tentative, collective or as facts); and how difference is dealt with (e.g., recognized, overlooked, polemicized or suppressed).

Multimodality and space exploration: Communicative space in action

This paper presents an explanation and a working example of a new tool in multimodal and mediated discourse analysis – the communicative space (White, 2012). Communicative space is a collective term defining as a single semiotic unit all spaces that are essential to a site of engagement within which a message is mediated. The concept of a communicative space arises from Scollon’s (2005) assessment of spatial entrainments and Van Leeuwen’s (2005) contention that semiotic modes “fuse” to create a single communicative action.

The data presented is an analysis of social interactions with a billboard for the confectionary brand, Pascall Fruitburst, which was set up in Auckland, New Zealand in 2009. I have chosen an interaction with a billboard as the example data because people interact with billboards on roads or streets, as they drive or walk by, and, as the data reveals, via a computer screen or TV. Thus, the paper identifies more than one communicative space associated with the same message mediated via the same mediational means.

The paper concludes with five key findings. First, it shows that more than one communicative space can be associated with the same mediational means mediating the same message(s). Second, once correctly identified, a communicative space has a demonstrable effect upon the times, places and modes involved in a particular interaction. Third, a social actor’s focus of attention varies in different communicative spaces, even when those communicative spaces are associated with the same communication and the same primary mediational means. Fourth, a communicative space does not necessarily arise around the physical location of the primary mediational means. Fifth, and specifically with regard to billboard interactions, a communicative space is not limited to the physical dimensions suggested by conventional marketing theory.


The Self and the Other: Narratives beyond description

This paper focuses on selected narratives of experiencing ethnic othering or exclusion (Holliday, Hyde, & Kullman, 2010) through which we can determine how identity and sense of the Self and the Other may be reflected and shaped. Although ethnic othering is a complex and multidimensional living reality, studies on othering narratives typically focus on describing the linguistic features of the Self and the Other while discounting the social ground on which such identities are built, maintained, and altered. In exploring identity as the social positioning of the Self and the Other (Bucholtz & Hall, 2005), this paper examines how one might investigate narratives of ethnic othering beyond description, focusing on interpretative and explanatory accounts of such ethnic identity discourses. Data are drawn from narratives embedded within interviews with participants from the ethnic minority of Chinese Indonesians in Indonesia. For such accounts, Membership Categorization Analysis (MCA) (Sacks, 1972) can be useful as an analytical means to capture and explicate the multidimensionality of such ethnic categorizations of the Self and the Other. Such analysis, it will be argued, can enable us to seek illumination and explanation of such discursive phenomena, embracing insightful accounts of the wider temporal and socio-cultural context in which narratives and narrators are situated.

When everyone speaks Italian: Exploring an Australian language-concordant medical consultation

As migration and globalization lead to the emergence of superdiverse societies, doctors and patients increasingly bring competency in a range of languages to medical consultations. One consequence of this is that multilingual practitioners may choose to communicate directly with migrant background patients in a language other than English. To date there have been few studies that take a qualitative approach to analyzing how communication unfolds in these consultations. Thus, questions such as what role (if any) English plays, how medical concepts and terminology are conveyed, and the cause and resolution of any misunderstandings, are yet to be answered.

In this paper we begin to redress this gap in the literature by presenting a detailed analysis of one such consultation where Italian is the patient’s first language. Our data is drawn from a wider study of bilingual consultations with older patients in Melbourne. In the data analysed here, the specialist neurologist at an outpatient clinic is an Italian-English bilingual so an interpreter was not present. We use discourse analysis to explore how the participants draw on their linguistic resources, and we examine the role of the accompanying family member engaging with both patient and doctor. We show that access to a bilingual doctor ensures direct communication between the patient and the doctor and that the family member’s comments are attended to (unlike the case in interpreted consultations). Despite being fluent English speakers, the doctor and the family member make a concerted effort to speak Italian throughout the consultation, and this is key to including the patient. English is used for some medical terminology, however, and is used by the family member to introduce complex or disaffiliative information.
The dynamics of political identity construction in informal conversation

The construction of political identity in the discourse of ‘everyday’ voters is a topic that has received little attention compared to the analysis of politicians’ rhetorical language. This presentation introduces my PhD research project which addresses this particular issue within the context of New Zealand’s capital city and political centre, Wellington.

Politics and political issues can be controversial topics of conversation. Interacting with a new acquaintance about these topics typically results in a sequence of steps where each participant ‘sizes up’ the other’s political stance. When loyalties are conveyed explicitly at an early stage of the interaction this process may be wholly or partially bypassed. However, when they remain unstated but implied, or actively avoided, a complex pattern arises. It is hypothesised that we orient to subtle discursive (and extra-discursive) signals that point to an individual’s political loyalty or stance on political issues, contributing more broadly to the construction of a political identity. Using an Interactional Sociolinguistics approach to analysis, I aim to explore the nature of these cues in order to build a model of the process of political identity formation in talk. The study takes critical realism as its philosophical basis, providing a thorough conceptualisation of the complexity of the social and material worlds as they interact to affect micro-discursive articulations of our political selves.

The project draws on a dataset of over 22 hours of sociolinguistic interviews in addition to ethnographic data including attendance at town hall meetings, protests and parliamentary sessions. In this presentation, I outline results from the initial stage of analysis of this rich dataset, providing examples which demonstrate the patterning of political identity formation in interaction. In addition, I discuss the future direction of the project and identify features that warrant further investigation.
How to find implicit presuppositions in discourse: The case of ‘racially-mixed’ youth in New Zealand

Starting with the assumption that “social interaction is simultaneously contextualising and contextualised” (Jaworski et al., 2004), I argue that the contextualised aspects of interaction need to be taken more seriously in discourse analysis. Empirical evidence is drawn from my interviews with seven participants, who are ‘racially-mixed’ Japanese-heritage youth in New Zealand. By analysing the discourse, I show both patterns and logical gaps. The patterns indicate the contextualised or presupposed dimension of interaction while the gaps may be attributable to situational contingencies, or the analyst fails to attend to ‘hidden’ contextualization cues. Specifically, a major generic pattern is found in the discourse of the ‘racially-mixed’ identity, which is enacted by such utterances as “I am a half”, “I am a quarter” or “I look a mixture”. A metadiscursive analysis makes explicit the implicit assumption of ‘pure race’ or ‘uncontaminated blood’ as a cognitively shared ‘schema’ (Quinn, 2005). As for logical gaps, for example, one of the participants states: “I just feel like a person”, rather than either Japanese or New Zealander, after enacting patriotic New Zealander identity. I attempt to resolve the ‘gaps’ in my analysis.

Theoretically, I argue against extreme forms of anti-essentialism and social constructionism in which there is no continuity of the self and pre-existing structural constraints play no role in conceptualizing the notion of identity (De Fina & Georgakopoulou, 2012, pp. 156-159). The assumptions of anti-essentialism and reductive constructionism lead to the position that there are no discursive patterns and cognitively shared schemas among individuals in a group. In contrast, I argue that the analyst should reveal the implicit presuppositions with the presumption of coherence in discourse (Hill, 2005). In conclusion, I further suggest that the conceptual tools provided by a “meta-oriented sociolinguistics” (Jaworski et al., 2004) deserve attention toward a synthesis of the broadly sociolinguistic paradigms.
Media representations of lesbians reflect societal perspectives, and affect the lives, social constructions and self-perceptions of lesbians. A major site for understanding reflections of societal perspectives regarding lesbians is daily newspapers. These forms of media disseminate information to a significant proportion of the population, shaping and re-shaping perceptions through selective language and use of discourse. This study explored representations of lesbians from a rural newspaper, The Daily Advertiser (Riverina) and a major city newspaper, the Sydney Morning Herald from the periods of 1/2/08 – 31/3/08 and 1/2/09 - 31/3/09. The methodology employed was Critical Discourse Analysis, framed by Norman Fairclough’s (2003) method, and a Post-structural approach to language. One of the aims of this research was to compare and contrast the representations of lesbians in the two newspapers. A secondary aim was to ascertain whether negativity and lack of representation continues to exist within The Daily Advertiser (Riverina), after previous research (Roberts, 1993; Winter, 1997) had found that The Daily Advertiser (Riverina) ignored rural and regional lesbians and their issues, and reported negatively on national and global lesbians and issues. The findings of this analysis suggest that there are large differences between the representations of lesbians, including different ways of silencing lesbians. A further finding is that The Daily Advertiser (Riverina) does continue to ignore and report negatively on lesbians.