CRITICAL DISCOURSE ANALYSIS

(ENG 524)

MCQs [Answers]

Short Questions

Long Questions

ENG524 _ Shared by Maha Malik

Maha Malik's Compilation

Lecture-01

What is Critical Discourse Analysis (CDA)

Topic-01: Introduction to Discourse Analysis

The term ***Discourse Analysis*** was first introduced by Zelling Harris (1952) to examine: the language beyond the level of the sentence, relation between linguistic and non-linguistic behaviour. It looks at patterns of language across texts as well as the social and cultural contexts the texts occur. Ranges from textually-oriented views of discourse to socially-oriented views of discourse. Knowledge about language, beyond the word, clause, phrase and sentence, needed for successful communication. The relationship between language and context. Pragmatic view of language at the core of discourse analysis. The discourse structure of texts. Cultural ways of speaking and writing e.g. cultural ways of buying and selling.

Different Views/Aspects of DA

Discourse as the social construction of reality. Discourse and socially situated identities. The ways we make visible and recognizable who we are and what we are doing always involve more than just language (Gee, 2005, cited in Paltridge, 2008). Discourse and Performance 'a Discourse is a 'dance' (Gee, 2005, p. 19). While we say something, we also do it. Discourse and intertextuality.

Assumptions of Discourse Analysis

Four main assumptions:

a. Language is ambiguous - What things mean is never absolutely clear. All communication involves interpreting what other people mean.

b. Language is always 'in the world' - what language means is always a matter of where and when it is used and what it is used to do.

c. The way we use language is inseparable from who we are and the different social groups to which we belong. We use language to display different kinds of social identities.

d. Language is never used all by itself. It is always combined with other things such as our tone of voice, facial expressions and gestures when we speak, and the fonts, layout and graphics we use in written texts.

Topic-02: Discourse and Text

Meaning is the most important thing that makes a text; it has to *make sense* (Halliday). A text, in his view, is everything that is meaningful in a particular situation. And the basis for *meaning* is *choice* (Halliday 1978: 137). And the basis for *meaning* is *choice*. Different patterns of texture are associated with different types of texts. Devices are structured in a conventional way with a summary of the main points in the beginning and with the details coming later. The study of the social functions of different kinds of texts is called *genre analysis*. Mitchell (1957) was one the first researchers to examine the *discourse structure* of texts. He looked at the ways in which people order what they say in buying and selling interactions. He looked at the overall structure of these kinds of texts, introducing the notion of *stages* into discourse analysis; that is the steps that language users go through. The notion of *genre* in discourse analysis goes beyond examining the conventional structures and features of different kinds of texts to asking what these structures and features can tell us about the people who use the texts and what they are using them to do. A genre is a recognizable communicative *event* characterized by a set of *communicative purposes*. Most often it is highly structured and *conventionalized* with *constraints* on allowable contributions in terms of their intent, positioning, form and functional value. Three important aspects of genres:

a. Genres are communicative events

b. Conventions and Constraints

c. Creativity

Different patterns of texture are associated with different types of texts. Newspaper articles, for example, tend to favor particular kinds of cohesive devices and are structured in a conventional way with a summary of the main points in the beginning and with the details coming later (e.g. see SectionC2).

Topic-03: The Emergence of CDA

CDS developed historically out of *Critical Linguistics* (CL), an approach to language study developed at the University of East Anglia. CL emphasizes on the role of ideology and power relations in the practice of language use and the persuasive power of syntactic forms, such as the passive and nominalized forms (Kress 1989). Critical Discourse Studies (CDS) is an inter disciplinary approach to language in use - how discourse figures in social processes, social structures and social change. CDS is practiced in a wide range of fields, apart from language studies, such as anthropology, business studies, geography, health studies, media studies, psychology and tourism studies. CDS is not a method of discourse studies, but a group of varying approaches each with distinctive, but also overlapping methods (Wodak and Meyer, 2016). CDA is a linguistic approach that emerged in the early 1990s and is based on the view that discourse - including written and spoken texts -is socially determined. (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context (Van Dijk). Investigates how social practices, events and texts are interrelated and arise out of and are ideologically shaped by relations of power (Fairclough, 1995).

CDA as a Method of Research

Views the systematic analysis and interpretation of texts as potentially revelatory of ways in which discourses consolidate power and colonize human subjects through often covert position calls (Locke, 2004).

The Aim of CDA

To help reveal hidden and 'often out of sight' values, positions and perspectives underlying texts (Paltridge, 2008). To unmask the strategies of discriminatory inclusion and exclusion in language in use (Wodak, 1992). The use of discourse in relation to social and cultural issues such as race, gender, politics, identity, ideology, etc.

Assumptions of CDA

Language use is always social. Discourse both reflects and constructs the social world. Discourses 'are always socially, politically, racially and economically loaded' (Rogers, 2004, p.6).

Topic-04: Key Scholars of CDA

Norman Fairclough

He began work on CDA in the early 1980s (see 'Critical and descriptive goals in discourse analysis',1985) with the aim of linking his academic work to his political activities. He focused on discourse as an element in the production, maintenance and transformation of the existing socio-economic order and in political struggles for a better order. Discourse in Late Modernity 1999, and various more focused studies reflected in the revised and extended second edition of Critical Discourse Analysis (2010) as well as New Labour, New Language (2000) and Language and Globalization (2006). He focuses on the trans-disciplinary nature of CDA research. He has drawn upon the 'cultural political economy' of Jessop and Sum, but this work has centered upon a collaboration with Isabela Fairclough to bring argumentation theory and analysis into CDA (Political Discourse Analysis, Routledge 2012), a development which Isabela advocated in earlier publications. https://lancaster.academia.edu/NormanFairclough

Ruth Wodak

Ruth is Emeritus Distinguished Professor at Lancaster University - also affiliated to the University of Vienna. A project on the "Discursive Construction of National Identity - Austria 2015". The development of theoretical approaches in discourse studies (combining ethnography, argumentation theory, rhetoric, and text linguistics); identity politics and politics of the past; language and/in politics; racism, prejudice and discrimination. Combining several fields in discourse studies, she continues to develop the *Discourse-Historical Approach in CDS*, an interdisciplinary, problem-oriented approach which analyses the changes of discursive practices over time and in various genres.

Teun A.van Dijk

Teun A. van Dijk (1943) was professor of Discourse Studies at the University of Amsterdam until 2004. In the 90s, his work extended towards a more general study of the role of power and ideology in discourse and the reproduction of sociopolitical beliefs in society. His projects after 2000 are about discourse, context and knowledge. He has published in more than

250 articles. He holds three honorary doctorates and his work has been translated into a dozen foreign languages (including Russian, Arabic, Chinese and Japanese). Teun A. van Dijk founded a Dutch linguistics journal and six international journals, Poetics, Text (now called Text & Talk), Discourse and Society, Discourse Studies, Discourse and Communication, and the internet journal in Spanish Discurso & Sociedad. http://www.discourses.org/cv/Brief%20CV.pdf

Topic-05: Approaches of CDA

Socio-cultural Approach

Fairclough – key proponent

Faircloughs' system of discourse analysis has three dimensions, since discourse is seen simultaneously as:

(i) a text (spoken or written, including visual images),

(ii) a discourse practice production, consumption and distribution of the text,

(iii) a socio cultural practice.

Subsequently, Fairclough provides a three-dimensional framework for the analysis of text and discourse:

(a) the linguistic description of the formal properties of the text;

(b) the interpretation of the relationship between the discursive processes/interaction and the text.

(c) the explanation of the relationship between discourse and social and cultural reality.

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Socio-Cognitive Approach

Van Dijk – key component

Van Dijk concentrates on social cognition as the mediating part between text and society. He claims that CDA needs to account for the various forms of social cognitions that are shared by the social collectivities (groups, organizations and institutions) (Van Dijk, 2001). He

identifies two levels of (discourse) analysis; macro vs. micro. Language use, discourse, verbal interaction and communication determine the micro level of social order, while the macro level refers to power, dominance and inequality between social groups (Van Dijk, 2003).

- *http://dx.doi.org/10.20431/2347-3134.0601002*

Discourse-Historical Approach

Ruth Wodak views discourse as a form of social practice. It problems in our society are too complex to be studied from a single point of view that "studies in CDA are multifarious, derived from quite different theoretical backgrounds" (Wodak, 2001:5).

Topic-06: Main Tenets of CDA

Fairclough and Wodak (1997: 271-80) summarize the main tenets of CDA as follows:

- CDA addresses social problems
- Power relations are discursive
- Discourse constitutes society and culture
- Discourse does ideological work
- Discourse is historical
- The link between text and society is mediated
- Discourse analysis is interpretative and explanatory
- Discourse is a form of social action.
- Critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality.
- CDA has a purpose, clear-cut and strong message/ Socially Critical and analytical.

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Lecture-02

Cultural Approach to CDA (CCDA)

Topic-07: CCDA as a Branch of CDA

Cultural Approach to Critical Discourse Analysis (CCDA) aims at exposing and examining the ways in which cultural codes are embedded in discourse, and contribute to the reproduction of abuses of power (Gavriely-Nuri 2013, 2015). Fairclough, CDA aims to shed light on the ways through which discourse helps to sustain social and political inequalities, abuses of power, and domination patterns (cf. Chilton 2004; Fairclough 1995). Teun A. van Dijk argues that CDA researchers should be interested not only in describing some interesting properties of political rhetoric, but also in explaining them. "In order to explain them, we need to relate them to such socio-cognitive representations as attitudes, norms, values and ideologies" (van Dijk 2007: 62). Shi-xu (2007) stated that since discourse is saturated with culture and cultural contestation in particular, we should refrain from reproducing dominant and repressive language as far as possible and try instead to use a culturally pluralistic, inclusive, critical, and egalitarian form of academic discourse. (Shi-xu 2007: 10)

Interdisciplinary Approach

CCDA, as an interdisciplinary approach, will house under one umbrella concepts such as 'cultural memory,' 'cultural narratives,' cultural representations' and 'cultural discourse analysis' (Carbaugh 2007), as well as 'the cultural turn' (Fairclough 2003), 'textual culture' (Benwell 2005), 'cultural scripts' (Wierzbicka 1998), and many others.

Topic-08: CCDA: General Principles

CCDA focuses on the cultural aspects of any given 'text': verbal and non-verbal alike. This approach is guided by the following principles:

a) No text is independent of its cultural contexts. Rather than the deconstruction of linguistic structures, CCDA shall aim to uncover the cultural and cross-cultural codes embedded in discourse.

b) CCDA employs tools and methodologies taken from the discipline of Cultural Studies, such as the heuristic of decoding cultural codes.

c) Cross-cultural or multi-cultural perspectives facilitate the identification of unique elements of specific cultural codes and thus contribute to the process of decoding them.

d) Decoding cultural codes demands not only intimate familiarity with a community's language, culture and history, but also special awareness of the idea that "social and historical creation. . . is treated as a natural event or as the inevitable outcome of natural characteristics" (Thompson 1990: 66).

e) CCDA demonstrates that as far as the rhetoric of power is concerned, there is no difference between small and large cultural communities.

f) CCDA seeks to expose the 'global dictionary' of power and manipulation. It does so, for example, by focusing on specific metaphors and idioms such as 'axis of evil' or 'preemptive strike.'

g) CCDA analyses verbal and non-verbal practices (e.g., visual practices as well as cultural sites) alike, because it does not focus on the study of linguistic structures as such. That said, in this specific article I will focus mostly on verbal practices.

h) CCDA analyses factual and fictional discourses alike. This is based on the assumption that a fictional short story has the same ability as a political speech to act as a repository for cultural codes and assist the continuation of power abuses.

Topic-09: Cultural Codes and Discursive Strategies

CCDA aims to expose the specific discursive strategies that enable the exclusion or the symbolic annihilation of social objects. 'Strategy' is "the process by which ends are related to means, intentions to capabilities, objectives to resources" (Gaddis 2005 [1982]: VIII). Considering that a strategy is a combination of goals and means (Fairclough 2009 [2001]: 174), CCDA is interested in discursive 'means' (e.g., metaphors, narratives, frames) that promote specific 'goals' (i.e., political agenda or specific policy).

Topic-10: Critical Narrative Analysis-1

Souto-Manning (2014) has used the hybrid concept of CNA in her own research and proposed that "CNA unites CDA and narrative analysis in a mutually beneficial partnership that addresses both theoretical and methodological dilemmas in discourse analysis."

Critical Narrative Analysis (CNA) II

Montesano, Montessori, and Morales Lopez (2015) define narrative as a powerful tool to depict a desired world or to envision alternatives to the status quo of any particular organisation, community, economic, or political system. They expressed this idea in the following words:

Critical Narrative Analysis (CNA) III

Narrative helps to rearticulate the status quo from an undesired version to a desired version, in which identities and concepts acquire new positions and new mutual relations. Narrative is a powerful tool in creating a new community and gaining its support or enthusiasm for a certain cause.

Critical Narrative Analysis (CNA) IV

Narrative is a powerful tool in creating a new community and gaining its support or enthusiasm for a certain cause.

Collective Narrative is a narrative that forms part of a group's identity. It is a story in a social and cultural context. It can also be defined as a story motivated by political interests and the wish to represent the consequences arising from such events in a way that reflects and serves political interests. Two 'mega' narratives for cultural construction. Cultural construction of social objects (such as a social group, a social phenomenon, or a social event) defines the social objects in one of two ways: either as a 'normal' object which forms part of normal life and normal society; or as a 'strange' object which does not form part of 'normal' life and normal society. Two mega-narratives are derived from this distinction, namely, one that 'normalizes' social objects and another that 'estranges' them.

Topic-11: Critical Narrative Analysis-2

A study published on War-Normalizing Narrative in Routledge Handbook of CDA. The concept of 'War-Normalizing Narrative' is in fact a set of strategies that aim to blur war's

anomalous character by creating the misconception that war is a 'natural' or 'normal' event for a given society. On the other hand, the 'Peace-Estrangement Narrative' is a set of strategies intended for creating doubt as to the positive connotation usually associated with the concept of peace. For example, war can be depicted as an opportunity to demonstrate courage and brotherhood, while the actual condition of peace may be described as inherently dangerous, and peace initiatives may be represented as deceptive. 'War-Normalizing' strategies and 'Peace-Estrangement' strategies appear in various verbal and non-verbal contexts: these include political speeches, op-eds, literature, films, caricatures, and even national ceremonies.

Strategies of Normalization:

a) Euphemization – aims to color the social object in positive tones, in terms of its appearance, character, or valuation;

b) Naturalization – aims to represent the social object as a force or event independent of human agency, or as an inevitable outcome of the laws of nature;

c) Justification – aims to depict the social object as just, rational, worthy of support.

Strategies of Abstraction

Strategies of Abstraction are one of the most powerful strategies in the Israeli Peace-Estrangement discourse. The following strategies are included in this category:

Strategies of Distancing

A description that locates the targeted object in a distant conceptual realm. The description can be geographical, literal, conceptual, or metaphorical. The common narratives 'peace is a dream' and 'peace in heaven' are examples of distancing strategy.

Strategies of Impersonalization

An explanation of the relevant social object (e.g., peace) which removes the human factor and focuses on abstract organizational structures (i.e., movements, states). The penetration of the great powers to the vacuum created in the new states in Asia and Africa (Inbar 2000: 172). The escalation of the tensions between Jewish and Arab people in the 1920s and 1930s (Avieli-

Tabibian 2009: 41). New centers of power began to rise around the world (Inbar 2000: 176). At the end of the 1920s, a new wave of violent acts against Jewish people erupted (Avieli- Tabibian 2009: 43). All this increased the friction between Jewish and Arab people (Avieli-Tabibian 2009: 43). The leaders of the Arab nations used the hatred towards Israel as a way to consolidate their people (Naveh 1999: 158). A related discursive strategy is that of personifying the state by using body metaphors (Musolff 2004, 2010). For example: Europe was embroiled in a net of treaties and agreements which tied its hands and every small spark could have ignited the fire of war (Inbar 2004: 82). In the sixties security problems on [Israel's] eastern and northern borders intensified (Avieli-Tabibian 2009: 180).

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Lecture-03

Introduction of Discourse Historical Approach-1

Topic-12: Introduction

In English-speaking countries, the label "Discourse-Historical Approach" and its acronym "DHA" stand for one of the most prominent critical approaches to the study of discourse. The label stresses the strong historical research interest of the approach. Many theoretical and also methodological concepts used in the DHA are equally valid for other strands in critical discourse studies—even if their contexts of emergence have led to different toolkits (e.g., Hart & Cap 2014; Wodak & Meyer 2015). The DHA is distinctive both at the level of research interest and methodological orientation (an interest in identity construction and in unjustified discrimination. A focus on the historical dimensions of discourse formation and on [national, local, transnational, and global] identity politics and the politics of the past). Oriented toward the critical theory of the Frankfurt School, and in particular toward Habermas's language philosophy (e.g. Reisigl & Wodak, 2015). A detailed DHA ideally follows an eight-stage program.

1. Literature review, *activation of theoretical knowledge* (i.e., recollection, reading, and discussion of previous research);

2. Systematic collection of data and context information (depending on the research questions, various discourses, genres, and texts are focused on);

3. Selection and preparation of data for specific analyses (selection and downsizing of data, etc.);

4. Specification of the research questions and formulation of assumptions (on the basis of the literature review and a first skimming of the data);

5. Qualitative pilot analysis (this allows for testing categories and first assumptions as well as for the further specification of assumptions);

6. Detailed case studies (of a whole range of data, primarily qualitatively, but in part also quantitatively);

7. Formulation of critique (interpretation of results, taking into account the relevant context knowledge and referring to the dimensions of critique);

8. Application of the detailed analytical results (if possible, the results might be applied or proposed for application).

Topic-13: History of Discourse Historical Approach

A short history, segmented into four stages, may help to illustrate the multiplicity of relevant subjects and interests.

Phase 1: Viennese Critical Discourse Analysis *ante litteram* (1987–1993): The study for which the DHA was developed reconstructed the constitution of anti-Semitic stereotypes, as they emerged in (semi)public discourses.

Four features of the DHA emerged from this project:

A. Its interdisciplinarity and, especially, historical alignment

B. Teamwork

C. Triangulation of data, theories, as well as methods

D. The attempt to practically apply the findings.

The pioneering discourse-analytical research combined sociolinguistics and studies on narration, stylistics, rhetoric and argumentation with historical and sociological research. In the second half of the 1980s, additional DHA research was published (Examining news broadcasts and guidelines for non-sexist language use in administrative texts).

Phase 2: The DHA becomes institutionalized in Vienna (1993–1997). In the 1990s, the Discourse-Historical Approach was increasingly acknowledged as one of the main approaches to Critical Discourse Analysis. It was further developed in a number of studies, for example, a study on racist discrimination against migrants from Romania. A study on the discourse about

the nation and national identity in Austria (Matouschek, Wodak and Januschek 1995; Wodak, et al. 1998, 2009 [1999]). The study analyses the relationships between the discursive construction of national sameness and difference, which leads to political and social exclusion of specific out-groups.

Phase 3; The third phase comprises the years of the Research Centre "Discourse, Politics, Identity" (1997–2003) in Vienna. Ruth Wodak founded the centre with her Wittgenstein Prize awarded in 1996. The prize allowed her to fund research projects analysing a wide range of subjects, and to support a large research team. The topics and social issues investigated between 1997 and 2003 were:

- Overt and covert forms of racism in political discourses in national parliaments of six EU member states, especially, in debates on asylum and migration (Wodak and van Dijk 2000);
- Internal communication in organisations of the European Union and discourses on
- unemployment in EU (Muntigl, Weiss and Wodak 2000).
- The discursive construction of European identities in German, British and French speeches of politicians (e.g. Wodak and Weiss 2005);
- The Austrian discourse on the enlargement of the European Union (Galasinska and Krzyz˙anowski, 2008);
- Controversial debates on the issue of "permanent Austrian neutrality", which was legally institutionalised in October 1945 (e.g. Kovacs and Wodak 2003);
- The controversial discourse on the role of the German Wehrmacht during World War II and on the two exhibitions about the "Crimes of the Wehrmacht", organised by the Institute for Social Research in Hamburg (Heer et al., 2003, 2008).

Phase 4; Further internationalisation of the DHA (2004–present). Two research projects mark the transition from the third to the fourth phase:

- The first analysed the print-mediated discourse on the Constitution of the European Union (Oberhuber et al. 2005; Krzyz˙anowski and Oberhuber 2007; Krzyz˙anowski 2010);

- The second focused on discourses of integration, discrimination and migration in the European Union (Krzyz˙anowski and Wodak 2008).
- In 2004, when Lancaster University offered a personal chair to Ruth Wodak, Lancaster became a second center of the DHA.
- In the following decade, the DHA prospered in the universities of Loughborough, Bern and Orebro.
- In Vienna, former research interests remain relevant, e.g. doctor-patient interaction, feminist critical discourse analysis, and political commemoration.
- Recently, Discourse historical analysts seem to be interested in right-wing populism and fascist discourses in Europe.
- Similarly, the discourses on environment and climate change.
- Various case studies embracing different genres - political posters, leaflets, comics, documentaries, etc., have been carried out in recent years.
- DHA is a flexible and productive variety of CDS that always opts for a problem-oriented perspective; demonstrates a clear preference for interdisciplinary research.
- Still, DHA has strong roots in linguistics.

Topic-14: Characteristics and Research Interests of DHA

The DHA is problem-oriented. This implies that the study of (oral, written, visual) language remains only a part of the research. The investigation must be interdisciplinary. In order to *analyze, understand, and explain* the complexity of the objects, many different and accessible sources of data are analyzed from various analytical perspectives. The DHA is three-dimensional:

(1) Specific contents or topics of a specific discourse are identified;

(2) discursive strategies are investigated;

(3) linguistic means are examined as types, and the specific, context-dependent linguistic realizations are examined as tokens.

The DHA does not just look at the historical dimension of discourses, but is – more extensively – concerned with the following areas of discourse studies: Discourse and discrimination (e.g. racism, ethnicism, nationalism, xenophobia, islamophobia, sexism);

Language barriers in various social institutions (hospitals, court rooms, authorities, academic and media institutions); Discourse and politics/policy/polity (e.g. politics of the past/political commemoration, nation-building, European Union, migration, asylum, multilingualism, language policy, populism); Discourse and identity (e.g. national and supranational/European identity, linguistic identity); Discourse and history (e.g. National Socialism, fascism, commemoration, history of discourse studies); Discourse in the media (both classical print media and new social media); Organizational communication (e.g. in institutions of the European Union); Discourse and ecology (e.g. climate change). The Discourse-Historical Approach considers discourse analysis not just to be a method of language analysis, but a multidimensional project incorporating theory, methods, methodology and empirically based research practices that yield concrete social applications.

Topic-15: Discursive Strategies in DHA

Nomination

Discursive construction of social actors discursive construction of objects, phenomena, events discursive construction of processes and actions. How are persons, objects, phenomena, events, processes and actions named and referred to linguistically in the discourse in question?

Predication

Discursive characterization of social actors, objects, phenomena, events processes and actions (e.g. positively or negatively). What characteristics or qualities are attributed to social actors, objects, phenomena, events, processes and actions mentioned in the discourse?

Argumentation

Persuading addressees of the validity of specific claims of truth and normative rightness. What arguments are employed in discourse?

Perspectivisation

Positioning the speaker's or writer's point of view and expressing involvement or distance. From what perspective are these nominations, attributions, arguments expressed?

Mitigation and Intensification

Modifying the illocutionary force of utterances in respect to their epistemic or deontic status. Are the respective utterances articulated overtly, are they intensified or mitigated?

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Lecture-04

Discourse Historical Approach-II

Topic-16: The Concept of Critique

The term "critical discourse analysis" was introduced in the 1980s in order to mark a difference with allegedly descriptive discourse analysis. What Fairclough, van Dijk and others had in mind when they stood up for "Critical Discourse Analysis" initially was particularly the political meaning of social critique. Political critique means to judge the status quo, e.g., a specific discourse or (dis)order of discourse, against the background of an alternative (ideal) state and preferred values, norms, standards or criteria with respect to shortcomings or contradictions. At least three theoretical sources are relevant for the understanding of "critique", as it prevails in the DHA.

(a) Critical Theory of the first generation (Adorno, Horkheimer, Benjamin) - inspires the DHA where it comes to criticising oppressive, discriminatory and exploitative ideologies, power abuse as well as the culture industry. Here, ideologies are suspected of justifying particular interests and social inequalities under the guise of common public interests.

(b) The relationship to Foucault can be characterised as a relationship of strong interest with various reservations. Foucault's understanding of critique as an attitude and "the art of not being governed in this specific way and at this specific price" (Foucault 1990: 12) is taken up. This critique challenges the naturalisation of social relationships.

(c) Further central points of reference are the later Critical Theory of Jurgen Habermas, his discourse ethics and his theory of deliberative democracy (see Forchtner 2010, 2011). The four validity claims originally distinguished by Habermas serve as criteria for a differentiated concept of critique in the DHA: (theoretical) truth, (expressive) truthfulness, Normative rightness, comprehensibility

The validity claim of comprehensibility forms the basic claim for every communication. Particularly, the question of comprehensibility is in the center of research on language barriers in various social institutions (e.g., in doctor-patient interactions in hospitals; see Wodak, Menz and Lalouschek 1989). The question of truthfulness becomes especially crucial in studies on political

or rhetorical manipulation and in studies of lying. However, the suspicion that a discourse participant could be lying involves not just the validity claim of truthfulness, but also the validity claim of truth. The two validity claims of (theoretical) truth and normative rightness are central in almost all discourse-historical studies. Truth will often be at stake in political discourses about the past, in discourses about national identities (e.g., referring to national stereotypes) and in discourses about the causes and consequences of climate change. Questions of normative rightness are salient in political discourses justifying or criticising human actions in the past, in deliberative discourses evolving around the question of what should be done or shouldn't be done, in discourses involving discrimination, in discourse on climate change, etc. The DHA proposes to include critique in all of its stages, i.e., in the context of discovery, of justification and of application. Three forms of critique in the DHA are:

- the text or discourse immanent critique,
- the socio-diagnostic critique
- the prospective critique (see Reisigl and Wodak 2001: 32–35).

(a) Text or discourse immanent critique is primarily knowledge-related. It assesses conflicts, contradictions and inconsistencies in the text. e.g. with respect to cohesion, presuppositions, argumentation and turn-taking structures. This form of critique relies on rhetorical, text-linguistic, pragmatic, politico-linguistic and argumentation theoretical norms.

(b) Socio-diagnostic critique is both epistemic and deontic. It aims at exposing manipulation in and by discourse, at revealing ethically problematic aspects of discursive practices. It focusses on discrepancies between discursive and other social practices and functions as a form of social control. It relies on social, historical and political background knowledge. This critique includes the critique of ideology, the critique of the ethos of social actors, pragmatic critique, political critique and "social critique" (relating, for instance, to social recognition).

(c) Prospective critique is strongly application-oriented. It is practical, aimed at reducing dysfunctional communication and language barriers, at improving communication within public institutions by elaborating proposals and guidelines on the basis of careful fieldwork.

Topic-17: The Concept of Discourse

Ten features characterise the concept of discourse, as it is proposed by the Discourse-Historical Approach.

(i) Discourse is a socially constituted as well as constitutive semiotic practice. In order to grasp the practical character of discourses, functionally oriented pragmatics is central.

(ii) With respect to its socially constitutive character, discourse represents, creates, reproduces and changes social reality.

(iii) With respect to its semiotic and pragmatic character, a discourse is a communicative and interactional macro-unit that transcends the unit of a single text or conversation.

(iv) A discourse is composed of specific groups of actual texts, conversations, interactions and other semiotic events as well as action units. These concrete semiotic units are *tokens*, i.e., singular signs (in Peirce's terms, *sinsigns*). They serve specific purposes in social contexts, and are produced by somebody, distributed by somebody and received by somebody.

(v) These actual discursive units relate to specific genres and other semiotic action patterns, i.e., to *types* (in Peirce's terms, *legisigns*).

(vi) The discursive units belonging to a specific discourse are intertextually linked by a macro-topic that diversifies into various discourse topics, sub-topics, content-related argumentation schemes (topoi), etc.

(vii) Discourses are situated within (political, economic, etc.) fields of action. The discursive units are functionally connected within these fields of action. Fields of action form the frames of discourses.

(viii) Within these functional frames, discourses become parts of dispositifs and contribute to the constitution of social order are goal-oriented complexes or networks of discourse, knowledge, power and subject constitution. As parts of dispositifs, discourses help to organise, (re)produce and transform social relationships (including power relations) and social positions, institutions, knowledge and ideologies, identities and subjects, etc.

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(ix) Discourses develop around social problems. The problems become starting points of argumentation. Argumentation is both a verbal (partly also visual) and cognitive pattern of problem-solving (see Kopperschmidt, 2000; Reisigl, 2014). These patterns surround claims of truth and/or claims of normative rightness. The claims are dealt with from different perspectives. Thus, a discourse involves multiple perspectives.

(x) Discourse undergoes historical change relating to social change. Historical change deserves special attention in the DHA. Discursive strategies may be included: Nomination, Predication, Argumentation, Perspectivisation, Mitigation and Intensification

Topic-18: The Concept of Context

Context is a key notion of Critical Discourse Studies (CDS). It has become a defining moment of discourse, because (critical) discourse analysts frequently conceive of discourse as "text in context". CDS pay special attention to the social, political, historical and cognitive context. Context can be broken down into a macro, meso and micro-dimension. The Discourse-Historical Approach distinguishes among four dimensions of "context":

(i) The immediate, language internal co-text and co-discourse regards thematic and syntactic coherences, lexical solidarities, collocations, connotations, implications, presuppositions and local interactive processes.

(ii) The intertextual and interdiscursive relationship between utterances, texts, genres and discourses (e.g. with respect to discourse representation, allusions, evocations) is a further contextual research dimension.

(iii) Social factors and institutional frames of a specific context of situation include: Degree of formality, place, time, occasion, addressees, interactive and political roles, political and ideological orientation, gender, age, profession, level of education, ethnic, regional, national, religious identities, etc.

(iv) On a meso- and macro-level, the broader sociopolitical and historical context is integrated into the analysis.

At this point, fields of action and the history of the discursive event as well as of discourse topics are looked at.

(a) The Discourse-Historical Approach pays special attention to the fourth dimension, the historical context. Three ways of doing a discourse-historical analysis can be distinguished: A discourse fragment or utterance is taken as a starting point, and its prehistory is reconstructed by relating the present to the past. To give an example: At the first glance, an utterance such as "We take care of your Carinthia" produced by three Austrian politicians of the right-wing populist party BZO in a regional election campaign in 2009 may seem to be "harmless". The seemingly "innocent" character gets lost if a discourse-historical analysis – interested in *recontextualisation* – a crucial concept for the analysis of the historical dimension of discourses.

(b) A diachronic series or sequence of thematically or/and functionally connected discourse fragments or utterances is taken as a starting point, and their historical interrelationships are reconstructed within a specific period. This way, specific discourse elements can be related to each within a particular period of the past, e.g., a period of some months, years, etc.

(c) A third way consists in the critical analysis of how different social actors, e.g., politicians in contrast to historians, talk, write, sing, etc. about the past, and in the comparison of the different semiotic representations with respect to claims of truth, normative rightness and truthfulness.

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Lecture-05

Fairclough's Model of CDA

Topic-19: Introduction: Theoretical Positionof CDA

Fairclough (1993) defines CDA as discourse analysis that aims to explore relationship of causality and determination between **discursive practices, events and texts.** And how discursive practices, **events and texts are ideologically** shaped by relation of 'power' and 'struggle over power'.

Fairclough's Definition

A critical discourse analysis differs from 'lay' critique in its 'systematic approaches to inherent meanings'. Its reliance on **'scientific procedures'** and the necessity as it sees it to include the 'self-reflection of the researchers themselves' (Fairclough and Wodak 1997: 279).

Theorists' View on CDA

Fairclough claims that there are some approaches to CDA which neglect or play down the discourse practice dimension and intertextuality. For example, the work of (Boden and Zimmerman 1991, Drew and Heritage 1992). On relationships between **'talk-in interaction'** and social structure. Schegloff (1992) has given a criteria under which appeal to the traditional categories of social structure in textual analysis can be minimized, for example: In a **mixed gender job interview** the category of participant gender may apparently be irrelevant or inconsequential on Schegloff's criteria. Various approaches to Discourse Analysis, i.e. Birmingham school (Sinclair and Coulthard 1975), ignore an important type of variability in language use (discourse), e.g. *Appropriateness theory of language variability* - which assumes a rather straightforward matching between types of social situation and language varieties (Fairclough, 1995). For example, the hidden variability is the variability of practice within particular social situations – within the lesson, within the medical consultation, within the media interview. According to Fairclough, the category of **power, social class and Ideology** should also be kept in mind while doing Discourse Analysis. Fairclough has adapted the concept of order of discourse from **Foucault (1981)** to refer to the ordered set of discursive practices associated with a particular social domain or institution, *e.g. the lecture, the seminar,*

counselling, and informal conversation, in an academic institution; and boundaries and relationships between them (Fairclough, 1995). Discursive practices may have their own limitations in different relationships. As different **discursive practices** are used in different social situations, but they may also be alternatives in the same social situation, and may be in relationships of opposition on the basis of theoretical or ideological positions. Fairclough has described the discourse practice dimension of the framework as concerned with the **production, consumption** and **distribution** of texts.

Distribution, how texts circulate within orders of discourse, can be investigated in terms of 'chain' relationships (as opposed to paradigmatic or 'choice' relationships) within discourse-orders. There are more or less settled chains of discursive practices within and between orders of discourse across which texts are shifted and transformed in systematic ways (Fairclough 1992). For instance, in the mass media, there are chains connecting various public orders of discourse (politics, law, science, etc.)

Ideological analysis has recently been criticized from various perspectives, i.e. any form of ideological critique presupposes that the critic has **privileged access to the truth** (Foucault 1979).

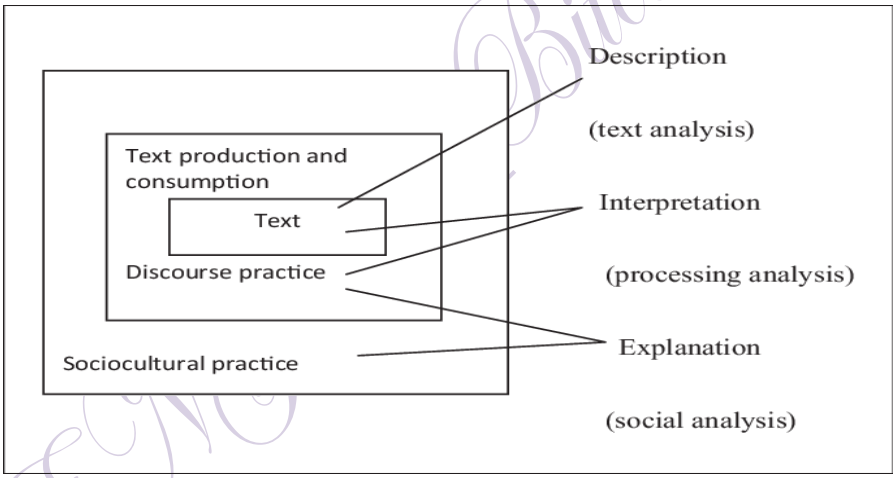
Topic-20: Aspects of Fairclough's Model 3D Approach

Fairclough's 3D model consists of three stages: **description, interpretation** and **explanation.**

1. In the first stage **description**, the text should be described as rigorously and as comprehensively as possible relative to the analytical focus. (Fairclough, 1995). Linguistic features such as choices in vocabulary (wording), grammar (transitivity, passivization) and text structure (thematic choice, turn-taking system) are systematically analysed. Concerned with formal properties of text. How people encode their thoughts through words. Systematicity in the description stage is important since this helps ground interpretation of how the text might lead to different discourses for different readers in different situations of language use, e.g. a political speech, a chat between strangers at a bus stop or a debate on Twitter.

2. The focus in the **interpretation stage** is concerned with the ways to hypothesize the cognition of readers/listeners, how they might mentally interact with the text. Fairclough refers to this as 'processing analysis'. Relationship between the discourse and its production and its consumption should be interpreted. Discourse is not only regarded as text but also a discursive practice in this stage. Apart from analyzing linguistic features and text structure, attention may be drawn to other factors such as speech acts and intertextuality. These factors link the text to its context. Criticism on **interpretation stage** is that some significant information related to cognition may be absent from a particular text, which leads to the reader either being misled or not being fully apprised of the most relevant facts. (Chouliaraki and Fairclough 1999: 33). **Interpretation stage** also seeks to show how wider social and cultural contexts and power relations within them.

3. In **explanation**, CDA critically explains connections between **texts** and **discourse** circulating in the wider social and cultural context; the **'sociocultural practice'.** Critique here involves showing how the 'ideological function of the misrepresentation or unmet need' helps **'in sustaining existing social arrangements'** (Chouliaraki and Fairclough 1999: 33).



Further Debate

Fairclough considers 'language' and 'order of discourse' as two **centripetal forces** in any discursive event. **Inter-textual** analysis links the text and discourse practice dimensions of the framework, and shows how a text actualizes and extends the potential within orders of discourse. But in referring to **language use** as discourse, Fairclough has investigated it in a social-

theoretically informed way, as a form of social practice. Fairclough thinks that we need a suitable **theory of language** for discourse analysis, such as Halliday's (1978, 1985) because: **Language use** is always simultaneously constitutive of

(i) social identities,

(ii) social relations and

(iii) systems of knowledge and belief - though with different degrees of salience in different cases.

According to Fairclough, language use is constitutive in both conventional, socially reproductive ways, and creative, socially transformative ways, with the emphasis upon the one or the other in particular cases depending upon their social circumstances (Fairclough, 1995).

Topic-21: Discourse and Socio-cultural Change

Fairclough mentions **macro domain** of discourse, i.e. political talk, government policies while, keeps discourse at place work in **micro-domain.** He has used a term **"technologization of discourse"** as top-down intervention to change discursive within orders of discourse, i.e. from politics (macro) to 'work place (micro). Fairclough has argued that the link between sociocultural practice and the other two dimensions involves the integration of 'macro' and 'micro' analysis of discursive events, where the former includes analysis of discourse **technologization** processes (Fairclough, 1995). On one side, no instance of discursive practice can be interpreted without **reference to its context;** On the other hand, 'macro' phenomena such as technologization of discourse cannot be properly analyzed **without the evidence of their actual effects** on practice, which comes from analysis of discursive events. Specifically, he considers the role of discourse in a range of major contemporary **cultural changes** which have been thematized in recent sociological analysis: shifts towards **'post traditional'** forms of social life, more reflexive forms of social life, and a **'promotional culture'** (Fairclough, 1995).

Fairclough extracted examples from advertisements for academic posts, materials for a conference, a curriculum vitae, and undergraduate prospectuses for his research. For CDA he also focused on conversation between institutional managements and academic staff or students. Fairclough has suggested that humour is a design feature of the mixed genre of the programme; participants are shown to be orientating to a ground rule that requires any serious political talk to

be lightened with humor (Fairclough, 1995). Being a student of CDA, you can also look forward to these domains for your research.

Topic-22: Textual Analysis in Social Research

Textual analysis in **social researches** is seen as comprising two different, and complementary, forms of analysis: **linguistic analysis** and **intertextual analysis**. **Linguistic analysis** covers traditional levels of analysis within linguistics, i.e. phonology, grammar up to the level of the sentence, and vocabulary and semantics, etc. **Linguistic-Analysis** also covers textual organization above the sentence, including inter-sentential cohesion and various aspects of the structure of text including properties of dialogue such as the organization of turn-taking, etc. (Fairclough, 1995). According to Fairclough, in social researches, **textual analysis** is better than other methods to capture sociocultural processes in the course of their occurrence, in all their complex, contradictory, incomplete and often messy materiality. CDA is not just another form of academic analysis. But it also helps to create critical awareness of language for those ordinary people who are not familiar with linguistic-discursive forms of domination and exploitation (Fairclough, 1995). Bakhtin's writings on text and genre (especially Bakhtin, 1986) contain a sustained argument for intertextual analysis as a necessary complement to linguistic analysis, and that argument has recently been vigorously supported by, amongst others, social semioticians such as Kress and Threadgold (1988) and Thibault (1991). **Intertextual analysis;** text is dependent on society and history in the form of the resources made available within the order of discourse, genres, discourses, etc. **Genres** according to Bakhtin are 'the drive belts from the history of society to the history of language' (1986: 65). **Intertextual analysis** consequently presupposes accounts of individual genres and types of discourse, e.g. the accounts of conversation which have been produced by conversation analysts, or accounts of what are sometimes called **'registers'**, such as language of doctors and engineer may be considered different. In **social researches,** intertextual analysis crucially mediates the connection between **language** and **social context**, and facilitates bridging of the gap between texts and contexts, referring to Fairclough's 3D framework for discourse analysis in which intertextual analysis occupies this mediating position (Fairclough, 1989, 1992a).

Lecture-06

CDA and Context

Topic-23: Definition of Context

Blommaert (2005: 251) **defines** context as "the totality of conditions under which discourse is being produced, circulated and interpreted". Van Dijk (2005: 237) **defines** context as "the cognitive, social, political, cultural and historical environments of discourse" (original emphasis).

Further Characterization

Early approaches used various metaphors to depict context. Goodwin and Duranti (1992) adopt the metaphor of figure as **text** and ground as **context**. Other researchers prefer to focus on levels of context. Halliday & Hasan (1985) distinguish **text, co-text, context of situation** and **context of culture**. In addition to co-text, Wodak (2002) includes in her model of context the other texts and discourses; the conditions of text production, distribution and reception, the wider socio-political context (Flowerdew, 2018). Text and context are generally construed to be in a "mutually reflexive" relationship where text influences context and context influences text (Goodwin and Duranti 1992: 31; also van Dijk 2008). Analysis, according to this view, involves a continual shunting between text and context (Fairclough, Mulderrig and Wodak 2011). The process by which text and context come together in the creation of meaning is referred to as contextualization, i.e. by text, we nowadays mean any semiotic feature, including signs, symbols and physical embodiment (Flowerdew, 2018). According to van Dijk (2008), **contextualization** is regulated by **'K-device':** which is the mutual knowledge shared by speaker and hearer. Knowledge – which may be personal, interpersonal, group, institutional, national or cultural – is invoked in the discourse processing (Van Dijk, 2005).

Context is dynamic, changing as the discourse progresses (Goodwin and Duranti 1992; O'Halloran, Tan and E 2014). It is also negotiated between the participants in a discourse, depending upon their mental models. Where mental models do not match, there may be misunderstanding. Power, which, as Foucault emphasizes, is another important contextual feature (e.g., Rabinow 1991) may decide which interpretation is to prevail. A particular type of

contextual relation that has received a lot of attention in CDS is that of **intertextuality** (Bakhtin 1981; Kristeva 1980), the process whereby textual features of one text reappear in another. This means that an individual text may not be analyzed without considering other prior texts with which it may relate.

Identity is the image one has of oneself or is held by others and which can apply to individuals or to groups, although not usually mentioned as a feature of context, is also an important contextual factor, because the image one has of oneself or of others will affect one's interpretation of their actions and motivations (Flowerdew, 2018).

Topic-24: Early Models of Context

Malinowski, Firth, Halliday, Sapir and Whorf

Since de Saussure's (1977 [1916]) distinction between langue and parole and Chomsky's later (1965) separation of competence from performance, there has been a trend in linguistic theory to deny a role for context and to focus on the **decontextualized sentence.** At the same time, however, other, more socially oriented linguists emphasized the importance of context in the interpretation of utterances. As the anthropologist **Malinowski** famously stated:

A word without **linguistic context** is a mere figment and stands for nothing by itself, so in the reality of a spoken living tongue, the utterance has no meaning except in the context of situation. **Firth and Halliday** emphasized on the role of context, distinguishing between the context of situation and the broader context of culture (Halliday 1999: 7). At the same time, **Sapir and Whorf**, more cognitive in orientation, developed the idea of a language representing the **mental life** of its speakers. Thus, Sapir-Whorf hypothesis states that the culture underlying a language represents the context within which that language will be interpreted (e.g. Pinker, 1994).

Hymes

Another influential model of context has been represented by Hymes's (1962) speaking mnemonic, a set of features that can be used in interpreting any utterance. Hymes's model was originally developed for his ethnography of communication, but has also been applied more widely. Following are the speaking mnemonics proposed by Hymes:

Setting: Physical or abstract setting (e.g. office service)

Participants: Speaker, hearer, overhearer

Ends: purpose, goals and outcomes.

Act Sequence: form the event taken place, ordering of speech acts, etc.

Key: Tone, manner, spirit of the speech acts.

Instrumentalities: Channel or mode (e.g., telephone, spoken or written)

Norms: Norms of interaction and interpretation.

Genre: Type of speech event (e.g. story, joke, lecture).

Pragmatics: Gricean pragmatics assigns an essential role in communication to context (Grice 1989 [1967]; Sperber and Wilson, 1995). Grice's cooperative principle - the interpretation of utterances is an inferential process, based on rational thought and context. (1989 [1967]). As Polyzou puts it, "**cognitive pragmatics** accounts provide the potential for accounting for the impact of context on discourse and of discourse on context, mediated by the cognitions of the participants in discursive and social action" (John Flowerdew, 2018). Presupposition, indirect speech acts, irony, and face and politeness phenomena are **other features** dealt within pragmatics which depend upon context for their **interpretation**. Analysis of such contextual features makes it possible to reveal the implicit assumptions that may lay behind a given utterance. One critique of pragmatic approaches to CDS is that, while pragmatics does involve inference and therefore context, it is too **individualistic** and takes an idealized view of communication and fails to take into account **socio-contextual factors** and **power imbalances** in interaction (Fairclough 2001).

Topic-25: Recent Models of CDA

Conversation Analysis (CA)

CA views context as constructed moment by moment through conversational moves (Bhatia, Jones and Flowerdew 2008: 16). There are in fact two views here: a strong view and a weak view. **Strong view** of Schegloff (e.g. 1987) emphasizes that the evidence of context needs

to be located in the sequence of speaker turns. The **weaker view** argues for going outside the immediate interactional context to the institutional context to arrive at a more grounded analysis (e.g. Drew and Heritage, 1993). **CA** allows critical discourse analysts to do fine-grained analysis of naturally occurring data in real-life contexts. Given the critique of the strong view of not going outside the text, combining CA with other social research methodologies, such as ethnography, may help to counter these criticisms (Flowerdew 2012).

Systemic Functional Linguistics (SFL)

An approach to grammar and discourse that has a **three-dimensional model of context:**

Field of discourse, i.e. the subject matter of the text.

Tenor of discourse, i.e. the relations between the participants and their attitudes (as presented in the discourse).

Mode of discourse -the channel, i.e. speech or writing and rhetorical role (i.e. didactic, persuasive, aggressive, etc.) (Bloor and Bloor, p. 154). These three dimensions work together to constitute different varieties of language, i.e., registers (Halliday, Mclntosh and Strevens 1964).

Systemic Functional Linguistics enables critical discourse analysts to identify form-function links and thereby to relate language form to context (Fairclough, 2003). Proponents of **SFL** argue that SFL is still the only school with a robust model to link text and context systematically (Flowerdew, 2018).

Ethnographic Approaches

These approaches owe much to American anthropological linguistics (e.g. Hymes 1962) and regard social context as the **central aspect** of communication. Influence on CDS encouraging analysts to rely relatively less on close analysis of linguistic data and more on text-external social and contextual factors.

Cognitive Linguistics

The cognitive linguistics approach to discourse views contexts as mental models as ultimately constructed in the cognitive systems of interacting group members (van Dijk, 2009).

Evidence for the mental conceptualization of context can be found by tracking patterns in language use. For example, the study of **conceptual metaphor** can reveal ideological functions (Charteris-Black, 2004) or, in a rather different approach, grammatical patterning may also be related to ideological functions (Hart, 2014). Includes a cognitive interface between **discourse** and **society** - an analysis of the interpretation stage of discourse.

Corpus Linguistics

It is the study of the text/context interface in order to compare the use of language in a specific corpus of text and a reference corpus, to show how **language-use** in a specific context varies from general context. **Corpus Linguistics** allows CDS to work with much larger data volumes, thus reducing researcher bias (Hardt-Mautner 1995). CDA and genreAllows CDS to qualitatively and quantitatively examine a given language feature's collocational environments, semantic patterns and discourse functions (Hardt-Mautner 1995). **Corpus Linguistics** has been criticized for decontextualizing data and for limiting the analysis to a bottom-up type of investigation (Widdowson, 2004).

Multi-Modal Discourse Analysis (MMDA)

This type of analysis involves all semiotic systems, not just language use. MMDA is influenced by the work of Halliday (1978) and was pioneered by Kress and van Leeuwen (1996) (both followers of Halliday and CDS practitioners). **MMDA** focusses "specifically on how different semiotic resources are deployed in the re-contextualization of social practices for ideological purposes". An interesting example of critical MMDA is study on televised and online news - construe discourse, context and culture" (O'Halloran, 2014: 249).

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Lecture-07

CDA and Genre (I)

Topic-26: Introduction of Genre

Genres are ways in which people 'get things done' through their use of **spoken** and **written** discourse. We use language in particular ways according to the **content** and **purpose** of the genre, the relationship between us and the audience we are writing for or speaking to. Looking at the use of language in particular genre, we also need to focus on **social** and **cultural context.** In the era of technology, internet introduced new **forms of communication** such as WhatsApp groups, chat rooms, blogs and online discussion forums which can have different genres (Paltridge, 2002).

Defining Genre

Martin's (1984 : 25) defines genre as '**a staged, goal-oriented, purposeful** activity in which speakers engage as members of our culture'. We participate in genres with other people; **goal-oriented** because we use genres to get things done; **staged** because it usually takes us a few steps to reach our goals. Swales (2004 : 61) prefers the notion of **'metaphor'** for talking about genres, rather than 'definition'. He considers that definitions are often not 'true in all possible worlds and all possible times' and can 'prevent us from seeing newly explored or newly emerging genres for what they really are'. Miller's (1984) notion of **'genre as social action'** has been especially important in the area known as **rhetorical genre studies** (Artemeva 2008 , Schryer 2011). In this view, a genre is defined, not in terms of 'the substance or the form of discourse but on the **action** it is used to accomplish' (Miller 1984: 151). This **action** is recognized by other people and the genre is accepted, over time, as a way of doing something. **Genre**, thus, is a kind of 'social agreement' (Miller and Bazerman 2011) about ways of doing things with language in particular social and cultural settings. Miller also discusses the notion of **typification**. **Typification** is, there are typical forms a genre might take as well as typical content and typical action that the genre performs, all of which we recognize and draw on as we engage with the use of genres (Paltridge, 2002).

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Topic-27: Choice and Constraints in the Use of Genre

Drawing on the work of Devitt (1997), Swales (2004) - the view of genre in which there are both choices and constraints, regularity and chaos. Genres are **dynamic** and **open to change**, but it is not a case of 'free for all' or 'anything goes'. As Devitt (2004 : 86) explains, conformity among genre users 'is a fact of genre, for genres provide an expected way of acting' and further argue is that **constraint** and **choice**, are necessary and positive components of genres. In Bhatia's (1998 : 25–6) words: Practicing a genre is almost like playing a game, with its own rules and conventions. Bhattia considers the art of genre as a game in which writers and readers play skillfully and succeed by their manipulation and exploitation. Therefore, it is important to learn not only language; but the rules of that game in order to exploit and manipulate them to fulfil professional and disciplinary purposes.

Topic-28: Relationship between Genres

According to Paltridge, the use of one genre may assume or depend on the use of a number of other interrelated genres. An example of this is the academic essay which may draw from and cite a number of other genres such as **academic lectures**, **specialist academic texts** and **journal articles** (Paltridge, 2002). Uhrig (2012) in one of his researches, found that genre differed for each Law and MBA student in their final assessment, i.e. In law, informal study group sessions, summaries of legal cases were especially important, whereas for MBA students class discussions and oral presentations of business cases made important contributions to their assessment outcomes. Uhrig argues that in order to assist students examine just the final assessments, we need to find out more about the genres they take part in as they prepare for these assessments. Cope (2009) found a complicated genre in the application process for the students who intend to apply for admission to vocational colleges (Paltridge, 2002). The students had to engage in a range of spoken and written genres each of which was interconnected with the other, as well as have almost an insider's understanding of how to stand the greatest chance of being admitted to their preferred course of study. Some courses had 'walk-in' enrolment where students are allocated a place on a first-come, first-served basis. This type of genre forced them to stand up in the queue early in the morning, at 6 am or so, or they stood no chance of being admitted to the course, no matter how well they had read the course guide, how well they had sought advice from the student counsellor or how well they had completed the application form

(Paltridge, 2002). Job interviews contain a network of genre including job advertisement, the position description, the letter of application and the resumé which show interrelatedness of genres. They are also followed by an offer of appointment and, a negotiation of offer, each of which interrelate closely with the genres which precede them.

Topic-29: Genre Analysis and Various Forms of Writing

Some recent studies have examined the discourse structures of research articles, master's theses and doctoral dissertations, job application and sales promotion letters, legislative documents, the graduate seminar, academic lectures, poster session discussions and the texts that students read in university courses (Swales, 1981, 1990). One model that has had a particular impact in this area is what has come to be known as the CARS (Create a research space) framework (Feak and Swales, 2011). This framework describes the typical discourse structure of the Introduction section of research articles. Swales shows how in this section of research article introductions authors establish the territory for their research by showing how it is important and relevant in some way, indicate the gap in previous research that the study aims to address and how the study being described will fill the gap that the earlier sections of the Introduction have identified. Other analyses have focused on how microgenres (Martin and Rose 2008), or rhetorical types, such as arguments and descriptions, etc. come together in the writing of academic genres such as student assignments and essays, etc. (Paltridge 1996 , 2002, Paltridge et al. 2009).

Language and Academic Writing

There have been a number of views on the nature of genre-specific language. Hutchinson and Waters (1987) made a distinction between the language of an area of specialization and the language of the genres found in these particular areas - the use of technical and specialized vocabulary rather than in its use of genre-specific language. Biber (1988) concludes a study that different kinds of texts are complex in different ways and that many earlier conclusions that have been reached about specific purpose language reflect our incomplete understanding of the linguistic characteristics of discourse complexity (Biber, 1992). In his view, there clearly are language differences between genres. These differences, however, can only be revealed through the examination of actual texts rather than through any intuitions we may have about them.

Academic Writing and Meta-Discourse

The term **meta-discourse** was first coined by the linguist Zellig Harris (1959) to describe the way in which a writer or speaker tries to guide their audience's perception of their text (Hyland, 2005). According to Hyland (1998), meta-discourse includes interactive rhetorical features which reflect the writer's awareness of their audience, its interests and expectations and interactional rhetorical features which include the ways in which authors convey judgements and align themselves with their readers (Hyland 2005). Interactive meta-discourse resources further guide the readers how to understand ways of expressing relations between clauses, the stages of the text, information that is in other parts of the text, information that has been drawn from other texts and ways of elaborating on meanings in the text (Paltridge, 2002). Interactional meta-discourse resources further include the ways in which writers express their stance towards what they are saying as well as how they explicitly engage with or address their readers in their texts (Hyland, 2005).

Stance is the ways in which writers present themselves and convey their judgements, opinions and commitments to their own and other people's work. In doing this, a writer may either 'intrude to stamp their personal authority onto their arguments, or step back and disguise their involvement'.

Engagement is the strategy writers use to acknowledge and recognize the presence of their readers, 'pulling them along with their argument, focusing their attention, acknowledging their uncertainties, including them as discourse participants and guiding them to interpretations' (Hyland 2005: 176).

Topic-30: Steps in Genre Analysis

Bhatia (1993) and Bawarshi and Reiff (2010) present steps for carrying out the analysis of genres, in their case, written genres. For example, we may decide to take a **'text first'** or a **'context-first'** approach to the analysis of a particular genre (Flowerdew, 2002, 2011). The **first step**, however, is to collect samples of the genre the researcher is interested in. Bhatia suggests taking a few randomly chosen texts for **exploratory investigation**, a single typical text for **detailed analysis**, or a larger sample of texts if we wish to investigate a few **specified features** (Paltridge, 2002). The **next step** is to consider what is already known about the particular genre.

This includes knowledge of the **setting** in which it occurs or **conventions** associated with genre. For information on this, we can go to existing literature such as guide books and manuals as well as seek practitioner advice on the particular genre. We next need to **refine the analysis** by defining the speaker or writer of the text, the audience of the text and their relationship with each other. That is, who uses the genre, who writes in the genre, who reads the genre and what roles the readers perform as they read the text (Paltridge, 2002). We also need to **consider the goal, or purpose, of the texts**. That is, **why** do writers write this genre, **why** do readers read it and **what** purpose does the genre have for the people who use it? For example, some particular advertisements are written to manipulate a particular social class or a gender. A **further important** consideration is typical discourse patterns for the genre. That is, **how** are the texts typically organized, how are they typically presented in terms of layout and format and what are some language features that typically re-occur in the particular genre? In genre analysis, we also need to focus on the values, beliefs and assumptions (Bawarshi and Reiff, 2010). We should also think about the networks of texts that surround the genre and to what extent knowledge of these is important in order to be able to write or make sense of a particular genre (Paltridge, 2002).

Topic-31: The Social and Cultural Context of Genres

An important stage in genre analysis is to examine the **social** and **cultural** context in which the genre is used. In the case of a written text, factors that might be considered include: setting, focus and perspective of text, role and purpose of text, background knowledge or values/beliefs, etc. (Paltridge, 2002). Here, a context analysis of theses and dissertations is being presented as an example.

Setting of the text

The kind of university and level of study, the kind of degree (e.g. honours, master's or doctoral, research or professional) Study carried out in a 'hard' or 'soft', pure or applied, convergent or divergent area of study (Becher and Trowler, 2001).

Focus and perspective of the text

Quantitative, qualitative or mixed method research claims that can be made; claims that cannot be made faculty views on what is a 'good' research.

Purpose of the text

To answer a question, to solve a problem, to prove something, to contribute to knowledge, to display knowledge and understanding, to demonstrate particular skills, to convince a reader, to gain admission to a particular area of study (Paltridge, 2002).

Audience, role and purpose in reading the text

To judge the quality of the research. Primary readership of one or more examiners; secondary readership of the supervisor and anyone else the student shows their work to. How readers will react to what they read, the criteria they will use for assessing the text?

Relationship between writers and readers of the text

Students writing for experts, for admission to an area of study (the primary readership), students writing for peers, for advice (the secondary readership).

Expectations, conventions and requirements for the text

An understanding and critical appraisal of relevant literature. A clearly defined and comprehensive investigation of the research topic. Appropriate the use of research methods and techniques for the research question. Ability to interpret results, develop conclusions and link them to previous research. Level of critical analysis, originality and contribution to knowledge expected. Literary quality and standard of presentation expected. Level of grammatical accuracy required. How the text is typically organized, how the text might vary for a particular research topic, area and kind of study and research perspective. What is typically contained in each chapter. The amount of variation allowed in what and how should be addressed. The university's formal submission requirements in terms of format, procedures and timing.

Background knowledge, values and understandings

It is assumed students will share with their readers – what is important to their readers, what is not important to their readers. What issues students should address, what boundaries students can cross.

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Relationship the text has with other texts

How to show the relationship between the present research and other people's research on the topic, what counts as valid previous research, acceptable and unacceptable textual borrowings, differences between reporting and plagiarizing (Paltridge, 2002).

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Lecture-08

CDA and Genre (II)

Topic-32: The Discourse Structure of Genres

Discourse structure of genres can be analyzed through different ways, i.e. by identifying its generic structure based on its **genre category membership** such as letter to the editor, doctoral dissertation, etc. Another way is to look at **rhetorical types** such as argument, description and problem–solution that occur within the text. Two different perspectives, can be offered on the **structure of texts**: one that identifies the text's **generic structure** based on its genre category and another that describes its **rhetorical structure** based on its patterning of rhetorical organization. These **rhetorical types** together make up larger, more complex texts. Paltridge's study shows that, rather than there being just the one single type of discourse pattern that is typical for theses and dissertations, there are at least four different types of patterns that writers typically choose from depending on the focus and orientation of their thesis or dissertation. Paltridge presents a comparison made between the texts in order to see if there is a recurring pattern of structural organization across the set of texts. Following previous research on the topic, these four thesis and dissertation types are labelled 'simple traditional', 'complex traditional', 'topic-based' and 'compilations of research articles'. In his book, Paltridge has focused on the analysis of an abstract from a doctoral dissertation in terms of both its generic and rhetorical structures. In this example, the text follows the typical generic structure for a dissertation abstract (Paltridge and Starfield 2007 , Swales and Feak 2009). It is also an example of a **problem–solution text** (Hoey 1983 , 2001).

Topic-33: Current theory and research in genre analysis-1

Chouliaraki and Fairclough (1999) assume that linguistic choices are related to all the major social functions of language transmitting the meta-functions. Their analysis is essential not only for the study of **textual construction** but also for understanding how a text may disseminate **ideological beliefs** and the social effect this may have. In this stage of genre analysis, we are particularly concerned with the relationship that can be established between **textual features** and their role in helping a text to adjust to **social expectations**. In a broader

understanding of Halliday's (2004) textual **meta-function** – usually concerned with explaining how **texture** is achieved through cohesion and coherence – we are, at this point, interested in the **textual choices** which help in making a text fulfil social expectations such as beliefs, traditions or other cultural aspects etc. Thus, instead of adopting a purely descriptive view of the textual choices characterizing different types, or **genres**, of political texts, we shall also try to explain the social role that those choices have in different social contexts.

Genres can be viewed as "global linguistic patterns which have historically developed in a linguistic community for fulfilling specific communicative tasks in specific situations" Laura Filardo Llamas and Michael S. Boyd (Chilton and Schäffner 2002: 19). According to Fairclough (1989: 29–37), each social domain has an associated **"order of discourse"** or a structured collection of discursive practices connected with particular social domains (Fairclough 1989: 29 37). For example, socio-political genre would have different domain as compared to academic genres. CDA is particularly interested in the **role** that certain **genres** play "in the exercise of power and influence in the very definition of politics and political institutions" (Chilton and Schäffner 2002: 21). Shifting nature of political genres make it necessary for them to be constantly adapted and redefined. An example of the "fluid and shifting character" of (mediatised) political genres (Cap and Okulska 2013: 6) can be found in blogs. In her study of Polish and UK official political blogs, Kopytowska (2013: 381) sees such mediatized blogs as an emerging genre in PD that breaks down "the ontological divisions between the public and the private." Her analysis considers the importance of **mediatization** and **proximation** which combine to reduce the distance between (political) blogs and their audiences through the creation of a virtual community.

Topic-34: Current Theory and Research in Genre Analysis II

Genre analysis can be made for speeches and other political genres, such as debates (Boyd 2013) and interviews, which are broadcasted on YouTube as short fragments or in their entirety (Reisigl 2008: 259), often leading to the reshaping of these genres (Boyd 2011, 2014a, 2014b; Cap and Okulska 2013: 8–9).

Political genres are **now** more widely accessible and, importantly, the reception factors have been altered significantly by new communication paradigms such as text and video commenting, sharing, or liking, which encourage different forms of user-mediated interaction

(Boyd 2011, 2014). Cap and Okulska (2013: 9) question the actual role of **"authorship"** (production) as a defining feature of political genres due to the **"intensity of migration"** into new media. For example, most of the talk-shows are preplanned; and experts/speakers are invited accordingly to show dominancy of one party on another. All of this implies a "re-imagining" (Fairclough 2010) of the political genres, as their distinguishing features are arguably now less clear-cut, and their textual construction shall be analyzed not only by looking at a unitary text, but also by considering the **"genres and combinations"** new media genres and texts draw upon (Fairclough, 2006: 33). According to van Dijk's (1997) dichotomy between political participants/possible **political effect**. Intertextual relations between different types of genres are of key importance for understanding how political **genres** can evolve, and how this can affect other socio-political **practices**. Filardo-Llamas (2012) presents an analysis of a political campaign in the streets of Norhern Irish cities. Llamas claims that the relation can be established between the multiple political genres that can be part of one single political campaign, i.e. murals and commemorative plaques of Irish political party. For example, **polysemy** can be found in the use of the word **"deal"** by the Democratic Unionist Party in 1998 to imply both the political meaning of agreement and the metaphorical meaning of economic negotiation as a means to delegitimize the peace agreement that had been signed in Northern Ireland (Filardo-Llamas 2014). Even if the double political and metaphoric meaning was the most common use, the word was visually recontextualized, and a new type of **"deal"** was referred to in one of the political manifestos produced by the same party five years later, during the election campaign for Northern Ireland's Assembly.

Topic-35: Application of Genre Analysis

Hammond and Macken Horarick (1999) argue that **genre-based teaching** can help students gain access to texts and discourses which will, hopefully, help them participate more successfully in second language **spoken and written interactions**. Luke (1996), argues that teaching **'genres of power'** such as academic essays or dissertations leads to **uncritical reproduction** of text and does not necessarily provide the kind of access we hope it might provide for our learners. Others, such as Christie (1993) and Martin (1993) argue that not teaching genres of power is socially irresponsible in that it is the already disadvantaged students who are especially disadvantaged by programmes that do not address these issues. One thing should be kept in mind in **genre-based teaching** that it may limit student-expression if it is done

through using model texts and a focus on audience expectations. Teachers equally need to think about how they can help students bring their own individual voices into their use of particular genres (Swales 2000). Students should avoid over-generalization, they should not apply one genre technique to another (Hyon 2001, Johns 2008). Devitt (2004) points out, the ways in which students draw on prior genre knowledge to create a further instance of the particular genre are not at all straightforward and may take place in a number of different ways. Kay and Dudley-Evans (1998) consider that teachers need to highlight the kind of variation that occurs in particular genres. They also focused on the importance of contextualizing genres in classrooms by discussing purpose, audience and underlying beliefs and values before moving on to focus on the language features of a text. They said learners should be exposed to a wide range of sample texts and that these should be both authentic and suitable for the learners. They also felt a genre-based approach should be used in combination with other approaches, such as **process and communicative approaches** to language teaching and learning. According to Scott and Groom (1999), the **teaching of generic forms** does not discount the use of models, but rather sees models as part of a of wider repertoire of resources that students can draw on and adapt, as appropriate, to support their meaning making (Paltridge, 2012). Tardy (2006) examines the research into genre-based teaching, in both first and second language contexts. As she points out, genre theory has gone beyond looking at genres as just 'text types' to considerations of genre as 'a more social construct which shapes and is shaped by human activity'. Dressen-Hammouda's (2008) study of a geology student's experiences in learning to write showed how he benefitted from a focus on genre, especially in relation to the acquisition of disciplinary identity. She argues, along with others, that the teaching of genres should include more than just linguistic and rhetorical features of genres. It should also focus on the disciplinary community's ways of perceiving, interpreting and behaving; that is, the 'ways of being, seeing and acting' (238) that are particular to the student's disciplinary community. Kongpetch found that the genre-based approach she employed had a significant impact on the quality of her students' writing (Paltridge, 2012). Johns (2008) points out, however, that in all these students need to develop both **genre awareness** and **rhetorical flexibility**. That is, they need to learn the expectations of particular genres in particular settings, as well as remain flexible when applying this knowledge to the requirements of the particular text they are producing (Paltridge, 2012). Genres, then, provide a frame (Swales, 2004) which enables people to take part in, and interpret, particular

communicative events. Explicit knowledge of genre can make the learners able enough to communicate successfully in particular situations. It can also provide learners with access to socially powerful forms of language.

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Lecture-09

Multimodality and CDA

Topic-36: What is Multi-modality?

Multi-modality has become more common in CDA as scholars began to introduce **visual, sound and material design** alongside their analysis of texts. But doing Multi-modal CDA (MCDA) is a field essentially still in its infancy. A few book titles have started to appear where multi-modality has been specifically formulated alongside CDA, such as Mayr and Machin (2012); Machin and Mayr (2012); Djonov and Zhao (2014); Abousnnouga and Machin (2013); and a journal special edition Machin (2013). There is a need to develop and establish clear, robust concepts that can be used as part of CDA with its emphasis on digging out the discourses buried in texts to reveal the kinds of **power relations** and ideologies that they represent. In fact, **multi-modality**, since emerging from linguistics in the late 1990s, still remains, in itself, rather fragmented. There is a need to work on concepts that how they are used for specific purposes. There is also an increasing sense that clearer links need to be made with existing fields of research into the visual, the sonic and the material, into whose longer traditions of investigation **multimodality** is now entering. In this context it is important for CDA to identify which of an array of competing concepts are most suitable for its own needs. MCDA needs to depart from a fundamentally social question: What semiotic resources are drawn upon in communication, or discourse, in order to carry out ideological work? And the social here as a point of departure is highly important in order to distinguish **this approach** from other kinds of **multi-modal** work which have a very different starting point.

Following are the important steps to important to indicate the necessity for a social approach. First, it allows us to show what might be the most **productive ways** to proceed for CDA. Secondly, we may show exactly how this approach would work by carrying out an analysis of a set of university performance management documents which contain writing, photography, layout, tables, bulleted lists and numbers. Social practices such as cultural differences, etc. can't be understood without focusing on semiotic resources. We shall discuss that how different kinds of **semiotic resources** are deployed to do very different things – because each has very specific affordances, which can be deployed for the purposes of **re-**

contextualization. The different kinds of **semiotic resources** should not be conceived as independent modes as they always operate, and indeed evolved, in relationship to others.

Topic-37: Origins/background of Multimodality

Two books of Kress and van Leeuwen's '*Reading Images'* (1996) and O'Toole's '*The Language of Displayed Art'* (1994) has been appreciated as founding the field of multi-modality. The hugely different nature of these books characterizes much of the variation that is now found in writing presented as multimodality. The books were greatly influenced by the work of Michael Halliday (1978), where emphasis was on the social use of language. This differed from other theories of language. There was an emphasis on how language should be understood as being shaped through its cultural, historical and social uses. There was also a shift away from the idea of a more rigid, or formal, grammar, to one of a system of semantic choices, or alternatives. Halliday's Systemic Functional Linguistics (SFL) sees language as an overall system of choices made up of layers of smaller subsystems which build into the whole. An important endeavor in SFL is to model these systems and subsystems called 'systemic networks'. These networks are seen as being based on three **meta-functions** underlying semiosis. Semiotic modes (connected systems of resources) are simultaneously used to: say something about the world - **the ideational meta-function**; to signal our relationships - the **interpersonal meta-function;** and marshal these into a structured whole - **the textual meta-function (**Halliday and Hasan 1985). **'Reading Images' and 'The Language of Displayed Art'** extended the social interpretation of language and its meanings to different aspects of visual communication. **Reading Images** draws on Hallidayan concepts but is also highly interdisciplinary, using semiotics and visual psychology. 'Reading Images' focuses on the uses of **semiotic resources** to make situated meaning and the ideologies and values that these carry, with an attempt to place these in the institutional contexts and interests that they serve. Signs are never fixed but have affordances which are always realized in communicative interactions, which will carry traces of the power relations underlying them. 'The Language of Displayed Art' is oriented to show how concepts and forms of analysis used in linguistic-based systemic functional linguistics can be used to describe and model the systems that underlie works of art and sculpture. Such works produce systems networks of the found patterns, or show how different modes fulfil Halliday's communicative **meta-functions**.

For example, O'Halloran (2008) shows how mathematics can be understood as **multi-semiotic** discourse involving language, visual images and symbolism.

Topic-38: Approaches to MDA

A viewpoint about multimodality is the **cognitive approach**, inspired mainly by the work of Forceville (1996). This approach studies how **visual metaphors**, in film, advertising and cartoons, for example, as with metaphors in language (Charteris Black, 2014), can be used to shape perceptions of particular phenomenon. This approach has been taken on by some critical discourse analysts to show some visual metaphorical patters in the representation of immigrants (Catalano and Waugh, 2013). A further strand of multimodality is **Interactional Analysis**, developed mainly through the innovative work of Scollon and Norris (2004, 2011). This strand of multimodality is a form of **ethnographic work** that draws attention to the way that meaning making is done through a highly subtle interplay of different **semiotic resources** such as language, gesture and posture, and in relation to context, **proximity** and **rich cues** in the environment. Looking at the subtleties of the specific multi modal ensembles can reveal how different meanings are communicated at different levels, for example **identity cues** in social interactions (Norris 2011). In sum, **multi-modality** shifts away from an emphasis on language as a site of **meaning making**, taking the traditions of the fine grained analysis of linguistics to look at the use, and nature of, other semiotic resources. This has the potential to produce predictive models of the building blocks of different forms of communication, of graphic design, gesture, space, art, etc., and in turn create a more powerful tool for analysis of the actual use of resources in context. Kress (2010: 104) argues that: **"A multimodal social-semiotic approach** assumes that all modes of representation are, in principle, of equal significance in representation and communication, as all modes have potential for meaning, though differently with different modes".

Topic-39: Criticism of Multimodality

Forceville (2010) thinks that there is a lack of consistency in how terms are used, where authors tend to come up with their own unique meanings. Reynolds (2012) expressed concern that multi-modal analysis may suffer from producing lots of **descriptive concepts** but **fall short**

on showing how these actually produce clear insights. It has been argued that **multimodality** must avoid the **'tunnel vision'** (Forceville 2010; Machin 2013) of seeing all research matters through one single theory of language. Need to engage with the fields which can offer guiding principles into which the finer kinds of analysis **multi-modality** can be organized, such as in film studies and media studies. Also, to engage with practitioners and take an ethnographic approach might be fruitful in order to explore the actual use of **semiotic resources** such as typography or layout. Systematic Functional Linguistics – SFL helps to explore these semiotic recourses. SFL also tends to use texts and other semiotic materials in order to establish **'the grammar'**, the underlying systemic resources, departing from the assumption that the semiotic behavior of sign-makers is guided by more or less the same conventions, regardless of the contexts and semiotic modes involved. Bateman (2013) argues it is always possible to simply take a set of categories such as the **meta-functions** to look at an object, but this may be the very kind of imposing of concepts for which multi-modality has been criticized. Not all kinds of semiotic resources are suitable to be described by the three **meta-functions**. Therefore, it can carry out ideological work through **positioning** and the creating of **relationships** between elements. There will, of course, be a kind of ideational and interpersonal consequences or qualities involved in layout but it does not realize them in itself and it is not the case that layout relies on the three **meta-functions** carrying out equal semiotic work. We also believe that it is fruitful to view different kinds of **semiotic resources** as existing in a way that is always tightly interwoven. **Semiotic resources** are co articulated in communication and evolved in this multi- or inter-semiotic way. Breaking this into isolated modes risks compromising this idea. That modes exist in the independent way was recognized by Halliday (1975). When observing his son learning language, he saw that the evolving **textual meta-function** was in many ways realized outside grammar, or was paralinguistic. So we become coherent in speech with prosody, body language, posture, etc. – which all carry important interpersonal functions. Finally, and crucially for multi-modal CDA, an approach to modes which focuses on the systemic part of communication can serve to downplay the situated semiosis unfolding in time and space. This risks a sociological or contextual blindness, since utterances are viewed as resulting from grammatical systems and become detached from the interests of real people.

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Topic-40: The Re-contextualization of Social Practice

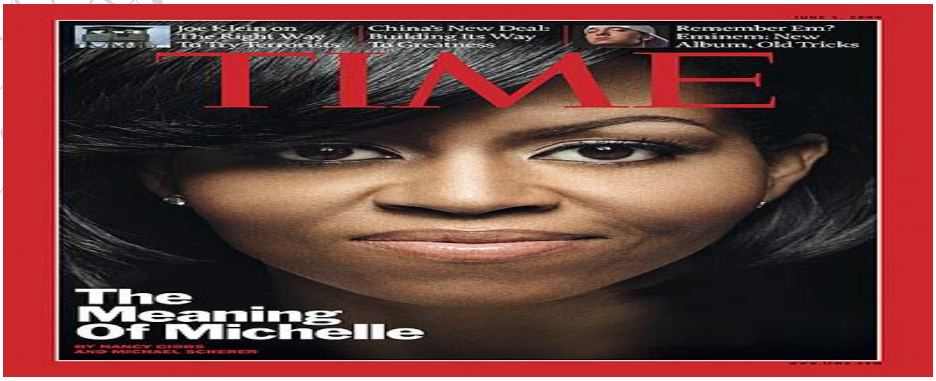
Re contextualization of social practice is useful as it draws particular attention to the sequences of activity, or 'scripts' that can be understood as the **'doing'** of discourses (van Leeuwen and Wodak 1999). Here discourse can be thought of as representing knowledge of what goes on in a particular **social practice**, ideas about why it is the way it is, who is involved and what kinds of values they hold. Discourses tell us why these scripts are reasonable ways of acting in the world. Van Leeuwen and Wodak (1999) argue that **social practices** can be **re contextualized** in language through **substitutions**, **additions, deletions** and **re-ordering** of the sequences that comprise events. Social practices may have: participants, ideas, values and attitudes; activities; social relations; objects and instruments; time and setting and causality. For example, in a university document, in order to see that what kind of social practices are re-contextualized, we may look upon: which causality and identities have been deleted or substituted or added. It helps to focus a critical socially driven **multi-moda**l analysis where we reveal the ideologies buried in the use of different kinds of semiotic resources. For universities, new trend is to use promotional tools in order to develop customer relations (Teo 2007; Zhang O'Halloran 2013). Such processes allow the universities to become better value for money, to provide a better service to the public and also provide clear accountability (Hall 2012). But critics of this management strategy suggest rather that in such cases public institutions cease to be operated along priorities based on the experiences of professional employees – on their knowledge of research processes and pedagogy – but on criteria that comes from a more generic management language (Power, 1997). Employees become unprofessional and their energies are increasingly diverted away from former **core activities** to showing that **business targets** are being met (Power 1997). For example, universities focus much on brochures and vision statements are kept bold to attract more audience. Some highlight the vision that is to be fulfilled, and describe staff that may be popular for the audience or mention the strategies and activities which are important to engage more audience. The analysis shows that such documents contain semiotic modes in different ways, relying on their specific affordances and interrelationships in order to communicate.

Lecture-10

Multi-Modality and CDA (II)

Topic-41: Example of MMDA

No matter language is a tool of communication but people also uses different modes such as **images, gesture, gaze** and **posture** (Machin 2007, Jewitt 2009). Each of these modes has particular affordances within the particular context; that is, what it is possible to represent and express through a particular mode (Kress, 1993). This meaning potential of the particular mode is 'shaped by how mode has been used, what it has been repeatedly used to mean and do, and the social conventions that informs its use in context' (Jewitt, 2009). **Images** have been given special attention in much of the work in multimodal discourse analysis. The images may include photographs, diagrams, maps or cartoons which may have their own grammar. For example, the social relationship between an image and its viewer is strongly influenced by whether the subject in the image establishes eye contact with the viewer or does not. Eye contact could perhaps suggest a demand, whereas no eye contact might suggest an offer. The point of view, or perspective, of the image is also relevant, for example, a horizontal image suggests involvement as the viewer is on the same level as the subject of the image (Paltridge, 2012). A high angle shot might suggest superiority and a low angle shot may suggest respect. Other meanings are conveyed through the distance of a shot (close vs. medium vs. long), the lighting, color and focus of the shot and the extent to which the image in the shot aims to reflect reality, or not (Feez, Iedema and White 2010).



Time Magazine usually publishes **close-look images** with high-level facial expressions having strong eye contact, i.e. the image of Michelle Obama who had straight look establishing eye contact with the reader. The shot was horizontal suggesting the reader could be on the same level as the subject of the image which connects the readers (Kress & van Leeuwen, 2006). The image is centrally framed within the borders of the magazine cover and supported by the text 'The Meaning of Michelle', showing how these two elements i.e. the **words** and the **image** clearly belong together, providing a strong intermodal complementarity to the elements on the page. In MMDA examples, we cannot ignore the modes such as writing, images, color and facial expressions and the relation between them. We consider which mode is **foregrounded**, which mode carries **major informational** weight and which mode has **what function** in the text (Kress 2010). In the case of the cover of Time, the image of Michelle Obama is foregrounded and carries the major informational load in the text. The text is written within the early days of Barrack Obama's time as president of the United States and in its image, and text, describes a Michelle Obama who is both casual and in charge. The authors of the text clearly have an interest in presenting this image to their readers and give agency to their subject by presenting, with sympathy, her personal views on life in the White House, as the First Lady, and the way she conducts herself in this role (Paltridge, 2012).

Topic-42: A Social Semiotic Theory of Multimodality

Language contains a number of **semiotic resources** such as gestures, images, and music that people use to communicate meanings (Halliday, 1978). Therefore, language is considered within the sociocultural context in which it occurs and **Multimodal discourse analysis** helps to describe **semiotic resources** that we draw on for communication. While looking at social-semiotic meanings, we also need to focus on **interpersonal relations** between participants and textual meanings that how the message is organized. In **multimodal texts** these meanings are realized visually in how the image conveys aspects of the real world, i.e. The ideational, or representational meaning of the image. We focus on how the images engage with the viewer the interpersonal, or modal meaning of the image, and how the elements in an image are arranged to involve its intention or effect (de Silva Joyce and Gaudin 2007). Here are some examples of multimodal discourse analysis that are influenced by this view include Kress and van Leeuwen's (2006).

(i) Reading images: The grammar of visual design - Kress (2010)

(ii) Multimodality: A social semiotic approach to contemporary communication - van Leeuwen's (2005).

(iii) Introducing social semiotics - O'Halloran's (2004)

(iv) Multimodal discourse analysis and Painter - Martin and Unsworth's (2012) Reading visual narratives.

(v) Machin and van Leeuwen (2007) discuss multimodality in relation to global media discourse.

(vi) Bednarek and Martin (2010) discuss systemic functional perspectives on multimodality and Bednarek and Caple (2012) examine multimodality and news discourse.

(vii) Jewitt (2009) describes four theoretical assumptions that underlie multimodal discourse analysis.

The **first** is that language is part of an *ensemble* of modes, each of which has equal potential to contribute to meaning, for example: Images, gaze and posture, thus, do not just support meaning, they contribute to meaning. The **second** is that each mode of communication realizes different meanings and that looking at language as the principal (or sole) medium of communication only reveals a partial view of what is being communicated. The **third** assumption is that people select from and configure these various modes in order to make meaning and that the interaction between these modes and the distribution of meanings between them are part of the production of meaning. The **fourth** assumption is that meanings made by the use of multimodal resources are social. These meanings, further, are shaped by the norms, rules and social conventions for the genre that are current at the particular time, in the particular context. Kress (2010) in Multimodality: A social semiotic approach to contemporary communication provides a social-semiotic theory of multimodality. Among other things, a social-semiotic theory of multimodality asks: *What meaning* is being made in a text? *How* is meaning being made in the text? What *resources* have been drawn on to make the meaning in the text? In what *social environment* is the meaning being made? Whose *interest* and *agency* is at work in the making of the meaning? It does this by considering modes such as writing, images,

color and facial expressions and the relation between them. It considers which mode is fore-grounded, which mode carries major informational weight (Kress, 2010).

Topic-43: Genre and Multimodality Framework

According to Bateman (2008), text is just one strand in a complex presentational form that seamlessly incorporates visual aspects **'around'**, and sometimes even **instead of**, the text itself. In a genre and **multimodality framework** he mentions: the content structure, the genre structure, the rhetorical structure, the linguistic structure, the layout structure and the navigation structure of the text. Each of these operates within the constraints of the physical nature of the text being produced **e.g.** Paper or screen size, constraints arising from production technologies **e.g.** page limits, colour, size of graphics, deadlines and consumption constraints **e.g.** time, place, and manner of obtaining and consuming the document, the ease with which the text can be read. Earlier discussion was just about text, size, etc. but this one deals with the use of colour, even though colour is used simply, i.e. largely red and black, yet effectively, in the text. The colour is intense and intensely saturated. It is also maximally dark and pure, giving high value to the colour (Paltridge, 2012). The red background of the page suggests warmth, energy and salience. In terms of **content structure**, the text is equally simple. There is just the single image of Michelle Obama and a brief title that gives a clue to the content of the article inside the journal. In terms of **genre structure**, the image and the text appear simultaneously making up just a single 'move', a lead-in to the main text. The **rhetorical structure** is equally simple, made up of 'background' (the image) and 'elaboration' (the title of the article) which adds extra information to the image. Similarly, the image might be called the Theme, or **'point of departure'** of the message, while the text is the Rheme, that is, what will be said 'about' the Theme. The **linguistic structures** of the key verbal components of the text are a single noun (Time), and a noun group (The Meaning of Michelle). The **layout structure** follows expected conventions for covers of Time magazine with the image being given central place and the title of the magazine, the article and other articles in the issue placed above and below the main image, in what Kress and van Leeuwen (2007) term a vertical triptych arrangement of the page. The **navigation structure** for the written text requires the reader to consume the image and its caption before reading the full text of the article by opening the pages of the magazine.

Topic-44: Multimodality and Newspaper Genre

According to Caple (2009), some newspapers do not contain **full stories,** they just contain a heading, photograph or a short caption in order to capture the interest, i.e. image-nuclear news stories. Knox discusses NEWSBITE which comprises a headline and an image with a **hyperlink** to a **full story** they are often single-sentence news stories. The function of newsbites is to highlight the most important stories of the day and to indicate the level of importance of the stories as illustrated by the size of the text, its positioning on the page, the font and size of the headline and the colour and size of an image, if there is one on the page. Knox (2007) considers Online newspapers more **fluid and dynamic** than print-based newspapers because they are often updated continuously. He identifies three key elements to the genre of newsbites: The **Headline**, the **Lead** (typically the first sentence of the fuller text) and the **Link** to the complete text. The stance of the newspaper and its relationship with its readers are reflected in the presentation of the home page and the **newsbites** that are placed on it. These pages, thus, have a strong interpersonal value and create an environment in which the texts are read. Caple found most of the headings that accompanied the images were an **idiomatic expression** that fitted with the subject matter of the photograph. For example, in an image-nuclear **news-story** about drought in China there was an image of dry, cracked earth which had central prominence in the photo with a row of people in the background carrying work tools. The heading that accompanied the image **'Dry hard with a vengeance'** was a play on the 1995 American movie title **Die Hard: With a Vengeance**, the third in the Die Hard film series. Caple argues that newspapers use such expressions to express cultural and social **solidarity** with the readers. The three components of this text are the **Heading** which appears above the text, the **Image** which has central place and the **Caption** which appears in a smaller font beside the image. The **Image** helps the reader to understand intertextual reference to knowledge, i.e. socio-cultural or contextual link between the **Heading** and the image. According to Caple (2010), images not only play role in newspaper but they also have significance in TV, songs, literary works and supporting events. **Home-pages** of newspapers are considered very important because the owners or editors decide what to put on front-pages, i.e. an important politician etc. While rest of the pages have their own domains for news, i.e. separate pages for city, sports or entertainment news. Online newspapers also have such categories, i.e. International, Country, Asia News,

Entertainment etc. and, such categories can be seen after scrolling the website horizontally or vertically.

Topic-45: Multimodality in Film and Television Genres

Iedema (2001) provides a framework for the analysis of films and television by drawing on work in film theory and genre theory. The levels of analysis he proposes are frame, shot, scene, sequence (from film theory), generic stage and work as a whole (from genre theory). These levels can be summarized as: A **frame** is a salient or representative still of a shot. In a **shot** the camera movement is unedited (uncut); if the camera's position changes this may be due to panning, tracking, zooming and so on, but not editing cuts. In a **scene** the camera remains in one time-space, but is at the same time made up of more than one shot (otherwise it would be a shot) In a **sequence** the camera moves with specific character(s) or subtopic across time spaces. In films, each genre has a specific set of stages, for example: **Narratives** tend to have an orientation, a complication, a resolution and maybe a coda; **Factual or expository genres** may have an introduction, a set of arguments or facts and conclusion or an introduction and a series of facts or procedures. Narratives are fictional, dramatic genres and 'factual' are expository, thematic, issue-oriented genres.

In films, genres are predictable relations between social–cultural, industrial–economic and symbolic–mythic orders. Williams (2009) mentions an example of Obama, in a speech, he is alone on the stage, looking at his audience and with a flag of the United States in the background. The composition of the frame and the shot come together to provide both the orientation and the point of departure for the rest of the speech. In terms of distance, the shot is close, just his head and shoulders, suggesting close social distance between him and his viewers. The flag in the background of the shot reminds us of the context of the speech. In terms of perspective, the shot is horizontal with Obama at the center of the frame (Paltridge, 2012). Obama's manner, gaze and use of language aim to connect with his audience. In terms of sequence, the camera has moved from a shot of a waving US flag held by someone in the crowd and continues with Obama in center frame. The camera then moves to a shot of Obama at the podium with a row of US flags in the background. The generic stage is the Introduction to the speech and the work as a whole is very early classified as an **expository genre**, a victory speech, due to its **rhetorical character**, the place and occasion on which it occurs, as well as it

intertextual relationship with previous victory speeches delivered by former presidents-elect. Baldry and Thibault (2005) relate the analysis of television genres to the notions of context of culture and context of situation highlighting the importance of relating the analysis to specific social and historical events, the time of day of the broadcast, and the specific viewers the program is aimed at.

Topic-46: Carrying out MMDA

The steps involved in **carrying out multimodal** discourse analysis are similar to those of any discourse analysis project. A difference does lie, however, in how the data is analyzed and what aspects of the data are seen to contribute to the meaning of the text. In **first step**, spoken or written data is collected, then it is summarized with accompanying notes that will help to give a contextual understanding of the data. Additional commentary can be added, where first thoughts, or ideas, about the data can be recorded that can be pursued in greater depth in the analysis. If the data is **in video format**, analysts should also focus on both the sound and vision of the data. If the data is **print** or **web-based** text we need to see each mode that has been used (e.g. words, font, format, images) contributes to the overall meaning of the text and the ways in which they each are doing this. These features can then be considered in relation to the contextual notes that were made when the data was first collected. From this data, the extract(s) need to be chosen that will be the focus of the analysis. In most cases, there will be far too much data for analysis so there is a need to be selective in terms of what will be examined. The focus could be on some aspect of the data that seems to stand out. We can then go back to the larger data set to see to what extent this is typical of the particular data set you have collected. Then, the data can be further analyzed from a discourse analytic perspective (Bezner and Jewitt 2010). Baldry and Thibault (2005) discuss **printed texts** such as advertisements and cartoons, web pages, as well as film and television genres. They have used the idea of cluster to refer to groupings of items on print or web pages and cluster analysis to capture how these parts of texts are connected to other items, rather than separate from each other. They claim that the relationship between clusters, rather than the individual parts of the individual clusters, that make meaning in a specific context. In terms of film and television genres, Baldry and Thibault's discussion includes shots, phases and transitions between phases in these genres. They also discuss the relation between the **soundtrack** and **images** on the screen and the ways in which features of the soundtrack, such as

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music, provide contextual ground to the image. In all of this, their aim is to show the relationships between context of situation, genre and context of culture in multimodal genres (Paltridge, 2012).

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Lecture-11

Corpus Based Approaches and CDA

Topic-47: Introduction

The word "corpus", derived from the Latin word meaning "body", may be used to refer to any text in written or spoken form. In modern Linguistics, this term is used to refer to large collections of texts which represent a sample of a particular variety or use of language(s) that are presented in machine readable form. Corpus Linguistics is a relatively new field- a result of the wider availability and use of personal computers in the last quarter of the twentieth century. Corpora thus comprise numerous text files which require the conversion of traditionally published works from paper into electronic form, while spoken language must be recorded and then transcribed. Corpus linguistics is the study of language based on large collections of "real life" language use stored in corpora (or corpuses) -computerized databases created for linguistic research. Corpus linguistics is viewed by some linguists as a research tool or methodology, and by others as a discipline or theory in its own right. Kuebler and Zinsmeister conclude that it can be both depending on how corpus linguistics is applied (Corpus Linguistics and Linguistically Annotated Corpora, 2015). While many corpora simply contain representations of the original text, it is also common to 'mark-up' a corpus by inserting 'tags' (or codes) into it. For example, header tags can be used to provide information about each file such as author, date of publication, genre, etc.

Corpus linguistics is a methodology for linguistic analysis that focuses on describing linguistic variation in large collections of authentic texts (the corpus), using automatic and interactive computer programs to aid in analysis. Thus, the goal of corpus linguistics is to identify patterns of variation that are generalizable across many texts in a specific discourse context. Corpus-based studies focus on linguistic forms in specific linguistic and/or situational contexts. Primarily seen as belonging to the language in use. Corpus analysis can provide into how a particular language variety is constructed and realized linguistically.

Topic-48: Kinds of Corpora

There are many different kinds of corpora. They can contain written or spoken (transcribed) language, modern or old texts, texts from one language or several languages.

1. According to purpose: General-purpose corpora: designed as a resource for a general representation of the language and to serve and the basis for a wide range of varied linguistic studies. E.g. Brown, LOB (Lancaster-Oslo/Bergen corpus), BNC (British National Corpus). Domain-specific (or 'sub-language') corpora: represent a specific variety (whether regional, temporal, language domain, etc.) and/or are intended for specific purposes (language teaching, dictionary making, translation studies, etc.): Guangzhou Petroleum English Corpus, JDEST Computer Corpus of Text in English for Science and Technology

2. According to text selection procedure:

Sample corpus: it consists of sections of texts ("samples") of approximately same length representing a variety of text categories ("balancing", representativeness). E.g., Brown, LOB (Lancaster-Oslo/Bergen corpus), SEU (Survey of English Usage corpus),). Brown and LOB: 15 text categories, 500 samples, 2000 words per sample.

Full-text corpora: consists of full texts. E.g.: English Poetry Full-Text Database.

Open / Close character: Closed/static corpus: once the corpus is completed no more texts are added. E.g. all the corpora above.

Open/dynamic corpus: 'monitor' corpus or 'text-bank'. New materials are continually added, older materials are discarded. Balance between different types is maintained, e.g. Bank of English (University of Birmingham).

'Collections': Not exactly corpora (lack of explicit design/purpose) but large sets of texts. E.g. Oxford Text Archive, LDC (Linguistic Data Consortium), Project Gutenberg.

3. According to Medium:

Written corpora: only written texts. E.g. Brown, LOB. Spoken corpora: e.g. LLC (London-Lund Corpus): spoken section of SEU: ½ million words of British English speech with detailed transcription by means of a prosodic notation showing features such as stress and intonation.

Mixed corpora: both written and spoken material. E.g.: Birminghan Bank of English, BNC (British National Corpus), ICE (International Corpus of English).

4. According to number of languages/dialects represented:

Monolingual corpora: texts in one language (or language variety) only.

More than one language/dialect: (original and one or more translated versions of the same texts: Canadian Hansard, English-Norwegian Parallel Corpus. Useful for lexicography, language teaching and translation studies: ICE (International Corpus of English): texts compiled in 15 countries where English is the first or an official second language.

Topic-49: Design and construction of corpus

A corpus is made for the study of language. Therefore, a well-designed corpus will reflect this purpose. The contents of the corpus should be chosen to support the purpose, and therefore in some sense represent the language from which they are chosen. A corpus occasionally shows features which we suspect not to be characteristic of the language under study, or fail to show features which are expected. We should not feel under pressure to use the patterns of the language to influence the design of the corpus, but we should review the design criteria to check that they are adequate. There are three considerations that we must attend to in deciding a sampling policy:

1. The orientation to the language or variety to be sampled.

2. The criteria on which we will choose samples.

3. The nature and dimensions of the samples.

The first major step in corpus building is the determination of the criteria on which the texts that form the corpus will be selected. Common criteria include:

1. the mode of the text; whether the language originates in speech or writing, or perhaps nowadays in electronic mode;

2. the type of text; for example, if written, whether a book, a journal, a notice or a letter;

3. the domain of the text; for example, whether academic or popular;

4. the language or languages or language varieties of the corpus;

5. the location of the texts; for example (the English of) UK or Australia;

6. the date of the texts

Criteria for determining the structure of a corpus should be small in number, clearly separate from each other, and efficient as a group in delineating a corpus that is representative of the language or variety under examination. Any information about a text other than the alphanumeric string of its words and punctuation should be stored separately from the plain text and merged when required in applications.

Topic-50: The strengths of corpus-based research

The analysis is based on a corpus, a large collection of electronic texts that is sampled to represent a target register, or language variety. While many terms have been used to distinguish varieties of language, including *register, genre, style* and *text type*. We use the term *register* to refer to varieties of language use that are distinguishable based on situational characteristics such as purpose, mode, setting, author/speaker, reader and so on (see Biber and Conrad, 2009). For example, we can distinguish conversation as a register by its real time spoken mode, shared time and place between participants. Corpus-based language studies rely on a variety of computer tools to assist in the analysis of the corpus. Because a computer should come to the same conclusion about a particular linguistic feature each time it is encountered, the reliability of computer-aided analysis is typically quite high. In addition, and perhaps even more importantly, the efficiency afforded by computers means that a much greater amount of language data can be analyzed. As a result of the extensive amount of language data available, calculating quantitative patterns of use is meaningful and in fact, fairly easy and reliable to carry out. The use of quantitative data in corpus-based discourse analysis is important for two main reasons. First,

quantitative methods allow for the empirical establishment of linguistic patterns across the texts in the corpus. Second, because of the ability to describe a register as a whole (in quantitative terms and based on a large number of representative texts), it becomes quite feasible to make comparisons across registers. The core contribution of corpus linguistic approaches to discourse analysis is the ability to make reliable, generalizable discoveries about the patterns of linguistic variation across registers. Because the corpus is central to the generalizability of corpus research findings, the design of the corpus is a crucial consideration for the researcher. More specifically, two characteristics of the corpus are of particular concern for corpus linguists: Size and representativeness (see Biber, 1993)

Topic-51: Challenges of Constructing a Corpus

The question of corpus size is a difficult one. There is not a specific number of words that answers this question. (Carter and McCarthy 2001). For explorations that are designed to capture all the senses of a particular word or set of words, as in building a dictionary, then the corpus needs to be large, very large – tens or hundreds of millions of words. However, for most questions that are pursued by corpus researchers, the question of size is resolved by two factors: representativeness (have I collected enough texts (words) to accurately represent the type of language under investigation?) and practicality (time constraints). How do I collect texts? before collecting texts, it is important to have permission to collect them. When collecting texts from people or institutions, it is essential to get consent from the parties involved. The rules that apply vary by country, institution and setting, so be sure to check before beginning collection. There are texts that are considered public domain. These texts are available for research and permission is not needed. Public domain texts are also available for free, Copyrighted material, which in addition to requiring permission prior to use may also have fees associated with it. When creating a corpus there are certain procedures that are followed (spoken or written language). Some issues that are best addressed prior to corpus construction include: What constitutes a text? How will the files be named? What information will be included in each file? How will the texts be stored (file format)? How much mark-up do I need? The term 'mark-up' refers to adding

information to a corpus file. Not all corpora contain mark-up; however, certain types of mark-up can facilitate corpus analysis. Mark-up can be divided into two types: document mark-up and annotations. Document mark-up refers to markings much like HTML codes that are used to indicate document features such as paragraphs, fonts, sentences, including sentence numbers, speaker identification, and marking the end of the text. Given the enormous changes in the world of technology over the last five years, it is difficult to imagine the scope of changes that might take place in the area of corpus construction and tools. One of the changes that we will see in the near future is greater availability of spoken corpora. This could be a result of two factors. First, researchers may be more able and willing to share the spoken corpora that they have assembled. Second, hopefully, creating spoken corpora will benefit from technological advances in speech recognition, thus making the task of transcribing spoken language to text files a much more efficient process and more automated task. The development and use of video and multi-modal corpora is another area that will probably change dramatically in the next decade. Some research is already being done in this area (Carter and Adolphs 2008; Knight and Adolphs 2008; Dahlmann and Adolphs, 2009)

Topic-52: The Development of a Useful Synergy

The 1990s saw the first suggestions that corpus techniques could be used in order to carry out CDA. For example, Caldas Coulthard (1993, 1995) examined the representation of men and women speaking in a news-as-narrative discourse, using basic frequency information to note that terms referring to males were much more frequent than those referring to women. Analysis of frequencies, collocates and concordances grew in popularity during the late 1990s and 2000s as ways of identifying discourses or representations of particular identity groups or concepts, particularly in political contexts. The former work includes Krishnamurthy's (1996) work on the contexts of identity words like *tribal, ethnic* and *racial*. Another technique used by corpus analysts of discourse is the elicitation of *keywords,* a concept which has gradually changed over time. For example, Stubbs (1996) followed Williams (1976) in viewing a keyword as a word that has significance in a particular discourse and tells us about the values of a society (such as *employment* or *family*). Keywords have been used as a springboard for related forms of analysis, including 'concordance'. Keywords (Marchi 2010, Taylor 2010), where a sub-corpus is created using concordance lines derived from particular search words and then keywords are elicited

from that. Corpus (as a way of focusing on the immediate lexical context around a word of interest). Baker (2005) also describes how annotated corpora can be used to find key semantic or grammatical categories – groups of words which may not be key alone but their combined frequencies are more common in one corpus. In the 2000s, a group led by Alan Partington conceptualized Corpus-Assisted Discourse Studies (CADS) which built and analyzed corpora to analyze how discourse participants achieve (often political) goals via language or how participants differ in their use of language. A main aim of CADS is to discover non-obvious meaning and identify questions and puzzles that would otherwise have not been considered (Partington, Duguid and Taylor 2013: 1–24)

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Lecture-12

Positive Discourse Analysis

Topic-53: Introduction: origin and orientations

PDA focuses on "positive" orientations to discourse analysis. Both "deconstructive **and** constructive activity" are required to produce a healthy and socially useful CDA (Martin, 2012: 282). It aims to invest intellectual resources in setting an agenda of social change and future aims through discourse analysis. Still a very new area of CDA - According to Bartlett (2012), there has been no entry of the term Positive Discourse Analysis (PDA) in Wikipedia; and on Google, there were few publications on PDA. Some authors consider all Critical Discourse Analysis **positive** because critique is a necessary step in promoting change for the better.

Origin and Orientation:

The term Positive Discourse Analysis first appears in Martin (2004). He supports a more Ideologically oriented discourse analysis which not only focuses deconstructing language in the service of power but, in addition, also on analysis of and participation in sites of successful social change. Overall, PDA encourages a reorientation in critical thinking which considers how people make the world a better place and design interventions based on such considerations. Martin's work was influenced by Kress (2000). Kress used a term "design" which focused on using past agendas and products as resources in setting future aims and in assembling means to implement them. **Design** needs to be based on studies of "how people get together and make room for themselves in the word in ways that redistribute power without necessarily struggling against it". Martin draws his inspiration from Kress' (1996) critique of the CDA focus only on uncovering "inequitable, dehumanising and deleterious states of affairs". Also followed his call for a move from "deconstructive activity to productive activity" (Kress, 2000: 160–161). Deconstruction is helpful but not enough on its own. Martin considers that the lack of positive discourse analysis (PDA) cripples our understanding of how change happens, for the better, across a range of sites. Similarly, Luke (2002: 98) argues for CDA to move beyond a focus on ideology critique and to document "other" forms of text and discourse – subaltern, diasporic, emancipatory, local, minority. This may mark the productive use of power in the face of economic and cultural globalization. He further argues that CDA "must be able to demonstrate

what 'should be' as well as what is problematic with text and discourse in the world". This may involve identifying and documenting "preferred modes of emancipatory discourse" and "analytically deconstructing -positive and productive configurations of power/knowledge in discourse". Bartlett (2019: 135) has raised some questions about PDA: to what extent does PDA consider text-external features of the context, beyond simply providing an ideological backdrop? Under what conditions are these positive discourses favorably and productively received by the minority groups they are supposed to be re-enfranchising? Is getting an oppressed minority on board a sufficient objective without also considering the extent to which alternative discourses have the potential to alter the status quo? There is a need to consider the conditions of possibility under which alternative discourses may be produced, taken up and legitimated. It requires the overlay of a **social theoretic discourse** for explaining and explicating the social contexts, concomitants, contingencies and consequences of any given text or discourse. PDA might contribute to wider CDA, not as a subdiscipline but as an orientation or as a methodology.

Topic-54: PDA and Ecolinguistics

Fill and Mühlhäusler in their book **The Ecolinguistics Reader** have linked **ecology and language** in three distinct ways: Ecology as metaphor, language and environment, and critical ecolinguistics. Stibbe (2014) defines this relationship as questioning the stories that underpin our current unsustainable civilization by:

1. exposing stories that are clearly not working, that are leading to **ecological destruction** and **social injustice**;

2. finding new stories that work better in the conditions of the world that we face**"**.

Stibbe (2014) looks at the detailed analysis of the linguistic mechanisms by which world-views are constructed, reproduced, spread and resisted**.** While the **"eco-side"** gives an ecological framework to look at world-views in preserving the conditions that support life. Stibbe (2014) further argued that the term critical does not imply "being negative". According to him, proposing alternatives is also a part of being critical. E.g. ecolinguistics challenges "the universal code that sees unlimited economic growth as both a possible and a desirable goal for human societies". **"Positive"** aspects aim to seek out and promote discourses which could potentially help protect and preserve the conditions that support life. This can be done through raising

awareness about the role of language in ecological destruction or protection. Informing policy or educational development providing ideas that can be drawn on in redesigning existing texts or producing new texts in the future.

According to Stibbe (2014), both ecolinguistics and PDA are distinct from CDA in terms of their practical application: the raising of critical awareness of hidden ideologies in the case of CDA and, for PDA or ecolinguistics, the promotion of positive texts. And, more specifically, it is an analysis of the "specific clustering of linguistic features that convey the worldview" of positive texts. E.g., texts which "express scientific knowledge but without devaluing other species" or which resist "imposed metaphors from the West" and "re-assert the traditional metaphors of local cultures" (Stibbe, 2014). It can further be claimed that the focus on **positive discourses** advocated by Martin (2012) has pushed ahead while little progress has been made with respect to converting such analysis into **Design** or consideration of the specific social conditions affecting the uptake of both **dominant** and **alternative discourses**. Macgilchrist, however, has considered five counter discursive strategies - to question dominant messages and their potential for uptake:

(i) **logical inversion:** a straight counter to the stated facts. "countering a dominant frame with logical arguments does not work". It can simply be ignored or disbelieved.

(ii) **parody***:* a mocking questioning of presupposed knowledge which Macgilchrist considers a form of logical inversion with a limited scope for uptake.

(iii) **complexification:** a two-sided account in which aspects of a story that do not fit the dominant frame are not filtered. E.g. very few casual readers get beyond the headlines and first paragraphs if they are not written by expert writers or journalists.

(iv) **partial reframing:** in which a mainstream frame may be temporarily countered through the use of alternative frames, i.e. we may not focus on the mainstream view that frames the article.

(v) ***radical reframing:*** *it includes the dialogue not only with* other frames as partial framing, but also includes an inversion of the mainstream view of the issue" (Macgilchrist 2007). He considers it a more general phenomenon, applicable to other news media topics or indeed to other forms of social interaction".

Topic-55: Assimilation, Accommodation and Cultural Capital

Bartlett's (2012) research suggested that the legitimation of marginalised voices was a function of their assimilation to and accommodation of the prevalent patterns of the dominant group, but went beyond this to suggest that certain voices were only legitimately available to specific participants. According to Bartlett (2012), the affirmative character of discourse can take many forms, The purview of CDA could include the documentation of: **(all of the given)**

1. minority discourses, diasporic voices, texts, and statements that are 'written out' and over by dominant institutions.

2. emergent discourses of hybrid identity generated by learners [or other marginal groups] counter to dominant pedagogic [and other] discourses;

3. idiosyncratic local uptakes, where human subjects take centrally broadcast or dominant texts and discourses and reinterpret, recycle and revoice them in particular ways that serve their local political interests; and this may involve "translating" outside discourses into locally amenable terms

4. those micropolitical strategies of interruption, resistance, and counter-discourse undertaken by speakers in face-to-face institutional and interpersonal settings.

Bartlett's work has provided a sociocultural explanation for the change in relating the ways of speaking of the various speakers to their sociocultural and institutional identities and in relating the discourse practices in general to the specific sociopolitical context, providing the local genealogies of discourse practices. According to him, working with the individuals and groups involved is a further desirable element of positive discourse analysis. Bartlett has criticized development organisations for not fully involving local communities in their analyses and decision-making.

Topic-56: PDA in Education and Social Activism

In education, the term PDA can be used to cover various progressive strands such as Reading to Learn programme, Critical Applied Linguistics; and moves towards a more inclusive Curriculum Design (Gouveia 2007). Rogers and Mosley Wetzel (2013), present an individual

case study of literary education aimed at marginalised groups in the Missouri State School System. The authors draw on the tools of narrative analysis, critical discourse analysis and multi-modal analysis to interpret the relationships between **texts and social practices.** For them, teacher is a **change agent;** and both the teachers and resources for the educators play a role to bring change in society.

In this way, their research can be said to be **"positive"** in a double sense as it deals with the empowerment of both the **student** and **teacher** involved as the "workshop provides Leslie a vehicle to position herself not only as an educator, but an educator of other teachers and as an **agent of social change**". According to the authors, these discourse processes help the people to have a better and deep look about their future actions. Dissemination of such discourses and practices is a long-term process that involves multiple opportunities to call on narratives and rhetorical strategies, depending on the audience, context, and purpose". Scollon's (2010) framework of Public Consultative Discourse Analysis (PCDA) has clear links with PDA in that "PCDA is never just discourse analysis but is a form of discourse analysis which seeks to bring discourse analysis itself into the democratic and participatory negotiation of public policy" (Scollon 2010). PCDA is a reiterative process of critically analyzing discourses, reporting on findings, including feedback into the deliberations, and conducting further analyses. Rogers outlines in her case study drew on close analyses of "the textual devices that contribute to power and consent" (2012) in a variety of data sources, such as minutes of meetings, media reports, transcripts of public hearings, and policy documents and to use the analyses to influence public policies.

Rogers (2012: 18) argues, such counter-narratives not only question dominant knowledge, they also serve to "build community among those at the margins of society"; and "teach that new stories, over time, can create new realities". In this way, the aims of PCDA – consciousness raising and increased activism through the collective processes, culminating in the writing of the report – are combined with the critical gaze of CDA in "framing, historicizing, and disrupting textual silences" as a first stage in creating a counter-narrative. Rogers's use of PCDA, therefore, adds a further variable to what may be considered the "P" of PDA in the incorporation of the subject community themselves in every aspect of the analysis of discourses and their circulation and the formulation and promulgation of counter-discourse. To discuss

social activism Humphreys (2013) uses an **SFL-based approach** "to account for intertextual resources deployed by an activist across multiple texts in a complex network of social affiliations" and to show "how particular patterns of **manifest intertextuality** enable the young activist to build solidarity with his fellow young affiliates and to mobilize social action".

From PDA perspective, Humphreys (2013) says that discursive resources which rally audiences "around communal ideas and dispositions" can be interpreted as strategies for removing boundaries between adult and adolescent discursive politics". Schröter's (2015) celebration of the dystopic through her examination of **punk culture** – P(unk)DA? – as a site that "nourishes a critical distance from and critical attitude towards hegemonic discourse". Schröter analyses lyrics from post Wall German punk. How they "undermine an exculpatory argumentation in hegemonic public and political discourse that failed to tackle racist ideology and racist violence" (2015). "More attention should be paid to a broader variety of voices in discourses especially by looking at the continuum between hegemony and resistance". Schröter (2015) sees punk lyrics as representing "a counter discourse which is marked by disturbance, disagreement and distance" and; far from wishing to be accepted by the hegemonic forces of the day. "Punks usually have no problem with implying themselves as ugly, deprived, undesirable". Such a stance also creates solidarity within the punk movement; helps to sustain it as an alternative movement; Therefore, suggesting the conditions of possibility for uptake of such counter-discourses that is missing from more celebratory PDA.

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Lecture-13

Pragmatics and CDA (I)

Topic-57: Pragmatics and CDA history

Pragmatics is the study of meaning in relation to the context in which a person is speaking or writing. This includes social, situational and textual context. It also includes background knowledge context; that is, what people know about each other and about the world. Pragmatics assumes that when people communicate with each other they normally follow some kind of cooperative principle; that is, they have a shared understanding of how they should cooperate in their communications. The relationship between linguistic form and communicative function is of central interest in the area of pragmatics, as Cameron (2001) argues, is highly relevant to the field of discourse analysis. We need to know the communicative function of an utterance, that is, what it is 'doing' in the particular setting in order to assign a discourse label to the utterance in the place of the overall discourse. For example, if someone says 'The bus was late' they may be complaining about the bus service. They may be explaining why they are late as a follow up to an apology. Meaning is not something that is inherent in the words alone, nor is it produced by the speaker alone or the hearer alone (Thomas, 1995). Making meaning is a dynamic process, involving the negotiation of meaning between speaker and hearer, the context of utterance (physical, social and linguistic), and the meaning potential of an utterance. During the early days of CDA, Fairclough (2001: 7-8) criticized Pragmatics, in particular the Anglo-Saxon tradition, primarily associated with the work of Austin (1962, 1975) on Speech Acts and Grice (1975) on implicature.

Fairclough's criticism revolves around two significant points. First, he argues that Pragmatics does not take into account the conditions and power imbalances of the social world, and instead postulates an ideal, smooth communicative situation. Second, he finds problematic the theorization of the participants of communicative events, which "understates the extent to which people are caught up in, constrained by, and indeed derive their individual identities from social conventions" (2001: 7–8). The limited scope has led Fairclough to suggest that Pragmatics "often appears to describe discourse as it might be in a better world, rather than discourse as it is" (Fairclough 2001: 8). One might thus imagine that Pragmatics postulates a sort of

Habermasian 'ideal situation' (Habermas 1970, 1979, 1981). The difference in scope between Pragmatics and CDS is reflected in conferences and publications focusing primarily on Pragmatics or CDS. The former often happily include applications of pragmatics for critical analyses of discourse dealing with issues of ideology and power in media, political, medical, institutional and intercultural contexts (e.g., Cap 2014; Hansson 2015).**Topic-58: Hymes and Pragmatics**

Hymes, a key theorist in Pragmatics, proposed the concept of 'communicative competence'. This is based on the connection between speech and social relations can be seen as performance/ competence/speaking model of language. Hymes formulated it as a response to Noam Chomsky's division of competence vs performance. Linguistic competence is the system of linguistic knowledge possessed by native speakers of a language. It is in contrast to the concept of Linguistic performance, the way the language system is used in communication. Linguistic competence is innate. Linguistic competence underlies linguistic performance. A speaker still has his linguistic competence even he does not speak. Communicative competence involves knowing not only the language code but also what to say to whom, and how to say it appropriately in any given situation. It deals with the social and cultural knowledge speakers are presumed to have to enable them to use and interpret linguistic forms. Communicative competence extends to both knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, whom one may speak to, etc. what appropriate nonverbal behaviors are in various contexts; what the routines for turn-taking are in conversation, how to ask for and give information, how to request, how to offer or decline assistance or cooperation, in short, everything involving the use of language in particular social settings.

S setting/scene temporal and physical circumstances, subjective definition of an occasion

P participant speaker/sender/addressor/ receiver/audience/addressee

E ends purposes and goals, outcomes

A act sequence message form and content

K key tone, manner

I instrumentalities channel (verbal, nonverbal)

N norms specific interactional and interpretational properties normally attached to speaking

G genre textual categories

Topic-59: Language Context and Discourse

An understanding of how language functions in context is central to an understanding of the relationship between what is said and what is understood in spoken and written discourse. The relationship between language and context is fundamental to pragmatics. Malinowski's (1923, 1935) notions of context of situation and context of culture to discuss this relationship, arguing that in order to understand the meaning of What a person says or writes. That is, if you don't know what the people involved in a text are doing and don't understand their culture 'then you can't make sense of their text' (Martin, 2001 : 151). The linguist John Firth (1957), proposed that context can be divided into three components: the relevant features of participants, persons, personalities. Malinowski and Firth, also proposed a three-part model of context. For him, context consists of:

Field: The social action that is taking place.rends

Tenor: The participants, their roles and relationships.

Mode: The symbolic or rhetorical channel and the role which language plays in the situation.

Context may include:

A. Physical context, the social context and the mental worlds and roles of the people involved in the interaction. Social, political and cultural understanding that are relevant to the particular communication. Background knowledge context: cultural and interpersonal knowledge

B. Linguistic context (Co-text). The co-text of a word is the set of other words used in the same phrase or sentence.

Meaning is produced in interaction; jointly accomplished – involves social, psychological and cognitive factors. 'a form of collaborative social action'. Co-text limits the range of possible interpretations. A conversation between two people in a restaurant may mean different things to

the actual people speaking, something different to a 'side participant' in the conversation (such as someone sitting next to one of the speakers), something different to a 'bystander' and again something different to someone who may be eavesdropping the conversation (Verschueren 1999). Thomas (1995: 22) explains: Meaning is not inherent in the words alone, nor is it produced by the speaker alone or the hearer alone. Making meaning is a dynamic process, involving the negotiation of meaning between speaker and hearer, the context of utterance (physical, social and linguistic), and the meaning potential of an utterance. Contexts are the controlling structures of social phenomena in general and of language use and discourse in particular. They represent what is relevant in the environment of social action and discourse so that language users as social actors are able to adapt their text and talk to each environment.

Topic-60: Speech Acts and Discourse Analysis

Language is used to 'do things' other than just refer to the truth and falseness of particular Statements (Austin, 1962; Searle, 1969). Denial of the logical positivist view: Similar to physical acts, people also perform acts by using language – e.g. to give orders, to make requests, to give warnings or to give advice, etc. To do things that go beyond the literal meanings of what we say. What one says and what intends by saying it. E.g. 'It's hot here' may be a 'request' instead of mere information about weather. Three kinds of Acts (Austin)

Locutionary Act Literal meanings of the actual words

Illocutionary Act Speaker's intention in uttering the words

Perlocutionary Act The effect of an utterance on the thoughts or actions of the other person.e.g. 'Bus Driver: This bus won't move until you boys move in out of the doorway' (taken from Paltridge, 2006)

The identification of the illocutionary force may depend on the stage in the discourse as well as the social context. e.g. 'OK' (an expression of agreement, continuer, pre-closing, etc). An utterance may have more than a single illuctionary force.

Direct Speech Acts

The intended meanings may be quite different from the literal meaning.e.g. ‘bring a plate’ ‘Can I take your order now please?’ ‘can I have a cheese burger?’ ‘I’ll have two pieces of chicken and a coke’

Indirect Speech Acts

May be difficult for second language learners e.g. ‘This room is a real mess’ ‘would you mind helping me move this table’

Examples of Direct Speech

When a specific sentence structure performs its direct function. ‘Did you eat the pizza?’ Interrogative – Question ‘Eat the pizza’ (please)! Imperative – Command (Request) ‘You ate the pizza.’ Declarative – Statement

Examples of Indirect Speech

‘Can you pass the salt?’

‘You left the door open

The main reason we use indirect speech acts seems to be that actions such as requests, presented in an indirect way, are generally considered to be more gentle and polite in some societies than direct speech acts. e.g. ‘Could you open that door for me’. ‘Open that door for me!’

Topic 61:Felicity conditions and discourse

An important notion in speech act theory is the concept of *felicity conditions*. For a speech act to ‘work’, Austin argued that there are a number of conditions that must be met. The first of these is that there must be a generally accepted procedure for successfully carrying out the speech act, such as inviting someone to a wedding through the use of a formal written wedding invitation, rather than (for many people) an informal email message. Also the circumstances must be appropriate for the use of the speech act. That is, someone must be getting married. The person who uses the speech act must be the appropriate person to use it in the particular context. Such as the bride or groom’s family, or in some cases the bride or groom, inviting the person to the

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wedding. Austin argued that this procedure must be carried out correctly and completely. And the person performing the speech act must (in most circumstances) have the required thoughts, feelings and intentions for the speech act to be 'felicitous'. The communication must be carried out by the right person, in the right place, at the right time and, normally, with a certain intention or it will not 'work'. If the first two of these conditions are not satisfied, the act will not be achieved and will 'misfire'. If the third of these conditions does not hold, then the procedure will be 'abused'. Searle took Austin's work further by arguing that the felicity conditions of an utterance are 'constitutive rules'. That is, they are not just something that can 'go right' (or wrong) or be 'abused' – which was Austin's view – but something which makes up and defines the act itself. That is, they are rules that need to be followed for the utterance to work.

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Lecture-14

Pragmatics and CDA (II)

Topic-62: Presupposition and CDA: a socio-cognitive approach

Presupposition is primarily a figure-ground distinction. The presupposed knowledge surfaces in the text as 'setting the background', with the foregrounded knowledge being presented as new or significant. Presuppositions thus may be more difficult (but not impossible) to refute, because this would require a shift of focus – bringing the backgrounded material to the foreground. (Marmaridou, 2000).

From a cognitive perspective: Presupposition constitutes the ground in figure-ground distinctions in discourse, which is necessary for understanding the discourse and not possible to question or negate unless said ground is explicitly foregrounded/drawn attention to (Polyzou 2015). Intuitively, a presupposition constitutes a necessary assumption required to understand the meaning of a sentence.

John returned to Cambridge

>> John has been to Cambridge before.

If I were Superman, I would be bulletproof

>> I am not Superman

Presupposed material is ubiquitous in discourse and can be analysed on a number of (interconnected) levels including: Lexical level (presupposed frames): These are of interest to critical analysis as lexical choices (Fairclough 1992); referential and predicational strategies (Reisigl and Wodak 2001); They figure as an important feature in the representation of social actors (van Leeuwen 1996), including metaphorical representations (see e.g., Fairclough 1992: 194–198). E.g. Word/phrase level (semantic frames - certain 'presupposition triggers' such as 'stop' – related to referential and predication strategies)

Clause/sentence level: prototypically in English these involve single clauses:

I stopped smoking → I used to smoke,

I regret arguing with her → I argued with her;

Co-ordinating conjunctions such as 'but' and 'or' also carry presupposed given assumptions (what Grice has termed conventional implications).

Discourse level: Background knowledge of broader discursive formations, which would inevitably include socio-cognitive ideological assumptions (Polyzou 2015). Presupposed discourses and generic expectations. Position of information in the text, how the text fits with the overall knowledge in the related epistemic/discourse. Allusions, presumptions, background knowledge.

Pragmatic competence level: which is in fact a meta-level and includes presupposed assumptions about the way discourse operates in general, so it is a presupposition *about* presuppositions, such as 'Felicity's condition'. People have reasons for their behaviour, including communicative behavior. It is at this level that people's 'theories of mind' operate, i.e., assumptions about how to 'decode' and understand other people's feelings and thoughts.

The pragmatic meta-level is about procedural knowledge (how to 'make sense' of discourse and the world) – see van Dijk (2003: 90) on types of knowledge. Presupposition analysis is crucial for uncovering naturalised ideologies underlying discourse, and examining manipulative functions of discourse, especially, strategies making it socially or cognitively harder to challenge ideological assumptions.

Topic-63: Sentence Level Presupposition

Numerous ideological assumptions are presented as 'given' through classical sentence level presuppositions

1. Did you know that *23% of men prefer watching television than reading books*?

2. the latest research [survey] reveals that *23% of men prefer television and other sedentary sports to reading*.

3. stop *nagging about his work.*

Example 1 constitutes informative presupposition, presenting information presumed to be new to the reader and then repeated in Example 2. The 'presupposition triggers', i.e., the phrases introducing the presupposed assumptions, frame the proposition that "23% of men prefer TV to reading" as definitely true and incontestable. In that sense, the information is only backgrounded in relation to the reader's ignorance of it up until that point. Namely, this is definitely the case, but it is only now that we know it. This emphasis on ignorance has a further pragmatic function – this new information is not only incontestable and hitherto unknown, but also surprising, and potentially unsettling. This is because on the speech act level this serves to justify the necessity of the advice as a felicity condition. Giving someone advice to solve a non-existent problem is not felicitous, so here the lack of interest in reading on behalf of 23% of the male participants in a survey is set up as a problem that needs to be addressed. 'Stop nagging' clearly presupposes (takes for granted) that the reader nags, i.e., is engaging in a type of talk carrying negative characteristics.

On the discursive level, this draws on very widespread and commonplace assumptions about women's talk – that women do talk a lot also that they complain; they do so perhaps in a high-pitched voice; they do so persistently and inconsiderately, etc.

Examples of Clause/sentence level Presupposition

Temporal clauses: *before X, since X, after X, whenever X, as X, during X, …*

During the War of 1812, the British burned down the White House

>> There was a War of 1812

Cleft sentences: *it was X that Y* (cleft)

What John ate was chicken burger

>> John ate something

Contrastives: *contrastive intonation, too, back, in return; comparative as-clause.*

John hit Mary back.

>> Mary hit John.

Counterfactuals: *conditional or modal expressions stating facts contrary to how the world is.*

If John had entered the raffle, he would have won.

>> John didn't enter the raffle.

Topic-64: Existential Presuppositions and Framing

We need to distinguish between existential presuppositions and lexical choices. Existential presupposition merely presuppose the existence of something. Lexical choices, which frame the said 'something', the referent, in particular ways. The two interact in conjunction to evoke ideological beliefs.

Example: '. . . . stop *nagging about his work'.*

In the text, it is taken for granted, through existential presupposition, that there is a male colleague/partner in the concerned female's life. The masculine pronoun also indicate that the partner is male. The lexis chosen to refer to this colleague/partner reflects more specifically the framing of both the person and the relationship between them.

Lexical choice 'nagging' also reveals some social perceptions about women.

Existential Presupposition

If anything is asserted, there is always an obvious presupposition that the simple or compound proper names used have a reference. If one, therefore, asserts (in the following sentence), there is a presupposition that the name 'Kepler' designates something. Kepler died in misery.

>> The name Kepler designates something.

Therefore, proper names in a sentence carry the presupposition that they designate something in the world - that it exists. When a speaker says "Tom's car is new", we can presuppose that Tom exists and that he has a car. 'May be some eccentric millionaire is playing games with people' she said. It has been presupposed that a millionaire exists.

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Topic-65: Discourse Level

Text and discourse level deals with the position of information in the text, how the text fits with the overall knowledge in the related epistemic/discourse community. Allusions, presumptions, background knowledge. We need to look both at what is not presupposed but rather asserted/presented as new, as well as widen the scope to look at the associations and implications of the narrow-scope presuppositions involved. Look at this example again: '. stop nagging about his work'.

The domestic aspect of the Passive Femininity presupposed underlies the specifics of the speech acts related to advice, and specifically the content. The use of unmitigated imperatives is rather a matter of style, constructing the advice-giver as an authority and the content as beneficial to the recipient (therefore not an imposition). However, when someone is advised to do something unusual, some justification is needed for this course of action. For example, it takes some explanation as to why it has to be cinnamon or garlic that the reader has to give her partner. What does not require any explanation is that she will be taking care of the couple's nutrition anyway – making cookies, preparing the weekly menu, making her partner cups of tea and even giving him multivitamins. Any similar advice addressed to men, if it is given at all, would include suggestions that a man might want to make a meal to impress his partner – here cooking is a given, the question rather is what to cook. Identifying and studying presupposition through 'presupposition triggers' may be theoretically problematic and not very useful for discourse analysis. We need to involve the factor of 'knowledge', but then we move away from the traditional definition.

Traditional 'presupposition triggers' are most useful as related to matters of emphasis (Foregrounding vs. Backgrounding), together with other parameters (framing, context). If we define 'presupposition' as 'shared knowledge', we need to be explicit about what kind of beliefs we are talking about, and how they surface in discourse (as 'shared'? as 'given'? shared by whom?). We need to be explicit about the triggers based on which we analyze a text as 'presupposing' certain knowledge. Analyst's knowledge comes in inevitably. This is necessary in order to decide what is shared knowledge and what is not, as well as whether this knowledge is ideological based on our knowledge of the social context.

Presupposition also contributes to non-obvious expression of ideological beliefs in discourse and has formed part of wider critical analyses, as in Magalhães (1995), Fairclough (2001: 127 ff.), Christie (2000: 24–25; 88 ff.), Bekalu (2006),Talbot (2010: Ch. 7), Kosetzi and Polyzou (2009), Polyzou (2013), KhosraviNik (2015) and Flowerdew (1997, 2012).

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Lecture-15

Pragmatics and CDA (III)

Topic-66: Cooperative Principle & Discourse Analysis

The linguist Paul Grice (1975) described that:

1- In most conversational exchanges, participants are co-operating with each other.

2- Conversational partners are expected to obey four maxims.

It makes your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. The cooperative principle states that we interpret the language on the assumption that a speaker is obeying the four maxims (known as Grice's Maxims) of:

Maxims:

QUALITY (Being True)

QUANTITY (Being Brief)

RELATION (Being Relevant)

MANNER (Being Clear)

Quantity

Make your contribution as informative as is required for the current purposes of the exchange. Do not make the contribution more informative than is required.

A: Sit down at the newly painted table.

This referring expression contains information that may be useful to identify the referent. However: Under the assumption that A is being cooperative, we might expect that the property of "being newly painted" is being chosen for a purpose.

Quality

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Do not say what you believe to be false.

Do not say that for which you lack adequate evidence.

A: Where's the nearest supermarket?

B: I think there's one round the corner, but I'm not from these parts.

We do feel a general "obligation" to tell the truth, and if we're uncertain, we indicate that this is the case.

Relevance

Make your contributions relevant.

Leech (1983: 94) provides the following definition of the notion of relevance: "An utterance U is relevant to a speech situation if U can be interpreted as contributing to the conversational goal(s) of speaker or hearer"

A: Where is my box of chocolates?
B: It's in your room.

can be compared to

A: Where is my box of chocolates?
B: The children were in your room this morning.

Manner

Avoid obscurity.

Avoid ambiguity.

Be brief.

Be orderly.

The **maxim of manner** thus relates "not [...] to what is said but, rather, to HOW what is said to be said [...]" (Grice 1975: 46). Leech (1983: 100) distinguishes two kinds of clarity: "One

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kind consists in making unambiguous use of syntax and phonology of the language. Another type consists in framing a clear message, i.e. a message which is intelligible in the sense of conveying the intended goal.

Topic-67: Cross-cultural Pragmatics and CDA

CCP arguably the subfield of pragmatics that draws more attention in the modern world where on a daily basis participants interact while not sharing the same native or primary language for communication. Comprehension and production of pragmatic meaning become complicated. Moreover, cultural differences also include sociocultural dimensions, a term that refers as well as to ethnic, group, educational and other features of people that may influence their language use and nonverbal behaviors. The diversity not only regards language dialects and accents, but also language use due to divergent socioeconomic, educational and historical influences in the communities. Ways of Thinking about Culture.

As Piller (2012) points out, the idea of "a culture" is an ideological construction; that is, there are other ways that people might be organized and categorized besides culture. One can see this construction in the ways that "cultures" vary in time, space, and scale. There are cultures of cities, states, countries, and even continents or subcontinents. The idea of what culture depend on the ideologies and politics of the moment. Piller's (2012: 8) three-way division:

(1) Comparative analyses of two or more cultures.

(2) Analyses of interactions between speakers from different cultural backgrounds.

(3) The discursive creation of culture.

In (1) comparative analyses, cultures are assumed to exist and then some interactional aspect of them is compared, a possibility running through all of the ways of approaching cross-cultural interaction discussed below. Interactional analyses in (2) are arguably the most dominant studies, and are especially identified with the work of John Gumperz, Deborah Tannen, and their students (Gumperz 1982; Tannen 1984). Culture is assumed to be a construct, many studies look at how language is used to create and typify "a culture," both in talk and writing (or in other media, such as videos posted on YouTube). This kind of typification can take place through

assumptions about culture (e.g., advice to travelers about whether people in a particular country tend to be punctual)

Why CCP is important?

In a world that is getting smaller when people from different societies and cultures interact with greater and greater frequency, a "harmonious" cross-cultural interaction is essential. Power relation in this global interaction.

CCP in Education

Mismatch of interactional norms between home and school in order to empower children to succeed. Possibility of language to have sexual/biased connotation in different cultures. Differences in terms of group power. In the sociolinguistic approach to pragmatics, "culture" is not Culture with a capital C, that is literature, music and art of one speech community or grouping of people. Rather it is culture as a reflection of the values and beliefs about the world, held by the members of a community which form, in effect the substratum of their everyday life.

Topic-68: Conversational Implicature and CDA

Conversational implicature refers to the inference a hearer makes about a speaker's intended meaning. The conversational principle and its maxims. For example, if I say 'There's nothing on at the movies' I do not mean 'nothing at all', but rather 'nothing that I'm interested in seeing'. As Thomas (1995 : 58) explains, an implicature 'is generated intentionally by the speaker and may (or may not) be understood by the hearer'. An inference, on the other hand, is produced by a hearer on the basis of certain evidence and may not, in fact, be the same as what a speaker intends. To calculate an implicature, Grice (1975) argues, hearers draw on the conventional meanings of words, the cooperative principle and its maxims, the linguistic and non-linguistic context of the utterance, items of background knowledge and the fact that all of these are available to both participants and they both assume this to be the case. Two kinds of conversational implicature: *conventional* and *particularized conversational implicatures*. With conventional implicatures, no particular context is required in order to derive the implicature. The use of 'anyway' conventionally implicates a return to the original topic of a conversation (Lo Castro 2003). The use of 'but' and 'on the other hand' to express contrast, 'even' to suggest

something is contrary to expectation and 'yet' to suggest something will be different at a later time, are further examples of conventional implicatures. Particularized conversational implicatures, however, are derived from a particular context, rather than from the use of the words alone. These result from the maxim of relation. That is, the speaker assumes the hearer will search for the relevance of what is said and derive an intended meaning. For example:

A: You're out of coffee.

B: Don't worry there's a shop on the corner.

A derives from B's answer that they will be able to buy coffee from the shop on the corner. Most implicatures, in fact, are particularized conversational implicatures.

Topic-69: Politeness Face and CDA

Politeness generally refers to the ideas like being tactful, modest and nice to other people. In pragmatics, politeness can be defined as 'showing awareness and consideration of another person's face'. (Yule, 2010)

Face – Public self image – emotional and social sense of self that everyone expects everyone else to recognise. Three Maxims of Politeness (Lakoff, 1973)

1. 'Don't impose' – 'I'm sorry to bother you but….'

2. 'Give options' – 'Do you think you could possibly come pick me up'.

3. 'Make your hearer feel good' – 'You're better at this than me'; 'Oh that'd be great'.

Politeness principles may vary from situation to situation and context to context.e.g. In an emergency, there is less need to be polite and make your hearer feel good than in a normal situation. Politeness may not always be a matter of words but how you say them.

Involvement

Involvement refers to the need people have to be involved with others and to show this involvement – a person's right to be considered a normal, contributing and supporting member of a society/group. (e.g. by agreeing with them, showing our interest in someone, etc.)

Independence

Independence refers to a person's right not to be dominated by others – to be able to act with some sense of individuality or autonomy. (e.g. by giving people options, by apologizing for interruptions, etc.). Both are important to maintain social relationships. Choosing a politeness strategy may depend on:

A. how socially close or distant we are from the hearer

B. how much or how little power the hearer has over us

C. how significant what I want is to me, and to the person I am talking to.

Politeness and gender

- Women are more polite then men?
- Power and Politeness

Face-threatening Act

If you say something that represents a threat to another person's self-image, that is called a face-threatening act. e.g. 'Give me that paper'

Face-saving Act

'Could you pass me that paper'

'I'm dying for a drink

Yes it's really hot. Isn't it?'

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Lecture-16

Systemic Functional Linguistics and CDA

Topic-70: SFL (aims and applications)

SFL is considered a branch of linguistics with specific theoretical principles. **SFL** linguists have devised a complex set of analytic tools and techniques that have proved useful in **applied studies** such as education, communication studies and forensic linguistics as well as CDA. SFL then is not a type of critical discourse studies but rather an **independent discipline** with features that CDA practitioners have applied productively to understanding how discourse works. The theoretical approach in SFL focuses on the **meaning-making** resources of language within specific social and cultural contexts. Since its earliest manifestations, SFL has been concerned with **social action** or 'what people do with language'. SFL uses the term lexicogrammar to encapsulate the idea that **vocabulary (lexis)** is inextricably linked to **grammatical choices** that are available in a language. These choices are contained in system networks which offer paradigmatic options that carry significant meaning. These systems characterize the large body of options that are available to speakers to create **meaning in context.** Unlike purely formal models of linguistics, Systemic Functional Linguistics (SLF) claims that the semantic networks, which are **social and cultural** constructs, carry meaning potential, which is 'unfolded' within texts (spoken or written) in specific **contexts of situation**. Meaning fulfils three overarching components of the semantic system known as **meta-functions:** *a) ideational b) Interpersonal c) textual* which are reflected in instances of language use. It is also a tenet of SFL that "the study of discourse cannot be separated from the study of the grammar that lies behind it" (Halliday and Matthiessen 2004). This latter point is clearly a controversial position in critical discourse studies, particularly as the word 'discourse' is open to many different interpretations (Blommaert 2005, Bloor 2007).

SFL approaches help to explore the socio cultural settings in which the discourse events take place, and can also provide a focus for investigation. Young and Harrison (2004) highlighted the role of language as a social construct. This involves the constant effects of language events on social action and the influence of social action, in turn, on the development of language. Fairclough has drawn attention to the type of language analysis that could be

considered appropriate for critical discourse work and listed ten questions concerning lexis, grammar and textual features, the grammar questions being closely drawn from **systemic functional grammar** (Fairclough, 1989). One **strength** of SFL when compared with more formal schools of linguistics is that it has always been concerned with more than clause and sentence grammar and has worked with instances of 'authentic' language (recorded or written) rather than with examples constructed by the linguist.

A major early contribution to discourse analysis in general, including CDA, was *Cohesion in English,* an early work of Halliday and Hasan (1976). Work on textual cohesion has been incorporated into further studies of spoken and written discourse, incorporating the information structure and the thematic structure of texts. Further work on meaning above the clause, usually referred to as discourse semantics has enriched the understanding of textual features. Martin and White's (2005) account of appraisal and evaluation has particular relevance to CDA. Appraisal is a word which covers the analysis of the way in which speakers or writers express their attitude or (positively or negatively) evaluate proposals in the discourse. The evaluation can relate to either interpersonal or ideational meaning.

Topic-71: Objections to SFL in Critical Discourse Analysis

CDS has become so diffuse that most practitioners can appreciate only a minority of the publications and there is little sign of the 'clarity and consensus'. The complexity of SFL lexicogrammar, with its many levels of analysis, can appear unnecessarily obscure for the common CDA goals of addressing power, gross inequalities and injustice. Meriel Bloor and Thomas Bloor have discussed Van Dijk's (2008) objection to SFL "as a framework for the study of discourse", in part because it involves "too much linguistic (lexico-syntactic) sentence grammar" and "too much esoteric vocabulary". Van Dijk (2008) sees some limitations in the **SFL theory of context**. Van Dijk is concerned about what he sees as the **'anti-mentalist'** position of SFL seemingly based on his reading of Halliday 1978. Van Dijk takes a **socio-cognitive** approach to CDA and he is interested in individual 'mental models'.

In fact, some aspects of cognitive linguistics are in no way alien to SFL. Halliday (2001) references Rosch's (1978) **prototype theory** in acknowledging the importance of 'core signification' in grammatical classification systems. Some writers have specifically condemned

the influence of SFL and linguistics in general. Blommaert (2005) refers to what he calls the problem of "*linguistic bias in CD*" (his italics), one reason being, he explains, that "linguists have no monopoly over theories of language". His main objection to linguistics seems to be that "the emphasis on linguistic analysis implies an emphasis on available discourse." He explains this rather puzzling claim by arguing that "the bias restricts the space of analysis to textually organized and explicitly linguistically encoded discourse" rather than to the social conditions "where it comes from and goes to". CDA may need a closer account of aspects of **social context** in combination with any linguistic analysis. Galasiński (2011) employs both **SFL** and **ethnography** in his investigations (doctor patient interaction) arguing that "a firm anchoring in a **lexico-grammatical** analysis of the data gives ethnography an empirical basis". Barkho (2011) also supports **"moving beyond the analysis of textual output"** by incorporating ethnographic techniques into his research.

Blommaert's thinks that the **socio-historical** and ethnographic bases of **power** and **identity** and on "the global structures of inequality" are seen as necessarily mediated through language (Blommaert 2005). Nevertheless, we would argue, power and inequality can be realized in language and are often institutionally enforced through texts. Where there exists linguistic evidence of injustice, exploitation, prejudice or deception, we would argue that **SFL** is the model of choice if only because of its concerns with **social context**, seen as central in **functional theory**.

Topic-72: Lexico-grammatical Tools for Text Analysis

SFL attempts to describe and explain multiple **aspects of meaning** and to show how they relate to each other. Each area of analysis has its own set of descriptive terms, which provide the 'toolbox' that can be used in **critical commentaries** on texts and on communicative interaction in **specific social settings**. Halliday and Webster (2014) illustrate the analysis of texts using:

a) Analysis of the **linguistic elements** that express experience of the world and of our own consciousness. They used Process, and Participant and Circumstances analysis which are the main components of the transitivity system enable us to organize, represent and understand our perceptions of the world. They form what is known as the **ideational component**.

b) Analysis of the **linguistic elements** that express roles, attitudes, demands and social & personal relations including mood, modality, appraisal, politeness. This interpersonal component is seen as 'acting out social relationships'.

c) Analysis of the **linguistic elements** that serve to construct cohesive and coherent chunks of language in use including means of reference, rhetorical structure theory and thematic structure. This is known as the textual component.

Lets have a look on the following headlines.

(i) UK falls into deflation
(ii) UK's period of deflation to recover within weeks
(iii) Will deflation affect your lifestyle?

In **(i)** we have a finite declarative clause purportedly representing a fact. The major Process *falls* is designated as a Material Process with the Actor *UK* falling *into deflation*. Since the process is metaphorical and clearly a negative act, deflation is seen as an undesirable place which is seen in the new information. In contrast to (i) above, example **(ii)** gives a positive message representing a speedy recovery as from an illness. The substance of the whole clause in (i) is condensed into a Nominal Group (*UK's period of deflation*). This enables it to become Subject of a clause and Actor of a Material Process (*recover*). It is presented as 'Given' or presupposed, shared knowledge. The whole headline is a non-finite clause where the infinitive verb (*to recover*) carries a future meaning. The headline (iii) is a question addressed directly to the readers, presumably to attract them to an article relating deflation to their personal circumstances. It clearly illustrates the interpersonal function of the interrogative clause and differs grammatically from (i) and (ii) above in terms of Mood which are both declarative clauses. Other SFL tools include:

Statistical comparison techniques

Comparisons of lexical density and frequency

Rhetorical Structure Theory

Corpus linguistics

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Lexis and Collocation

Other aspects of lexical study of interest have been collocation, connotation and usage in specific varieties and contexts. Collocation concerns the specific **co-text** of a word and the way the combination of words in a phrase can carry significant changes in meaning. Thus, for example, the word *family* takes on specific positive or negative values depending on the context of use and its collocates. Family members, such as *brother* and *sister,* take on different senses in political groups where they are used as terms of address to express solidarity with other members of a perceived group.

Transitivity in SLF

A widely used tool of analysis in CDA is the SFL transitivity system, which should not be confused with the simpler transitive/intransitive dichotomy in traditional grammar. In SFL transitivity analysis, three categories can be identified: *processes*, *participants* and (optionally) *circumstances*. As far as CDA is concerned, when realised in discourse, this is a focus of analysis in the critical evaluation of **content** and **ideology**. Consider the following example (1) from a recent newspaper article, which is a reply to a rhetorical question given by the journalist: 'But can we trust Mr. Cameron's promises?' The Process in the clause has been written in red.

(1) His government (Actor) has overseen dramatic increases in most forms of taxation. This clause clearly presents Cameron's government as allowing increases in taxation, but does not emphasise on government's total responsibility for it.

Example: (2) His government (Actor) *has* dramatically increased most forms of taxation. Moreover, the writer could have avoided presenting the government as an Actor in this case and so deflected responsibility.

Example (3) Most forms of taxation (Actor) *have* increased dramatically under his government. 'Under his government' is here a Circumstance: Location (in time):

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Group and Clause

Nominal groups are also used as participants in clauses. For example, in the following examples from Blair's speech the italicised nominal groups represent the constructed abstract concept of some kind of unified economic reality.

(1) *The modern world* is swept by change.

(2) *This new world* challenges business to be innovative and creative, to improve performance continuously, to build new alliances and ventures.

(3) But *it* also challenges government to create and execute a new approach to industrial policy.

In linguistic terminology the abstract nominal group can take on a variety of grammatical roles, such as Subject of a clause fulfilling the role of Goal in (1) and of Actor in (2) and (3). This same abstract 'world' is itself presented as a powerful force that can influence not only the functioning of business but also, in (3), of government. This construct forms the basis of the rest of the speech which goes on to present 'it' as the reason for 'a culture of enterprise' and 'commercial success' in everything from government. Fairclough (2001) points out linguistic characteristics that pervade neo-capitalist discourses. One of the foremost is that processes are presented without accountable human agents. Other characteristics are the use of a timeless historical present tense that implies a general truth and the unquestioning statement of controversial policies.

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Lecture-17

Metaphor and CDA

Topic-73: Introduction – Metaphor and CDA

According to Carl John, **metaphor analysis** has been gaining credence as a profitable tool in critical discourse studies (CDS). **Cognitive approaches** to metaphor, assert that metaphor is not merely about how we talk about something, but more significantly, how we may think about particular subjects in systematic ways. Lakoff and Johnson 1980; Kövecses 2002; Goatly 2007) argue that examining its realizations in text and talk can help us discern dominant and structured ways with which people conceive **aspects of reality**. Particular metaphors can be strategically deployed to construct and perpetuate particular worldviews and versions of reality for addressees. Furthermore, the analysis of metaphor can help probe ideological structures and foundations in text and talk. In short, metaphor can no longer be seen as merely rhetorical or decorative, but also **constitutive of reality**, and acknowledged for its **ideological character**. It is this ideological potential that makes metaphor analysis an appropriate tool for critical research. Carl's (2019) focuses on **cognitive view of metaphor** as a product of embodied experience. This needs to be complemented with a consideration of the context in which it is used. He further says that **metaphor analysis** of promotional discourses, is beyond language, especially visual image in contemporary discourse and communication. In recent years, there has been some interest in the more dynamic, ad hoc and contingent cognitive operations related to metaphor during discourse. This had led to some critical scholars giving attention to what is known as conceptual blending theory (Fauconnier and Turner 2002). It is cognitive in nature, and plays a great role in CDA because it allows for greater creativity and strategy, as well as contextual and communicative specificity in metaphor production.

Topic-74: Metaphor and Cognition

Metaphor is seen as a **cognitive process** that involves conceptualizing one thing in terms of another. The metaphorical expressions found in language are, therefore, deemed to be the realizations of the kinds of concepts held at the cognitive level. Metaphor, in this regard, is at once a process of the mind and its signification in the form of linguistic or semiotic realizations.

Our ordinary conceptual system, in terms of thinking and acting is fundamentally metaphorical in nature. Thus, metaphor exists in our thinking, and expressed unconsciously in text and talk.

In classical CMT, metaphor encompasses a mental process where a target domain is conceptualized in terms of a source domain. For example, students and their journey to education may be expressed in a metaphorical way. Students can be considered the travelers on the journey. The difficulties they face as a part of their education can be considered hurdles of the path, and their goals can be conceived of as destinations. These linguistic realizations can also define the details of this path-oriented forward movement and specify the kind of movement in which participants are supposedly engaged. For example, **head start** and a **step ahead** add a competitive quality, specifying the movement to be a kind of race where some participants have the advantage of starting before the others or of being ahead. Education becomes a competitive activity in its framing as race. For critical research, such insights relating to metaphor are important because they provide an indication of how particular topics are conceptualized. And how such thinking may condition participants to act in particular ways in relation to the topics at hand (Lakoff and Johnson, 1980). A key insight of CMT is that **conceptual metaphors** have their origins in our **embodied experiences**, especially as infants (Lakoff and Johnson 1980). For instance, the experience of serious illness forcing us to physically lie down generates the **orientational metaphor** sickness and death are down.

Similarly, the nature of sight where our field of vision acts as a boundary delineating what we can see gives rise to the ontological **metaphorical concept** visual fields are containers. For instance, from a young age we learn to crawl and move to the objects we want. The experience of being path-oriented - the metaphor journey is derived from here. Such embodied experiences are captured in basic knowledge structures known as **image schemas**. The path image schema, for instance, has its basis in our experience of (forward) motion, and encompasses a starting location and a destination, the path between these two points (Chilton, 1996). According to Lakoff and Johnson (2003), the metaphors which are generated by **blending constitutes** are in short-term mental representations. While, **conceptual metaphors** are part of knowledge structures that are in long-term memory. Which view of metaphor to lean towards would depend on whether the analyst is more interested in the broader ideological patterns and

structures that imbue texts or the cognitive processes of meaning construction and metaphor production in specific discourse contexts and episodes (Hart 2014).

Topic-75: Metaphor, Context and Discourse

Analyses of metaphor choice and use need to consider specificities of the context, broadly conceived, and their interactions with embodied experience. According to Carl, blending theory plays a vital role to understand the context-relevant material. The conceptual formation based on embodied experience does not take place in a vacuum to begin with; **Contextual factors,** e.g. social organization, architecture, national culture, political governance, etc. shape our physical environment and our interaction with this environment (Chilton 1996). Furthermore, even after childhood when embodied concepts have more fully developed, **context** affects what **metaphorical concepts** are actually drawn on as well as how they are specifically developed for use. While much metaphor use may not be particularly conscious. **Contextual dynamics** may in fact cause metaphor use to be highly strategic. Discourse participants may intentionally deploy particular metaphors to frame topics in self advantageous ways in discursive contexts where objectives are reasonably fixed, like in a debate or promotional campaign.

Considering the social context of metaphor use as a part of discourse is in fact central to the practice of CDS, which sees discourse as both socially-constituted and constitutive. Metaphor, even if partly based in embodied experience, is also a function of **pragmatic choices** and never independent of its context of use. Contextual variables can also be located in **historical** experience and memory, i.e. divergent socio-historical experiences, national cultures and political ideologies going back decades if not centuries. Such as in the case of Germany's experience with National Socialism, has caused the **metaphor** to branch out into variant but interconnected discourse traditions. If precise knowledge is absent, **context-specific** uses and development of metaphor can be entrenched. Some metaphors have been appropriated and perpetuated in the service of particular social and economic ideologies, and have become implicated in hegemonic attempts for **social domination** (Goatly, 2007). The motivated and strategic nature of metaphor in the **discourse context** is given explicit attention in Steen's (2008, 2011) **three-dimensional model** of metaphor consisting of the linguistic, conceptual and communicative dimensions, where each dimension is separate but related. The **linguistic**

dimension pertains to the linguistic form taken by the metaphor, where it can be constructed, for example, in the form of an analogy or simile, a **regular metaphor**, or even indirectly, such as when the target is not directly realized in the text. The **conceptual dimension** of metaphor relates to the commonly invoked delineation of metaphors as novel or conventional. More significantly, at the **communicative dimension**, metaphors can be categorized as deliberate or non-deliberate. **Deliberate metaphors,** through the way they are communicated, are recognized as metaphors and "ineluctably shift the perspective of the addressee from the local topic of a message to another **conceptual domain** from which that local topic is to be re-viewed" (Steen 2008). Taking a more moderate position, Ng and Koller (2013) suggest that rather than effecting **radical conceptual** change, deliberate metaphors can also serve to reinforce and elaborate existing conceptualizations, especially when the metaphors used are highly conventional in the discursive context. The identification of **deliberate metaphor** is likely to be less problematic when we turn our attention to other semiotic modes, especially visual and multi-modal metaphor. Koller's (2005) study of visual metaphor, shows that 'metaphors of war' are used in sports and games, i.e. images of boxing and wrestling. Such metaphors share the semantic feature of 'competitiveness' indicates that their occurrence form a cohesive underlying conceptual cluster that characterizes the **social practice** of business fields, e.g. marketing. Considering them alongside verbal metaphor would also give a more comprehensive picture of the concepts purveyed. If metaphor is truly a conceptual phenomenon that can be realized across semiotic modes (though in **mode-specific** ways), we would be remiss not to give attention to metaphor beyond the verbal mode in critical research. Considering visual and **multi-modal metaphor** would be a good start in Critical Discourse Analysis.

Topic-76: Metaphor in Multi-modal Texts

Carl has given an example how metaphor can be found in the **analysis of promotional** material of an educational institute. According to him, **multi-modal analysis** is a key element to analyze the advertisements of educational institutes because, without verbal-visuals, ads give vague meanings. Much has been written about how the practices of the market, including discursive practices, have become entrenched in higher education (Mautner 2005, Lin 2009 and Brown 2011). Even non profit organizations have adopted practices intended to boost organizational efficiency and competitiveness, in order to succeed in a higher education market.

Such developments are also found in govt. ads, in this context, **annual reports** have become key multi-modal branding and promotional texts directed at stakeholders. A highly designed text which contains the use of metaphor, provide insight into how organizations represent themselves in an effort to **engender favorable audience** dispositions towards themselves. In the SMU annual report, such text was found: Organization is living organism; and Organization is person. Such use of metaphors are considered highly dominant, even though an organization consists of animate as well as inanimate aspects, it is discursively ascribed traits, abilities and identities of living beings when conceptualized as a living organism. In the SMU report, the organization's development and increasing success are represented in terms of a living being evolving and having **grown tremendously in size.** While second expression is highly idiomatic, we are likely to see its use here as conscious and deliberate, representing the organization as a person, but not the one it once was. Presumably, this person has grown to become more mature and now has a *growing reputation*. Organizations can also be depicted as engaging in physical activity associated with living beings, with the most significant of these is in the form of (forward) movement, often used to frame an organization's change and development. Hence, the organization is described as being on a journey, having moved beyond being a predominantly management university, and capable of reaching even greater heights. Other times, the journey is specified to be a quest e.g., advancing the quest for knowledge, with a clear sense of purpose. Derived from the path schema, the notion of 'quest' foregrounds the path and especially destination components of the schema, where it is clear, in this case, that the endpoint is knowledge. The organization also uses a roadmap to help propel it [self] well into the next decade and make the leap to scale greater heights. As we can see, the organization is described as having developed and continuing development and success through metaphors that represent it as a dynamic actor engaged in purposeful self-propelled activity. In terms of orientation, the metaphorical expressions define this movement to be a combination of both forward and upward.

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Verbal metaphor: thinking is racing.
Visual metaphor: organization is runner.
Multi-modal metaphor: fulfilling vision is running.

The cover occupies a highly salient position, the representation encapsulated in the image is also prioritized, becoming a sort of organizing idea for the whole document. The organization, as metonymically represented by the person in graduation attire, is depicted to be running on an ascending path. The run itself appears to represent the organization's process of fulfilling its 2025 vision, which, as the verbal text suggests, is to become '**A GREAT UNIVERSITY'**. This process entails a series of steps in the areas of *Transformative Education, Cutting Edge Research* etc., each visually represented as a step up the ascending path, eventually reaching the goal. An instance of multi modal metaphor, with the visual depiction of running on an ascending path representing the process of fulfilling the organization's vision illuminated by the verbal text. That the image depicts the person as nearing the goal rather than at the start of the path emphasizes the importance of reaching the endpoint. In this case, giving more attention to particular elements of the path **schema** from which the run metaphor is derived gives rise to an emphasis on **goal-orientedness,** an attribute ascribed to the organization. An explanation of **metaphor in discourse** would, therefore, need to consider sociocultural and discursive contexts.

Anthropomorphic Metaphors allow us to make sense of phenomena in the world in human terms – terms that we can understand on the basis of our own motivations, goals, actions, and characteristics (Lakoff and Johnson, 2003) .The use of **both visual and multi-modal metaphor** make communication highly effective.

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Lecture-18

Rhetoric and Argumentation

Topic-77: Introduction: classical rhetoric and new rhetoric

According to *Kienpointner*, ancient and modern traditions of rhetoric and argumentation can be useful for **Critical Discourse Studies** because they provide important research tools for the critical analysis of **spoken** or **written** texts e.g. tools for the description and critical evaluation of argumentative texts.

Classical Rhetoric: In Europe, **rhetoric and argumentation** were established as serious disciplines by Aristotle (384–322 BC), whose **Topics** and **Rhetoric** are still to be considered as milestones of human thought. Whereas rhetoric later focused more narrowly on **stylistics**, Aristotle mainly conceived rhetoric as a **theory of argumentation**. Aristotle described rhetoric as the **mono-logical** counterpart of dialectic. Both disciplines are not limited to any particular domain of subjects. **Dialectic** is described in Aristotle's Topics as the art of **philosophical disputation,** that is, the art of supporting a thesis in a dialogue without contradictions. Aristotle defined **rhetoric** "as an ability to see the available means of persuasion" (cf. Kennedy, 2007: 37).

Three types of proof:

- **Logos** - proof by the arguments presented in the speech.
- **Ethos** - proof through the credibility of the character of the speaker
- **Pathos** - proof by the emotional disposition of the audience.

The term **Modus Barbara** is used to understand logical proofs deeply, i.e. "All A are B; all B are C; therefore, all A are C", "All human beings are mortal; all Greeks are human beings; therefore, all Greeks are mortal". However, Aristotle also insisted that the possibility to argue for both sides of a controversial issue, which is unique to **dialectic** and **rhetoric,** should not be abused and that it is not acceptable to argue for "what is debased" (Kennedy, 2007). Aristotle optimistically assumes that **ultimately truth** will prevail. The term *topos* can be defined as a combination of a device to find arguments and a guarantee which grants the plausibility of the

step from arguments to conclusion. It also has some other functions such as a general, **law-like,** statement. In order to look at the **double function** of the *topos,* Aristotle recommends to look at the positive or negative effects/consequences of an action. The search formula could be reconstructed as follows: "Look at the good/bad consequences C1, C2. . ., Cn of an action A". Arguments based on good or bad consequences of actions are indispensable within everyday argumentation. Later on, these were called **Pragmatic Arguments** by Perelman/Olbrechts-Tyteca. Aristotle mainly focused on rhetoric as a theory of plausible argumentation. Therefore, he has considered the other stages of speech production important, i.e. formulation (style). He deals with the virtues of style, with a focus on clarity, but also with remarks on grammatical correctness, adequacy, brevity and embellishment (figures of speech such as metaphor, hyperbole, irony, parallelism, etc.).

Aristotle suggests using something beautiful as the source domain of the metaphor and gives the advice that **metaphors** should be neither ridiculous nor unclear. **Metaphor** is said to create a kind of intellectual pleasure in the audience because it offers some cognitive surprise, which leads to a growth of knowledge in a relatively easy way. For example, using ***stubble*** for *old age* creates a transfer, which is easily recognized because of the common genus "things that have lost their bloom" (Kennedy 2007). Therefore, according to Aristotle, **metaphor** is not merely a kind of stylistic embellishment, but also has a cognitive dimension (Ricœur 1975; Rapp 2002). As far as style and figures of speech are concerned, a trichotomy of styles (grand or magnificent style, middle or moderate style, simple or humble style) was developed and the inventory of rhetorical figures was enlarged considerably (Kienpointner 2011).

Topic 78: New Rhetoric

The philosopher Petrus Ramus (1515–1572) suggested that **rhetoric** should be restricted to a theory of stylistic techniques which found many followers. René Descartes's (1596–1650) verdict against all forms of merely probable reasoning deprived **rhetorical argumentation** theories of their status as a serious discipline. Thus, rhetoric was gradually reduced to a **theory of style** (Genette 1970). The most important **revival of rhetoric** was developed by the Belgian philosopher Chaim Perelman (1912–1984) and the Belgian sociologist Lucie Olbrechts Tyteca (1899 1987) in their famous *Traité de 'argumentation* (1983 [1958]). Perelman/Olbrechts Tyteca tried to show that outside of disciplines such as formal logic and mathematics, especially in the

fields of political and religious argumentation, there is no room for proofs *more geometrico*. They claim that all arguments are directed towards an audience and that their plausibility has to be judged in relation to that audience. However, in spite of this "dominant role of the audience" (van Eemeren et al. 2014: 262), the **New Rhetoric** avoids radical relativism by the introduction of the "universal audience" (Perelman and Olbrechts-Tyteca 1983: 39). Rational argumentation is an appeal to the universal audience, and goes beyond the acceptability for a specific audience. Although it is very difficult to define the universal audience, it can be approximately described as the totality of all normal adult human beings.

New Rhetoric's most attractive contribution to the study of argumentation is its monumental typology of argumentative schemes. On the one hand, this is a revival of Aristotelian rhetoric and dialectic, with approximately 30 argument schemes corresponding to most of the Aristotelian *topoi* (cf. Perelman and Olbrechts-Tyteca 1983: 255). On the other hand, empirically interesting new types of arguments are integrated in this classification. The weaknesses of this typology, however, have also been shown by the subsequent literature. Perelman/Olbrechts Tyteca do not establish a general model of argumentation and they do not present their argument schemes explicitly, nor do they sufficiently discuss the problems of the delimitation of their schemes and their critical evaluation.

Topic-79: Contemporary Argumentation Theories

British philosopher Stephen Toulmin (1922- 2009), first presented a famous **model of argumentation** in his book - *The Uses of Argument* (1958). Toulmin saw his model as more suitable for the description of reasonable procedures of everyday argumentation than the inference schemes of formal logic. Moreover, he assumes that the categories of his model are **field independent**, whereas specific instances of argumentation belong to different fields of argumentation (e.g., law, business, politics). The six categories in Toulmin's model are functionally motivated (Toulmin, 1984). Toulmin's model has been widely used for the analysis of the structure of **everyday arguments** and still is enormously influential in contemporary argumentation theory (Eemeren, 2014). The Canadian philosopher Douglas Walton has revolutionized the study of fallacies. Walton has developed a "New Dialectic", which analyses and evaluates arguments according to their goals in different types of dialogues: For example, negotiation (a joint effort to make a deal, that is, to maximize one's own benefits and to find a

compromise), eristic dialogue (a verbal fight, where all participants try to win and release powerful emotions). Walton suggests that traditional fallacies are better viewed as weak, but not necessarily fallacious arguments, which, However, can shift the burden of proof in the absence of strong evidence and more conclusive arguments. Walton considers such arguments as instances of "presumptive reasoning" (Macagno and Walton 2014). From 1984 onwards, the Dutch linguists Frans H. van Eemeren and Rob Grootendorst (1944–2000) developed the framework of **Pragma Dialectics**. This can be called the most comprehensive and most influential **research programme** within contemporary argumentation theory (van Eemeren and Grootendorst 1984). **Pragma-Dialectics** combines the study of speech acts occurring in argumentative discussions ("pragmatics") with insights from normative dialectic ("dialectics"). A reconciliation of normative and empirical approaches to the study of argumentation has been its general goal from the very beginning.

In order to achieve the multiple goals of argumentation studies, van Eemeren and Grootendorst (2004) suggest five **"estates"** of research:

1. In the philosophical estate, the concept of **"reasonableness"** has to be clarified, because it is fundamental to all argumentation theories and provides them with a philosophical basis.

2. In the theoretical estate, a theory is derived from the philosophical premises. In the case of Pragma Dialectics, the theory regards each argumentation as a critical discussion between parties who try to resolve a difference of opinion by testing the acceptability of the standpoints concerned" (van Eemeren and Grootendorst 2004).

3. In the analytical estate, the systematic application of "reconstruction transformations" (deletion, addition, substitution, permutation) helps to reconstruct the argumentative structure of a given text, by deleting speech acts which are not relevant for the resolution of a conflict of opinion (e.g., greetings). Or by adding relevant material that has been left implicit (e.g., premises), by substituting confusingly ambiguous expressions by unequivocal formulations, for example, **rhetorical questions** by statements.

4. In the empirical estate, qualitative research is carried out in order to show how **argumentative moves** e.g. the expression of standpoints, arguments and doubt and **argument structure**

(complex argumentation) can be reconstructed on the basis of different types of argumentative indicators i.e. connectives, particles, adverbs, verbs (Snoeck Henkemans 2007).

5. In the practical estate, Pragma-Dialecticians try to enhance argumentative competence by furthering reflection about argumentation by making its results accessible to a wider public. Within the last few years, **Pragma-Dialectics** has been extended by van Eemeren and Peter Houtlosser (1956–2008). He has introduced the important concept of **"strategic maneuvering"**, that is, "the continual efforts made in all moves that are carried out in argumentative discourse to keep the balance between reasonableness and effectiveness" (van Eemeren 2010: 40).

Topic-80: Tools for Critical Research

According to *Kienpointner,* one of the most important means of political argumentation is the **Pragmatic Argument**. Pragmatic Arguments are a type of causal argumentation which evaluates political decisions, initiatives and activities by pointing out their **positive** or **negative** effects. In his discussion, *Kienpointner* has focused only on the positive version of **Pragmatic Argument**, i.e. If act A has positive effects B, C, D [. . .] and has no, or fewer, or less important negative effects than an alternative act X. Therefore, Act A should be done/should be evaluated positively. Some critical questions concerning Pragmatic Arguments could be:

i) Does act A really have the effects B, C, D [. . .]?

ii) Are B, C, D [. . .] really positive/negative?

iii) Does A really have no/fewer/only less important positive/negative effects than alternative act X?

iv) Does act A have further effects?

Critical Discourse Studies have often taken up argument schemes such as the **Pragmatic Argument** as an analytical tool. Following the topical tradition, argument schemes have been called *topoi,* and lists of more abstract, Aristotelian *topoi* (Fairclough 2012). Following a **discourse-historical perspective**, Ruth Wodak and Martin Reisigl show that certain aspects of **political argumentation**, such as thematic threads in discourse on war, immigration or environment can be profitably analyzed with the help of context-specific **"topoi".** For example,

the “topos of threat”, the “topos of imminent danger”, the “topos of history”, the “topos of economic usefulness” or the “topos of exploitation”.

Figures of speech and the verbal presentation of arguments

From Aristotle onwards, metaphor has received most attention as a **rhetorical** figure. In more recent theories of metaphor, its **cognitive impact**, which was already recognized by Aristotle has been discussed by Ricœur, Lakoff and Johnson. As **conventional metaphors** shape our view of reality, and **creative metaphors** can even change our view of reality, they can no longer be seen as mere ornaments of speech, but have a clear **argumentative value** (Ng, Perelman and Olbrechts Tyteca 1983, Pielenz 1993). This view can be generalized for many of the **traditional figures of speech**, i.e. metonymy, hyperbole, irony, rhetorical question, etc. and; some of them have even been explicitly designed as techniques of argumentation, e.g., concessio (to concede a point of minor importance, but to insist on the most important standpoint) or praemunitio (to anticipate counter arguments).

Rhetorical figures can generally be seen as techniques of **strategic manoeuvring** (verbal presentation). The strategic use of figures of speech in (political) discourse is described in many contributions within Critical Discourse Studies, e.g., Wodak 2011, Fairclough and Fairclough 2012). Combining central concepts of **Critical Discourse Studies** with historiography and corpus linguistics, John Flowerdew shows how the history of Hong Kong in the years before 1997 and afterwards can be described as a struggle for ideological hegemony through discursive means (Flowerdew 2004). According to Flowerdew (2012), rhetorical strategies such as the use of indexicals or certain figures of speech are important discursive devices in order to achieve the goals of discursive hegemony. For example, newspaper-articles, or political speeches are designed for specific purposes. **Old trichotomy** of tropes, figures of diction and figures of thought are being replaced by more consistent and explicit **typologies** based on linguistic units (e.g., phonemes, morphemes, phrases, clauses, sentences etc.) and four stylistic operations (addition, deletion, substitution, permutation) (Plett 2000; Kienpointner 2011).

Lecture-19

Critical Discourse Studies in Applied Contexts

Topic-81: The applied principles of CDS

Critical Discourse Studies can be applied to understand the nature of **large-scale economic shifts** in rich **post-industrial countries** over the last fifty years or more, for example: "post-Fordism", "information society", "knowledge economy", "liquid modernity", "neoliberalism" and "network society". In order to understand the depth of communication rise for this **economic exchange**, Fairclough (1999) uses a term ''textual mediation'' of social reality. Semioticization of contemporary life has also been used by (Lash and Urry 1994; Baudrillard 1994). Iedema and Scheeres (2003) use a term "new textualization of work" i.e. in modern era, workers are supposed to **speak and write** in ways not commonly or directly associated with their work. These **language and literacy tasks** are new and different as they do not accompany what happens during the work because sometimes workers have to **interact** with those who are not in touch on regular basis.

A number of critical language scholars like Norman Fairclough (1999), Deborah Cameron (2000, 2010) and Monika Heller (2003, 2010) are well known for tracking the ways language has been centered and affected as part of the broader **post industrial commodification** of knowledge and communication. For many, e.g. Heller and Cameron, the iconic example of these new forms of labouring – the poster children or call centre workers. Here we find an industry, an entire workforce, of deterritorialized, "disembodied" (i.e., on the other end of a phone) speakers wholly reliant on talk for a living. The focus of Monica Heller's research – consistent with Iedema and Scheeres (2003: 318) is an interest in understanding how so many different working contexts have come to depend on language as both a process or vehicle and a product or outcome of labouring, what she dubs the "word-force". This is a world where factory workers and medical doctors alike are no longer simply doing their work – making things or fixing people –but must also be able to reflexively account for their labour.

In other words, they must be able to write it up and talk about it and generally put it into words. This is also a world where a range of **low-paid workers** are additionally exploited (and

typically unremunerated) for their linguistic/ multilingual abilities (Duchêne and Heller 2012; Roberts 2010). Against this backdrop and within this context, we might reasonably expect to find CDS' core engagement with **applied contexts**. A founding ideal of Critical Discourse Studies is to improve people's lives and to have a deep look on **social change** by feeding our critiques. There's another need of socially committed research that contributes to "the understanding and tackling of social problems", research that is "**problem-oriented**" and which offers "practical implications and applications". Speaking for themselves, and writing specifically for applied linguists, Fairclough and Wodak (2010) top their own list of CDS' core principles with addressing social problems and round off their list with the need for **"socially committed"** research that treats the analysis of discourse as a mode of "social action". In many respects, CDS is a project of **critical language awareness** (Fairclough 1999), drawing attention to the role of language and its power to shape the way people conduct their everyday and institutional business. And the idea is always to raise an **awareness** of the way texts and talk function in people's lives within the so called public sphere. Lin (2014) has given three areas where she see CDS being deployed in applied linguistics:

i) studies of textbooks and school curricula,
ii) school leadership and student identities
iii) public-media discourse.

According to Mahboob and Paltridge (2013), **critical approaches** are used in the study of language policy, language teaching, learning and testing.

Topic-82: The limits of CDS and Applied Linguistics

One of the more commonly cited criticisms of CDS is that it tends to re-inscribe the belief that power is particularly located in the elite domains of society (Breeze 2011). A review of Discourse & Society certainly shows a preponderance of studies of medical, legal, media and corporate settings with almost no exception. According to Thurlow, there are workplaces we leave almost completely unexplored that are beyond the narrow range of working domains that typically occupy discourse scholars. There are so many other worlds of contemporary language expertise beyond the iconic "easy target" world of call centres i.e. places or domains where people's professional livelihoods depend – in explicit, direct and material ways – on the crafting,

honing, manipulation, design and expression of words. One might call these people language engineers or the slightly old fashioned notion of wordsmiths. Thurlow thinks that there has been very little research on some pretty obvious domains of wordsmithery, e.g.: Dialect coaches, voice-over artists, speech writers and campaigners, technical writers and copy-editors, public relations officers and advertising copywriters. While the field does sometimes move into more diverse terrains, the heartland of AL continues to be education. Applied approaches to workplace studies in CDS are seldom rooted historically - tend to focus on the cultural politics of contemporary post-industrial societies. Many studies on workplace discourse hinges on analyses of isolated samples of everyday institutional/ professional language use and social interactions. Language is invariably abstracted and recontextualized as a "text" for analysis and discussion. Language being removed from workers and re-presented by academics on their behalf. Cameron has argued that micro-analytic approaches to institutional talk (e.g., by Conversation Analysts) are inherently flawed in: not accounting properly for the ways workplace discourse is structured by normative systems of regulation and surveillance. Having said this, she also goes on to acknowledge and then conclude that: "Clearly, [workers] are not just 'cultural dopes' who mechanically follow the rules handed down to them". This gives rise to an important question: What are the priorities or concerns of the workers when it comes to working with language? This discussion shows that there are still some points which have not been focused in CDS perspective so far, but can be expected to get highlighted in future studies.

Topic-83: New Directions for Critical Discourse Studies

According to Thurlow (2018), in order to effect change, **institutionalized critique** needs to invoke discourses recognized within the social practice it critiques. For critical interventions to be effective, discourses of value must be found that are recognized by the critic and the critiqued (van Leeuwen 2014). In sum, even a cursory review of the **workplace literature** within **Critical Discourse Studies** and allied fields reveals a determined interest in institutional/professional domains, although with a breadth and depth of engagement that is somewhat limited. In future studies, some new disciplines and areas of workplace may be included, which would involve methodological and epistemological risks in **Critical Discourse Studies**. In addition to its core objective of social critique, CDS is also principally committed to exposing gaps in academic orthodoxy and to exposing them as **ideological/hegemonic** (Billig 2003). Need to move away

from the 'rhetoric of critique' – a **self-serving** exercise in academic branding (e.g., "CDA"). This field needs to remain "open to new forms of **writing** and to beware of its own **linguistic** orthodoxies". Rees-Miller thinks that there is a lack of reciprocity between **language scholars** and other **language workers.** Further directions of CDS can be seen in relation to advertising, as Cook (2008) states: "Advertising is one of the most prominent, powerful, and ubiquitous contemporary uses of language. Advertising's creative use of language makes it a particularly rich site for language and discourse analysis." Workplace discourse analysis leads us to know a lot about what linguists and discourse analysts think about advertising, but we know nothing about the way advertisers think about language themselves.

In this regard, S. Candlin (2003) considers what she sees as some of the challenges faced by discourse analysts looking to collaborate with non-academics. Academics should pay close attention to the kind of training other professionals receive. For example: where do copywriters learn their applied linguistics from? What points of contact might we find between our ways of knowing and doing language, and theirs? In his well-known statement in support of **critical applied linguistics**, Pennycook (1990) argues that: "[we would] do well to be more humble in the world, listening to the many alternative views of language and learning, rather than preaching our views as the newest and best".

Topic-84: Conclusions

Theo van Leeuwen reminds us, in order for our work to effect change, at whatever level, it needs to be recognized within the sites of our intervention, and this means our critiques must be valued by more than just ourselves. As awkward and fraught as this might be, we need, therefore, to find ways to make ourselves relevant and useful. And this may mean having to forego some of our "linguistic orthodoxies" (Billig 2003) and, perhaps, be willing to dislodge or rather de-centre the linguist as the ultimate arbiter of language and, by extension, the critical discourse analyst as the authority on power and its uses (Luke 2002). Standing from without a system or institution or workplace is ideal for the purposes of critique; it is only from within a system, however, that one is able to effect change. Throughout the literature on workplace discourse, we find evidence of research that sits tantalizingly close to direct intervention and collaboration with non linguists. Many ostensibly application- or action oriented discourse

studies end with recommendations for the potential uses of their findings back for the **real world** contexts of their research.

Some researchers tend to exclude this work from their publications such is the demand for **theoretical** over the practical. Foucault (1977) claims that sense theory does not express, translate, or serve to apply practice; It is practice. It is an activity conducted alongside those who struggle for power, and not their illumination from a safe distance. According to Deleuze (1997), a theory is exactly like a box of tools. It must be useful. It must function. If no one uses it, beginning with the theoretician himself (sic), then the theory is worthless or the moment is inappropriate.

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Lecture-20

CDA and History

Topic-85: Introduction

According to Flowerdew (2012), historiographical approach to **critical discourse analysis** seeks to reveal the hidden assumptions in received and naturalized historical accounts - emphasis on the language used in their elaboration". Investigating discourses about the past opens up a space to explore the dynamic nature of **meaning-making** practices. Exploring the construction of the meanings of the past involves focusing on **representations** and **receptions** of discourses. Flowerdew thinks that we connect our past, present and future in order to make meaning and understand their context. The discourses about our experience as historical beings foreground or background certain parts of this phenomenon. From a critical perspective, our objective is to construct a **past** that is quotable in all of its moments (Benjamin 1968) making **visible hegemonic** and **counter hegemonic** narratives that form part of larger power struggles. The past is not there for us to collect as a pre-existing object; it has to be constructed through semiotic work. The practices connected to the construction of the past require **social actors' work** in identity building processes that link us to social groups such as a family, a political group or a nation. Discourses about the past occur in social practices associated with **everyday experiences** like sharing anecdotes in a family. They also occur in more institutionalized practices such as the writing of history textbooks. Historiographical CDA has explored the representations of the past as **content** and **practice**. The exploration of discourses about **situations** that have contemporary political and moral impact has provided a critical lens to our understandings of the meaning and uses of the past. CDA historiographical approach aims to contribute to our understanding of the **re-production** of inequality and **discrimination** in contemporary societies. Focusing on the uses of the past to re-produce **power differences**, in the ways in which official history silences victims, or in how states and institutions erase their responsibility for violations of human rights. The work in this area has shown the destructive use of history. But the critique has also been expanded to go beyond **demystification** to raising **critical awareness** to provide alternative readings of the past. Taking on these challenges, researchers have responded as scholars and also citizens by brushing history against the grain.

Topic-86: Memory, history and historiography

Historiography focuses on the construction of **historical discourse**. Work in **historiography** has identified representation as a key issue in the construction of discourse about the past. Construct events that occurred in a different time and in that process make a distinction between past and present. Historiographical work makes easy to understand the relation between the **'meaning'** which has become an object, and the **'meaning'** which today allows it to be understood as such" (de Certeau 1988). *Mariana Achugar* has thrown some light on two constructs: memory and history. For him, memory is connected with the lived experience (testimony), and history more related with the reformulation of this experience into a scientific discourse. He further claims, memory attempts to be faithful to the past, while history aims to be truthful. At the representational level, there is also a difference in the **space** and **time** where these two types of discourse are produced. Memory represents lived time and space, i.e. '**I was there**'. While, history represents the locus of enunciation of the historian, i.e. '**someone somewhere did something**'. Memory is focused on continuity while history foregrounds change and the reasons for change. However, both discourses serve to show the **dialectics of understanding** the present through the past and the past through the present. Our position as the one remembering or making history shapes the meaning of the past we construct. Memory and history are related in various ways e.g. memories constitute the raw material for the construction of historical discourse, the testimony becomes the document by indexing a past that is larger. History uses those reconfigurations of testimony as documents to extend the remembering process and correct it. The transformation that memories undergo in the historical operation combine documentation, explanation and representation. This process includes choices and interpretation throughout these operations that are determined by the **location of the historian**. Taking a **critical perspective on historical discourse** requires us to connect history to its place of production. These places of production produce silencing effects (Trouillot 1995). **Historiographical** research is produced from certain socioeconomic, political and cultural locations. Historical knowledge is constructed through semiotic practices that allow the interpretation of traces as indexes of social meanings (Trouillot 1995). Some historians' practices provide a **systematic method** that allows the identification of change. E.g. Looking at the past at different time scales enables us to explore

the dialectic nature of our historical experience. The **principle of variation of scales** allows historians to show how different scales provide various details and levels of complexity. The variation of scales allows a focus on **micro-history** and **macro-history** as diverse perspectives that provide different information about the meaning of the past. History recognizes what continually changes, and what is new by knowing conventions within which lasting structures are concealed (Koselleck, 2004). These scales operate as **conceptual metaphors**. The understanding of historical time as a form of **consciousness** enables us to think of individuals as historical beings with agency.

Topic-87: Contested pasts and CDA

The construction of **contested pasts** requires a semiotic mediation of experience that not only represents, but also orients and organizes meanings. These meanings are always **tentative**, and open to revision because historical knowledge is **co-constructed** and validated by a community. The meanings of discourses are not found in a text, but in the processes by which complex semiotic relations between discourses and readers/authors are made. CDA has explored the ways in which people **make history** and shape their **historical consciousness** in contested contexts. Some researchers have identified a taxonomy of history genres, distinct lexico-semantic patterns that map onto different types of texts, and key linguistic features such as nominalization of social actors and periods, reasoning within the clause through verbs, as well as ambiguous use of conjunctions. This work offers a manner to theorize the way in which historical meanings and knowledge are constructed through language. There is a growing scholarship in CDA that explores contested discourses about the past (Richardson and Wodak, 2009). Martin (2008) explores how a children's book about the Kokoda campaign during the Pacific war between Australia and Japan constructs reconciliation in multi-modal ways. It constructs the parallel story of two soldiers, Japanese & Australian. The multimodal analysis relates images and text focusing on genre, thematic progression, agency and evaluation. The findings show that the flow of information provides a balanced amount of space and time to Australians and Japanese. Agency is constructed through middle voice as being caused from the inside. The representation of the Japanese mitigates their role as aggressors in the region. However, Japanese are shown **directly attacking** the Australian soldiers. **Family pictures** are used to align the reader with the protagonists. The soldiers look directly at the reader and

establish contact with the audience. The use of **monochrome** and **sepia** colors creates distance in time. The images of the book represent reconciliation in literal terms through photographs of the real soldiers. There is also an analysis of bond-icons, icons that invoke ideologies in condensed ways, such as the use of **national flowers** to convey nationalist ideologies or family pictures as a universal human experience everyone can connect to. The **visual and narrative meanings** complement each other and cooperate to construct the discourse of reconciliation. The findings of Flowerdew (2012) show how discursive formations are constructed through the interplay of discourses about the past coming from various **social actors**. A unique feature of this work is the exploration of intercultural and multilingual communication aspects in the process of **constructing identities** and **national discourses** that use the past. The study shows how **official discourses** changed during the period of transition, but remained the same in others. A distinctive feature of this historiographical approach is the claim that "there is a role for discourse analysis in the writing of history" (Flowerdew 2012: 17) to create critical readings of events over time.

Topic-88: Contributions of CDA to Historiography

CDA studies demonstrate, how the exploration of **discourses of the past** has yielded interesting analytic resources developing and expanding notions of intertextuality, recontextualization and resemiotization. In addition, there is a diachronic perspective exploring a historical phenomenon or case throughout time. Some techniques are used, i.e. transdisciplinary, borrowing from the practices of historians and historical sociologists. The object of study is also historical in the sense of exploring change and the dynamic nature of discourse in relation to the construction of orders of discourse (Fairclough 1992). Further contribution is from Wodak (1999), he has introduced **Discourse-Historical Method.** This method provides a clear description of how to integrate historical context to critical discourse analysis highlighting the importance of **historicity** to understand the continuities of discourses. The method highlights the importance of scales by modeling different levels of **context** to situate the discourse analysis. Triangulation of different types of data to make the corpus including ethnographic fieldwork is another distinctive feature. Intertextuality is a key concept used in **this method** to trace the relation and development of constructions of the past across **time** and **space**. Discursive strategies such as legitimation, argumentation and topoi are typically explored together with

more. **lexico-grammatical** features that realize agency. This method also requires an interdisciplinary group to provide the depth of interpretation and various perspectives on the topic. Another important contribution to historiography in CDA has come from work informed by linguistic anthropology (e.g., Blommaert 2003; Blommaert et al. 2007). These contributions have foregrounded the importance of **situating discourse** in its context of production and reception as well as in history. Historical layering is one of the ways in which this historicity has been addressed. This concept attempts to capture the layered simultaneity and historicity in **synchronic studies of discourses** (Blommaert 2005), using concepts such as indexicality, recontextualization and re-entextualization (Silverstein and Urban 1996; Bauman and Briggs 1990). The importance of ethnography is also evident in the situated nature of this type of work. This approach also foregrounds the significance of place as a category used to create and recreate ways of connecting and belonging in particular geographic or imagined spaces.

Topic-89: Conclusions

According to *Achugar*, historiographical CDA is important to understand current historical processes that have produced political turmoil, transnational communities and migration. To understand the uniqueness of historical moments, we need to situate them in **larger landscapes** of time and space. Future historiographical CDA needs to continue developing analytic methods and concepts that allow us to explore the socially distributed nature of discourses about the past. It should integrate not only the analysis of representations in particular texts, but also the processes and social practices where the past is constructed. The exploration of intertextual positionings and dialogism appear to be fertile areas to expand our work. It will be also important to integrate the circulation and reception of meanings to the study of discourses of the past. More ethnographic work to be able to situate text and explore how they are used across **time** and **space**. In addition, multi-modal analyses will be important in capturing the **multi-semiotic** meaning-making practices that are used to **construct the past**.

Critical work in this area needs to focus also on comparing across cases to learn about the hegemonic and counter-hegemonic practices that enable uses of the past to serve **present-day agendas**. Collaborations in multi-disciplinary groups organized around an area of interest will be key to exploring the complexity of these processes. Summing up, CDA from a historiographical approach needs to:

1. **contextualize** representations of the past in social practices

2. locate the context of production of historical discourse.

3. investigate the context of reception of discourse about the past.

4. explore varying scales and indexical meanings of discourses about the past.

5. consider claims to legitimacy, valuing and social distribution of discourse about the past. CDA studies have considered these principles when exploring contested discourses about the past.

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Lecture-21

Critical Discourse Studies and Social Theory

Topic-90: Introduction to the CDS & social theory-1

The success of CDA as a framework for doing research across the (critical) social sciences is due to its recognition of the relation between language use and contexts and structures. CDS is not interested in language use per se but the workings of and effects on power relations through meaning making (see Wodak 1996: 17). Against this background, 'doing' CDS requires as much reflection on linguistic means as on understanding the social (Fairclough 1992). Social theories provide a "relatively systematic, abstract and general reflection on the workings of the social world"(Baert & Silva 2010: 1). Consequently, these concern the interplay of action, order and change. Theories mayoffer conceptual frameworks through which particular discursive events can be understood as elements of the social. Chouliaraki and Fairclough (1999: 1) argued that CDS has not made systematically explicit the theories that it relies upon. However, a range of references to scholars such as Louis Althusser, Pierre Bourdieu, Judith Butler, Michel Foucault, Anthony Giddens, Antonio Gramsci, Jürgen Habermas, Ernesto Laclau, etc. can be found in CDA studies. These references fulfil their purpose in individual projects and might open up space for subsequent theoretical elaboration. A series of questions, related to social theories, has remained relevant and are approached differently by the various strands in CDS.

1. How is the relation between action and structure perceived (i.e. are structures always already encompassing individuals and 'push' them in certain directions or do individuals act free and independently)?

2. What is the relation between the discursive and extra-discursive? How do we understand central notions in CDS like critique and emancipation, demystification and ideology, power and hegemony?

Core strands in CDS (associated with Fairclough, van Dijk & Wodak) have been influenced by two dominant social theories to answer these questions. Karl Marx and (neo-) Marxist approaches. Michel Foucault and other post-structuralists. These social theories are not

equally important to every strand in CDS. e.g. van Dijk's orientation to social psychology leads him towards cognition instead of sociology. In comparison, especially Fairclough and Wodak draw more extensively on social theories.

Topic-91: Intro to the CDS & Social theory-2

At the beginning (1970s), there was a concern in CL to make particular representations of reality and discrimination in and through language use visible. Social structures were seen as operating "in a deterministic fashion". This 'original source-centred' approach showed little awareness of reception or agency. CL emphasized the need for 'unveiling' and 'demystification' language use they regarded as 'dehumanizing' (Fowler and Kress 1979: 196) – but rejected the idea that an unmediated access to reality is possible. For them, ideology was "a systematic body of ideas, organized from a particular point of view" and manifest in linguistic choices (Kress and Hodge 1979: 6). This period found Foucault's and Althusser's notions of knowledge and ideology/ideological state apparatuses useful. Althusser favoured a broad notion of ideology and viewed subjects as largely determined by ideological state apparatuses (ISAs) and, ultimately, eco- nomic structures. Going beyond classic notions of ideology as a false representation of 'reality', Althusser (2001: 109–115) defined ideology as "*represent[ing] the imaginary relationship of individuals to their real conditions of existence*" which "*has a material existence*". Ideology is thus a question of material existence and practices. It is in this context, Althusser (2001: 115–124) famously speaks of the *interpellation* of individuals - the transformation of individuals into subjects. Other Recent Developments in CDS: Corpus linguistics studies, related to CDS, have pointed to social theories. E.g. Baker (2014) adopts a Foucauldian notion of discourse. Also draws on Butler's understanding of gender. O'Halloran's (2012) introduction of Gilles Deleuze and Félix Guattari. Macgilchrist (2016) discusses ontological and epistemological assumptions underlying research done in CDS. She focuses on the construction of social orders and stability instead of their fissures and dislocations. Drawing on theorists such as Laclau, Lefort and Rancière, she discusses key concepts – critique, rationality and validity – in CDS. Notable interest in Queer Theory within CDS (Thurlow 2016; Milani 2015). Wodak (2009) used the work of Goffman (1990) to analyse interactions of the members of the European Parliament.

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Topic-92: Marx & (neo) Marxist

Being influenced by the social turmoil of the 1960s and 1970s, it is not surprising that many of those who would later write under the banner of CDA/CDS have been strongly influenced by Marx and neo-Marxists. Many authors are thus fundamentally sceptical concerning capitalism as a mode of organising social relations. Their Marxism is, however, an anti-reductionist one which recognizes the significance of language and culture in and for contemporary capitalist societies. In general, Marx has had a paramount influence by providing a framework for understanding social dynamics in capitalist societies. However, it has only been rather recently that his view on language has been elaborated explicitly and in detail. In an article entitled 'Marx as Critical Discourse Analyst', Fairclough and Graham (2002) argue that:

1. Language has become ever more central in late capitalism.

2. Also argue that Marx was well aware of the link between language and other dimensions of the social – that is, the dialectics between the discursive and the material dimension of social life.

Drawing on Marx's writing, they (2002: 313) outline his view on ideological relations between language, consciousness, social life and civil society; Thereby, offering a model in order to understand the interplay between the discursive and the extra-discursive. Other relevant Concepts: Some works in CDS (e.g. Wodak 1996, Fairclough 2003) refer to Anthony Giddens's 'theory of structuration' in order to make sense of the problem of order. Here, subjects are not simple bearers of structure but active players in the reproduction of society, able to reflexively monitor their doing (Giddens 1993). Althusser's structuralism has led Fairclough to draw on Gramsci and his focus on struggle. Gramsci also views language as historical and permitting all social relations. Gramsci's notion of hegemony is the most relevant concept taken up in CDS. It describes domination based on consent (though backed up by coercion), spreading through 'private' organisations, e.g. the church, trade unions and schools, instead of domination through sheer coercion, violent revolution and the capturing of the state apparatus. Critical Theory of the Frankfurt School - a keen interest in modernity and emerging forms of capitalism conscious of the significance of culture and (consequences of) its commodification. The use of Habermas and the concept of validity claims (truth, rightness and truthfulness) in CDS.

Topic-93: Post Structural Influences

Among post-structualist influences, Foucault stands out as a point of reference for 'core' branches in CDS – accompanied sometimes by the discourse theory (DT) of Laclau and Mouffe. Later in his works, Foucault sees discourse as something joining power and knowledge. Foucault's views which inspire the works on CDS: discourse as constitutive for subjects, social rela- tionships, objects and conceptual frameworks; the insistence that discourse practices are inter- dependent (intertextuality); the discursive nature of power, the political nature of discourse and the discursive nature of social change; as well as the notion of 'order of discourse' which Fairclough defines as the order of ways of meaning making through particular combinations of genres, discourses and styles in particular social fields.

Similarly, van Leeuwen (2008: vii) draws on Foucault's concept of discourse as 'constructions of specific aspects of reality' that is knowledge, combining this with a notion of discourse as a social practice and legitimation. The influence of Laclau and Mouffe has been less extensive as compared to that of Foucault. To them, discourse provides a system of relations between elements. But as its elements cannot gain their meaning from anything extra-discursive, the separation between the discursive and the non-discursive collapses (Laclau and Mouffe 2001: 107). This notion of discourse emerges through 'articulations', i.e. the establishment of relations between radically contingent elements, of a meaningful complex of elements. Systems of difference can be partly stabilised around nodal points -another central term. E.g. articulations by environmentalists might establish environmental protection as a nodal point around which previously central concepts such as the state circulate. Articulation creates identities through exclusion of elements. All social relations are relations of power (Laclau and Mouffe 2001: 142). Chouliaraki and Fairclough (1999: 121–126) draw on Laclau and Mouffe, viewing their 'Discourse Theory' as a possibility to bring together Marxism and, in particular, the Gramscian concept of hegemony with post-structuralist theories of discourse. They insist that the social arises out of dialectical relations between semiosis (discourse) and non-discursive aspects, that there are structural constraints to the contingency of meaning making. Often inspired by post-structuralist theories, there is also a feminist current within CDS.

Topic-94: Conclusion

A strong link between CDS and social theory is a necessity if the former wants to live up to its own claims. The works within CDS show differences in terms of the extent of social theory involved and use of particular theories. Bringing together different theoretical approaches in one framework offers a flexible tool- kit for problem-oriented research. It can also lead to a situation in which theories contradict each other at various levels. The idea of problem-oriented research in which the choice of methods and theoretical concepts depend on the object of research is not without problems. While such pragmatism is undoubtedly crucial, it might overlook that it is only from within certain conceptual universes that we 'see' problems and are able to formulate questions. In short, Marxist inspired scholars in CDS aim to make interconnections visible, including hidden resources of meaning creation and their role in the prolonging of human suffering.

On the other hand, post-structuralists view openness and difference as paramount. The existent links between CDS and social theory are more than justified and should be deepened further. As it is unlikely, that CDS, as a diverse research program, will manage to agree on the definition of basic concepts, each 'strand' of CDS faces the task to clarify its understanding of the social.

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Lecture-22

CDA and Political Discourse (I)

Topic-95: What is Political Language?

Embedded in the tradition of western political thought is a view that language and politics are intimately linked at a fundamental level. It is not generally pointed out that when Aristotle gives his celebrated definition of humans as creatures whose nature is to live in a *polis*, in almost the same breath he speaks of the unique human capacity for speech. But obviously man is a political animal [*politikon zoon*], in a sense in which a bee is not. Nature, as we say, does nothing without some purpose; and she has endowed man alone among the animals with the power of speech. But what does Aristotle mean by 'speech'?

- 'speech' Versus 'voice'.

The latter is possessed by all animals, he says, and serves to communicate feelings of pleasure and pain. The uniquely human 'speech' is different. Aristotle sees it in teleological terms, or what might in some branches of today's linguistics be called functional terms. Speech serves to indicate what is useful and what is harmful, and so also what is just and what is unjust. For the real difference between man and other animals is that humans alone have perception of good and evil, just and unjust, etc. (*The Politics*, translated by Sinclair, 1992). The sense of the just and the unjust might logically mean that there could be as many opinions as there are individuals. Such a state of affairs would probably not correspond to what one understands as the political. What we can hold onto from this? It is *shared* perceptions of values that defines political associations. And the human endowment for language has the function of 'indicating' – i.e., signifying, communicating what is deemed, according to such shared perceptions, to be advantageous or not, implying what is deemed right and wrong within that group. Aristotle does not pursue in detail the connection between the linguistic and political make-up of humans, but the implications have a fundamental importance.

In linguistics, it is now widely accepted that the human capacity for speech is genetically based, though activated in human social relations. However, two things need to be noticed in this

regard. First, this view does not entail that the social and/or political behavior is not itself genetically based. Second, one has to assume that the cultural and culturally transmitted characteristics of human language observably serve the needs of the political. What is clear is that political activity does not exist without the use of language. Doing of politics is predominantly constituted in language.

Topic-96: Political Discourse Analysis

Political discourse analysis is a field of discourse analysis which focuses on discourse in political forums (such as debates, speeches, and hearings) as the phenomenon of interest. Political discourse is the formal exchange of reasoned views as to which of several alternative courses of action should be taken to solve a societal problem. An example of an analysis of political discourse is: Roffee's (2016) examination into speech acts surrounding the justification of the legislative processes concerning the Australian federal government's intervening in the Northern Territory Aboriginal communities. The intervention was a hasty reaction to a social problem. Through this analysis, Roffee established that there was, in fact, an unwillingness to respond on behalf of the government, and the intervention was, in fact, no more than another attempt to control the Indigenous population. However, due to the political rhetoric used, this was largely unidentified. One of the core goals of the political discourse analysis is to seek out the ways in which language choice is manipulated for specific political effects.

Defining political discourse is not a straight forward matter. Some analysts define the political so broadly that any discourse may be political. Growing interest in the area of political discourse since the early 1980s. The essential issue in political discourse is the balance between linguistic and political analysis. While many studies have adopted (explicitly or implicitly) a critical perspective, there has also been a variety of other approaches, ranging from the descriptive to the psychological. Most examples of the political discourse may be mapped onto the various levels of linguistics - from lexis to pragmatics. At the level of lexical choice, there are studies of such things as loaded words, technical words and euphemisms. In grammar are studies of selected functional systems and their organization within different ideological frames. There are also studies of pronouns and their distribution relative to the political and other forms of responsibility and studies of more pragmatically oriented objects such as implicatures, metaphors and speech acts.

Edited by Maha Malik

Topic-97: Approaches of Political Discourse

Some propositions to Understand political discourse

Political discourse is the use of language in ways that humans, being political animals, tend to recognise as 'political'. Separate out aspects of language (structure and lexicon) that are frequently or typically found in association with what we, again as political animals, interpret as particular types of political behaviour.

Political discourse operates indexically: One's choice of language, or its features, can implicitly signal political distinctions. E.g. choosing to speak one language rather than another, choosing a regional accent, or accent associated with a social class, choosing words associated with particular political ideologies, choosing forms of address (e.g. pronouns) that express distance or solidarity.

Political discourse operates as an interaction: While indexicality is clearly an interactive mode, there are many other forms of interaction facilitated by the structure of language. Verbal interaction is often indexical: for example, interruptions and overlap can implicate conflict or cooperation. Interactions often signal boundaries and bonding, as well as rank and role.

Interaction functions to negotiate representations: By representations, I mean the use of language oriented to the communication of conceptualisations of 'the world'. People communicate among themselves partly in order to coordinate their world conceptions – this is what being in a polity is about. Shared representations may be presumed. For example, speakers take it for granted (that is, presume) that certain presupposed meanings are shared by the relevant community, or that a local maxim of quantity, for example, is accepted and that a certain implicature will be generated by the hearer.

Recursive properties of language sub serve political interaction: Political actors need to guess what their rivals are up to. Without a 'theory of mind' ability – which is a language-independent cognitive ability – this would be impossible. Human individuals have to separate the representations of the world that they have.

Modal properties of language promote political interaction: Probably all languages have grammaticalised modal expressions attached to concepts such as: social obligation–compulsion, certainty–doubt, evidence with credible–incredible source. This can help establishing, credibility claiming rightness and legitimising truth as a political strategy.

Binary conceptualisations and political discourse: The tendency in much political discourse is towards antonymous lexical choices, and other lexical choices that must lead to hearers making mental models that are binary in character. The binary tendency is usually at work in representations of party politics and in the formation of group identity.

Political representations are sets of role-players and their relations: Political text and talk involve assuming, negotiating or imposing discourse ontologies – representations of the people, objects, places, etc., that exist, and the relations among them, that is, who does (did, might do, will do) what to whom, when and where, who or what caused what, etc.

Political discourse draws on spatial cognition: The perception and conception of space is of major significance in political discourse. On the anthropological level this claim involves the suggestion that territoriality is an intrinsic part of the socio-political instinct.

Political discourse involves metaphorical reasoning: In political discourse, metaphors are often not just embellishments of literal propositions, but modes of reasoning about, for example, the future and about policies.

Spatial metaphors make concepts of the group and identity available: Certain source domains from spatial cognition are found again and again in political discourse. Particularly prominent ones are the container image schema and the path schema. The former is fundamental to the conceptualisation of groups of all sizes, from families to states. The latter (the path schema), because it is involved in the conceptualisation of time and also of action, appears in political discourse as a means of representing policies, plans, national history and grand ideas like ‘progress’.

Political discourse has specific connections to the emotional centres of the brain: Whether there are indeed *specific* emotions that could be called ‘political’ remains arguable.

However, some politically relevant feelings, such as territorial belonging and identity ('home'), love of family, fear of intruders and unknown people have certainly shown up.

Political discourse is anchored in multi-dimensional deixis: Political discourse rests on the intersection of several deictic dimensions. These are cognitive dimensions, tapped by language-in-use. The need to identify one's 'position'. Intersection of three axes: space, time and modality may be useful

Topic-98: Political theory and the nature of politics

At the most general level, political theory is 'a body of knowledge related to the phenomenon of the state'. While 'theory' refers to 'a systematic knowledge', 'political' refers to 'matters of public concern'. According to David Held, political theory is a 'network of concepts and generalizations about political life involving ideas, assumptions and statements about the nature, purpose and key features of government, state and society, and about the political capabilities of human beings'. Hacker defines it as 'a combination of a disinterested search for the principles of good state and good society on the one hand, and a disinterested search for knowledge of political and social reality on the other. Catlin expresses almost the same views - 'political theory includes political science and political philosophy. It may be concluded that political theory is concerned with the study of the phenomena of the state both in philosophical as well as empirical terms. It not only involves explanation, description and prescription regarding the state and political institutions but also evaluation of their moral philosophical purpose. Because politics is concerned with decision making, political discourse is inherently deliberative. As it is argued, deliberation involves weighing reasons in favor of or against one or several proposals.

Political discourse is deliberative even when it is instantiated by particularly bad or undemocratic examples of deliberation. Disagreements are not always resolved in political deliberation, even in those instances of deliberation which satisfy normative criteria for good deliberative practice. Reaching consensus is not generally an expected outcome, although it is a possible outcome. The existence of a social group speaking a language different from the language of the majority, or different from the official language of the state, or in a variety of the majority or official language that is perceived as significantly deviant, gives rise to questions of

minority rights in political theory. As Birch (1993) notes, the claim is usually for special protection of language and culture. Several conundrums arise from putting the matter in this way. One of them – the argument that 'language and cultures are not right-bearing entities' (Birch 1993: 126) – can be easily disposed of. It can be formulated, as above, in the sentence: 'individuals have the right to speak the language of the social group with which they primarily identify'. In which case the problem returns to the domain of individual rights, and arguably to the domain of the right to free expression. It is clear that bilingualism is not a natural state of affairs and that if two languages are spoken in a given area the stronger of them will normally drive out the weaker. A weaker language cannot be expected to survive over a long period unless it receives government help (Birch 1993: 129).

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Lecture-23

CDA and Political Discourse (II)

Topic-99: Analysis of Text and Political Genres

Linguistic choices reflect not only how a text is constructed, but they are also related to all the major social functions of language (Chouliaraki and Fairclough 1999: 50). Their analysis is essential not only for the study of textual construction but also for understanding how a text may disseminate ideological beliefs and the social effect this may have. In a broader understanding of Halliday's (2004) textual metafunction – usually concerned with explaining how texture is achieved through cohesion and coherence. At this point, interested in the textual choices which help in making a text fulfil social expectations about what political discourse should be like. Instead of adopting a purely descriptive view of the textual choices (types, or genres, of political texts), we shall explain the social role that those choices have in different social contexts. Genres - "global linguistic patterns which have historically developed in a linguistic community for fulfilling specific communicative tasks in specific situations"Chilton and Schaffner 2002: 19). They are broadly determined by discourse communities, i.e., the groups of individuals whose membership is related to their social role. According to Fairclough (1989: 29–37), each social domain has an associated "order of discourse" (Foucault 1981) – or a structured collection of discursive practices connected with particular social domains (Fairclough 1989: 29–37). The socio-political struggle for power is reflected in changes in the order of discourse, which attest the dominating ideology of the time.

CDA is particularly interested in the role that certain genres play "in the exercise of power and influence in the very definition of politics and political institutions" (Chilton and Schaffner 2002: 21). It is this shifting nature of political genres that makes it necessary for them to be constantly adapted and redefined. Intertextual relations between different types of genres are of key importance for understanding how political genres can evolve, and how this can affect other socio-political practices. Some examples can be seen: The recontextualisation of Barack Obama's "Yes, we can" speech into a song in the 2008 presidential election campaigns (Filardo-

Llamas 2015). Representation of political events in murals and plaques in the streets of the main Northern Irish cities (Filardo-Llamas & Gonzalez-Cascos 2014).

Relation between the multiple political genres in one political campaign.

Political speeches

Political participants Political campaigns

Political statement/press releases

Political blogs

Political genres Parliamentary debates

Political blogs

Possible political effect Statements by social actors

Media (newspapers) New media (YouTube, Facebook, Twitter, etc)

TV shows

Topic-100: Analysis of Political Identity

Charaudeau argues that the identity or the image of a politician is often more efficient than a long manifesto in getting them elected. "It is hard to accept that in a democracy, voters base their decisions on a politician's image and the couple of soundbites and slogans they rely on, rather than on their political programme" (2005: 60). This may be applied to the case of the Labour Party as a whole. As the identity of the party is as essential to its success as the content of its manifestos, this Part looks at how new Labour's identity is constructed in discourse, and at what means. What the phrase *new Labour* is taken to mean in the data. After an analysis of the connection between party names and party identity. Identify a pragmatic distinction between Labour as role and Labour as value in new Labour discourse, as well as a dissociation between political principles and their concrete application. These elements are central to a legitimisation strategy for Blair and Brown's 1994–1955 reform. The reconstruction of party identity after 1994 required a degree of dissociation from certain aspects of Labour's past and from a series of negative political representations analysed as pathological stereotypes. Two distinct counterstrategies are then identified: ***Appropriation*** and ***Reciprocation***. They are assigned two functions in new Labour discourse: while allowing for the appropriation of elements belonging to the conservative model of politics, they also apply the party's "pathological" stereotypes to a

past version of itself built for that very purpose. Names play a crucial part in the construction of any identity. Thus, an analysis of the various references to the Labour Party in the data allows us to start determining how it is presented in discourse. Results suggest a stronger emphasis on party unity in the 1994–2007 period, which is at least partly due to the framing of the party as a new political brand. *Labour* is a noun (for example, vote for *Labour*) which can also be used as a pre-nominal modifier (e.g., the *Labour* Party, a *Labour* government). In this, the Labour Party differs from the Conservative Party, whose name is an adjective also used as a noun (the *Conservatives*) and as such does not systematically occur in the singular. The noun *Conservatism* refers solely to political principles, not to the party. At first glance there seems to be more versatility in the Conservatives' denomination because of the alternative *Tory/Tories.* However, the latter occurs significantly more often in new Labour discourse for an NL-CP comparison which suggests that it is typically used by opponents of the Conservatives but not by the party itself. A brand is nothing more and nothing less than the good name of something that's on offer to the public. Obviously, a good name is a valuable thing to have—it's the thing which gets your product noticed, and stops it vanishing among the thousands of competing, nearly identical products. (Anholt and Hildreth 2005)

Topic-101: Analysis of Ideological Beliefs

According to Chilton (2004: 46) "representation is one of the obvious functions of discourse," Since through language we usually present a given view of reality. This resembles Halliday's (2004) ideational metafunction, which explains how we interact with the world surrounding us when we communicate. When politicians use language, they try to imbue their view of society with an objective veil by relying on evidence, authority, or truth (Chilton 2004: 23), but, as much as they try, we cannot neglect that their view of reality is quite frequently determined by ideological beliefs (van Dijk 1998). The notion of representation – understood as the creation of a mental space stimulated by a text (Chilton 2004: 50) advocates in favour of incorporating a cognitive dimension within the study of PD. As argued by Hart (2014: 9), it is by studying how discourse is cognitively processed that we may understand "the *effects* of ideological or perspectivized language use on hearers' mental representations and evaluations of reality." This is, in fact, what should be done in CDA's interpretation stage of the analysis. Two notions are important to explain representation. First, perspective and its ideological implications

– are vital for understanding how PD works, as it is the logical consequence of "bringing the viewer's body into particular alignments with elements in the scene depicted and prior universal embodied experiences" (Hart 2014: 83).

Secondly, Context, defined as a construct of "socio-cultural conventions from which the online pragmatic processing of language takes its bearing" (Widdowson 2004: 54). As many as four levels of context have been identified. The co-textual context, the intertextual and discursive relation with other texts, the context of situation, and the broader socio-political context (Benke and Wodak 2003: 225). All of them have a bearing on how discourse is processed as they belong to what is known as the speaker's common ground -the knowledge that both speaker and recipients share. Different types of knowledge may influence the construed mental representations, including personal, interpersonal, group, institutional, national, or cultural knowledge (van Dijk 2005: 77–90). At the basis of this is lexical representation, as mental models lie at the core of lexical selection. Lexical items serve both for cohesion at the level of co-text and coherence with the wider context and, when taken together, can create "a common underlying metaphorical schema". Political discourses "emphasize or de-emphasize political attitudes and opinions, garner support, manipulate public opinion, manufacture political consent, or legitimate political power" (van Dijk 1997: 25).

Topic-102: Analysis of Political Stance

A growing interest in how language is used to encode or reflect specific "stances." According to Du Bois (2007) a "stance" is a social act, something we do through communication when we evaluate or align ourselves with objects or others. Such evaluations may reflect a host of issues from gender, through formality, to politeness. Political stance is arguably equivalent to evaluation (Hart 2014: 7), or "the way that speakers code or implicitly convey various kinds of *subjective opinion* in discourse. In so doing, attempt to achieve some *intersubjective consensus* of values with respect to what is represented". These are, in our view, the two most significant elements of stance. Evaluation & Modality: Two elements of stance, epistemic and affective (Chilton and Schaffner 2002: 31) correspond to the traditional modal uses: epistemic and deontic. The former refers to the evaluation of the propositional content, reflecting the speaker's "commitment to the truth of a proposition" (Chilton 2004: 59). It can be argued that striving for epistemic control may serve in managing how beliefs and ideologies are spread discursively

(Marin-Arrese 2015: 2), i.e., it influences how via PD reality is represented. Deontic modality is linked to normativity, understood as a way of (de)emphasizing the speaker's authority (Chilton 2004: 59). The interaction dimension can be understood as the one explaining the relationship between speaker and audience. In institutional settings, such as those characterising PD, this interpersonal metafunction becomes a status function which carries "deontic powers" (Fairclough and Fairclough 2012). This is a direct consequence of the human ability to impose functions on others and regulate what others do. The analysis of deontic modality becomes, thus, particularly important for study of PD, as it is through it that intersubjective consensus may be achieved. When the required political actions are based on a group of shared beliefs between speaker and audience, the social rightness of those actions is legitimised. An effect of PD may be manifested in the audience's reaction, something that has often been neglected in CDA approaches to political discourse.

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Lecture-24

Theory of Stance-taking

Topic-103: Introduction to Stance Taking

One of the most important things we do with words is take a stance. Stance has the power to assign value to objects of interest, to position social actors with respect to those objects, to calibrate alignment between stance-takers, and to invoke presupposed systems of sociocultural values. Lexis, grammar and other meaning-making resources to express attitudes, feelings, beliefs, evaluations, judgments, commitment towards a precise target (i.e. interlocutor, person represented in discourse, ideas represented in discourse, other texts) (Biber & Finegan 1989; Du Bois 2007; Englebretson 2007; Kiesling 2011) Components of Stance

1. Stance-taker
2. Stance-object (i.e. topic under discussion)
3. Resources (e.g. evaluative lexis, modal verbs, punctuation, typography, different languages)
4. Addressee/s (Barton & Lee, 2013)
5. To frame a theory of stance means to provide a general account of the mode of production of any stance and of its interpretation in a context of interaction.
6. Stance-takers
7. **Photographer** (different possible participation roles - title + description + tags to express **knowledge** about image (e.g. #sweetpotato and #chili #muffins recipe from @jamieoliver)
8. **Viewer** (comments/tags; anyone online – Flickr; privacy settings – Instagram)· commenters express knowledge / belief / opinion / feeling towards **image** or particular part of it (e.g. image showing preparation of cranberry + ginger muffins; commenter: *Waves of nostalgia for these cranberries*).
9. Stance resources
10. Act of posting on Flickr/Instagram = act of stance-taking
11. Editing, filters
12. For multilingual participants, choice of languages = key stance marker

13. Stance objects
14. Views on images + photography
15. Talk about self + others
16. Talk about events related to content of photo
17. Attitudes towards languages
18. Project one's sense of self through particular style of writing (Barton & Lee 2013, Georgalou, 2016)

Topic-104: Kinds of stance

According to Georgalou (2016**): 1. Epistemic** knowledge, beliefs Certainty, doubt, actuaIity, precision, limitation (e.g. *definitely, I know, I doubt, in fact, possibly, might, must, it seems that*) Source of knowledge or perspective from which information is given (e.g. *according to*….) Adverbs Expressing certainty: e.g., actually, certainly, in fact, undoubtedly, obviously, assuredly, indeed, without doubt Expressing likelihood/doubt: e.g., apparently, perhaps, possibly, evidently, predictably, roughly, allegedly, perhaps, supposedly Modals: might, may, should, could Stance Complement clauses controlled by verbs Expressing certainty: e.g., conclude, determine, know, demonstrate, realize, show – Expressing likelihood /doubt: e.g., believe, doubt, think, appear, happen, seem, tend. Stance complement clauses controlled by adjectives Expressing certainty: e.g., certain, clear, obvious, sure, impossible, true. Expressing likelihood/doubt: e.g., (un)likely, possible, probable, alleged, dubious, uncertain. Stance complement clauses controlled by nouns Expressing certainty: e.g., conclusion, fact, observation, assertion. Expressing likelihood/doubt: e.g., assumption, claim, observation, implication. Epistemic stance can be signaled in conversation by the use of one or more of the above linguistic features. Example: I'll be spending the first night of Passover with friends at a restaurant in Delray. The menu will be a traditional Passover meal with all the fixings. **I would say that** most of the population in this area either eat out or order a complete dinner and have it at home.**2. Attitudinal (Affective)** Feelings and personal perspectives (adverbials such as *ironically* and *fortunately*, verbs such as *fear* and *love*, adjectives such as *happy* and *angry*) Example: I **confess**, these events **upset** me. **3. Stylistic** The way in which something is said Speaker/writer comments on communication itself (e.g. *honestly, with all due respect*) Example : To me, the Marvel superheroes just had more complexity – even more humanity, **if I may put it like that**. According to DU Bois (2007) – Kinds of Stance **1. Evaluation:** Perhaps the most

salient and widely recognized kind. Evaluation may subsume both **epistemic and affective** stances. **2. Alignment:** the act of calibrating the relationship between two stances, and by implication between two stance takers (e.g. 'I agree').

Topic-105: Contextualizing the stance

If stance is an act, we should expect to locate it in utterances. For the sake of argument, however, let us begin this discussion with sentence and not with the utterance. The sentence can be hypothesized as an abstract linguistic structure detached from any mooring in a specific context of use. Consider the following sentences: The Caribbean is incredible. It was really great. I would love to go. Each of these sentences contains at least one apparently evaluative word: incredible, great, and love (and perhaps others). These words are obviously not neutral descriptions of external reality, but imply value judgments regarding some referent. Evaluative connotations of such words are evident even from sentences taken in isolation. But stance is more than the context-free connotations of words or sentences. In the grammarians' standard presentation of the isolated sentence, stance remains incomplete. The missing ingredients can only be found by contextualizing the utterance - the situated realization of language in use. Any utterance carries cues for its own indexical contextualization. Contextualization cues (or indexical signs) work by pointing beyond the utterance to its presupposed conditions of use. Necessary to reach a successful interpretation of the stance at hand. At least three things need to know about a given occasion of stance: Who is the stance-taker? What is the object of stance? What stance is the stance-taker responding to? Each question points to one component of the process of interpreting stance.

Topic-106: Subjectivity & positioning

Subjectivity and positioning go hand in hand. The act of positioning regularly invokes a dimension of speaker's subjectivity. Consider the following: Noor: I like this song. Manha: I don't like those. In these stance utterances, the subjective dimension is registered overtly through several linguistic elements, including personal pronouns (I) and affective verbs (like, don't like). The personal pronoun 'I' points directly to the speaking subject, who, in these cases at least, is the one taking the stance. The affective stance predicate indexes specific aspects of the subject's feelings - positioning the speaker subjectively along some scale of affective value. Subjective predicates which are transitive (like, don't like, love, hate, and so on) regularly specify the object

to which the subject is orienting affectively. The transitive clause, 'I like this song', uttered in the auditory presence of a song playing on the stereo, directly specifies the object of stance - the entity being oriented to. This example illustrates the co-existence of subjective (I) and objective (this song) elements within a unified stance. To articulate this kind of subjectivity, what is required is an orientation to a specific object of the speaking subject's stance, combined with specification of a particular intentional relation (Searle 1983), such as desiring, loving, hating, liking, not liking, and so on. The following stance examples represent the relations of evaluation and positioning between the stance subject and stance object:

Speaker	Stance Subject	Positions/Evaluates	Stance Object
JAMIE	I	like	this song

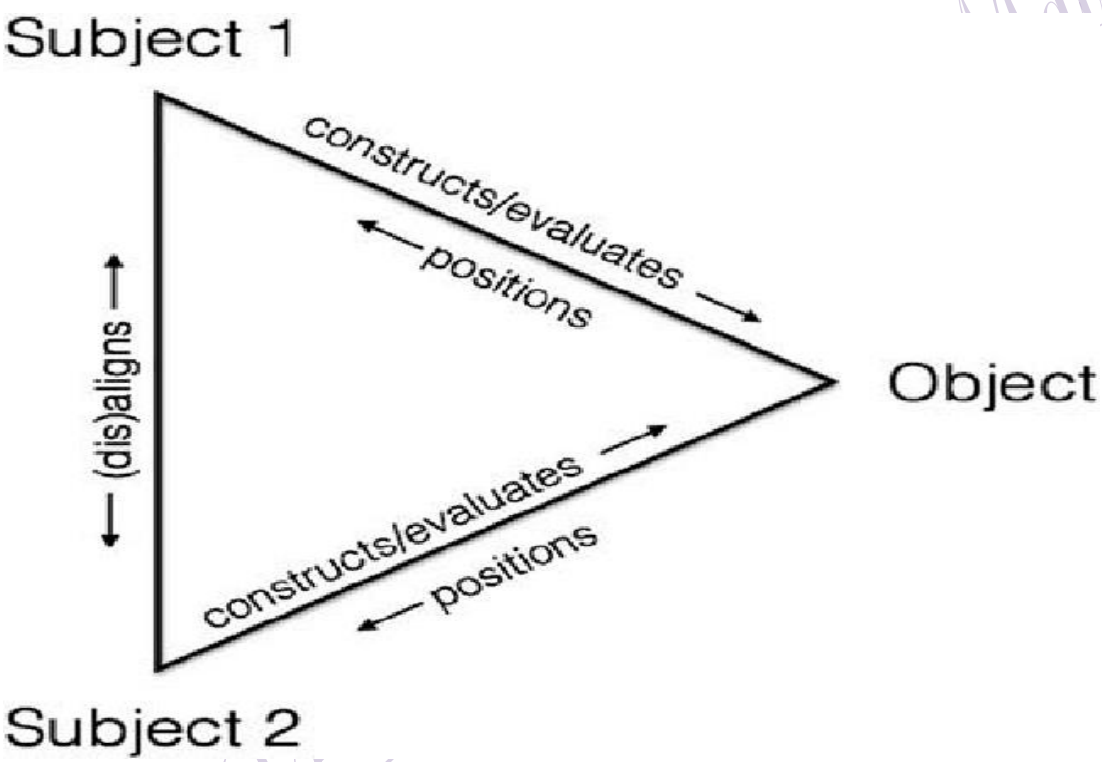
Speaker	Stance Subject	Positions/Evaluates	Stance Object
SAM	I	don't like	those

Topic-107: Alignment

Alignment is achieved when interactants are cooperative in the project of creating an interaction Alignment must be continually maintained in an interaction. This is not the same as saying interactants agree about denotational content, but only that they are on some level engaged in moving the conversation forward. Agreement on some proposition could be one kind of alignment. But there are others, such as activity alignment in which two interactants 'work together' to argue. There are thus multiple ways of seeing or showing alignment in transcripts of talk. Charles Goodwin has produced a number of analyses of 'mutual engagement' or alignment, focusing both on the talk of participants as well as physical aspects of interaction, especially, gaze (Goodwin 1980). Another good example: Stivers's (2008) analysis of alignment in storytelling, who makes a distinction between alignment and affiliation. Alignment for Stivers is being 'cooperative' in the activity that is ongoing. Affiliation is when 'the hearer displays support of and endorses the teller's conveyed stance' toward 'the event(s) being described. For example: In Stivers's data, the words 'funny, sad, horrible, or exciting' (2008:35-36) mean that the person being addressed by the storyteller provides verbal and physical tokens that align with the activity of storytelling, such as providing tokens to continue, but may or may not affiliate with what is being said. A speaker can therefore be aligned and involved, but not be affiliated.

Topic-108: The stance triangle

The stance triangle provides an analytic toolkit of interconnected concepts and methods designed to explain various elements and processes of stance. Key components: the concepts of evaluation, positioning, and alignment, as well as the socio-cognitive relations of objective, subjective, and intersubjective intentionality.



The picture we are moving toward is one in which stance is seen as a single unified act encompassing several triplet sets of distinct components and processes. On the level of action, stance is to be understood as three acts in one - a triune act, or tri-act. The stance act thus creates three kinds of stance consequences at once. In taking a stance, the stance-taker (1) evaluates an object, (2) positions a subject (usually the self), and (3) aligns with other subjects. The following definition sums it up: Stance is a public act by a social actor, achieved dialogically through overt communicative means, of simultaneously evaluating objects, positioning subjects (self and others), and aligning with other subjects, with respect to any salient dimension of the sociocultural field. The three nodes of the stance triangle represent the three key entities in the stance act, namely the first subject, the second subject, and the (shared) stance object. The three sides of the triangle

represent vectors of directed action that organize the stance relations among these entities. The first evaluative vector originates from the first subject, the second from the second subject. The third side of the triangle (the vertical line on the left) represents alignment between the two subjects. Significantly, each of the three stance act vectors is relational and directed, linking two nodes of the triangle. Vectors of alignment may originate in either the first or second subject and be directed toward the other subject. The stance triangle provides the basis for understanding the causal and inferential linkage that may arise between the various subsidiary acts. Depending on the circumstances, it is possible to draw inferences regarding any unspecified portion of the stance triangle, as long as the rest of the triangle is known.All three subsidiary acts remain relevant to stance interpretation even if only one or two of them are overtly expressed in the linguistic form of the stance utterance.

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Lecture-25

Neoliberalism, Globalization and CDA

Topic-109: Introduction

Neoliberalism is a term that deals specifically with economic ideas about free markets. Neoliberalism is characterized by free market trade, deregulation of financial markets, privatization, individualization, and the shift away from state welfare provision. The neoliberal era began in the 1970s and continues to the present. It is a specific form of free market Capitalism that has largely come to dominate global economics. It was originally referred to as "globalization" and began with "Free Trade deals" in the 80s and 90s. The "anti-globalization" protests of the 90s were attempts to resist neoliberalism. The term neoliberalism came to prominence in academics in the early 2000s, and has been used in broader public circulation since the late 2000s. Neoliberalism can be thought of as the revival of the economic ideas of the classic liberal era - during the enlightenment - thus it is a new form of classic enlightenment era economic ideas. **Privatization** - Neoliberalism posits that the state should not be involved in business and industry - sell off assets. Any assets, resources, industries, services etc. are better run by private interests. May result in an economy controlled by private owners Privatization introduces efficiencies in their business operation. **Deregulation** - Neoliberal policies seek to remove any regulatory framework from the operation of the economy. The less regulations that a business has to deal with, the smoother the operation of said business. Deregulation allows industries to operate efficiently and maximize productivity by removing obstructive legislation. **Free Markets** - Both privatization and deregulation contribute to the creation of free markets. A free market is one that is unhindered by regulations, and is operated by private entities rather than State (public) owners. Goods and capital (money) should be able to flow freely, with little restriction across borders. **Individuation** - Neoliberalism is antithetical to the protection of group interests, and rather has a hyper focus at the level of the individual. "There is no such thing as society, only individuals". The transformation of society in the mid-20th Century Welfare State to emphasize the individual, beginning in the late 20th century.

Topic-110: The development of neoliberal discourses

During the 25 year period following the end of World War II that saw the emergence of the social welfare state in Western Europe, Canada, Australia, the UK, and the United States, neoliberalism was largely a "combination of free-market utopianism on the one hand, and a pointed, strategic critique of the prevailing Keynesian order on the other" (Peck, Theodore and Brenner 2009: 105). The eruption of the OPEC oil crisis in the early 1970s and the ensuing major recessions in several Western countries including UK, USA. This historical conjuncture proved to be neoliberalism's defining "crisis moment that it had long anticipated and was *designed* to exploit" - "in this sense, neoliberalism was both conceived and born as a crisis theory" (pp. 105–106). In contrast to the ideological and policy functions of the modern liberal state, the "neo" in neoliberalism has been primarily about the "*remaking and redeployment of the state* as the core agency that actively fabricates the subjectivities, social relations and collective representations suited to making the fiction of markets" (Wacquant 2012: 68). In addition, this shift from the liberal to the neoliberal function of the state is reflected in the state's transfer of its social and communal well-being obligations traditionally associated with liberal governance onto the individuals themselves. While at the same time increasing its own regulatory and disciplinary functions (Wacquant, 2012). Thus, the institutional core of neoliberalism "consists of an *articulation of state, market, and citizenship* that harnesses the first to impose the stamp of the second onto the third" (Wacquant 2012: 71). Hayek claimed that the free market is the only capable and competent instrument for social management. Hayek argued against devising "further machinery for 'guiding' and 'directing' " individuals, Called for the creation of "conditions favorable to progress rather than to 'plan progress'. Hayek's ideological framing that "a policy of freedom for the individual is the only truly progressive policy" However, in contrast to this ideological stance of promoting the free market as the only path to freedom for everyday people, particularly as it has been implemented in countries such as the United States and the UK, neoliberalism at its core is fundamentally a political state project that seeks to subvert democratic governance by the general populace. Brenner, Peck, and Theodore have claimed that the concept of neoliberalism "has become, simultaneously, a terminological focal point for debates on the trajectory of post-1980s regulatory transformations *and* an expression of the deep disagreements and confusions that characterize those debates" *Neoliberalization* is a more apt

term to encompass the complex dynamic processes and practices, and thus should be conceived as an "hegemonic *restructuring ethos*, as a dominant pattern of (incomplete and contradictory) regulatory transformation, and not as a fully coherent system or typological state form" (Peck, Theodore, and Brenner, 2009).

Topic-111: CDA neoliberalism and globalization

Holborow (2012: 14) has argued that "neoliberalism, as a social system and an ideology, is said to have invaded discourse". At the same time, "discourse is deemed to reproduce and cement neoliberalism". Fairclough (2009: 340) observed that "all the highly complex and diverse contemporary processes of globalization inherently have a language dimension, because globalization and indeed social change in general are processes involving dialectical relations between diverse social elements or 'moments,' always including discourse" In addition to Fairclough's seminal work on critical discourse analysis of neoliberalism and globalization (e.g., Fairclough 2000, 2003, 2006, 2009, 2010), there have been several other critical approaches to the study of neoliberalism Engaged in co-constructing the needed counterhegemonic responses. Jessop (2013) has outlined five approaches examining neoliberalism: First approach is about the examination of how its ideology emerged (e.g. the discussion of Hayek) during the 1940s that was dismissed by mainstream economists at the time as being on the fringe, only to achieve hegemonic status in the 1970s during the worldwide economic crisis. Second approach explores neoliberalism as a political project or even "a style of politics characterised by market-centrism, conviction politics and an authoritarian populism that can be moralising, polarising and especially punitive" (Jessop 2013: 69). Closely interrelated is a third approach that views neoliberalism through the lens of an economic framework in its specifically economic policies purportedly designed to increase competition and spread market forces both locally and globally. Fourth approach interprets neoliberalism as "the form taken by a capitalist offensive against organised labour after the crisis of the post-war mode of growth". With neoliberal globalisation helping to shift the balance of power towards capitalist interests, particularly those involving financial, industrial, and transnational forms of capital. Fifth approach situates neoliberalism and its specific hegemonic rise in its material practices and policies starting in the 1970s that is characterized by the "advance of globalisation based on free trade, transnational production, and the free movement of financial capital". These approaches are not mutually exclusive of course, as they all involve aspects of analytical examinations of the various economic policies and

practices involving capitalism-driven market rules, corporate influence and governance, and national economic competitiveness. Some of these approaches, including the ideological approach, also are connected to the nature of neoliberal governmentality that is aimed at the disciplining of the self in the remaking of oneself to become an entrepreneur of oneself, all with the aim of releasing the state from its social support obligations (e.g. Foucault 1988, 2008).

Topic-112: Economic Representations and CDA

The ongoing global economic crisis has prompted numerous debates among economists, policymakers, politicians, and the public on its causes, and the accompanying unemployment, stagnant growth, and increasing inequality. Exploring the ways in which people think about their economy, construct their discursive representations of it, narrate its effects on their lives, and respond to dominant economic discourses (e.g. Chun 2012, 2013, 2015, 2017) Important to understanding how public understandings of the economy are enacted and disseminated across various forms of media. These at times conflicting economic representations – the way the global, national, and local economies are perceived, conceived, and depicted (Ruccio, 2008) – between institutional stakeholders and the public These raise a central issue of whose representations and voices count, and whose are heard. "understanding economic resources is also one way people organize how to make sense of their lives and estimate their powers of action as social agents" (Watkins 1998: 60). Are the representations, narrations, discourses, and knowledge of the economy as constructed by people valid in their own right, or are these forms merely "ersatz economics"? (Amariglio and Ruccio 1999: 20) Can these be dismissed out of hand? Indeed, academic economists often consider such formulations to be irrational elocutions lacking both structure and consistency (Ruccio 2008). "Bemoan the low level of economic knowledge among the general citizenry". Ruccio (2008: 2) argues instead that, "the alternative is to recognize 'everyday' economic theories and statements as having their own discursive structure". These discursive structures need to be explored in depth for the ways in which they reflect not only locally co-constructed knowledges but also the concerns of everyday people. They assume, create, and enact an identity that may be referred to as "everyday economists" (Klamer and Meehan, 1999). Everyday economists offer us a window into how the general public perceives and views the economy from their different vantage points rooted in their experience, hopes, fears, and dreams. There has been a limited research on the ways in which the general public has produced knowledge of the economy through intellectual engagement and

debate in the media with economists, journalists, and pundits on pressing political and economic issues.

Topic-113: Conclusions

One of the defining features of neoliberalism is the ideological displacement of agency from the government institutions - implementing the post-World War Two social-welfare state settlement (e.g., healthcare, pensions, welfare) - onto individuals themselves. Now deemed as being solely responsible for their own fortunes, and as it were, fate, in society. Correspondingly, neoliberal governance does not abandon any intervention at all; rather, it is the change of sites of government intervention and assistance that is the hallmark of actual neoliberal practices. The metaphor of the market is integral to neoliberal discourses as the sole core component enabling liberty and freedom of choice (Couldry, 2010) However, the discourses of neoliberalism and the accompanying interrelated ones of globalization somehow conveniently leave out the issues of which particular choices are offered, and to whom, the limits of the available choices, and just as importantly, who decides which choices are offered and/or available. Ferguson (2010: 166) provocatively points out that many critical researchers writing about neoliberalism all reach the same unsurprising conclusion. "neoliberalism is bad for poor and working people, therefore we must oppose it". Boltanski and Chiapello (2005) and Fraser (2009), Bockman (2012: 312) argued that neoliberalism can be seen as "the result of elites integrating critiques of capitalism into capitalism itself as *sources of renewal*". Others have also offered a similar observation (e.g. Heath and Potter, 2005; McGuigan, 2009).

Lecture-26

CDA and Nationalism

Topic-114: Introduction to Nationalism

An obsolete force, after World War II and the establishment of the European Union, has obviously returned with renewed vigour. Encountered passionate nationalist movements everywhere, in Africa, South America, the Middle East, Southern Europe, and in the successor states of the former Soviet Union. New nationalisms emerge tied to religious beliefs. It seems that – in spite of an ever more connected and globalised world – more borders and walls are being constructed to define nation-states and protect them from dangers, both alleged and real. On the one hand, we have globalised tendencies to transcend the nation-state frequently promoted as post-nationalism. On the other hand, we have strong and virulent tendencies proposing a return to the nation-state, defined via cultural and ethnic criteria. **Defining the Nationalism** Modern *nationalism* originated in Europe in the period following the French Revolution, as a result of the emergence of industrial society and the establishment of the nation-state as the primary principle of social organisation. Gellner defines nationalism as: Primarily, a political principle that holds that the political and the national unit should be congruent. This may be regarded as the general imposition of a high culture on society, where previously low cultures had dominated the lives of the majority, and in some cases the totality, of the population. According to Gellner, it may inolve a monitoring of the polity, extensive bureaucracy, linguistic standardisation (linguistic nationalism), national identification; a focus on cultural similarity as a basis for political legitimacy, and single-stranded social relationships (between single-dimensional social identities). Anderson (1995: 49) Nation as "imagined political communities" "imagined as both inherently limited and sovereign". They are imagined "because the members of even the smallest nation will never know most of their fellow-members, yet in the minds of each lives the image of their communion" Wodak has provided ample critique of Anderson's conception of national identities and the nation-state, indicating that Anderson's concept presupposes homogenous imagined communities, an imaginary which does not fit current multicultural nation-states constituted through citizenship and heterogeneity. Identity, in the complex struggle over belonging to a nation-state, is never static. All (national, collective and

individual) identities are dynamic, fluid and fragmented. They can always be renegotiated, according to socio-political and situative contexts as well as to more global social change and ideologically informed categories. *Transnationalism* refers to the establishment of social, cultural, economic and political ties that operate beyond the nation-state (Schiller, Basch and Blanc-Szanton 1992: ix; Vertovec 1999). The sharp increase of trans-national communities is seen as undermining the means of controlling *difference founded on territoriality*. Castells (2007) says trans-national communities is a powerful challenge to the traditional ideas of nation-state belonging: The idea of a person who belongs to just one nation-state or at most migrates from one state to just one other is undermined by increasing mobility; by temporary, cyclical and recurring migrations. In the context of globalisation, trans-nationalism can thus transcend previous face-to-face communities based on kinship, neighbourhoods and extend these into remote virtual communities, which communicate at a distance, in network societies (Castells, 2007).

Topic-115: The construction of national identities

Triandafyllidou and Wodak (2003: 210) view identity "as a process, as a condition of being or becoming, that is constantly renewed, confirmed or transformed, at the individual or collective level, regardless of whether it is more or less stable, more or less institutionalized" and reject any artificial boundaries which have long dominated many academic debates. It is important to discuss *how* and *through what* these identities come into being and believe that the respective *social action in context* should be seen as the basic locus of identity formation and renegotiation. Billig's study (1995) of *banal nationalism* refers to everyday representations of the nation which build an "imaginary" of national solidarity and belonging. E.g. the use of flags in everyday contexts, sporting events, national songs/anthems, symbols on money, popular expressions, patriotic clubs and the use of implied togetherness in the national press. Billig claims that nationhood operates as an implicit background for a variety of social practices, political discourses and cultural products, which only needs to be "flagged" in order to be effectively activated. Pronouns such as "we" and "our", reminders of the homeland, making 'our' national identity unforgettable". Wodak et al. (2009) study the construction of Austrian national identity/identities in public, semi-public and quasi-private discursive contexts. The key assumptions are: That nations are primarily mental constructs, in the sense that they exist as discrete political communities in the imagination of their members. National identity includes a

set of dispositions, attitudes and conventions that are largely internalised through socialisation and create a "national habitus", drawing on Bourdieu's concepts of habitus, capital and field (1990) Nationhood as a form of social identity is *produced, transformed and dismantled* through discourse (Wodak et al. 2009: 3–4) The systematic qualitative and quantitative analysis of the discursive construction of national identities comprised three dimensions: content, strategies and realisations (linguistic and otherwise). Five content-related areas were investigated:

a) The construction of the *Homo Austriacus*,
b) The narration and construction of a shared political past,
c) The discursive construction of a shared culture,
d) The discursive construction of a shared political present and future,
e) The discursive construction of a "national body" (Wodak et al. 2009: 30).
f) Expressions such as "to take on something together" or "to co-operate and stick together" frequently occur in these contexts.
g) *Strategies of perpetuation and justification* maintain, support and reproduce a national identity perceived to be under threat.
h) Justification and legitimization frequently refer to events of the past, which may influence the narratives of national history by employing the *topos of history*.
i) Political decisions concerning the present and future have to be justified and legitimised, for example, through individual or collective, public or private, national narratives.
j) National identities are continuously negotiated, co-constructed and re-produced discursively.
k) Firstly, as imagined community, they are stable enough to allow identification and cohesion of social groups.
l) Secondly, they are flexible and dynamic enough to be articulated by various actors in various contexts and for various audiences.
m) Diachronically, they are subject to change (political, social, economic, etc.)
n) Institutional practices may also conflict with identity imaginaries. The *discourse of sameness,* for example, emphasises national uniqueness and inward sameness, ignoring differences within. The *discourse of difference,* by contrast, emphasises the strongest differences to other nations.
o) New Dimensions of National identities

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p) The topics of *competence in state language*, *citizenship and naturalisation*, commonly subsumed under *citizenship* - growing interest in recent years. (Gray and Griffin 2013).

q) National identity also includes religious symbols, apart from language.

r) A linguistically informed discourse-analytical perspective on national identities requires that online communication be included, since such easily accessible, quasi-private and at the same time quasi-public communication platforms as Facebook and Twitter allow *participation in political discourse and deliberation* (Morley and Robins 2002; Dorostkar and Preisinger 2012).

Topic-116: Nationalism and border politics

"Border politics" are part of national identity politics and are now increasingly defined by the national language ("the mother tongue"), by ethnicity and culture, transcending the political borders of the nation-state. Such language policies imply a return to national language policies which essentialise the nation-state, projecting a homogenous culture, language and territory. We are witnessing a re/inventing of traditional, parochial, closed nation-states. Griffin (1999: 316) accordingly concludes that the radical right "takes on highly culture-specific forms, largely because it draws on nationalist myth whose contents are by definition unique to each cultural tradition". Obviously, the concept of "mother tongue" relates to nativist "body-politics" of viewing and conceptualising the nation as a body with the mother tongue symbolising the national language (Musolff, 2010; Wodak, 2015). A close look at election posters by the Hungarian *Jobbik* in 2010 reveals that body-politics combined with the well-known racist discourse about parasites is experiencing a revival



Jobbik election poster 2010, translated: "Put an end to parasitism. You can also vote Jobbik!"

This poster represents a mosquito embedded in a stop sign. The colours of the Hungarian flag (red, white, green) evoke nationalism and imply that Hungary, represented by the right-wing populist *Jobbik*, should not be bothered or damaged by such pests, which come in swarms and also cause pain or even severe illness. Hungary, in short, should get rid of mosquitoes. The abstract noun employed, "parasitism", implies that this is a notable phenomenon, not just trivial everyday mosquitoes. A problem has befallen Hungary and one that *Jobbik* will stop. Who causes or has caused this condition? Who are the parasites, i.e., mosquitoes? In the context of the 2010 *Jobbik* campaign, the answer is not difficult to find: Roma and Jews living in Hungary. Jobbik began to organize grass-roots activists willing to act on those hatreds" (2014: 45).In order to deny any discriminatory intentions, the text producers employ the strategy of calculated ambivalence – people can infer the intended meaning. In contrast to discursive and social constructivist approaches, "nation" as defined by right-wing populist parties is a limited and sovereign community that exists and persists through time and is tied to a specific territory (space), inherently and essentially constructed through an in/out (member/ non-member) opposition and its out-groups. The abstract noun serves as a further linguistic trace for the metaphorical reading – getting rid of minorities not considered pure Hungarians and thus not accepted as Hungarian citizens in a Hungarian state. Access to national identity/membership is defined via heritage and ancestry, thus via "blood" (de Cleen 2012). Such a notion of nation and nationalism is, of course, closely tied to concepts underlying racism; however, it is important to emphasise here that neither is racism necessarily nationalist, nor nationalism necessarily racist. For example, the connection to a territorial space must be perceived as a structural component of nationalism but not of racism.

Topic-117: Rewriting national pasts

Nations and national identities as systems of cultural representation are based on (grand) historical narratives, which usually emphasise origins, continuity, tradition and timelessness (Hall 1996: 613–615). Sicurella (2015) proposes an eclectic framework based on categorisations first formulated by Kolakowski (1995), Smith (2007: 19), Hall (1996) and Wodak et al. (2009). First element relates to myths of origins and ancestry, which may include tales of descent from heroic ancestors, associated with a foundational event. Second element is a teleological dimension, i.e., the belief that the national community has an intrinsic purpose or mission (a *telos*) entrusted to it by a specific deity. The third element is the fantasy of a pure, original and

homogenous people and of pristine, ancestral homelands, which are perceived as the object of collective attachment and intimate devotion. The fourth and last element includes "myth memories" of "golden ages" and glorious heroes who are to be celebrated. Thus, history and the *topos of history* are often mobilised in order to create national mythologies and *adhoc* official narratives, which in turn serve to legitimate and reproduce national cultures and identities (see Forchtner, 2014; Wodak, 2015). *E.g. Identity politics* form a core of *right-wing populist politics:* indeed, founding myths become revitalised to legitimise the myth of a "pure people" who belong to a clearly defined nationstate. Most right-wing populist parties thus reimagine and rewrite their national histories to legitimise their present agenda and future visions.They draw on the past to relive allegedly successful victories and/or previously grand empires. Many studies illustrate in detail that right-wing populist parties show a particular interest in debates over history and the ways in which politics and the public is and should be dealing with the past (Krzyżanowski and Wodak 2009; Engel and Wodak 2013; Wodak and Richardson 2013). For example, the then-leader of the Austrian FPO, Jorg Haider, infamously commemorated "decent" (*anständige*) victims of World War II while explicitly referring to former Austrian members of Nazi Waffen-SS units. Accordingly, history is rewritten to highlight foundation myths of a "pure people" in "homogenous" nation-states.

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Lecture-27

CDA and Discourses about Terrorism & Violence

Topic-118: Introduction

The fusion of politics and media over time has led to "political socialization" (Wilkins 2000), transforming politicians into media personalities, and often celebrities. This has increased academic interest in the study of political discourse. Resulted in a variety of studies undertaking the multifaceted nature of political discourse. Within the more general context of political discourse, the discourses of war, terrorism, and violence have also received a fair share of attention, particularly after the 9/11 terrorist attacks in America. Terrorism as a socio-political construct is difficult to be defined objectively and universally. Largely context-based. Terrorism cannot really be simplistically defined as the "systematic use of violence and intimidation to achieve some goal" (Collins English Dictionary and Thesaurus, 2001). A relatively superficial definition of a construct occurring "in a milieu of competing and conflicting religious, economic, cultural, psychological, and historical worldviews and ideologies" (Marsella 2004: 11). Often academics and political analysts find the word 'terrorism' as a calculated element of propaganda". Therefore, the "word is [often] used by unscrupulous governments [and unofficially elected leaders] that want people to accept as their personal enemy someone the state [or group] has defined as its enemy" (Weinberg and Davis 1989:4). It can often be a hypocritical and misleading term, which "we all righteously condemn. . . except where we ourselves or friends of ours are engaging in it. Then we ignore it. . . attach to it tags like 'liberation' or 'defense of the free world' or national honor" (Taylor 1988: 3). Terrorism is a ubiquitous discursive construction with effects that impact greatly on several aspects of the public and private lives of individuals. Loaded with assumptions, such a discourse is usually interlinked with other discourses such as on religion and identity, continues to be used uncritically (Bartolucci, 2010: 131). People cannot engage in war [and violence] without the mediating force of discourse. The creation of enemies requires the discursive process of constructing an out-group and distancing that group from the humanity of the in-group (Hodges 2013: 3).

Topic-119: Multi-perspective approach and public discourse

Multi-perspective approach there exist several distinct interpretations of CDA, but the basic tenets common to all address issues of power and ideology at play in society, focusing on language as social practice and particularly the way it is made possible through language use (Fairclough 1989; van Dijk 1993, 2001; Wodak 2001). It is in this regard that CDA is so unique, with its emphasis on investigation in a problem-orientated multidisciplinary manner; it is "not interested in investigating a linguistic unit per se but in studying social phenomena which are necessarily complex and thus require a multi-disciplinary and multi-methodical approach" (Wodak and Meyer 2009: 2). To define it in simpler terms, the discourse of illusion is the product of a subjective conceptualisation of reality, emerging from a historical repository of experiences embodying various linguistic and semiotic actions, often leading to intended socio-political outcomes (Bhatia, 2018). The discourse of illusion is as such complex and multifaceted, requiring an appropriately integrated methodological approach to allow closer analysis of how it is realised, including intentions of the producer/actor, power struggles within social domains, in addition to the socio-political and historical contexts which influence the individual repositories of experience. Bhatia (2015) - theoretical framework Discourse of Illusion: Historicity – habitus is key to the discourse of illusion, dealing as it does with the recontextualisation of past knowledge and experience into present day action. *structured immediacy* (Leudar and Nekvapil 2011) - concentrating on "how participants enrich the here-and-now of action by connecting it to the past" *The unconscious or conscious reconceptualisation of historical antecedents in an attempt to situate and present specific instances of current reality, often in relation to the future.* Linguistic and semiotic action – subjective conceptualisations of the world give rise certain linguistic and semiotic actions, often through metaphorical rhetoric. To analyse this, the framework borrows elements of critical discourse analysis (CDA) focusing in particular on *critical metaphor analysis* (Charteris-Black 2004). Social impact – language and actions engender many categories and stereotypes, which can be analysed through Jayyusi's (1984: 183) concept of *categorisation* that explicates how people "organize their moral positions and commitments round certain category identities". To enrich the investigation of the three interrelated components of history, linguistic and semiotic action, and social impact, a range of lexico-syntactical and semantico-pragmatic tools, keeping the nature of the various discourse analytical models integrated in mind, are employed, including: temporal references, metaphor, topoi, insinuation,positive/ negative presentation, and identity construction, etc.

Topic-120: Discursive construction of terrorism

An example of the construction of discourses about terrorism and violence. After 9/11, the Bush administration was perceived as the official sponsor of the War on Terror, enforcing a state of moral order through the "emotionalization of facts". Analysis of President George W. Bush's speeches reveals the use of various rhetorical strategies drawing on a range of lexico-syntactical and semantico-pragmatic tools, in an attempt to build reality in favour of his administration's socio-political agendas. An overarching hegemonic discourse that attempted to shape public understanding of terrorist violence. The aim is to explore how the discursive construction of terrorism is often a powerful tool of propaganda used to further specific socio-political goals. The speeches of Bush, analysed chronologically, reveal three specific time periods within the speeches (Bhatia, 2018): The pre-war period (i.e., from September 11, 2001, to the end of the year on December11, 2001, exactly three months later) immediately after the 9/11 attacks and before the attack on Afghanistan. During which Bush's rhetoric was relatively aggressive while addressing an overwrought audience, reassuring them of "revenge" and justice. The build-up to the war period (i.e., from the State of the Union Address given by Bush on January 29, 2002, till the end of major combat operations in Iraq on May 1, 2003). An explicit link was made between Iraq and terrorism. This "continuance" period generated discourses that offered a pretext for the war. The post-war period (i.e., from July 23, 2003, to the State of the Union address given on January 31, 2006, considered the end of war due to ceasing of offensive military action) Revealed discourses that tried to justify a "faulty" war by focusing on the attainment of democracy. After the 9/11 attacks on the World Trade Center, Bush capitalised on the constant influx of negative emotions, drawing on a morality metaphor within which evil and terrorism were personified in the image of Osama bin Laden (cf. Charteris-Black, 2005): "Thousands of lives were suddenly ended by evil, despicable acts of terror" (Bush, 11/9/01). The "acts of terror" are hyperbolically labelled "evil", implicating terrorists themselves as evil men. Evil here opens up a range of religious imagery, invoking biblical concepts of good and evil. Phrases such as ". . . our nation saw evil, the very worst of human nature" (Bush 11/9/01) or "They don't represent an ideology". "They're flat evil" (Bush, 25/9/01) imply the rather categorical nature of "evil", which as a "type" categorisation denotes the kind of people that terrorists are, based on previous experiences with such people, drawing on the past to create data-structures (cf. Bednarek 2005) of our knowledge of the world built on our experience with

it. Evil is further equated with barbarism, whereby barbarism is given the same intrinsic quality that is ascribed to evil – it is part of one's nature: "There are no rules. It's barbaric behaviour. . . that is beyond comprehension" (Bush, 17/9/01); "There is a great divide in our time. . . between civilization and barbarism" (Bush, 7/12/01). "The civilized world is rallying to America's side" (Bush, 20/9/01); "We wage a war to save civilization". "We did not seek it, but we must fight it" (Bush, 8/11/02). This here becomes a significant American political trope, the reticent cowboy who may not look for a fight, but who, when provoked, hits back harder. The discourses generated immediately after the 9/11 period represented disparate terrorist networks into a singular entity, which was wholly evil, yet fightable. A newly installed president who had not achieved any great feats was given a chance to become a strong, commanding leader. Bush's rhetoric went on to become boldly accusatory, laying blame on the "barbaric terrorists", catering to the core weaknesses of a distraught populace. Revenge was sworn but disguised as a cosmic struggle between two polar dualities – good and evil.

Topic-121: Pretext for war

Retributive justice and revenge did not prove legitimate enough reasons to take any kind of definitive action. While the international community condemned those who carried out the 9/11 attacks with no certain proof, future action was harder to plan. At this point terrorism donned a new face, indicating an "important shift in the would-be hegemonic discourse in the period since September 11. . . [which included] the constitution of a relation of equivalence between 'terrorism' and 'weapons of mass destruction' as co-members of the class of 'threats' " (Fairclough 2005: 48). Bush (7/10/02) declares, "Terror cells and outlaw regimes building weapons of mass destruction are different faces of the same evil" Personifying evil and vilifying both "terror cells" and other "outlaw regimes" because they are building weapons of mass destruction. Terrorism is conceptualised as "chemical, biological and nuclear", which if dealt with "appeasement" could lead to "destruction of a kind never before seen". Time and date references ("this century", "never before") can be interpreted as both appeal to temporality as a higher form of authority and an invocation of history, past experiences, in an effort to exaggerate the threat. In order to persuade audiences that immediate action is a matter of necessity, the topos of threat utilised by Bush generates the antonym *attack vs. self-defence* that engineers the required conditions. "They could attack our allies or attempt to blackmail the United States. . .

Indifference would be catastrophic" (Bush, 29/1/02). Repetition of the verb "attack" in conjunction with the hyperbolic adjective "catastrophic" works to arouse fear, immediacy of the impending threat, reiterating what Berrington (2002: 49) refers to as the "emotionalization" of events, whereby "sensationalism, dramatisation and exaggeration of events that were in themselves so horrific". The use of emotionally charged vocabulary is an effort to gather support and allies as part of the strategy of perpetuation (Wodak et al. 1999). The discourses produced during the build up to the Iraq invasion indicated that support would only be achieved if they were presented as a legitimate and progressive step in the metaphorical *War on Terror*.

Topic-122: Justification for war

Terrorism was given yet another form when no weapons of mass destruction were found in Iraq. "With W.M.D. still elusive, President Bush has increasingly justified the invasion of Iraq as a bold effort to establish a beacon of democracy" (Kristof, 2004). The invasion of Iraq was portrayed as a definitive step forward in the War on Terror, transforming terrorism into "a totalitarian empire that denies all political and religious freedom" (Bush, 28/10/05). Terrorism was conceptualised as "savage acts of violence" which strive to "stop the advance of freedom" (Bush, 28/6/05). As such terrorism came to represent the metaphorical divide between the "return of tyranny and the death of democracy" (Bush, 24/5/04). Over time the conceptualisation of terrorism evolved from its more specific, domestic-centric understanding as evil, to a more international yet specialised definition of terrorism. As the possession of WMDs. A very general yet powerfully dichotomising perception of terrorism as a lack of democracy. "triumph of democracy and tolerance in Iraq, in Afghanistan. . . would be a grave setback for international terrorism" (Bush, 7/9/03); "one of the victories in this battle against terror is going to be the spread of freedom" (Bush, 20/4/04). Democracy is portrayed as being "in this battle against terror" within which its "triumph" is equated with positive values such as "justice and liberty". Terrorism and tyranny are illustrated as unstable and subjective conceptualisations of "fanaticism", and "radicalism". The perceptions of the "other" group "produce ideologies of hatred and produce recruits for terror" (Bush, 30/6/03); "terrorists are successors to the murderous ideologies of the 20th century" (Bush, 4/2/04); "a totalitarian political ideology, pursued with consuming zeal, and without conscience" (Bush, 24/5/04). The objectification of the actions of America, the validation of their particular conceptualisation of reality, is achieved

in part by discrediting the opponent's perception of reality for which Bush resorts not only to constant negative other-presentation but also, again, the appeal to history as a source of higher authority. In these personifications, history is seen as carrying out actions such as proving, moving, and calling. Placing history in a position of power in the topos of appeal to authority as part of the strategy of legitimation (Wodak et al. 1999). America also aligns itself with history in order to come across as credible. Terrorism in the speeches by Bush is represented variously, depending on the socio-political context. Terrorism has represented evil, barbarism, desire to possess weapons of mass destruction, and tyranny, and depending on its usage it has been possible to distinguish the motivations and intentions of those who put forward these conceptualisations of terrorism. This has also highlighted the rather illusive nature of the discourses of terrorism where the changing representations of the construct emphasise the subjective realities that we adhere to as legitimate and objective. It is important then to "recognize [that] 'terrorism' is simply a word, a subjective epithet, not an objective reality" (Whitbeck 2004).

Topic-123: Conclusions & Future Directions

How the conceptualisations of terrorism were transformed over time in terms of their changing soci0-political contexts? The use of various rhetorical strategies and a range of lexico-syntactical and semantico-pragmatic tools in the construction of terrorism and political violence, and opposing realities, proceeded to give birth to discursive illusions. The evolvement of terrorism represents the pretext for war, the war in progress, and the blame negotiation and justification that followed the end of war. The generated discourses therefore illustrated not only subjective viewpoints but also provided some ground for understanding the origins of such views. The discourse of illusion is thus grounded in a sociocultural mesh of beliefs and ideas about what the world is like and what it should be like. It illustrates how a particular group views the world, consistent with its culture and history. And what actions it then takes in order to change the world to be consistent with its perceptions of the world. The relationship between actions and what constitutes them, namely one's habitus and local as well as wider context, cannot be analysed in a simple, straightforward manner. Perhaps one could even say that by itself a single methodological approach may not be enough to analyse such historically and ideologically textured discourses. The social world is complex and symbolic, comprising "structure, agency and culture" (Sealey and Carter 2004: 184), the "stratified nature of the social

world, then, as well as its complex and emergent features, make it impossible to apply a single approach to analysing it" (202) (cf. Bhatia 2004). Although, it is possible to say that discourses and social structures are co-constitutive, it is individuals in society who determine which linguistic resources are essential to social mediation. Sealey and Carter (2004: 197) mention that the distinction between what the world really is and how it appears to us seen to be sourced by the individual histories and resources that people possess, how they are liberated and constrained by particular ideologies and trains of thought, and therefore, "what opportunities are afforded by virtue of their social location".

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Lecture-28

Race and CDA

Topic-124: Introduction: Race vs. Ethnicity

The traditional definition of race and ethnicity is related to biological and sociological factors respectively. **Race** refers to a person's physical characteristics, such as bone structure and skin, hair, or eye color. **Ethnicity**, however, refers to cultural factors, including nationality, regional culture, ancestry, and language. An example of race is brown, white, or black skin (all from various parts of the world). An example of ethnicity is German or Spanish ancestry (regardless of race) or Han Chinese. Your race is determined by how you look while your ethnicity is determined based on the social and cultural groups you belong to. You can have more than one ethnicities but you are said to have one race, even if it's "mixed race". The term Race is hardly used in the research field nowadays. Researchers prefer to use Ethnicity instead. Hence there is no difference between Race and Ethnicity. (Merger, 2012). In the past, there were differences between and race and ethnicity. In the realm of CDA, these terms have historically served similar analytical purposes. E.g. in van Dijk's groundbreaking studies on "ethnic prejudice," where he showed how (privileged) speakers routinely engaged in discursive moves that normalized discrimination while at the same time denying individual prejudice (van Dijk 1984, 1987).The current ideological landscape in the West that constantly links racism to a shameful, now allegedly overcome past, and often proposes "ethnicity" or "ethnic relations" as a more adequate way to account for the contemporary nature of many conflicts (e.g., Hsu 2010). In this context, race as a category of analysis, and racism as a dominant ideology, have come to inform most critical scrutiny of discursive practices that aims at exposing the systematic discrimination of particular, "othered" groups, While ethnicity is more into social and cultural category, for example certain kind groups who has the same behaviour consider to have their own ethnicity.

Topic-125: Elite and everyday racism

CDA scholars have been researching racist ideologies as they manifest themselves, are produced and reproduced, through elite outlets. Even though "elite" is admittedly an imprecise and hard to isolate category, intrinsically related to the "non-elite," May be seen in institutional

discursive practices in of politics, media, and schools. In these contexts, the main focus has been on how discourse (re)produces racist ideologies that contribute to marginalize and exploit "others". Different elite spheres analyzed in this scholarship include media outlets (Harding 2006; Simmons and Lecouteur 2008), political settings (Blackledge 2006; LeCouteur, Rapley and Augoustinos 2001). A particularly relevant area in CDA studies on elite racism is the increasing articulation between race and immigrants, especially when looking at immigration policy. A considerable amount of attention in this literature is being directed towards the discursive treatment of asylum seekers (e.g., Moore 2013; Every and Augoustinos 2007). Intrinsically related to broader dynamics of inclusion and exclusion, and thus to other ideological constructs such as citizenship, nationality or culture. Studies identify and critique discursive moves in media outlets that define citizenship in opposition to undesirable bodies (Erjavec 2009), the systematic incorporation of cultural elements in mediated discussions of immigration, or the pervasiveness of prejudice and negative stereotypes about immigrants reproduced in the media (KhosraviNik 2009; Ana, 1999). A second, complementary area of CDA research concentrates on how in everyday, non-institutional contexts speakers often index widespread, stereotypical beliefs about others. Thus building on and at the same time feeding broader ideologies such as racism, ethnocentrism, or xenophobia. Van Dijk's (1993) pioneering work on prejudice paved the way for the critique of everyday talk as a crucial site for normalizing and at the same time distancing speakers from racism, through routine practices such as storytelling, or the use of disclaimers. More recent studies have continued this line focusing on discursive moves used to avoid potential negative judgments. Scholars often refer to these everyday contexts as "local" or "micro," as opposed to the "global," "macro" level of institutions (van Dijk 2002). Understanding of local and micro practices are relevant for our understanding of racial formations - a way to better account for power dynamics has become a priority for much research on discourse and racism.

Topic-126: Overt and covert racism

A common feature of both elite and everyday racism seems to be the increasingly covert ways in which it is reproduced. Especially in Western societies, where it has become culturally unacceptable to express this kind of prejudice directly (Chiang 2010; Lentin and Titley 2012), There is now a new crop of apparently inclusive keywords, such as multiculturalism, diversity, or integration, that are constantly (re)articulated to deviate direct attention from skin color as a

relevant marker of difference, even though they tend to indirectly reinforce it. A pressing issue for many CDA scholars in the first decades of the 21st century, then, is how to account for racism in a "post-racial" era. This is an era in which racism tends to be associated with individual prejudice, ignorance, and backwardness that result in direct manifestations of stereotypical beliefs about certain groups. Conversely, the indirect and pervasive ways in which speakers reproduce racism through less salient practices remain unchecked and are even defended as intrinsically tied to democratic values. As Hill (2008: 46) puts it, covert forms of racism "do not precipitate the exchange of accusations and rationalizations and denials" that we see in other kinds of practices such as, for example, the use of slurs or generalizations when referring to particular groups. However, this indirect racism still draws on interest-serving legitimizations of what is normal, natural, or better in a particular context. Prevalent ideologies that favor monolingualism or the use of standard dialects, for example, consistently inform practices such as linguistic monitoring that reinforce privileged groups' attachment to the norm, and the construction of others as deficient or suspect (Mason Carris, 2011). In this context, it is useful to distinguish between race as a socially constructed category and *racialization* as a real process of social organization that systematically advances some racial groups over others. Racialization occurs, not when certain people are classified as black or Muslim, but when "black" and "uneducated" or "Muslim" and "terrorist" become fixed synonyms. This process involves "ideological construction as well as an apparatus of legal, political and social discrimination and oppression" (MacMaster 2001: 2). This allows scholars to emphasize the need to account for the reality of racism without reifying "racial" categories, seeing "race" as ideological while still acknowledging its materiality. As well as to stress that "race is a product of racism, and not vice versa" (Solomos 2001: 199; Miles and Thranhardt 1995). Racialization is thus a useful theoretical lens when pointing out the ways in which particular practices come to be stigmatized and at the same time associated to specific groups.

Topic-127: The integration discourse

Guillem (2018) argues that the critical sociocultural lens provided by the notions of racialization and whiteness, together with close analysis of discursive practices, can aid scholars in the task of making visible covert forms of racism that inform different agenda-setting documents guiding past and current immigration policy in the European Union (EU). The study

examined immigration, multiculturalism, and inequality in the EU. Specifically, looked at EU institutions as a fundamental site of reproduction of racial ideologies when it comes to certain immigrant groups, with especial attention to the interplay of cultural and economic aspects in these racialization processes. The analysis focuses on critique in three different but interrelated ways: "Discourse-immanent critique" - identifying internal contradictions, inconsistencies, or dilemmas within a practice; "Socio-diagnostic critique"- draws on social theory and contextual knowledge to point out the "manipulative character" of some discursive practices; "prospective critique"- uses the insights gained through immanent and socio-diagnostic critique in order to "contribute to the improvement of communication". Needless to say, the sphere of immigration cannot be understood as separate from other areas such as EU enlargement or social policy (Geddes 2008). Historical legal background that paved the road for the EU's common immigration policy, highlighting the tensions, contradictions, and prejudices that have informed its development from the beginning. Engagement with specific texts, these tensions are still very much present in contemporary initiatives to address human mobility into and within the EU. Different authors have pointed to the early 70s as the historical moment when immigration controls in Western Europe became a generalized procedure (e.g., MacMaster 2001). Even though this region was then in the middle of an economic recession, the selective nature of the different immigration policies implemented – allowing "white" immigrants continuing access Thus "economic recession served more as an excuse for illiberal measures rather than as a prime cause" (MacMaster 2001: 188). Immigration controls, from this perspective, had more to do with a perceived loss, across European states, of national identity and sovereignty, seen as under attack from "barbaric hordes" (MacMaster 2001: 189). The incorporation of "integration" into the EU immigration vocabulary, therefore, has taken place in parallel to the consolidation of particular legislative measures establishing a new hierarchy of preferred and dispreferred immigrants.

Topic-128: Integration and control

Integration discourse as both product and producer of controlling institutional frameworks. Even though, as critique of immigration policy showed, recent EU policy developments clearly articulate the need for an integration component within immigration law, several questions still remain unanswered. why are "integration measures" needed, what exactly

will they consist of, who will be responsible for them, and what are the perceived consequences if they are not implemented? The analysis reveals that, in their initial statements, all the documents present integration within a diunital framework that recognizes its dual nature. It is focused on the ways the documents examined justify the need for integration through a series of disjunctive and prioritizing argumentative moves. The analysis (Guillem, 2018) reveals that, in their initial statements, all the documents present integration within a diunital framework that recognizes its dual nature. The different texts highlight the need to understand integration as a "two-way" phenomenon that involves immigrants and their host societies, carrying with it "obligations" as well as "rights" for all. A strategy of disjunction aimed at solving several tensions by emphasizing: on the one hand, immigrants' responsibility for integrating, and on the other, host societies' right to marginalize those who don't. Specifically, the texts split the initial rights/duties unity in favor of a dichotomous and hierarchical framework where immigrants' economic rights are contingent upon their compliance with cultural obligations. However, the "responsibilities" for "all individuals," and "state institutions, political parties, media" remained unspecified beyond the use of term "involvement." When juxtaposed to the "deliberate effort to integrate" as an immigrant responsibility, "involvement" stands out as attached to voluntariness, and therefore not binding.

Topic-129: Conclusions

Race and racism can be important sites of theoretical and practical intervention for a critical project invested in highlighting how discursive practices (re)create social inequalities. Research on both institutional and everyday contexts reveals patterned ways in which speakers index and reproduce ideologies about different groups. Some of these include: Essentializing discursive moves. Strategic use of narratives "us" versus "them" polarizations. On the other hand, covert forms of racial discrimination tend to remain unscrutinized, thus, normalizing the ideological frameworks that they necessarily rely on. Studies review and advance knowledge on the relationship between particular discursive practices and broader ideological systems with regards to race and racism – a relationship that is necessarily reciprocal, and constantly fueled with new tropes that serve naturalizing functions. In this sense, a critical cultural approach to discourse studies stands at an optimal position to perform a challenging, multilayered, and urgent task, grounded in four main goals: to identify the specific keywords and practices that matter at

particular times and particular places; to analyze and interpret how they function as enablers and normalizers of broader ideological articulations; to explain the conditions of possibility for these dominant dynamics; and to document and propose ways in which they can be and are already being undone.

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Lecture-29

Feminism and CDA (I)

Topic-130: Introduction to Feminist CDA (FCDA)

Critical discourse analysis is a movement which seeks to raise critical consciousness about the discursive dimensions of social problems involving discrimination, disadvantage, and dominance with the aim of contributing to broader emancipatory projects. CDA scholars investigated gender-based inequalities have constituted an important research focus. Belonging to the family of CDA scholarship, studies with a focus on gender share the main tenets of CDA (for example, van Dijk 1993; Fairclough, Mulderrig and Wodak 2011) and are enriched intellectually by other critical discourse research projects. Feminist CDA is a political perspective which investigates the complex and diverse ways by which gender ideologies that entrench power asymmetries become 'common sense' in particular communities and discourse contexts, and how they may be challenged. Focusing on social justice and transformation, the objective of FCDA is to demystify and challenge discourses that continue to buttress gendered social orders in various ways; which harm and foreclose socially progressive possibilities for individuals and groups. The term 'feminist' in 'Feminist CDA' is focusing on 'gender' as an object of CDA research. FCDA is driven as much by current *feminist* epistemology and practice as it is by CDA principles. FCDA not nly inherits, historically, its critical impetus from the Frankfurt School via CDA, but is informed by contemporary developments in critical feminist thought. The latter involves building on foundational feminist work of critiquing structural inequalities. Also develops nuanced and contextualised understandings of gender politics, arising from feminists' current uptake of poststructural, transnational, queer, postcolonial and intersectional theories (associated with 'Third Wave' feminisms) FCDA, then, shares the view that individuals negotiate between multiple social identities in any given context (Wodak 2003). Social categories of 'women'/'men', far from being universal, fixed and binary are diverse, changing and plural. The interest of **feminist CDA** lies in how gender ideology and gendered relations of power get (re)produced, negotiated, and contested in representations of social practices, in social relationships between people, and in people's social and personal identities in texts and talk.

Topic-131: Principles of FCDA

Five interrelated principles of FCDA have been identified (Lazar 2005, 2014). The first is the ideological character of 'gender'. Takes a critical perspective on ideologies as group-based socio-cognitive representations of practices in the service of power (Fairclough 1992; van Dijk 1998), FCDA considers 'gender' as an ideological structure and practice, which divides people hierarchically into two blocs, based upon the presumed naturalness of sexual difference. Contemporary theories have shown that gender-in-context is fluid and plural. A fixed binary with associated gendered stereotypes predominates in common sense understanding. Common sense structure of gender gets (re)produced institutionally and renewed in everyday practice through the complicity of men and women generally. Gender, importantly, exists in a matrix of other socially stratified identities including sexuality, race/ethnicity, class, profession, age, culture and geopolitics. This means that the effects of gender structure are neither materially experienced nor discursively constructed in the same way for all women and men. Secondly, power is a central focus in critical investigations of gender identities and relations. Broadly, two conceptions of power have been valuable to FCDA. On the one hand, earlier feminist theories introduced the concept of 'patriarchy' to refer to a social system which privileges men at the expense of women (Mills 2008). Used as a critical concept, it points towards hegemonic masculinist dominance and systemic inequalities based on gender. While power cannot be said to be uniformly held or exercised by all men, simplistically, power does remain largely vested, materially as well as symbolically, in individual men and 'men' as a social group. On the other hand, Foucault's (1977) notion of power as widely dispersed and operating intimately and diffusely has been influential in feminists' understanding of modern relations of power. Foucault's ideas about the complex network of disciplinary systems and prescriptive technologies through which normalising power operates and produces self-regulating human subjects have been fruitfully adapted by feminists to explain "gender[ed] configurations of power" in contemporary societies (Diamond and Quinby 1988: xiv). Both kinds of power co-exist and intertwine in contemporary gender politics (Diamond and Quinby 1988). Both approaches to power also raise crucial questions of resistance and contestation, as well as counter-resistance and appropriation. Thirdly, FCDA shares with CDA and feminist approaches a constitutive view of discourse. The relationship between discourse and the social is a dialectical one, in which discourse constitutes

and is constituted by social practices (Fairclough 1992). Every act of signification through language contributes to the reproduction and maintenance of social identities, relations and orders. Rather than assume that gender categories are immanent, through their linguistic practices, people 'do' or 'perform' identities as 'women' and 'men' within particular social and historical constraints. Fourthly, FCDA is interested in critical reflexivity as a practice. Critical awareness amongst people is seen as a generally pronounced feature of late modernity (Giddens 1991; Fairclough, Mulderrig and Wodak 2011), which is of interest to FCDA in the different ways that reflexivity gets harnessed by social actors in contemporary societies. One way is for critically aware persons and institutions to generate constructive dialogue and/or spearhead progressive social changes. Examples include speaking out against sexist commentary, instituting gender mainstreaming in organisations, or fostering environments that are inclusive of women, sexual minorities and transgender people. Appropriate progressive feminist politics for non-feminist purposes. For example, advertisers are known to deploy feminist-sounding discourse strategically, for commercial gain Fifthly, FCDA scholarship is considered analytical activism. Striving for a socially just society, in which gender does not predetermine one's sense of self and relationships with others, requires constantly imagining ways of 'doing' and 'becoming' that are socially inclusive and respectful of all persons. In fact, in so far as the raising of critical consciousness through research and teaching are forms of feminist activism, the political critique of discourse can be viewed not only for action, but *as* action. This is rooted from a position of knowing that the discursive issues may have material consequences and contribute towards social change.

Topic-132: Studies in feminist CDA: Gendered Dichotomization

One research focus has been on the entrenched gendering of the public and private spheres - where the public domain is associated traditionally with men and the domestic sphere with women. Even though a growing presence of women in the public realm is being witnessed in these societies, the acceptance of domestic labour by men continues to be lagging. Makoni's (2013) study attests to the powerful adherence to gendered dichotomization of public and domestic spheres in the discourse of Zimbabwean dual-career couples who had migrated to the UK. Linguistically analysing their responses to photographic 'triggers' depicting African men engaged in childcare and domestic chores, Makoni found the preservation of strong gendered norms that defined masculinity in terms of breadwinner roles and femininity in terms of

household responsibilities. The gender identity of Zimbabwean men was perceived to have been threatened due to migration, which had sometimes necessitated their having to perform culturally feminine domestic tasks. Seen as assuming a new subordinate status as 'women', the men were perceived as having lost their social status as well as their masculine identity. The men's discourse constructed domesticity as a space of marginality and women-as-a-social-group as worthless. While some women had internalised these gendered norms and had accepted their subordinate position, Makoni observed that other women expressed non-conformist views. Significantly, the study showed how the dominant gendered norms upholding the public-private split intersected with racial, cultural and religious identity categories to safeguard the patriarchal traditions of the informants' place of origin, against perceived Western lifestyles of the host country. In a study about contemporary gender ideologies in Vietnam, Nguyen (2011) shows that even where women are actively encouraged to participate in the public sphere, the private sphere remains primarily the domain of women. Vietnamese women's public involvement received widespread coverage in the media. While this is indicative of gender equality, which is enshrined in the Vietnamese constitution and other legal provisions, Nguyen observes that Vietnamese women's participation in the public sphere is overtly linked to an agenda of national development and not associated with women's self-actualisation. The recognition of women's public role does not translate into a redistribution of labour in the domestic front. The prevailing Confucian ideology, which supports a hierarchical gendered social order, emphasises a self-sacrificial domestic role for women as good mothers, obedient daughters-in-law and submissive wives. Nguyen argues that the assertion of Confucian principles reassures Vietnamese men of their culturally superior position, and keeps Vietnamese women in check at a time when they are increasingly proving themselves to be as capable as men in the public sphere.

Topic-133: Andro-centricism in organizational structure

Even where women may be active in the public workforce, studies have documented the deep-seated androcentricism that underlies organisational practices and values in many cultural contexts. Feminist CDA has also investigated more progressive organisational changes in order to understand whether and how this has affected women in employment including leadership. For example, Wodak (2005) based her study on gender mainstreaming proposals in the European Union (EU) in the 1990s which, in principle, promoted comprehensive changes in gender roles and organisational practices. Wodak's initial findings indicated that indeed more women had

been employed. The relatively open organisational structure also allowed women to negotiate their professional and personal identities in a range of different ways, from adhering to stereotypical masculine models to establishing distinctive, atypical ones. Nonetheless, she found that, on the one hand, women were still markedly underrepresented across particular member states, and especially at the highest levels of the EU organisations. On the other hand, she found that even those women in positions of responsibility had to constantly justify their presence and achievements. Wodak notes that although gender mainstreaming is a first step towards changing some structural inequalities, concomitant attitudinal changes must follow. Although the new characteristics are associated traditionally with feminine qualities, Martin-Rojo and Esteban (2005) found that managerial women were negatively appraised by both male and female employees due to an entrenched prejudice of equating power and leadership with masculinity. From analysing the interviews and discussion groups held with employees, the scholars reported that unlike men, if women leaders adopted traditional masculine styles of management, they were perceived as overzealous and aggressive. If women managers followed a different model, they were perceived as lacking confidence to lead. As a result, it was found that Spanish women in positions of responsibility had to juggle to minimise their authority while exercising it. Furthermore, because the emergent model required that peers and subordinates accept those in authority, managerial women worried that they would offend them. Esteban noted that the communicative behaviour of women managers was not only seen as inappropriate by employees, but that it contributed to their social isolation, making it difficult for them to gain recognition and promotion in the workplace.

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Lecture-30

Feminism and CDA II

Topic-134: Violence against women

An important area of feminist discourse scholarship highlights the institutionally validated sexism at work in the discourse of violence against women. Using naming and transitivity analysis, Clark (1992) analysed news reports on physical and sexual violence of British women by strangers and intimate partners in a UK tabloid in the 1980s. Her findings revealed a pattern of blame (re)assignment, in which responsibility for an attack got transferred to the victim, or another woman, while excuses were found for the perpetrators, thus lessening their culpability. Victims in the reports were categorised as either 'genuine' or 'non-genuine' victims, based on notions of female respectability; 'genuine' victims were sexually 'unavailable' women like wives, mothers and girls, whereas 'non-genuine' victims were unmarried mothers, divorcees or blondes. The distinction, as Clark noted, reflected a patriarchal viewpoint whereby women were categorised in terms of possible sexual encounters with men, rather than as autonomous individuals. Corresponding to the distinction of victim blameworthiness was the representation of perpetrators in either sub-human (as fiends or beasts) or human terms. 'Fiends' were men who were involved in stranger attacks of 'respectable' women, while 'non-fiends' were those who either attacked their spouses or women deemed 'available'. Clark observed that every permutation of blame entailed a patriarchal advantage accorded to British men. Husbands who attacked their wives were humanised and depicted sympathetically as victims of circumstances. Those named 'fiends' were excused for their crimes as they, too, were shown as acting out of past traumas. Ehrlich (2001) reported on androcentric assumptions that undergirded the discourse of sexual assault adjudication processes involving a male defendant and two female complainants from a Canadian university. Her analysis revealed how these assumptions insidiously worked to legitimise male violence and reproduce gender inequalities. For example, through question-and-answer sequences during cross-examination, the complainants' credibility came under critical scrutiny, and they were, in fact, blamed for not resisting clearly and forcefully enough. Probable consent got inferred from what was institutionally deemed inadequate resistance, which minimized the defendant's culpability. Ehrlich noted that the

adjudication processes failed to acknowledge the gendered power dynamics that had shaped and constrained the complainants' responses to the threat of sexual violence.

Topic-135: New post-feminist gender ideologies

FCDA studies have also investigated 'newer' gender ideologies that have become mainstreamed through popular discourses which have appropriated feminist signifiers. Talbot (2005) and Lazar (2006, 2009) have specifically examined 'commodity feminism' (Goldman 1992), which transforms a feminist politics into a lifestyle accessory for women consumers. Premised upon popularised notions of freedom, choice and rights. Talbot (2005) discussed this in the discourse of the National Rifle Association (NRA), an influential gun lobby in the USA, which is supported by a profitable firearms business. She writes on how the NRA, hardly known for feminist activism, co-opted a range of progressive women-centric discourses in its promotional material. In a campaign called 'Refuse to be a Victim', the NRA explicitly drew upon feminist slogans of the 1970s, which had advocated an attitudinal change in women's traditional depictions as victims of violence. Together with this were threaded other women-oriented discourses: discourse of reproductive rights, the genre of personal safety advisory texts to protect women. NRA's discourse, as a whole, constructed gun ownership as a personal matter and as women's ultimate self-empowerment. In promoting an unrestricted circulation of firearms as empowering, Talbot argues that the NRA preyed on women's legitimate fears, in order to recruit new female membership. In a series of studies on contemporary advertising in Singapore, Lazar (2006, 2009) explored the constitution of a neoliberal postfeminist discourse, which addressed women consumers as empowered and entitled subjects. Postfeminist discursive themes, such as empowerment; confidence and agency Through commodity consumption, a focus on self-indulgent pleasures; a reclamation of traditional feminine stereotypes; and a move specifically towards the 'girlification' of women. Lazar found that these 'new' modern subjectivities occupied a discursive space of ambivalence. At the same time as they appeared to celebrate feminism, they rejected it, only to re-install updated versions of normative gender ideologies. For all its appearance to be pro-women, neoliberal postfeminist subjectivities offer limited and problematic visions of femininity and gender equality to a class of privileged women.

Topic-136: Doing feminist CDA

Here, a feminist critical discourse analysis focusing on the discourse of sexual violence against women is presented as an illustrative case study. The example draws on commentary surrounding an internationally publicised attack, which came to be known as 'the Delhi rape' (Lazar, 2018). On 16 December 2012, a 23-year old physiotherapy student was returning home at about 8:30 p.m. after watching a movie in the city with a male friend, when she was brutally gang raped by six men on a moving bus. She died in a hospital two weeks later on 29 December 2012 from extensive injuries sustained from the attack. Three years on, based on this case, a documentary titled *India's Daughter* was produced by Assassin Films, and was scheduled to be televised in seven countries on International Women's Day on 8 March 2015. However, owing the offensive statements made by one of the rapists interviewed in the documentary, the Indian courts banned its screening. The data of the analysis includes the statements of Mukesh Singh, the interviewed rapist, and others in that documentary, as well as statements by other public figures reported in news stories following the Delhi rape (Lazar, 2018). Two aims in presenting the analysis of this material. Firstly, it is to unpack the dominant gender and sexual ideologies at work, as they intersect with notions of 'culture'. Secondly, in view of existing scholarship on the discourse of violence against women (e.g., Clark 1992; Ehrlich 2001), Lazar (2018) aims to show that 'victim blaming' and 'perpetrator mitigation' function as wider *transcultural* discursive logics at work.

Victim Blaming Blaming the victim is associated with constructions of respectability, rooted in social and cultural mores. In the Delhi case, appropriate feminine conduct is signaled in adjectives and nominal phrases such as "dressed decently", "a decent girl", "a respected lady" and "a girl of respect", which, in fact, rehearse well-worn cross-cultural binary sexual stereotypes of women. The data reveals that Indian women's respectability is tied to regulated access to public spaces and viewed vis-a-vis traditional cultural norms. Transgression of either leads to victim blaming, suggesting that the victim brought the attack on herself - a familiar 'she had asked for it' trope. (Lazar, 2018) Regulated access to public spaces takes the form of a curfew imposed tacitly upon Indian girls and women, which ranges from the evening to the early hours of the morning, as seen in the examples below:

1. In our society, we never allow our girls to come out from the house after 6:30 or 7:30 or 8:30 in the evening with any unknown person (Sharma, lawyer for the rapists).

2. A decent girl won't roam at nine o'clock at night (Singh, one of the convicted rapists).

3. All by herself till 3am at night in a city where people believe. . . you know. . . you should not be so adventurous (Sheila Dixit, former Delhi Chief Minister, quoted in relation to another assault case involving a woman returning home from work).

In addition to the time regulation, access to public spaces for women is controlled by the requirement to be chaperoned/supervised. Out alone late, therefore, is construed as foolhardy (see example 3). Indeed, an Indian girl/woman may be accompanied only by 'suitable' others, namely, kin.

Perpetrator mitigation Even when the perpetrators' culpability is acknowledged, it gets mitigated in a number of ways, which is consistent with Clark's (1992) and Ehrlich's (2001) findings. E.g., the horrific crimes of rape and murder, in this case, get reframed as a "tragedy", an "error" or an "accident" ("I can't say why this incident – this accident – happened"). Process of relexicalisation. In this way, the acts are recontextualised as something other than violent crimes and diminishes the perpetrators' accountability. Sexualising rape is another way in which perpetrators' culpability is downplayed and which detracts from the (feminist) view of rape as an act of power.

Topic-137: Conclusions

In conclusion, two larger lessons from the particular case study, Delhi Case' can be drawn, which are relevant for FCDA studies. The first emphasises the importance of adopting a transnational lens in FCDA studies, if we are to recognise and contest patterns of discourse that sustain gender ideologies locally and globally. Although the 'Delhi rape', discussed had sparked intense national and international coverage, neither this instance of coercive power nor the discourse surrounding it was uniquely shocking; if anything, it was sadly routine, not exceptional (Roy, 2013). The discourse of sexual violence in this case, however, presented a 'critical discourse moment' (Chilton, 1987), allowing for the critical unpacking of power and ideologies involving gender, heterosexuality, social class, culture and tradition/ modernity. The second lesson extends from the analysis of dominance, more holistically, the constellation of power dynamics at work in any given situation. This might be theorised in terms of *orders of power* (cf. 'orders of discourse', Fairclough 1992). At one level, the discourse of the 'Delhi rape' could be

described as ‘pre-feminist’ in the sense that it seemed oblivious of feminist principles of gender equality and justice. However, at another level, the discourse carried reactionary elements of a ‘backlash’ (Faludi 1991), resenting and resisting social changes in favour of liberalisation of gender relations. As seen, the discourse of sexual violence surrounding her actions served actively to reinscribe traditional cultural restrictions on female conduct and mobility. At the same time, the ‘Delhi rape’ incident was notable for the protests that ensued, on an unprecedented scale, in the aftermath. As noted by Roy (2013), “At a time when globally young women are self-identifying as ‘postfeminist’ uninterested in feminist politics for its apparent lack of relevance to their lives, the galvanizing of masses of young women over rape should be viewed as nothing short of transformatory”. From the point of view of feminist CDA research, then, oppressive as well as transformatory relations of power must constitute significant ways for understanding gender dynamics in the contemporary period.

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Lecture-31

Class Division and CDA

Topic-138: Introduction to class related discourse and CDA

A radical view of CDA emphasizes the power behind discourse rather than just the power in discourse How people with power shape the 'order of discourse' as well as the social order in general, versus how people with power control what happens in specific interactions such as interviews. It correspondingly emphasises ideology rather than (just) persuasion and manipulation. It views discourse as a stake in social struggle as well as a site of social struggle. Views social struggle as including class struggle. CDA aims to raise people's consciousness of how language contributes to the domination of some people by others. A step towards social emancipation. Zotzmann and O'Regan (2016: 114) explain, CDA "is neither constituted by an homogeneous theoretical framework, nor by a set of fixed methodological tools. . . as each individual research project fine-tunes its theoretical and conceptual framework as well as its methodology to its object of investigation" CDA may be understood as "the [*transdisciplinary*] analysis of dialectal *relations between* discourse and other objects, elements or moments, as well as analysis of the 'internal relations' of discourse" (Fairclough 2010: 4). The focus is thus not exclusively on discourse as language, but on *semiosis*, the processes of meaning-making (Fairclough, et al. 2010). CDA always contains an "explicit commitment to a critique of problematic social practices with a view of transforming them for the better and analyses conducted usually contain a normative component" (Zotzmann and O'Regan 2016: 114). This normative component is important because it embodies a "conviction that there is no neutral and value-free social science. Therefore, claims about the apolitical nature of linguistic analysis are regarded to be themselves ideological, i.e., they conceal their own political interests" (Zotzmann and O'Regan 2016: 114). CDA researchers have worked in varied ways while always incorporating in their work an interest in combatting injustices in contemporary societies. Many researchers have tended to concentrate on *cultural* injustice in their work. CDA can help in class analysis is analyzing class as culture, as meaning-making, as (re)presented reality and so on. For example, CDA is useful as a way of understanding how working class interests and sensibilities

intersect with the rise of right-wing populist parties in most European countries in recent years, from the *Front National* in France to *Chrysí Avgí* (Golden Dawn) in Greece.

Topic-139: The Concept of class and socio-economic resources

In January 2011, the BBC launched the great British Class Survey (GBCS). An additional survey, carried out by a professional survey company called GfK, and based on a considerably smaller sample of 1,026 respondents, produced results that were probably more reflective of the state of class relations in the UK. In both surveys, Britons were placed in one of seven categories which the designers of the survey deemed relevant for the 21st century class system in Britain. These categories were: Elite, Established middle class, Technical middle class, New affluent workers, Traditional working class, Emergent service works and the Precariat. (Block, 2018)

Class	*% GBSC*	*% GfK*	*Example occupations (Savage et al. 2013: 231–232)*	*Description (Savage et al. 2013: 230)*
Elite	22	6	high-level systems managers (financial, high-tech, personnel, organisational), lawyers, doctors, dentists	Very high economic capital (especially savings), high social capital, very high highbrow cultural capital
Established middle class	43	25	electrical engineers, occupational therapists, town planners, special education needs teachers	High economic capital, high status of mean contacts, high highbrow and emerging cultural capital
Technical middle class	10	6	pilots, pharmacists, higher education teachers, natural & social sciences professionals, physical scientists	High economic capital, very high mean score on social contacts, but relatively few contacts reported, moderate cultural capital
New affluent workers	6	15	Electricians, plumbers, sales and retail assistants, postal workers, kitchen and catering assistants	Moderately good economic capital, moderately poor mean score of social contacts, high range, moderate highbrow but good emerging cultural capital
Traditional working class	2	14	Secretaries, van drivers, cleaners, care workers	Moderately poor economic capital, though with reasonable house price, few social contacts, low highbrow and emerging cultural capital
Emergent service workers	17	19	Bar staff, nursing auxiliaries, assemblers and routine operatives, customer service workers	Moderately poor economic capital, though with reasonable household income, moderate social contacts, high emerging (but low highbrow) cultural capital
Precariat	<1	15	Cleaners, van drivers, care workers	Poor economic capital, and the lowest scores on every other criterion

The model of class developed by Savage et al. is clearly Bourdieusian (Block 2014). A kind of default Bourdieusian approach to class has taken over in sociology and sociolinguistics. From the 1960s onwards, Bourdieu (1977, 1984) provided a range of useful terms for understanding class in late 20th century. In particular, researchers have found helpful his notions of *fields*, as arenas, of social practices constituted and shaped by particular ways of thinking and acting; *symbolic*

capitals, in particular *cultural capital* and *social capital* and *habitus*, (as acquired dispositions in a constant state of renewal and revision in the light of ongoing experiences). This model, in a constant state of revision, consists of five general categories which are then subdivided into dimensions as follows:

1. Economic resources

Property: land and housing

Property: other material possessions, such as electronic goods, clothing, books, art, etc.

Income: salary and wages

Accumulated wealth: savings and investments

2. Sociocultural resources

Occupation: manual labour, unskilled service jobs, low-level information-based jobs, professional labour, etc.

Education: level of formal education attained and the corresponding cultural capital acquired.

Technological knowhow: familiarity and ability to use evolving technologies.

Social contacts and networking: people regularly associated with as friends and acquaintances in class terms (the extent to which middle class people tend to socialise with middle class people, working class people with working class people, and so on)

Societal and community status and prestige: embodied, achieved and ascribed.

3. Behaviour

Consumption patterns: choice of shops, buying brands or not, ecological/organic consumption, etc. Symbolic behaviour (e.g., how one moves one's body, the clothes one wears, the way one speaks, how one eats)

Pastimes: golfing, skiing, cockfighting, watching television

4. Life conditions

E-NGO24 - Bitcoin by Maha Malik