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**Session 1**
**Language and the Economy. Joint Session RC02/RC25 [host committee] Economy and Society**

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**1) Professionalization of managers: Non-economic dimensions of management careers and managerial work**

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Research shows that social orientations of managers in business companies are not only a facade of economic rationality. "New" sociology of economy (e.g. Granovetter 1992; in Germany: Beckert 1997, Maurer 2008) points out the relevance of social factors in economic actions. Furthermore, empirical materials such as autobiographical-narrative interviews of managers show that economic action is socially backed up: Economic rationality, in many contexts, is not sufficient for stimulating problem-related and content-related ideas and for promoting creativity and innovative product developments (in r&d management). Neither does economic rationality sensitize for perceiving and reacting circumspectly to problems at the level of the dynamics of social relations and biographical developments. This is particularly true for disorderly working situations and in the field of personnel support (in personnel management). – The intriguing question is under which (biographical, organizational, mental and other social) conditions managers would become sensitized for the non-economic dimensions of their work and in what way they would tackle non-economic task dimensions. From a sociological perspective, particularly with reference to interactionist theorizing, professionalization means that the work activity of a professional person is oriented towards the welfare of the client. Although profession and management may appear at first sight as a contrast set, empirical research shows that managers can develop a similar kind of action orientations and identifications just as professionals do. Furthermore, managers are confronted with disturbing contradictory demands in their work, which is also a core feature of professional work (cf. Schütze 2000), for example, the orientation of a manager towards the maximization of profit, on the one hand, and towards securing authentic support and care for entrusted employees, on the other hand. Constellations of paradoxical requirements cause considerable problems and sources of mistakes on the level of managerial work as well as on the level of biography constructions. – Within the framework of narrative interviewing, managers' biographies have been collected, as well as case presentations from their work. The analysis focuses on the sequentiality and processual constitution of biographical and interactional processes. The data has been analysed with the method of biographical analysis. This encompasses interactional sociolinguistics and ethnomethodological conversation analysis as the theoretical frame which provides for strict sequential analysis (with its work steps of: analysis of text types, structural description, analytic abstraction, contrastive case comparison and development of a theoretical model). Particular attention has been paid to the social conditions of professional identity formation as well as to deprofessionalization processes. The analysis shows that managerial work is problem-ridden and work processes involving employees as quasi-clients are fragile. – In the presentation in Goteborg structural features of failing as well as of successful professionalization processes will be outlined. These demonstrate the particular relevance of social frames in management contexts, as they would allow reflection, discourse and experimental action. It will be shown that professional managerial work is systematically endangered through the effects of an economistic instrumental-rational superstructure in business companies under today's globalized market conditions. Furthermore, the sequential analysis of life stories and interaction histories indicate a potential of micro-sociological (qualitative) research and interactionist theory to specify social factors and social foundations of economic processes.

The paper is based on the doctoral dissertation „Professionalisierungsprozesse in der Wirtschaft zwischen ökonomischer Rationalität und sozialer Orientierung. Analysen von Managerbiographien und Falldarstellungen in den Bereichen Personalwesen und Produktentwicklung", University of Magdeburg, 2009.

## 2) What management-Speak Does

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Management-speak is the language managers speak among themselves. This is not a unique observation. What is more interesting is that not only managers use management-speak, but more and more people use it in more and more contexts and noticeably often with great success. The one who speaks it the best wins the argument. Many other technical languages are no longer used outside their professions – the language of the church, officialese, or, to some extent, the language of engineers.

Such terminology has traditionally been used by males, a technical mumbo jumbo that due to its inaccessibility has given its speaker the upperhand in arguments; the peasantry bowed to what it did not understand. "An economist is a person who states the obvious in terms of the incomprehensible, "claimed the legendary publisher Alfred A. Knopf, in a still often used quote.1 He referred to economists, the management-speaker ofthe time, and it may be it still applies to them. The management-speaker that we encounter today usually has a degree from a business school and is quite often not male – although "man," rather than person, is the subject noun used in most versions of the quote above. She is not at all incomprehensible and usually recognized for her graspable explanations of complicated things, and above all, her convincing formulations.

The fact that the old languages of domination no longer work as well is not really a cause for grievance. But management-speak is spreading and is being used by politicians, bureaucrats, managers, soccer coaches, bishops and others. With a language come not only words and expressions, but ways of thinking, values and views of things – and they matter. There is a difference between socializing for pleasure and mingling because one wants to invest in a social network. Getting to know this successful language a bit better ought to be in the interest of the many. Knowledge of management-speak is important not the least to those who feel they have lost power and influence.

This paper is about what management-speak in a text does. Texts written in management-speak make us perceive the reality described in a different manner than texts written in other languages. Mined areas may in management-speak be described as potential growth machines rather than as dangerous and limiting for those who inhabit them. Landmines are weapons. Even when looked upon as weapons, they are unpleasant, although cheap to purchase and handle. In the paper I, by the use of de- and reconstruction, turn management-speak over, again and again, to show what texts in management-speak do and make possible. The text that I give attention to in this essay is about landmines. It is collected from UN's website and has the title Effects on Society. The text isan excerpt from a longer one, Facts on landmines, and describes the effects of landmines on society.

To finish this, already too long, presentation of a abstract and paper to come i conclude with the result, what management-speak does, it: neutralizes, enlarges, makes the general special, many people can use it, facilitates organizational hipocrisy, overcomes time and space, makes texts economic and offers solutions to problems.

## 3) Telesales as a conversational accomplishment
### « Bouncing back » on help-requesting phone calls to place commercial products

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In the context of an increasing pressure to sell in the help-oriented call centers of the service industry, tele-operators are asked to use incoming calls (initiated by callers oriented towards obtaining assistance to solve technical or commercial questions) to « bounce back » (« rebondir ») towards commercial proposals of products and services, once the initial reason for the call has been properly answered. The construction of a selling environment has to be done in and through talk-interaction. We analyze here such conversations to identify

conversational means through which the conversations are reframed into sales-oriented interaction, and the organization of the sequences which accomplish this. It is based on a strategic use of information-oriented pre-sequences, in which the the tele-operator tries to « attach » the caller to a kind of product. By comparing cases in which tele-operators try to sell two different kinds of product, I show how the design of these sequences is extremely sensitive to the kind of information the tele-operators have about the communication practices of the callers as given by the information system. Beyond a common organization, the design of these sequences is seen to rely on the socio-technical networks of agency which characterize the work environment, and which enacts relevant affordances for « bouncing back » and shapes their performative capacity to install gradually a sales-oriented, joint frame of interaction. Beyond the details of the case study, our empirical approach may prove fruitful to develop researches at the intersection of Conversation Analysis, Economic Sociology, and Science and Technology Studies

## 4) **Innovation in Governance - A Network Perspective on the Development of the European Carbon Market**

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Initiatives to introduce emissions trading as a governance tool to reduce total carbon emissions have led to the implementation of carbon trading schemes around the world.
This paper explores dynamics of the European carbon market (ECM) by suggesting and probing a constructivist network building approach. The development of the ECM can be understood as an innovation process that is itself part of governance dynamics. Evolving carbon market institutions shall be understood as outcomes of micro interactions within the innovation network. EU and member state governments, energy companies, think tanks, consultancy firms, research institutes, NGOs, financial service providers, traders etc. are all involved in the construction of the market while they each pursue different goals and follow their own agendas. However, through ongoing attempts of translation and enrollment among these actors their goals and agendas can change over the course of the innovation process. The same is true for the different roles these actors play in the innovation network (e.g. inventors, designers, users, sponsors, critics, evaluators etc.). Associated with such roles and the resources actors bring with them from outside are different degrees of power to shape the development of the market. A special focus will be put on the strong influence of economists and lawyers on the construction of ECM institutions.
By comparing and evaluating different (social) network approaches for the study of innovation in governance this paper sketches an approach to map actor constellations and trace interactions and movements of actors in the construction of carbon markets.

### 5)   **What are phone trade conversations?**

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the 90's, thanks to the deployment of information and communication technologies,
companies invested massively in call centers in order to manage their customer relationship by downsizing their costs and growing their sales potentials. Nowadays, call centers perform several tasks and face different kinds of evaluation of their activity. Marketing and management researchers have pointed difficulties for front line agents to handle with the contradictories injunctions they received (quality, quantity, client's satisfaction, sales contests...) (Toncar, Munch and Hu, 1994;
Holland, 2004; Aksin, Armory, Mehrotra, 2007 Cleveland & Mayben, 1999). Sociologists have given light to the effortfulness of their activity, doing repetitive tasks which imply agents's self and emotions. They wondered if call centers are new factories or something else (Buscatto, 2002; Calderon, 2006). Surprisingly, despite they all are care about phone agent's activity, researchers have paid little attention to the content and to the structure of the talk. Linguists, sociolinguists
and several sociologists have studied trade conversations contents or
conversations technologically oriented (Boutet, 2001, Licoppe, 2006, Schegloff, Sacks, 1973, Relieu, 2002). Developing a "Conversational Analysis" (CA), authors show how agents cooperate to produce, in situation, a

recognizable and sequentially pertinent talk (Dumoulin, Licoppe, 2006). However, most of these researches are based only on pieces of talks, their fieldworks are only qualitative.

Taking into account sociological, linguistic, marketing and management interests and results about trade conversations in call centers, we propose a multidisciplinary

overview of the content and structure of a large collection of call centers conversations data (about 1500 recorded inbounds conversations from a French call center). The aim of the research is twofold : to define what are phone trade conversations thanks mainly to a quantitative analysis and to question the efficiency of usual call center's measures of their activity.

Our ongoing empirical research aim at linking structural elements (length, number of topics, topics, rebounds, clients's expression of satisfaction...), agent evaluation's criteria used in the call center (use of polite formula, reformulation of the caller's complain...) and the expression of sentiment in takls (done thanks to a lexical analysis software). MCA and logistic regressions give a picture of of the phone trade conversations.

A qualitative CA approach of selected parts of interactions completes the analysis. A specific attention is paid to the way partakers use their "localization" during the talks and to the way call center's agents orally express the actions they are accomplishing to the callers. Finally, through a comparison of the agent's evaluation criteria and the analysis done, we intend to qualify what are/aren't "perfect talks" according to the call center management's criteria

## 6) Networked Communication as Collateral in Micro-Lending

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What explains the persistent popularity of organizations that cultivate 'giving marketplaces' (Kiva, Donorschoose, Global Giving, Giving Works/MissionFish, Omidyar Network, Network for Good, etc.)? Social entrepreneurship scholars have argued small-scale, online philanthropy markets that cater to the 'donor's choice' provides more transparency and direct support, particularly for micro-entrepreneurs without traditional assets (Fine, 2006, Yunus, 1999 and 2007; Hulme, 2009). Yet tracking changes in design and appeal strategies across a class of organized giving websites show additional purposes:

1) To cultivate sympathy between middle-income donors in wealthy economies and clients operating in small-scale, low-income economies using person-to-person lending platforms.
2) To encourage asymmetric giving, that is, small amounts that translate into substantial life-transformation or life maintenance.
3) To form networks among donors that rival client networks in significance and 'payoff'.
   In this paper I use online giving marketplaces as a point of departure to modify Harrison White's 'markets and networks' theory, which overgeneralizes the relationship between stories and networks, along with the role of mediating institutions (White, 2008). I offer a close rhetorical and actor-network analysis of innovations in online giving that are primarily managed through subtle adjustments to biographic profiles of micro-credit clients and donors alongside rhetorical alienation—that is, "information only" spaces that attempt to convey neutrality and transparency in support of a donor's choice to fund specific projects (Habermas, 1996; Prior, forthcoming; Boltanski and Thevenot, 2006; Boltanski and Chiapello, 2007). I argue that brief stories, information, and commentary drafted by professionals and volunteers, donors and in some cases recipients, circulate to create a form of collateral for the bottom tier of borrowers, previously termed the "unbankable" (though this term is itself a classification device that attracts funding).
   In short, I offer a way to think about 'communication banking'—that is, the development of communication networks and culture/life-story products that legitimize and mobilize financial transactions for clients (which offers an important rhetorical supplement to Akerlof's Economics and Identity approach). The intensification of culture and life-story framing for marginalized banking clients abroad rests on the proceduralized substitution of narrative witness, authentification, investigation, and publicity, in lieu of traditional assets. This clarification of procedural substitutions helps explain the appeal of donor's choice and the role of identity-formation online as a kind of 'interest'—or additional payment, and a kind of attachment—or bounded sympathy that can be revoked with minimal loss to the lender. To chart the implications of, and complications with person-to-person giving/recycled lending, I discuss primary research at the first online giving organization in the US, and its MFI partner in Lebanon.

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1.  **The Discourse Behind The Talk: Back- And Front-Stage In The Production Of Public Affair Radio Phone-In Program In Israel**

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Most research on media production focuses on news organizations (cf. Tuchman, 1977) or documentary (Dornfeld, 1998). This paper uses ethnography complemented with discourse analysis to describe the production process of the leading Israeli public affair radio phone-in program. Radio phone-ins are considered part of the public sphere (Hutchby, 2001); therefore describing their production can shed light on the media production of the public sphere. The paper presents the various discourse types and some tensions in the production, and their interrelations. The production takes place in a small office in the station. Members of the public call the office and suggest their topic for the program. Editors or producers receive these calls and screen them before the live studio broadcast.

There are three types of discourse that are used in the production process: the bureaucratic service, the radio-phonic, and the public sphere discourse. The service discourse resembles other service calls with their usual 5 stage sequence calls (Zimmerman, 1992) during which the call-taker writes a summary, from the perspective of the organization. The agents who use the service discourse are the producers and editors. The radio-phonic discourse relates to the need to produce an intelligible and interesting radio program. The editors, in creating the program's line-up, the hosts, in talking on the air and mainly the technicians, who checks the sound quality of a caller, are the agents who maintain this discourse. The public sphere discourse relates to the topicality of the programs. The callers from the public, the producers, editors and hosts, discuss public issues in their attempt to construct a public sphere, which eventually is executed on the air.

The tensions in the production exist between the different agents of the discourses, and are manifestations of the front-stage – back-stage division (Goffman, 1959). The editors and technicians might clash over the radio-phonic quality, and another tension is between the famous hosts and the novice editors, who create the program's line-up. Yet, the mixture of the various discourses and agents is important both in the construction of the public sphere as well as in the production of a radio program.

2. **Female gender identities in participants´ talk in political radio debates**

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Media and radio talk have been subject to numerous sociological and communicational studies, often with an interest in how they contribute to creating or modifying the public´s political opinion and behaviour. While media sociologists have focused on the way media messages are produced, the topical content they convey and the effects they bring about, analysts of conversation and discourse, for their part, have investigated broadcast talk for its structural and organizational aspects. This paper has the latter as its starting point and seeks to  look at how talk is produced and, at the same time, produces, or displays, particular speaker identities in political debates on the radio of two European states, UK and Spain. Identity is expressed through language use, discourse, and speakers show through their talk in front of others "who they are" at a particular encounter. Guests of the political debates examined include women and men from the main political parties in the UK and Spain, as well as experts and professionals. Their interaction  (in the approx. 9 hours´ talk for each of the two programmes) will be examined with the aim to identify the ways female gender  identities are exhibited in talk through both explicit and implicit procedures. Explicit methods include *self-categorizations* (as a "woman", a "citizen", a "politician", a "consumer",  a "grandmother"),  whereas implicit methods of displaying gender identity may be found in what has been termed "style," or "pattern" of talk. Such patterns include amount of talk, frequency of agreements and disagreements, directives, criticisms, and other discourse phenomena. The aim of the paper is to present an overview of female gendered talk as it occurs in roughly the same, or equivalent,

speech event, in two distinct European communities. Also, we will briefly reflect on the impact that such public, mass-mediated identities may produce on the public´s opinions, behaviours and self-conceptions.


3. **Language and Identity: Minority Language Policy, Turkish Soap Operas and Language in the Bulgarian Mediascape**

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The paper intends to discuss ethnic language minority policy and identity representation in the Bulgarian media with a primary focus on the ethnic Turkish minority. The main stand is that vestiges of the Ottoman past of Bulgaria are still playing a powerful role in identity formation and Bulgarian nationalism. Media language interacts with the extra-linguistic reality by constructively dividing the world into binary oppositions, of Self/Same vs. Other, Bulgarian vs. Turkish identity.

The main opposition under discussion will be between the media policy of the public media, highlighting traditional nationalistic values in historical film features of the heroic battles of Bulgarians against the Ottoman oppressors and the boom of Turkish soap operas on private television, as well as their significant reflection on linguistic and public discourse regarding a reconceptualisation of the idea of Bulgarian language, traditional values and minority language policy.

Methodologically speaking, the primary task is to apply critical discourse analysis (van Dijk, 1998) in order to deconstruct the media-created image of the Bulgarian and the Turk. This requires first, the analysis of the dominant discourses in macrosociety in respect of the existing social, political  and economic  conditions and power relations. A second point of concern is to take into account the extent to which such a dominant meaning is institutionally limited i.e. by the media themselves, regulation or legislation (Stuart Hall in Stevenson, 1995: 39.). A third point of analysis is the extent to which dominant discourse of representation can be challenged by certain popular genres, such as soap operas or comic programmes in the private media sector. Overall, certain indicators will be traced to analyse if any value change can be observed in Bulgarian society concerning Bulgarian-Turkish relations, ethnic Turkish minority policy and the extent to which media policy and representation reflect public discourse. And one last question to be posed is whether language minority policy can lead to a particular re-evaluation of Bulgarian national identity not in strictly nationalistic terms, but from a new "post-Ottoman", post-colonial perspective as multifaceted, in-between and hybrid (Hall, 1991; Bhabha, 1990).


4. **Post-traumatic silence in modern Russian cinematography: excluding Perestroika**

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The aim of this paper is giving a sociological interpretation of the cinematic discourse as specific symbolic language that gives voice to the collective forms of thinking, expressing meaninful inner processes. Applying the semiotics tradition we will consider language as a complex phenomenon included all kinds of systems we can use in order to communicate (de Saussure, Barthes). We assume that on a higher level of the social organization, communication is performed through the institutions and discourses, which employ complex signifying practices. Thus we may regard film as a signifying system, visualized multidimensional text, which we can actually interpret in a broader socio-historical framework.  As we "read" the film we are dealing not only with the objects or ideas it produces, but also with the way in which they are represented (Mulvey, Jay, Barnes, Bonnel, Binder). Images as well as words are able to carry social meanings in their connotative aspects, using prevailing symbolic codes or creating new ones. In that way cinematography is rather participates in constructing of a public discourse than reflects objectivity, it has power to affect conventional perspectives and modes of thought.

Representation of a certain concept in a cinematographic discourse as well as its absence is meaningful in terms of understanding the broader social context. Sometimes the silence "speaks" louder, signaling about the damaging processes in the collective conciseness, being a symptom of a cultural trauma. Avoiding the traumatic event reveals the collective denial, refusal to "talk" or "hear" about it through the public media. Analyzing contemporary Russian films of the decade, we have found not much stories representing Perestroika times, even though we can observe true renaissance of "historical" and retro films. After the crucial reforms of 1990-ies

Russia has faced many challenges. Collapse of the Soviet system of values has destroyed the holistic and noncontradictory historical narration, which was an important part of Soviet collective identity. We consider this phenomenon as a cultural trauma of history loss, which shook people's faith in their past, confidence in the present and hope for the future. The research has been performed using visual analysis methodology practically applied to the representations in contemporary Russian mass movies (1999 - 2009) comparing with the post-Perestroika films (1990-1999). We may finally assert that modern Russian cinematography is avoiding Perestroika period in its story not only because of the instability and weakness that is associated with this time, but also because of the filmic discourse itself. Aesthetic forms and clichés used in the post-Perestroika film (called "chernuha" from black, dark) are strongly associated with violence, deconstruction and desperation represented in movies.

## 5. The Construction of a Celebrity and her Pet: A Case Study of Paris Hilton and Tinkerbell

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Paris Hilton, heiress of the Hilton hotel chain fortune, is well-known from several reality-TV shows, a music career, and frequent appearances in tabloids all over the world. Often by her side, the Chihuahua Tinkerbell has become one of the world's most famous now living pets, and she is the author of her biography, written in first person singular. The relation between Hilton and Tinkerbell seems almost archetypical – it appears to be the perfect incarnation of the bourgeois pet-owner, using the dog as an accessory without any regard to the real pet behind the Gucci collar. Nevertheless, there is a peculiar focus on Tinkerbell in different forms of celebrity media, which makes this accessory dog come alive.

In a discourse analysis of books, tabloid articles, reality show episodes, interviews and images from celebrity magazines, it is shown that imagery and text cooperate to produce Tinkerbell as a person. This is done through a number of different discursive techniques and among them is *the linguistic prosthesis*. This concept refers to the way people speak for animals, i.e. ascribe them a voice in first person singular, and it is often done in order to make sense of the animal's behavior. By giving an animal a voice, the animal is made into an active, social subject, but in the case of Tinkerbell, the voice of the produced canine subject is often heavily normative. It is used to criticize her mistress' sometimes unreliable behavior, to question the mistreatment of pets, and to express a general critique against life in the lap of luxury. In the interplay between text and pet a certain form of common sense is produced and disseminated.

The discussion is divided in two sections. First, it is argued that popular media's fixation with Tinkerbell stems from the way the pet as a social phenomenon trifle with common dichotomies such as nature/culture, authenticity/simulation, wilderness/civilization, speech/speechlessness, child/adult and poor/rich. Second, the relation between representations of animals in media, such as wildlife films and TV-shows on dog-training and veterinary clinics, is discussed in relation to the epistemology of the reality show genre.

## 6) Domesticating the stranger in media

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There is a strong tradition in sociology in discussing the role of the stranger for society. We have Georg Simmel, who described the stranger as "the man who comes today and stays tomorrow - the potential wanderer, so to speak, who, although he has gone no further, has not quite got over the freedom of coming and going". We have further Robert Park, who illuminated the hybrid situation of the "marginal man", and Alfred Schutz who focused the irritations in the strangers´ stock of knowledge. The stranger is a social figure in modern as well as traditional societies that belongs to the society itself. Being near and remote at the same time, the stranger brings an irritation to the in-group that has to be worked on to produce an orderly structure.
I will show that insider and stranger form, in terms of conversation analysis and ethnomethodology, a standard relational pair. In everyday conversations, insiders and strangers are usually (verbally) referred to as "us" and "them". The strange-ness of the stranger is mostly produced with an allocation of so called "category bound activities" (Harvey Sacks) - "they" do this and that sort of things (compared to "us"). This "membership categorization" is a complex, on-going, interactive accomplishment that has a strong impact on the organization of society. I will have a look on representations of the standard relational pair insider/stranger on an empirical basis. How are

strangers described as strange? Which actions are allocated to them for ´proving´ their strangeness? Up to now, sociology analyzed the members´ production of an orderly structure mainly on the basis of verbal data. My presentation will add to this approach the analysis of visual representations of the stranger and visual reconfigurations of ´us´ and ´them´, showing the construction of strange-ness as a complex procedure. I will show how specific types of strangers are initially shown as a demon or exotic (i.e. a lack of ´orderliness´ in the beginning), and then are domesticated in visual and verbal presentation. The empirical basis is, among others, a collection of visual presentations of ´Russian-ness´, ´Arabic-ness´, ´German-ness´, and ´French-ness´ in posters (propaganda, campaigns, and other forms of political communication from several countries). The visual presentation of the relationship between stranger and insider suggest a transformation in their interaction order. The result of this domestication procedure is an ´un-strange stranger´, a stranger, who is not strange any more, and an order, that puts the ´stranger´ to a very particular place in relation to the ´native´.

**Session 3**
**Minority Languages and Language Policy**

**1.  Maintenance and Shift of Indigenous Languages in Mexico**
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Language Shift is a common problem throughout the modern world, but is  by no means a new issue. We understand language shift as the situation when speakers of a given language die without having transmitted the language to their children. This happens when two or more languages are in contact and speakers of one of the languages shift to another one, i.e. speakers cease using their native language. In the last decades the death of minority languages has increased and if this trend continues, it seems inevitable that half of the existing languages (5000 to 6000 languages worldwide) will become extinct by the year 2100. As can be expected, this tendency also affects American Indigenous languages, including Mexican Indigenous languages.
Our different case studies have shown that language shift in Mexico has intensified in the last decades. Thus the problem is worthwhile to be analysed. Analysing language shift or language death means searching for the causes of the phenomenon. Sometimes these are similar in some language communities. However, this is often not the case. We can find important variations by analyzing contexts and processes closely.
The aim of this paper is the presentation of some results of our study of language shift in Mexico, based mainly on the [to] identification of certain language shift traits and the way they relate to  three different socio-graphic contexts: 1) Sub-urban communities, 2) easy-access rural communities and 3) difficult-access rural communities. In this way, we believe, its possible to formulate a diagnosis of the degree of vitality of many indigenous languages in different contexts.

**2. The Changing Role of Women in Language Shift in Mexico**

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In this paper our purpose is to show the phenomenon, of the changing behavior of women in minority language communities where habitual communication is slowly shifting from the use of the minority language to that of a majority language. As Labov (1979: 243) and others have pointed out, women appear to be more sensitive to certain pressures brought upon by changing prestige patterns than men are. In our data on language shift in various Mexican indigenous communities we have found the same phenomenon, having found that women are more likely to use the national language Spanish than the local indigenous language. However , this seems to be only partly true. In our research we have found that in indigenous communities where a great part of the speakers do not know any Spanish it is more likely that men be bilingual while women remain mostly monolingual in the minority language and are thus more conservative. At the same time there are communities where this pattern does not occur. So we would like to analyse if this phenomenon could tell us something about the progress of language shift in Mexico.

**3. Multiculturalism, nationalisms and globalization: Belgium's linguistic landscape and the paradoxes of linguistic policies**

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Flemish, French and German are Belgium's official languages of which the first two only are viewed as of primary importance. Institutionally, the country has adopted a system of territorial monolingualism. Flemish is the only official language of the Flemish region, French of the Walloon region, and German of the German-speaking region. The region of Brussels is the only one where French-Flemish bilingualism is officially implemented. These definitions, however, ignore the influence of globalization and the importance of English that have implanted the presence of this language on the public scene – like elsewhere. This presence confuses the clarity of the linguistic practices sustained by institutions. Moreover, in the context of Belgian plurilingualism, many other languages spoken in diverse communities of immigrants tend to express themselves in the open and to assert themselves in LL. This contributes more than any other factor to the trans-global character of a metropolitan city like Brussels. Hence, the plurality of official languages, the presence of English and the multiple community languages bring about a most extreme chaotic LL. Starting from a sociological approach and by analyzing a set of data collected in Belgium's four regions, we aspire to point out, behind the chaos illustrated by the Belgian LL, to factors of structuration which allow discussing this case through a coherent perspective. This discussion throws light on the paradoxical outcomes and shortcomings of Belgium's official language policies as well as the impacts of sociolinguistic variables in present-day settings submitted to the uncoordinated influences of multiculturalism, nationalism, globalization and immigration

## 4. LANGUAGE CHOICE OF DAYAK BIDAYUH UNDERGRADUATES IN THE FRIENDSHIP DOMAIN

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Sarawak is the largest of the fourteen states in Malaysia and is located on the island of Borneo. The Dayak Bidayuh form the fourth largest ethnic group in Sarawak after the Ibans, Malays and Chinese. There are four major Bidayuh dialectal groups and the major linguistic problem facing them is that there is no common Bidayuh language. Apart from their heritage dialects, the sociolinguistic norms of the younger generation of Bidayuh today are also influenced by Bahasa Malaysia, which is the national language, Sarawak Malay dialect and English. Using Fishman, J. (1968; 1972) as the main framework, the objectives of this paper are to determine the extent of Bidayuh, Bahasa Melayu, English and Sarawak Malay used in the friendship domain by the rural and urban younger generation of Dayak Bidayuh undergraduates and to investigate the reasons for the code/s selection. It is  important to ascertain the extent of code selection, with a view of examining if they are still maintaining or have shifted from the ancestral dialect. The data was collected through three main instruments namely questionnaire, distributed to 213 respondents and audio recordings of 32 casual conversations.  Myers-Scotton's (1993c) Matrix Language Frame Model was utilized to analyze the transcriptions.

## 5. Learning Nuntaj+yi' as a Second Language in the UVI, Mexico

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In the present paper I want to show the results of a research about learning *nuntaj+yi'* language in the Universidad Veracruzana Intercultural (UVI), located in the south of the Gulf of Veracruz, Mexico. I carried it in different periods of fieldwork in Sierra of Santa Marta out, since 2008 until november 2009. This research focuses on having taken into consideration the most meaningful experiences about the beginning of learning and teaching *nuntaj+yi'* language as a second language and their challenges. The methodologies and strategies got and others proposed might be considered to contribute to design language policies in favour of this minority language. I think it is possible to revert discriminative, racist and linguistic prejudice respect to this language and its speakers who use it as a mother tongue. And undergraduate student can learn this language in their High Education for setting intercultural relationships in where UVI is working.

Distributed papers:

1) **Minority languages and language policy**
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Language community and regional language policy initiatives in the present day Russian Federation

Nowadays the world community has become more concerned about problems of minority and lesser-used languages. No doubt that the majority of languages are in danger of disappearance within several generations. Linguists are of different points of view on the ways of managing the problem of linguistic endangerment. Some linguists are sure of possibility of saving endangered languages by active measures along with proper decision-making, other linguists are of pessimistic points of view and consider this endangerment linguistic problem as an inevitable natural evolution of languages and in the world there will be a single dominant language, for example English. There is a point of view that linguistic diversity can be better safeguarded in the countries build on empire model. It comprises several ethnic groups, speaking several different languages. The dominant language of an empire does not have to exterminate the other minority languages of the country. There are three important empires in present-day world that is China, Russia and India. In this context the Russian Federation is given a special role as it is a multiethnic state whose basis is formed by 176 national groups and a similar number of languages. In the present-day Russian Federation great attention is given to maintenance, preservation of language variety, revival of minority languages. The languages functioning in Federation are on different levels of development, they belong to different language families - Slavic, Turkic, Finno-Ugric, Caucasian, Mongolian and others.

The paper considers language policy initiatives in presents day Russian Federation on example of one of republics of Russia – Kalmyk Republic, analyses revitalisation process of one of lesser-used languages of Russia - the Kalmyk language, the role of Kalmyk language community in native language revitalisation, prospects of the Kalmyk language vitality and problems it faces in its current revitalisation process.

## 2) LANGUAGE MAINTANCE: THE CASE OF GHANA

Conference theme and sub-theme addressed: Perceptions of power relations between African languages and English.
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Number of words in the abstract: 237

What accounts for poor performance of the English language among students in Ghana?, is a question this paper seeks to address. English is the official language in Ghana, and is used as a medium of instruction in educational institutions, commerce and government, and it is also taught as a second language in schools. It is estimated that 60 local languages and dialects are spoken in Ghana (Dzameshie 1988). The target population is born speaking other local languages as first languages and English is introduced at school going age. Learners are having difficulties in learning English. Chief examiners' reports from West African Examination Council (WAEC) indicate that some of the students have not been successful. Evident English learning problems in Ghana according to the WAEC chief examiner's reports are as follows: "intrusion of vernacular in expressions and inability to vary words and expressions and poor understanding of questions."

Because English is used in education, a status that gives it the most sought after language in the country for the purpose of being educated, one would think that it would repress, dominate and disempower other languages used. This is however, not the case. Twi, a local language is widely used (more than 46% of the population), including the media. This paper examines the extent to which Twi dominates English. We argue that cultural practices, local language teaching, and attitude are contributing factors to the dominance of Twi in Ghana.

Organizer and chair: Natalie Byfield, St. John's University, USA. byfieldn@stjohns.edu

I.      **"How To 'Word Away' The Patients In Iranian Health Institutions"**

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This paper investigates the institutionally shaped discourse of medical students dealing with emergency department patients within the structure of Iranian teaching hospitals. The study illustrates the discursive reproduction of certain types of 'doctoring' in the context under examination and at the same time it reflects medical students' challenges against the structure of health institutions. Moreover, the paper discusses the problematic of covert cultural defiance of the public lay discourse in its encounter with the modernist construct of clinic in a non-mainstream cultural context.

The practice of false patient out-referral by medical students in Iranian teaching hospital emergency departments is explored through an approach founded on critical discourse studies (van Dijk, 2004). The bulk of data in this study is the outcome of participant observation and interviews over a period of eight months in the emergency departments of six teaching hospitals in Tehran. Specifically, the paper investigates how discourse is appropriated within the institutional structure of the emergency departments to encounter the general public and to construct and legitimate cases of patient out-referral. The two bodies of data were examined based on van Leeuwen's (2008) conception of 'the discursive construction of legitimation'. The medical students of concern in this research appeared to appropriate the discursive authority gained within the institutional structure to construct and legitimate cases of false patient out-referral through four broad discursive strategies of sympathy, mystification, intimidation, and procrastination.

On the basis of the understanding that discourse is not just unidirectionally produced and transmitted to serve the purposes of its producers but it reciprocally acts to construct the worldviews and practices of its very creators (Fairclough, 2001; Jager, 2001), the paper argues that medical students discursively reproduce practices of deception at the same time that they act to challenge the structure of the institution within which they are contained. Moreover, focusing on the institution of hospital, the concern of institutional corruption and how it is faced by the general public who face it as patients is explored. Finally, the paper argues that the phenomenon of false patient out-referral calls for more profound awareness on the part of the general public in dealing with the discourse of health institutions.

**2.     "Dissident and Hegemonic Discourses in the Struggle to End Violence Against     Immigrant Women in the U.S."**

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Based on activist research at a nonprofit organization assisting battered Latina immigrants in Texas, U.S., I explore the links between public discourse, institutional structures, language and the political economy of the struggle to end violence against immigrant women. A historical review of the battered women's movement in this country, together with a case study of an influential group of activist lawyers and advocates in central Texas provide the backdrop upon which I elaborate on the capacity that social movements have to change policy and public discourse and vice versa. Radical achievements, such as the enactment of federal laws protecting all survivors of intimate partner violence, and the public recognition that violence against women is a violation of human rights and a widespread social problem, were in turn tamed by mainstream political and economic forces. What once proved to be transformative language and policy in the survival of battered women later became oppressive for many others. My research shows how the most underprivileged battered immigrant women are often re-victimized by laws and organizations that were in principle supposed to assist them. This

case illustrates how the relationship between dissident and hegemonic institutions and discourses is not unidirectional, homogeneous or static, but rather multidirectional, heterogeneous and dynamic. The recognition of such qualities seems crucial in the comprehension of complex social struggles for change, which often times bring contradictory and counterproductive results. These mixed outcomes, however, do not need to be equated with a failure of the efforts to end violence against immigrant women, but instead, with a step within an ongoing and contested process of change. As a whole, in this paper, I hope to further our understanding of the vibrant relationship between public discourse, institutional structures, language, and the political economy of social movements with the end goal of advancing the struggle to end violence against immigrant women.

### 3. "How the Organizational Structure and Agenda of an Age-Based Advocacy Group Frame the Language of Aging in the Public Discourse"

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Although designed to improve the exchange of knowledge and communication among employees within the company and gain insight about its member interests, it can be argued that Association for the Advancement of Retired Persons' (AARP) organizational structure, influence, and approach have shaped the way aging is seen and constructed in the public discourse. This paper will discuss the role of AARP, its history and activities (from marketing to lobbying), and the ways in which the structure of the organization controls the discussion of aging as medicalized/biomedical phenomena within the culture.

Over the course of the last ten years, discussions of aging in the public discourse have changed from talk of aging as a social problem to viewing aging through the biomedical model, in terms of health and medical conditions. While conventional wisdom may allow the argument to be made that AARPs publication/advertising work, which produces the world's largest circulation magazine, is largely responsible for its ability to transform the public discourse, its publication/advertising work is a relatively small portion of its budget. This new biomedical model in discursive interaction on aging can be traced directly to specific changes in AARPs internal organizational structure.

Since the 1990s, AARP has added additional resources to its Public Policy Institute created in 1985. The Institute is composed of several health-based "teams"; the "Consumer Team, Economics Team, Health Team, the Independent Living/Long-Term Care Team, and the Center to Champion Nursing in America" (AARP 2009). In 1999, it was estimated there were at least 200 public policy staff members who spent at least 25 percent of their time on public policy issues and this allotment of resources has increased over time (Rees 1999, 70). The Institute has recently launched two initiatives to support family caregiving – one redefining "good patient care" and the other "implementing best practices in nursing."

AARPs lobbying entity, which is international in scope, acts as a nonpartisan political association designed to transform perceptions of older people and how they function in society. In so doing, they have strengthened traditional hierarchies of age and power.

### 4. "Public Discourse And Social Work Language In Today's Russia"

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This paper focuses on everyday experience as an important condition of knowledge formation in social work. The 'theory' of social work is interpreted from the point of view of social constructivism. For theoretization of practice a researcher is required to have access to the experience of practitioners and service users. In order to cope with uncertainty in everyday practice a social worker builds practice theories on the ground of common sense with available concepts, values and emotions. The author considers the role the social work language as

well as official rhetoric play in the creation of the "welfare clients" identity in Russia. In particular, the discursive ways to define such phenomena as poverty, gender, and social welfare system are discussed. Social work practice discourse is analysed using the empirical data collected between 1996-2006 in Saratov, Russia, as well as on the critical discourse analysis of textbooks and relevant publications. A public discourse which frames social work practice contains a mixture of stereotypes concerning social issues and their treatment inherited from Soviet times and induced by neoliberal ideology. Those discursive means are important components of a context in which clients understand their personal life situation in respect to the existing system of support and social workers create their own understanding of social problems. The areas of agency jargon intersect with public discourse on social welfare issues and include definitions of the clients, functions of agency and self-definitions of social workers. Everyday knowledge – 'tacit knowledge' that is not necessarily expressed verbally but must be experienced – plays an important role in practitioners' work. It is 'practical wisdom', implicitly included in everyday practical action and tacitly implied directions in social work routine.

5. **"The Relationship between the Discourse of Restorative Justice and the Carceral System in the US"**

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In sociology prisons are thought of as "integrating institutions," according to Joel Charon (2010). They stand in contrast to socializing institutions in that they enforce conformity. Since the 1970s, the United States government with the support of the electorate developed into a society that relies more and more on prisons to implement the moral order (Pager 2007). However, local, state, and the federal authorities find that the actual cost of prisons presents a challenge to societies dependent on a carceral system. Indeed, U.S. Attorney General Eric Holder noted that "imprisonment is not a complete strategy to criminal law enforcement (2009)." Fiscal constraints have led some policy makers to argue in favor of alternatives to incarceration, including restorative justice. Restorative justice involves the offender and the community coming together to find ways to repair the harm done to the community and to make the offender whole again. Not surprisingly the traditional discourse inside the administrative entities of the criminal justice system focuses on punishment and runs counter to the goals and the discourse of restorative justice, whose focus is healing. New questions abound. For example, what impact is the restorative justice movement having on the public discourse about prisons and incarceration? And, what impact is it having on the discourse of the criminal justice system? A restorative justice project that provides the opportunity to investigate these questions is the memoir-writing workshops being conducted in the jails in Suffolk County on Long Island, New York by a women's memoir-writing organization called Herstory. Over 600 women have gone through these workshops in the last four years. Using a critical realism approach (Fairclough 2005), this paper treats the workshops and narrative writings of these incarcerated women as discursive events and social processes respectively. It finds that as the women in the prison writing workshops are being self-transformed, some of their jailers are also being changed by the process of regularly hearing their stories. It theoretically examines whether or not their writings represent expressions of agency that have the opportunity to transform carceral institutions.

6. Formulations and neutrality in family mediation
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This paper reports results from an interdisciplinary qualitative study on language, mediation and social work combining tools of Applied Linguistics research (e.g. participants interview) with the theoretical framework of Conversation Analysis, Discourse Analytical perspective informing how data was recorded, transcribed and analyzed in real interactional situations. Mediation is an important alternative form of dispute resolution in modern societies, opposed to litigation, and is a good example of society on the move in social movements. In Brazil, there is a bill in the parliament, which can make mediation mandatory in all types of litigation, if approved. Applied Linguistics is a problem solving approach to real world problems in the professions, since language is pervasive to get work tasks done. In mediation, a major problem concerns *neutrality*. It is one of the profession's hallmarks and is understood as equidistance, not taking sides, furnishing equal rights to both parties. The paper discusses the neutrality issue based on the language practice of formulations. It shows that presenting an understanding of someone's talk to the person source of the information in not a neutral practice at all. Some

formulation practices are showed in result, e.g. problem formulation, understanding check formulation, proposal formulation, etc.

Our data is a case study comprised of 6 hours of talk distributed along 6 meetings in a family mediation during a law suit in Rio de Janeiro. As a main result, we came to 8 assessment categories: critical, disagreeing, agreeing, therapeutic, solidarity, counseling, informative and summarizing assessments. They correspond to mediation practices accomplished in this setting and can be related to transformative mediation. According to the mediator in the case, they don't break the neutrality principle, because, e. g., the disagreeing assessments occurred in order to achieve another mediation principle: to establish the balance of forces between the parties. Neutrality must be discussed under a new basis. The paper attests the importance of language studies in applied fields.

## Session 5
### Bringing intercultural communication to the fore:
### theories, narratives, discourses and forms of interaction

**Session organizer:** Federico Farini,University of Modena and Reggio Emilia,
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**Chair:** Elisa Rossi, **U**niversity of Modena and Reggio Emilia, Department of Language and Culture Sciences**,**
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## 1.	The construction and the treatment of cultural differences in interactions at school: practices of mediation in multicultural classrooms

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This paper aims to discuss the appearing and the implications of intercultural communication in multicultural classrooms when a mediator is asked to promote active participation and personal/cultural expressions, coordinate differences and manage positively conflicts among students, during a four-hours activity on the themes of diversity and positive intercultural relationships in the classroom.

Using video-taped sequences collected through a research in some middle schools in Modena (Italy) and focusing on the mediator-students interactions and the interactions among students, my analysis concerns the ways in which children's agency and cultural differences are expressed, observed, and treated/managed in these communication processes.

Firstly, I concentrate on the mediator's actions and their consequences on the students' participation and display of cultural identities, contrasting the mediator's practices with the principle of giving space to students' self-expression and autonomous contributions in communication processes. In this context, I analyse how the mediator and the students construct and negotiate the meaning of cultural differences (a resource/a problem or ambivalent); their participation/self-positioning and expression of cultural identities through narratives; the treatment of cultural differences (promotion of participation and inclusion; control of participation and adaptation/assimilation; exclusion; avoidance) on the basis of dialogic or, on the contrary, ethnocentric orientation in interactions.

Secondly, I link these results to the cultural presuppositions of the analysed social system, showing how the specific reflexive expectations constructed in the education system can influence the management of the cultural differences and the diverse expectations about values, ways of participation, and results, introduced by students. The value of shaping children's personality, expectations of learning, roles of teacher and student, and expectations of assessment are these cultural presuppositions; as they produce a hierarchical structure in which the adult guide communication and evaluate the students' contributions, they can limit the efficacy of the

mediator's action in promoting the expression of cultural identities and improving intercultural relationships in multicultural classrooms.

This analysis requires the combination of Conversation Analysis, concerning use of language in interactional sequences, and social systems analysis, concerning reflexive expectations as cultural presuppositions of these interactions. Interactions have been transcribed and analysed according to the transcription conventions of Conversation Analysis.

## 2. How to perform the origin. Indigenous students provide good reasons in Mendoza, Argentina

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Since 2003, 38 young indigenous people have received a scholarship to study in the city of Mendoza, leaving thus their rural original community. Inspired by Affirmative Action policies in North America, the scholarship program has no precedents in Argentina. The University of Cuyo's program allows Huarpes students to have an intercultural experience, inconceivable some years ago for them and for their relatives. In the downtown area, they find new social benefits, meet people from other regions and receive professional training. Yet, apart from the declared intentions of the institution, it is interesting to pay attention to the students' experience in this intercultural new life. The problem in this paper is: "how can one become ethnic and peasant in the city of Mendoza?" Meaning and reasons of the ethnic and peasant practices, given by the very actors, are analyzed here to answer the question. As competent members of their origin group, it is supposed here that indigenous people can follow common and public rules in order to act in an appropriate way. Indigenous and urban students, as well as people close to them, neighbors from the communities, and University employees, have been interviewed and observed, in formal and informal interactional spaces. Empirical and theoretical results have been shown. In the empirical level, it has been observed that indigenous students developed intercultural competences. Because of their sui generis capacity of identifying and, if necessary, of formulating common sense rules, indigenous young people became "ethnographers" of rural and urban environments. In the theoretical level of the results, two related ideas are posed. Firstly, ethnic and peasant origin is performed in daily life, in more or less "appropriated" and convincing ways. Informal audiences seem to assess the ethnic and peasant performances. Secondly, the origin operates as a sanction that is "deserved" by the actor according to his performance and his effort. A good performance entitles the actor to demand the desired origin. Thus, the inherited ethnic status is not a substantial, categorical or complete "thing"; it exists only as concrete practices in daily life.

## 3) Language for order and ordering languages: managing multiple languages in higher education

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**Abstract**

The goals and ideals of the 'international university', manifest in policies and rules, create particular demands on the language and social and cultural practices of its staff and students, especially when activities are carried out in more than one language. This paper is generally concerned with how participants organize multiple languages to accomplish activities in situations for teaching, learning, assessment, and administration in higher education. Specifically, we consider the video recording of a group oral examination, conducted in German and English (with some Danish), in which three students are assessed by two examiners. We notice and examine how each student treats an early contribution from the lead examiner, which outlines procedural and policy matters for language choice for the examination, as warranting some kind of response. The examiner's outline orients to an institutional goal for a form of free language market, in which participants in the international university are empowered to use the language that enables them to say what they want to: he presents a 'working languages rule' which allows the students to use either English or German, However, this rule introduces challenges for participants to locally and practically manage the two languages. Although given free choice, at a key moment in their own contribution to the exam, when taking the floor to give an individual presentation, each student prefaces the presentation proper by making explicit some aspect of their language choice, and its implications for their own participation e.g. "I'll think I'll just say it in English". Each student treats the Examiner's early outline as having an ongoing relevance and warranting a response to manage languages to conduct the examination. Each student makes inspectable and 'for the record' how their own contribution fits in to a local and accountable

orderliness for language use. The Examiner's outline, and the students' statements, together constitute a macro-structure for organizing languages for the examination. The paper shows how staff and students determine jointly and publicly orient to and realize institutional policies and rules to guide, enable, and make intelligible their local activities, to talk the 'international university' into being (cf. Heritage 1984). The paper draws on an understanding of 'rules' that is grounded in the interest of conversation analysis and ethnomethodology in naturally occurring interaction and conduct to discover the language and practices by which people accomplish social actions and create and make sense of whatever it is they are doing. We explore how rules are realized locally (there and then) by participants themselves in and through their own activities, and how rules are bound to matters of recognizability, normativity, and accountability for action.


## 4. Women's Narrative and social inequalities

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This paper focuses on aspects related to research being conducted with Brazilian women's disadvantaged social layer, coming from poorer regions of the country, who have migrated to more developed regions, in search of better living conditions. As the research is still ongoing, our main goal in this work is to bring a theoretical reflection on the narrative of these women taking into account cultural differences and the implication of these differences in inequalities. Data from the Brazilian Institute of Geography and Statistics (IBGE - 2006) pointed out important regional differences, as well as wage studies indicate significant differences between regions, which promote the migration in search of better opportunities. In this context, the change often happens in life, bringing livelihoods of those who were different, but not yet, take them out of the condition of underclass. The narrative presented by these women is rich in the presentation of cultural diversity, while pointing dreams, goals and an incessant struggle for social recognition. We understand the narrative as a way of thinking that can be placed in shape the human experience in order to pass as culture, giving meaning to human actions and value it as models or counter models (Bruner 2002).At the same time, we understand that the narrative evokes issues at both individual and collective, capable providing an understanding of social and economy situation from the perspective of a intercultural look. In order to identify this way of narrating, what it brings and what it represents for us, we use the methodology of narrative analysis. Thus, in this work, we identified these two narrative points. In this regard some issues are relevant in the context of narrative analysis. Women who migrated looking for better living conditions, with or without support from their families, where in a new situation of life accomplished: work, marriage and motherhood. Without reach the ideal of improvement sought, have not achieved social recognition, living in disadvantaged conditions and bringing traumatic experiences and illness in their journeys.


## 5. Questioning information or identity? Doctors and patients in an intercultural encounter

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Within the last decades several studies have analyzed the structure of medical interactions (Mishler 1984; Frankel 1990; Heath 1992;  Maynard 1991; Heritage & Maynard 2006), revealing their *institutional* format (Drew & Heritage 1992, Orletti 2000), that is, their being characterized by asymmetries in turn - taking, turn design and type of moves, topic management and many other features.
With few exceptions (Orletti 2000) conversational studies have mostly focused on interactions between doctors and native patients. In Italy the increase of immigration flows from several European and non European countries on one hand, and the availability of primary care services by the National Health System to all patients (despite recent legislation prohibits non-regular immigrants to refer to doctors and hospitals) on the other, pose new challenges both to medical practitioners and to researchers interested in language.
Our study aims at analyzing sources of asymmetries in a corpus of doctor-patient interactions that include both native and non native patients, with particular regard to the activity of questioning (Frankel 1990, 1995; Robinson, Heritage 2006; Heritage, 2010). Data include a corpus of gynaecologist - patient interactions collected

in a public hospital in Italy. For the aim of this paper, 20 interactions between a gynecologist and a patient are analyzed, each 10 of them involving, respectively, a native and a non-native patient. Medical visits were (audio) recorded and fully transcribed according to the jeffersonian conventions (Sacks, Schegloff & Jefferson 1974). We focus, on the one hand, on the interactional strategies employed by the doctors to elicit information from the patients and, on the other hand, on the ways patients format their questions to ask for information and/or convey their concerns. Preliminary analyses show that non-native identity is often made relevant in both cases, and that the status of non- native patient affects the medical *agenda* (Mishler 1984), in that the domains explored by the doctors' questions differ across the two groups of patients. We finally discuss the specific features of questioning in this medical encounter sustain or, on the contrary, impede, the construction of mutual understanding.

**6. Languages (and cultures?) in contact: translation in healthcare settings**

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This paper explores healthcare interactions involving speakers of different languages and an interpreter in hospital settings in Italy.
In a multicultural society, doctor-patient communication may become both an interlinguistic and an intercultural communication, pointing out problems of reciprocal understanding and acceptance. The observed difficulties in communication encourage healthcare systems to promote mediation. Mediation consists in the intervention of a third person, the interpreter, who promotes reciprocal understanding between participants, by fulfilling their expectations and preventing misunderstandings and conflicts.
The complexity of the interpreter's cultural task as a translator and also as a mediator has been widely acknowledged; analyses of recorded and transcribed data show that interpreters are active participants in the interaction: they select information to translate, ask and provide clarification, give support to the interlocutors. Interpreters play a double role in the conversation, they translate and they also coordinate the talk activity.
Such coordinating activity is aimed at making the interaction between the participants of different languages possible. It allows a linguistic-cultural bridging which makes effective the voice of the interpreter's co-participants and makes their cultural expression possible. Specifically, interpreters can mediate a form of cross-cultural encounter, creating the presuppositions for a form of patient-centered communication, based on doctors' active listening of patients' points of view. In this form of communication, patients' personal expressions are considered important for the treatment of illness and for the doctor-patient relationship.
The integration between translation and coordination is, then, a great opportunity for healthcare communication, to become more sensible to cultural differences that may arise in interaction. But the integration between translation and coordination is also a complex one: while, on the one hand, sole translation does not seem sufficient to assure reciprocal acceptance of cultural expressions, what interpreters actually do, in the interaction, as intercultural coordinators is still a matter of inquiry. In which conversational conditions the interpreters' contribution enhances intercultural dialogue and/or creates cultural filters?
Our data show that different contributions of the interpreter to a possibly translatable turn project different organizations of turn-taking and provide the participants with different spaces and opportunities to express their personal positions and cultural views.

**Session 6**
**Hegemonies in Classification Processes**

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Discussant: Henk Koerten, Technical University of Delft, The Netherlands, *H.Koerten@tudelft.nl*

1**. From a Classification to Another. Changing Words to Describe Skin Color?**

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In Brazil, the statistic variable for skin color is collected through declarations. Interviewers can offer different alternatives among which the respondents choose a word. The most used is the classification of the Brazilian Institute of Geography and Statistics. This classification is sometimes criticized. Thus several researchers studied the distribution of skin color declarations toward various classifications. Their results underlined there is a stability of these declarations. So they conclude classifications are mainly equivalent.

However, this stability hides reclassification processes. Indeed, there are two sources of changing words between two sets of alternatives. First, the term initially chosen is not proposed anymore. Second, the respondent can find another term more suitable, even if the term initially chosen is still proposed. Moreover, sometimes the new term was already proposed in the initial classification. I propose to focus on the individuals who are reclassifying themselves in order to apprehend if such a decision is correlated to given attributes and / or characteristics.

Whithout rejecting a global stability of declarations, I conclude that skin color reclassifications exist from one classification to another. Personnal attributes and characteristics influence these reclassifications. This can lead first to nuance the stability of skin color declarations. Second, it has to be considered in quantitative applications because this can induce variability in results when using a classification or another.

## 2. When Journals Challenge Their Ratings: The Politics of Classification in Social Sciences and Humanities

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In a growing number of countries, public administrations and agencies seek to systematically evaluate the scientific outputs of their universities and research institutions. We can cite as examples the Research Assessment Exercise produced in Great Britain (1992), the work of the Australian Research Council (2001) or that of the French Agency for Evaluation Research and Higher Education (AERES, 2007). The impact factor (IF), fashioned by the Institute for Scientific Information, was for a long time the gold standard for the ranking of scientific productions according to their forms of publication.

Nevertheless, even when used, IF was less accepted and integrated into social sciences and humanities practices. It is currently being superseded by ad hoc tools such as peer-reviewed journals lists and ratings. Journals were usually not consulted during the rating processes: they remained mute objects, manipulated and compared by expert panels and administrations. In June 2008, a group of British journals – specialized in history of science, technology and medicine and dominant in their field – published a joint declaration to ask for their withdrawal from the European Reference Index for Humanities (ERIH). From this moment on, journals began to publicly act as competent actors to provide judgments on the hierarchies made. The balance of power between scientific communities and research management institutions thus went through the very design of academic journal lists and ratings.

Our communication analyses the actions and arguments elaborated by different journals in the European (ERIH) and French (AERES) cases, and the answers of the expert panels mandated by rating institutions. We will develop three main results. Firstly, salient differences occur within social sciences and humanities, especially on the place of English as a scientific lingua franca. Secondly, a particular form of compromise has emerged: the publication of journal lists specifying their scientific and disciplinary relevance, but without any internal hierarchy ("excellent journals" versus "acceptable journals", "international" versus "national" audience). Lastly, the boundaries of this scientific perimeter mostly remain on procedural criteria rather than on article content: double-blind reviewing system, international board, delay of article expertise, modalities of article selection.

## 3. IT and Governance in an Indian City: Good for Consultants and the Middle-Class but Anti-Poor?

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IT is widely believed to increase efficiency, rationality, and transparency in the governance of cities. Somewhat paradoxically field work shows that while it does facilitate 'good' governance in the above mentioned ways that the classification systems required to digitize and quantify governance processes tend to exclude or adversely include the urban poor. Particular focus is put upon the City's e-governance complaints system and the determination of its below-poverty-line households to illustrate how attempts to modernize, depoliticize, and render transparent issues of service provision and access to entitlement programs can in practice further marginalize the urban poor. Authors draw upon Wood's (1985 & 2007) authoritive labeling thesis and Bastiaensen et al's (2002) rules-of-entitlement concept to flesh out the biases and power relations which seem to be underpinning the classification systems being constructed for presumably sounder use of limited resources and for reducing corruption in local government. The types of citizens and capacities implied by these shifts in governance compared to the heterogeneity of citizens and their capacities present are also addressed.

4. **The swinging meaning of "slum"**

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Our paper is not a study of an area classified as 'slum' or of people classified as "slum dwellers." Instead, we analyze the different meanings the word slum acquires in discourse and practice of actors in a southern Indian city. The word 'slum' originates in early 19th century England and Ireland, when it was apparently a synonym for criminal, unhealthy and dirty areas. Hence, the term has been criticized for its negative connotations and stigmatization of 'inhabitants.' Nevertheless, it not only sticks around in the parlance of international funding agencies and national and state policies, but we also often encounter it in the discourse of local actors. Neither do we search for a final, universal definition of slum, nor do we attempt to argue in favor of or against the term. Instead, our analysis of the meanings of 'slum' functions as a diagnostic of existing processes to tackle urban deprivations, where different classifications intermingle, confront and influence one another. To analyze the meanings of slum based on field notes and official documents we distinguish three aspects: "slums of the mind" referring to varying perceptions of areas labeled as slums and its people, "slums as mandate" referring to legal and policy mandates to target explicitly slums, and finally "slums as tools," that is labeling an area as slum depending on specific objectives and concerns of an agency or group of people. Our aim here is to shed light onto the organized processes behind different meanings of the term slum. In these processes the three aspects interlink making the term slum stick around despite of its various meanings. We conclude that the introduction of alternative ways to classify areas and people in terms of type and degree of deprivation would require not only replacement of one term and definition with another, but a shift in the organizing processes that are at once translocal and enacted through the interplay of discourse and practice.

5. **Language and the Economy**

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"Language and the Economy" is the congress theme to demonstrate a linguistic investigation of the science terminology as a system structure with the elements combined on the basis of functional and semantic signs into complexes for exposing their coordinations.

The terms being considered as the elements of the concrete system are characterized with special signs which can be recognized with the system itself.

The main method for the linguistic research of the economic terminology is considered to be the system approach which is pre-determined extralinguistically, depending on the conceptual system of the concrete knowledge the given science.

The investigation of the terminology system of the economy science is motivated by the fact that this scientific sphere – the Economy was often subjected to great transformations and modifications, not only in the relevance to the language and sociality but also to the conceptual variations.

Sometimes the reconstructions can do a lot of harm or vice versa. Practically it can cause the destruction of the whole economic structure and consequently the lexicological system of the economic terms with its particular order where each term has a proper place among the others and they all are in definite relations between each other, depending on the type of the term.

So all the essential historic transformations, processes should be taken as the transformations of the social structure as well.

## Session 7
## Multiple Orders of Interaction

Organizer and Chair: Ilkka Arminen, University of Tampere, Finland, ilkka.arminen@uta.fi

### 1) Medical practice as collective storytelling activity

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Medical practice has therefore been thematized as a process of alignment and mobilization of heterogeneous elements (data, laboratory tests, doctors, patients, health facilities, political decisions, and so on) in which "patients' bodies, lives and subjectivities become entrenched within networks of technologies, medical personnel and institutional arrangements" (Casper & Berg, 1995: 402).

Drawing on the insights of ethnomethodology (Garfinkel, 1967; Sudnow, 1967), the majority of these authors have concentrated on the processes of standardization and alignment of the various elements that combine to transform the 'problem of the patient' into a problem that can be handled by organizational routines. Berg (1997) uses the expression "heterogeneous management of the patient's trajectories" to highlight that the outcome of medical action does not necessarily depend on a pre-established and coherent sequence of decisions, but is instead the emergent effect of the encounter among diverse materials and performances that takes place within a network. The solution of the 'patient problem' is therefore the result of a translation process (Callon, 1986), a 'result-in-course' (Lynch, 1985), to which the status of a decision is attributed only *a posteriori*, and internally to which the original problem is redefined.

The paper present a case study from cardiological tele-consulting field. It is a setting where, using ICT infrastructure, subjects located in different places discuss by mean of different technologies producing the encounter of a plurality of organizational, professional and occupational appurtenances. Based on the recordings of one month of telephone conversations, the paper consider how the two doctor act through discursive practices and distant interaction. The analysis will show how the interaction between cardiologist and general practitioner is oriented to frame a coherent scenario, to construct a story, that makes the connections between the different elements accountable.

### 2) When boundaries become permeable – conversations at parents evenings and their meaning for the constitution of an organization

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Parents evenings at school are an annual ritual: parents show up at school to get to know what they in fact already suspect. The knowledge of the teacher as  professional thereby confronts the knowledge of the parents

about their child. Parents might ask questions to the teachers but their influence seems limited and the conversations appear to follow a strict scheme imposed by the school.

This paper wants to pursue the hypothesis that it is not only the school context restricting the conversations but also the conversations influencing the school as an organization. Even more, parents evenings are a necessary ritual to defend the legitimacy of the organization in its environment, an opportunity to show that the organization meets the social expectations. We argue that the organization 'school' further depends on those conversations since they form a moment where the institution is constituted. Its boundaries become permeable towards its environment the moment it has to open itself towards the parents. Both parties, parents and teachers have to act according to their positions in or towards the organization school and thereby reinforce its meaning. Previous research on communication in school contexts often centered around the interaction taking place in classrooms. This paper focuses on conversations between teachers and parents. Examples from tape recorded conversations at parents evenings are used to study how boundaries are discussed, maintained and (re)established in the conversations. Using methods from conversation analysis (Sacks 1992) we can show how the organization school is literally talked into being (Heritage 1984).

3) Reconfiguration of sequential order in webconferences

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This paper focus on the organization of social action in a specific setting of distant work meeting openings. Meetings are bounded events where participants orient to the normative practice of this form of talk (Asmuss et Svennevig, 2009; Boden, 1994). Early Conversation Analysis studies focused on openings in landline telephone (Schegloff, 1968, 1979, 1986). Further developments found differences in mobile phone with specifics sequences (Arminen, 2005; Arminen and Leinonen, 2006; Hutchby, 2005; Relieu, 2002). In distant meetings, findings focused on dispositive where the multimodality is more pregnant such as videoconference (Fornel, 1994; Lahlou, 2007; Licoppe and Dumoulin, 2007; Mondada, 2007) or telepresence (Bonu, 2006, 2007; Relieu, 2007). Yet, webconference, where a computer and a telephone are used, is a privileged place to analyze the emergence of new forms of social encounter, where the material resource and social configuration reshape sequential order. To that end, this presentation is based on a collection of video recordings (and screencast) of webconference openings produced during fieldwork in two departments of a company based in different locations. Recorded meetings are from different kinds (workshops, demonstrations, presentations and organizational meetings), includes different size of meetings (3 to 60 participants) with different length (from around 10 minutes up to more than one hour). A conversation analysis perspective is used here to show in detail the emergent collective accomplishment of openings in webconference taking into account the technological context. I will point out that in webconference openings the answerers from an opening adopt a greeting response to the summons that include a term of address (which is not a toponym like in multipoint video communication). As a multiparty conversation, I will show how the answer to the summons is not systematically made relevant by prior turn and depend on the sequential placement of the summons in the course of action. Openings in webmeetings differ from landline telephone, mobile phone or video communication ones. Those new practices reflect how participants orient themselves to new configurations and affordances that technologies allow them.

4) **Contextual knowledge and the relevance of action in the control rooms**

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In this paper, we will study how the operators in safety critical settings share their contextual knowledge to build up joint temporally relevant actions. The study is conducted in two different environments; in emergency call centre and in air traffic control training. In both environments the work is based on continuous interplay of different information sources, perspectives, distributed activities and responsibilities between the operators involved hence requiring continuous establishment of shared understanding between the different parties. The focal aim of this study is to elaborate how multiple communicative resources, including talk, sequential progression of action, gestures, embodied orientation, material environment and the like are differently deployed by the participants in these distinct environments.

In the case of emergency calls distant parties, a caller and a operator, with different contextual framings are joined together through mobile connection to realize a joint action of mobilizing help. To accomplish their task

both parties need to produce their local milieu and its changes recognizable so that the other party can follow and make sense of the activities in progress. To point out the relevance of action and consequentiality of contextual resources from different settings the participants may rely on limited set of communicative means such as talk, prosody and sequential progression of the talk.

In contrast, the airtraffic control training is based on face –to-face interaction involving a trainee practicing tasks while the instructor is monitoring. Participants' shared auditory and visual space provides them direct perceptual field to monitor the work environment and other's activities. Close proximity of the parties and common local knowledge also means that they may deploy gestures and other embodied resources to highlight to each other temporally relevant contextual features in their environment.

The analysis is based on audio and videotaped material including 1) 100 emergency calls 2) 39 hours video data gathered in the simulated and real work environments of ATC. The study uses methodology of conversation analysis and multimodal interaction analysis to compare the ways in which multiple communicative resources are differently available for and used by the participants for constituting intersubjective understanding of the activities in progress.


5) **The domestication of institutional reforms in Higher education and research: a study of the situated practices in the management meetings**

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The study on the domestication of higher education and research reforms focuses on recent reorganization processes and reforms of management in universities and public research organizations. By analyzing the domestication of reorganization and reform we can discover and elaborate the ways the processes are planned, introduced, implemented and applied. We will analyze in detail the reformulation of reform ideals and models in the management meetings and explore how these ideals are translated into statements directed to the personnel. The translation of ideals and models will be traced through examining videotaped meeting interactions, and the material artefacts such as planning documents and directives from ministries. The domestication is further analyzed by interviewing employees. The study on the domestication of higher education and research reforms will be carried out in collaboration with the Technical University of Tampere, the Aalto University, the National Institute of Health and Welfare, and the Finnish Environment Institute. The aims are to 1) identify patterns how ideals and models are domesticated in reforms, 2) elaborate the practices and instruments by which the domestication takes place, and 3) analyze the translation of ideas and discourses into social practices. In this paper, we report the part of the study that concerns situated practices in the management meetings. We explore the interplay of multimodal communicative modes – language and other semiotic resources (gesture, gaze, material objects, models, instructions and technical artifacts) in the discussion of the reforms that are to be carried out in the institutions in question. The focus of CA has traditionally been on sequence organization concerning conversational courses of action (Schegloff 2007). We develop a detailed analysis of a broader sequential order in a socio-material context (Bruegger & Knorr-Cetina 2002). Our approach concerns the fundamentals of social action, including the contextual and structural organization that allows the disclosure of the sequential flow of human activities in their material context including models and rules as material forces. The approach synthesizes ethnomethodology (Garfinkel 1967; Heritage 1984; Arminen 2008a), conversation analysis (Sacks 1992) ethnography (Heath & Luff 2000), and material social science (MacKenzie 2009) allowing an interdisciplinary focus on the material social practices. The data on the domestication of higher education and research reforms is collected at the collaborating institutes by 1) videotaping the Rectors' meetings and other management meetings of Technical University of Tampere, and the management board of National Institute of Health and Welfare,2) interviewing management, administration and other staff, and 3) collecting documents, instruction manuals and other material artefacts connected with the organizational restructuring and coordination processes. The data collection, including videotaping of meetings, at the Technical University of Tampere and the National Institute of Health and Welfare has started in 2009 and will continue in 2010.


6. **SPATIAL AND TEMPORAL COORDINATION IN CO-LOCATED COMPUTER GAMING**

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Multiplayer online computer gaming has developed into a favourite pastime for millions of people, especially via popular MMORPGs such as *World of Warcraft*. Even though there are a multitude of studies on the sociology of computer gaming, detailed studies of situated computer gaming interaction are scarce. Many accounts of computer gaming *gloss* the complex interaction in-and-through which computer gaming gets accomplished,

focusing on for example players' online identities, potential for learning skills demanded by school curricula or on the relation between rules and narrative in the games.

This study seeks to explore the gaming as a situated activity, in and for itself, as complex configurations of local semiotic resources available to the players. Multiplayer online games are often high-paced, where the game will continuously demand input from the player. The games are played in various forms of 3d-worlds, and hence spatial relation between the player's avatar and other entities in the game will be of importance for executing 'correct' actions. In multiplayer gaming, the problem of doing the right thing at the right time and place is further complicated by the necessity to coordinate your actions with other players. The focus of this paper is to explore some of the methods players have for coordinating their actions in the game, of how they manage the temporal and spatial structures of the game in tight cooperation with their co-players. In line with ethnomethodological studies, this study can be considered an analysis of the interactional *work* necessary for succeeding in the game and of the practical actions whereby a group of players become a *team*. From this perspective, coordinating actions in time and space is considered the players' own problem and concern: discovered, accounted-for and managed using the local material and semiotic resources at hand.

The data used in the analysis of multiplayer gaming is video recordings of multiplayer game-sessions internet cafés. The use of video recordings, supplemented with video capture of the players' screens, provides detailed access to most of the communicative modalities utilized by the players in co-located gaming. This includes both face-to-face interaction, but also modalities specific to multiplayer gaming, such as avatar movement and actions. This enables the analysis of how players coordinate their actions across multiple modalities, and of how they thereby create the local social order of a gaming session.


**PANEL 8**
**New language forms in computer-mediated communication**

**Organizer: Corinne Kirchner, Columbia University, US**   ck12@columbia.edu

**Discussant: Natalie Byfield**

1.  **"Managing Troubled Positions:  Irony and Humour as Resources in Online Interaction"**

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This paper examines online discourse in a Swedish Internet forum 'thread', using a conversation analytic (CA) framework for analysis. The participants of the analyzed thread are women who are on long-term sick leave from work (sick leave being the general topic of the thread).

The analysis in the paper explores how household chores are constructed as gendered. It is discussed how the participants' statuses as being on sick leave from work and, therefore, at home during the days, makes problematic describing the performance of household chores, in two ways. First, it may imply that the person on sick leave is in fact capable of (household) work, which risks undermine the legitimacy of that person's illness (and, thereby, sick leave). Second, it may put the person in a 'house-wife position', interfering with equality ideals as well as working ethics traditions in the Swedish society.

The analysis makes visible how irony and humour are used in describing the performance of household chores, indexing gender in a playful manner. Of particular interest is how various textual resources, available in Internet interaction, are used to invoke ironic stance, and what consequences this has in the ongoing interaction. Apart from written descriptions such resources include, for instance, emoticons, quoting, and profile pictures and names. The analysis shows how these resources are used collaboratively, making possible the discussion of serious issues, like gender equality, illness, and household chores, while at the same time maintaining a friendly and nonaccusatory atmosphere.

It is argued that humour and irony in gendering household chores is used to delicately manage both of the problematic positions described above. It can also be seen as a way to balance the potential tension between debate and friendly small talk, something which can be particularly difficult in online interaction, given the lack of audio-visual context.


## 2. "Changing Social Processes of Dictionary Definitions Online: What do they bode for Professional Authority, and even for Social Movements?"

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Are user-generated online dictionaries a threat to the authority long associated with dictionary definitions (Landau, 2001), and thereby, to the professional status of lexicographers? Are "populist" ventures (Cotter & Damaso, 2007) into the scholarly domain of defining "meanings," an instance of broader anti-professionalism – what Media Studies scholar Brabazon (2006) fears is the "flattening of expertise," because almost anyone can consume, and create, knowledge on-line?

Might virtual communities of dictionary users --- especially user-*contributors* – develop *political* significance? If so, it would be indirect, *via* social movement efforts to control the "definition of the situation(s)" they seek to change – specifically, influencing definitions of terms central to their mission. (E.g., Gay Rights efforts to extend dictionary definitions of "marriage" to cover same-sex couples.) Indeed, since all legislated policy involves more or less contentious definitions, sending policymakers and courts to consult dictionaries; does online potential for user input alter the process of which dictionaries are used, and how?

Conversely, is user-involvement in dictionary-related activities entirely *a*political, a form of geeky, word-based entertainment -- a game like "Scrabble" or "Fictionary?"

Findings from my prior explorations of on-line dictionaries – user-generated *and* traditional (XXX, 2008, 2010) -- led me to speculate about how varying types and intensities of user involvement (at the high end: creating and defining words) impact the *nature of expertise* and the *political possibilities* regarding definitions.

My data come from discourses on dictionary definitions in three types of sources, as follows (with the respective databases to be searched): (1) scholarly studies (Google Scholar); (2) mass media (Lexis-Nexis: newspapers/magazines, TV/Radio transcripts); and (3) online discussions by "stakeholders" – lexicographers and laymen (Listservs and Blogs indexed in Lexis-Nexis and "Blog catalog," among others.).

I will code excerpts for (a) how professional-*expertise vs.* user-*authenticity* in definitions is valued/devalued, and (b) whether political ends vs. entertainment (or other) objectives are the rationale for involvement in dictionary defining. (An independent coder will test and improve reliability for an ongoing sub-sample).

The overall aim is to justify the need, and develop a framework, for future sociological research on user involvement in dictionary definitions.


## 3. The personalization of mass media communication on the Internet: Communicative settings and technological factors

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Computer-mediated communication has effects not only on the organization of interpersonal communication, but also on mass media communication. Through the Internet, the dominant communication direction in mass media – from text producers to mass audiences – is increasingly being supplemented by the possibility for readers to "talk back", comment, provide their own opinions and experiences, and even to contribute content. Moreover, digital publication allows new forms of multimodal texts. On the Internet texts are not only enriched with static images, but there is an integration of texts with images, slide shows and videos. One of the effects of this development is the personalization of mass media communication. The increased interaction between text producers and text recipients through comment sections and other forms of feedback leads to a partial de-anonymization of mass audiences. The personalization of text producers and text recipients is further intensified by the tendency to make personal information on journalists and readers available, for instance through the use of personal profiles.Furthermore, the prominence of visual material (images, videos) with a strong focus on persons rather than abstract concepts has an impact on the personalization of news events. This is

even more the case for images and videos contributed by eyewitnesses, which are increasingly used by news media alongside professionally produced visual material.The personalization of mass media communication through technological factors related to the Internet as the medium of publication will be discussed on the basis of data from several online sites of British news media (*The Times, The Guardian, BBC, Daily Mail, The Sun*). The analysis of this data shows that the communicative setting of these online sites leads to new forms of mass media communication, including new forms of personalizing news events, text producers and their audiences.

## 4. "The impact of Internet on electoral discourse in 2009 Romanian presidential campaign"

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In recent years, new media technologies and the Internet increasingly invaded people's lives. Starting with the USA and Japan, continuing with Western Europe and finally with post-communist countries (new democracies), daily use of emails, Internet, mobile phones, PDA, Blackberry, IPhone, etc. became more and more important and have had great impact on people's social relations, on language, social practices and interactions. In this context, advertising discourse and techniques (commercial, electoral) were strongly oriented to use these communication platforms.

The evolution of electoral communication from traditional media to new media technologies increased the numbers of persons who receive the political messages and the speed of spreading information. The relation between a political candidate and his or her voters, and discourse style or political language were radically changed.

This "new electoral communication" is characterized by personalization, interactivity, unlimited and instant discourse creation/ dissemination. We can easily discuss an "open to all" process of discourse creation (in virtual communities from blogosphere).

For sure, the 2008 U.S. Presidential election was the greatest example in this direction and a template to be applied by many political consultants in the following years. The way Barack Obama used tools like emails, Youtube, Facebook, MySpace, etc. became an example for the 2009 Romanian presidential election campaign.

Like never before in electoral processes in Romania, the Internet became the perfect environment for negative campaigns. Pseudo-websites for counter-candidate denigration, radicalization of electoral discourse, people's sharp segregation in two groups pro and against the president, censored televised debates, sofistical argumentation, strange campaign subjects like "fight against the Communism", rude behaviour at official ceremonies, were just a few characteristics of this campaign. The Internet had a fundamental role in disseminating these negative messages and provided an environment where people were involved in political action by freely and aggressively expressing their feelings and beliefs.

This paper will analyse the content of the most visited blogs and websites to underline the specificity (language style and content) of the electoral discourse in 2009 in Romania and, comparing with other previous campaign discourses, will try to understand if the Internet (or other factors) facilitated the dissemination of this aggressive political language.

## 5. "Front- and Backstage in 'Social Media'"

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Starting with two cases in which bloggers reveal way too much about things that should be kept hidden, I will ask: What is it in "social media" as media and in the communicative situation of the person using them, that constitutes front- and backstage and the border dividing them?

In the paper I will analyze the cases mentioned above using some of Goffman's concepts: the already-mentioned *frontstage* and *backstage* and also *expressirons given* and *expressions given off*. I will also compare what might be called computer-to-computer interaction with face-to-face interaction by initially using the "model" of talk that Goffman developed in his article "Replies and Responses" (reprinted in the book *Forms of Talk* 1981). This "model" consists of eight different so-called "system requirements and system constraints" (1981: 14-15).

I will also draw on results from an earlier study on mobile telephone calls in public places, where I gathered data by eavesdropping on, or rather overhearing, such calls (results published in Persson,  2001 "Intimacy Among Strangers", in *Journal of Mundane Behavior* (Persson 2001) and in Persson, 2003 *Social kompetens*. Lund: Studentlitteratur (a book in Swedish)). The tendency to reveal too much about private, sometimes intimate,

things is evident in such calls – but to whom are the callers revealing them? Has this intimacy among strangers something to do with peculiarities of the mobile phone as a medium? According to Zygmunt Bauman (*The Individualized Society*, Polity Press 2001) the mobile phone gave the final blow to the connection between spiritual affinity and physical nearness. Or is it the communicative situation of the caller and his/her being an absorbed communicator that explains the tendency to reveal too much? Distributed Papers Session 8

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Distributed Papers Session 8

## 1. "A Linguistic Analysis Of Stylistic Symmetry In Short Messaging Systems In Nigeria"

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This paper examined the possibilities and challenges in digital discourse as exemplified in short messaging systems (SMS) in the Nigerian socio-cultural environment where an appreciable number of people are functional literates. Interest in SMS has recently increased appreciably all over the world, but less attention is given to texters' ability to creatively use language for communicative efficiency, thematic features and textual cohesion in such texts. The fact that texting is a relatively unstandardized mode of communication, prone to idiosyncrasy, turns out to be an advantage in such a context. This has resulted in a seemingly new variety of language; varieties of the same language or idiolects which makes the present study pertinent. The literature reviewed studies in SMS text messaging and the implication of these studies.

Two hundred and fifty text messages were randomly gathered from mobile phones of Nigerian English users over a period of six months. The data were subjected to a stylistic analysis based on ideational and interpersonal functions of language to ascertain whether or not innovative stylistic features are predominant in text messages used in the Nigerian socio-cultural context, given the level of use of varieties of English such as Nigerian English and Pidgin English. The paper discussed how text messages are being used by Nigerians to bring about some positive changes in the country's social landscape, such as enhancing religious obligations, promoting business activities, creating awareness and building social relationships. It equally observed that texting is the latest manifestation of the human ability to be linguistically creative and to adapt language to suit the demands in diverse socio-cultural situations. In particular, results from the study revealed the stylistic symmetry that exists between educational and economic SMS texts. The study concluded that this socio-economic synergy is capable of enhancing language skills (a great deal) particularly in a growing economy such as Nigeria.

## Session 9
## The Practices of Codeswitching

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### 1. Codeswitching in Communication: A Sociolinguistic Study of the Secondary School Student

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Codeswitching is a common phenomenon in a multilingual society like Malaysia. Furthermore, the language policy of the Malaysian government had made it mandatory for the students to learn both in Bahasa Melayu and English at their primary school level. The Indian and Chinese students acquired their respective mother tongues i.e. Tamil and Mandarin besides the two compulsory languages, (Bahasa Melayu and English).This study was conducted in four secondary schools situated in Klang Valley of which one school was chosen from an urban setting, two from suburban and one from a rural area. Twenty samples were selected of which twelve were

Indian students, four Malays and four Chinese. The samples were give two topics for discussion and their conversation was recorded and transcribed. Besides that they were also give a questionnaire to determine their demographic details and their language choice at home. The findings indicated that codeswitching that occurs from Bahasa Melayu to English, Tamil or Chinese to English or vice versa during conversations are more habitual by nature. Apparently, respondents from the average economic and educational category used both English and their mother tongue as their matrix language. Meanwhile, respondents from the lower economic and educational category used their mother tongue as the dominant language or matrix language. . However, when the same ethnic group converses, their mother tongue becomes the domain language with English and Bahasa Melayu as the embedded languages.

## 2. CODESWITCHING IN THE EXPANDING AND INNER CIRCLES

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The idea of Braj Kachru about three concentric circles of English reflects a model of language expansion from the inner circle to regional, territorial and national varieties in the outer circle; and to social, functional styles and versions of a language that occur in the expanding circle. Up to now codeswitching (CS) researches deal mostly with data of the outer circle where the official language(s) can interrelate with indigenous languages and dialects. Recent CS surveys pay their attention to the different types of CS in the expanding circle of languages use, e.g., in Internet, mass media and public spheres; and  the inner circle population of which tends to become less homogeneous in the time and tide of a post-industrial society.
The aims of the paper are: to specify new trends in researching CS; to emphasize social and pragmatic problems of language expansion and its affects on language policy in information and education in the framework of  the UNESCO Program "Information for All".

### 3.  Code Switching in Selkup, Ket and Evenki Life Stories: Discourse Markers and beyond

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Selkup, Ket, and Evenki are three contacting languages spoken by indigenous minorities of the Middle Yenisei basin in Siberia. The three languages are genetically unrelated (or very distantly related, what Selkup and Evenki is concerned) belonging to three different linguistic families: Uralic (Selkup), Yenisei (Ket), and Manchu-Tungusic (Evenki). All the three languages are endangered (Ket with about 120 speakers is no more transmitted from parents to children, and the intergenerational transmission of Evenki with about 4000 speakers and Selkup with 500 speakers is only restrictedly preserved in some places of their residence. Now all the speakers of these languages are bilingual speaking Russian as their second language.

The paper presents some new results of the on-going study of discourse structure of Selkup, Ket, and Evenki life stories recorded within the last two decades focusing on such an important element of the text structure as discourse markers.

Discourse markers belong to the linguistic means ensuring integrity of a text, facilitating text production to the speaker and enabling a better understanding to the listener(s). The main functions of discourse markers encountered in the texts are
 - text structuring
 - pointing to the source of the information and/or the degree of its reliability
 - filling pauses

Our texts contain rather many cases of switching to Russian, and a substantial part of Russian incursions are just discourse markers. It is worth mentioning that the three different languages use an almost identical set of Russian words and phrases as 'switched' discourse markers, some items from this set being quite unexpected. In the Russian speech of our informants switching to the ethnic language can also be found, and quite often those switches are just discourse markers. In the paper different stratiges of using 'switched' discourse markers will be analyzed.

### 4.  On codeswitching and 'greenwash': Cultural communication in global advertising, the 7 sins of greenwashing in the age of 'the green consumer'

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In the contemporary era of heightened green awareness and growing desire to 'ethically consume' advertising plays an important intermediary role in the process of communication between producers and consumers. In recent years major companies have quickly picked up on the fact that consumers are increasingly aware of environmental issues and want to purchase environmentally friendly products. Advertisers play in promoting environmental messages about issues and product claims of being 'natural', 'sustainably produced' or even 'fair traded', they are an important face of the company.
One notable trend has been the emergence of the phenomenon called 'green washing' (see Fred Pearce's column in the Guardian at www.guardian.co.uk/environment). Most of the major consumer goods producing companies quickly embraced environmental concerns and formulated policies on sustainability and the environment. These were proudly displayed in publications and on their websites (BP,Estee Lauder etc). Many companies have started using green concepts or claims in their advertising, branding and marketing. It soon became apparent that much of this marketing is misleading, untruthful or creates the false impressions.
The American organisation Terra Choice Group came up with a list of "The 6 sins of green washing" which they recently amended to the "Seven sins of green washing". The product categories most culpable in this regard are: children's products, cosmetics and household products. This paper investigates the campaigns of top selling brands in for examples of these 7 sins! These sins include: the hidden trade-off, lack of proof, vagueness, irrelevance, lesser of 2 evils, fibbing, misleading labelling(terrachoice.com, 2009).


## 5.  CODESWITCHING AS A FEATURE OF COMMUNICATIVE COMPETENCY IN SOCIAL MANAGEMENT

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The efficiency of social management practices directly depends on the communicative competency of the managing stuff. The more the parameters number is accounted during the social communication management, the higher results of social interaction are achieved. Traditional interpretation of the term «Codeswitching» involves functional changes of the linguistic idiom – national language, dialect, style, etc. We suggest extending the concept «Codeswitching», adding a personal aspect, which characterizes the codes of individual features of information-communicative structure of the person.
Obstacles during the professional communications in multilingual work collectives are caused by a variety of reasons. These reasons refer not only to language, cultural and religious differences, but also to differing informational-communicative types of collective members. In the research we rely on the modified MBTI character type model which is constructed on the basis of K.G. Jung's sights. Four dichotomic pairs of characteristics are allocated in the model: extravert-introvert, sensing - intuitive, thinking - feeling, judging - perceiving. These characteristics describe people on their preferences in ways of receiving and processing the information and decision-making. To each type it's own set of communications and language features is peculiar. Therefore the situations when people speaking the same national language, but referring to different types, cannot come to mutual understanding are frequent.  In work collectives the knowledge of the concrete language and communicative character type features of people must be counted nearly of the same necessarily for successful social management, as knowledge of the language itself.


## 6.  Spanglish as a private language, liberalized and deregulated. The case of the City of El Paso (Texas)

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The paper focuses on the question how free-market and globalism ideology affects on the extend and legitimation of code-switching. In order to achieve this purpose, we examine the linguistic policies and practices in private-owned business in the City of El Paso (Texas). On the border between Mexico and the United States, three codes are in contact, i.e., English, Spanish and the so called Spanglish. Sociolinguistic, pragmatic and cognirive approaches to the situation combine elements of utmost interest from a sociological point of view, because the prestige, recognition and functions of each language are socially unequal. The interest of the City of El Paso for the purposes of our research arises from the facts that: (1) Spanish is the language spoken at home of 69% of inhabitants of the City of El Paso (29% English only) (US Census 2000 Data) and (2) English is the prestige language in the local and national political context. Our main objectives were to identify, by qualitative

methods (45 in-depth interviews), the principal types of linguistic policies in private owned-business; to observe the extend and legitimacy of "English-only work rules" as part of a political movement; to analyze the effects of linguistic criteria (knowledge of English and Spanish) on selection and promotion of personnel; and to observe the process of the deregulation and liberalisation of the business world over the deregulation of languages.

> In order to explain the policy and practice of code-switching under conditions of interactions of two languages (English & Spanish) and one creolized variant of English (Spanglish) three main principles of codeswitching analysis of the independent variables were taken: (a) the degree of linguistic intensity in job performance, as an indicator of the degree of importance of information management and knowledge production in the productive activity; (b) the linguistic origin and characteristics of the owners of the firms and customers; (c) the degree of internationalization of the companies. This variables allowed us to observe: the extend in which recruitment and promotion, when based on linguistic criteria, involve forms of occupational stratification that affect the different linguistic groups; an existence of social conflicts between economic and political forces regarding languages. On the latter point, the lack of legitimacy of the "English only" movement in El Paso, the increasing role of cross-border economy and the economic ideology of globalism leads to increased extension of Spanglish as a form of private language, liberalized and deregulated.

Distributed papers:

**1. Code switching as a marker of identity among foreign people at the School of Languages at the UAEM in Toluca México.**

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It is said that the knowledge of two or more languages modifies the competence a speaker has in a foreign language. As a matter of fact, studies on the topic usually explore the impact that knowledge has on a foreign language. It is unusual to document the impact that a foreign language can have on the competence of a community in his mother tongue. It is less likely to find data of production of foreign people in their mother tongue including samples of the foreign countries they choose to live in. Teachers from different countries alternate words from one language to another during their speech because they share Spanish as a common knowledge, doing so they share a common identity. The purpose of this talk is to present different examples of the use of code switching among teachers at the University as well as some hypothesis that could help us explain this phenomenon.

**2. Legitimizing code-switches: *portinglês* and language ideologies in the Portuguese-Canadian community.**

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While most linguists may argue that code-switching is as legitimate a language variety as any other, in theoretical and structural terms, most sociolinguists or linguistic anthropologists are aware of the negative attitudes and ideologies that stigmatize code-switching and code-switchers. This paper presents the little-known case of the Portuguese-Canadian community of Toronto (and especially its youth) where it is very common to hear *portinglês* – a creative and dynamic mixture of Portuguese and English – spoken outside the community's institutions of power. Although post-modernism and (de)constructivism allow us to look at language, identity and other social realities as constructs that are constantly being (re)produced through social interactions (Hall 1990), this potential flexibility is challenged by the homogenizing ideologies of the nation-state (Blommaert 1999) – where one (uniform) language is equated to one nation and to one people – and by the ideologies of bi-/multi-lingualism (Heller 1995), where languages are meant to be kept separate in parallel monolingualism(s).

Based on qualitative and ethnographic fieldwork, this paper examines the sociolinguistic trajectories of Portuguese-Canadian youth and how language, as a set of symbolic and material resources, reveals and governs social positioning (Gumperz 1982, Heller 2002 and Bourdieu 1982). What gets defined as the "right" linguistic capital? By whom? Who is included/excluded? In Canada, the dominant discourse of portugueseness expects children of Portuguese descent to speak Portuguese as an ethnolinguistic marker of their (parents') identity in the face of Anglophone assimilation. In this light, mixing Portuguese and English can be judged as a careless acceptance of assimilation, a rejection of one's "heritage" or as a bastardization of Portugal's greatest resource: its language. The fact that Portuguese is one of the world's ten most spoken languages is a great source of national pride. Yet, such pride often dehistoricizes the role of colonial expansion and delegitimizes the uniqueness and importance of language contact in Brazil, Africa and throughout the Portuguese "diaspora". Such pride can also impose a dominant sociolinguistic identity on Portuguese-Canadian youth, most of whom do not speak Portuguese fluently and who prefer to affirm their multiple identities by mixing multiple languages. [342 words]

**Session 10**
**Postcoloniality: Identity, Knowledge & Discourse**

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## 1. **A postcolonial approach to bilingualism in Tunisia**

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The Tunisian society uses two languages: Arabic as its national language and French as the colonial language. The written and oral presence of Arabic and French in Tunisia creates two types of bilingualism: A- a bilingualism which does not blame the use of French among Tunisians. This bilingualism is the most widespread in Tunisia. B- a bilingualism that blames the use of French between Tunisians. This is represented by a very tiny minority of Tunisians. These two bilingualisms are also associated with two forms of Arabization. The first common meaning of the term Arabization is the promotion of the wide social use of Arabic instead of French in various sectors of Tunisian society. The second meaning of Arabization is what I call psychological Arabization. This means the establishment by Tunisians of a normal close relationship toward Arabic. My research shows that there is rather a negative relationship between type A of bilingualism and the first and the second type of Arabization. Bilingualism A does not strongly promote either of the two patterns of Arabization. In contrast, bilingualism B is very committed to the full promotion of the two Arabizations in Tunisia. The social psychological analysis of the Tunisian linguistic scene shows that bilingualism A's continuing prominence in today Tunisia is the outcome of four main factors: (1) the spread of French in the Tunisian society during the French colonization (1881-1956). (2) Many Tunisians went to schools in Tunisia where French language and its culture were dominant and furthermore some of them attended later French universities. (3)The graduates of these schools and universities have taken over the major responsibilities (Presidents, ministers, governors…) to administer the country after independence. (4) In Bourdieu's terms, those French educated Tunisians have re-produced themselves in governing the Tunisian society by giving great importance to the presence and use of French and its culture in independent Tunisia. Consequently, social scientists need to take into account the shades of the colonial and postcolonial variables in the study of language.

## 2. **Ideological investments of white identities in post-apartheid South-Africa**

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Alfred Lopéz asks "What happens to whiteness when it loses its colonial privileges?" South Africa presents an interesting site where the dynamics of loss of racial power can be studied, given that since the 1994 democratic elections, white South Africans have probably been the most sizable white population to live in a national context where the government is not white. This paper will present the findings of a discourse study of national newspapers that looked into the ideological underpinnings of the identities of the two major ethnic white groups in South Africa—English and Afrikaans-speaking white South Africans. Both groups draw on language as a marker of their identities, but significantly, also deploy language as a way to maintain hegemonic privilege in post-apartheid South Africa. The paper discusses the fraught relationship between English and Afrikaans, and how each is tied to the maintenance of privilege in different ways, operating from different power bases and having a different relationship to global whiteness, and to the nine other official African languages in the New South Africa.

## 3. **Cultural hegemony in the postcolonial Pacific island: An analysis of institutional corruption**

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For most of the 20th century, Palau was under colonial administration: by Spain, Germany, Japan and finally the US. In other words, Palauan language has come into prolonged contact with other non-local languages. After half a century of the UN trusteeship by the US, Palau finally won its independence in 1994. However, it still heavily relies on the US both politically and economically. We discuss here both how cultural hegemony/symbolic domination (we use the terms interchangeably, following Woolard 1985: 740) have constituted and shaped language use in this multilingual nation-state, and how the former colonial administration (especially the US) and the current institutional corruption have interacted to legitimate, habitualise and `make-for-granted´ the sociolinguistic order which both serves the economic, geopolitical, as well as personal purposes of the colonial powers and the local elites, and which has, apparently, engendered the compliance of the local populations. Firstly, a sociolinguistic profile of Palau will be drawn. Then, the issues such as the uncritical consumption of colonial scholarship as well as the introduction of non-Palauan-centred Palauan language textbooks will be explored.

## 4. Youth Culture in Modern Georgia - A Case of Westernization or Invention of a New Tradition?

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The talk discusses how youth identities are constructed through bricolage in modern Georgia. It is based on the assumption that in the contemporary changeable world, the fact of being exposed to the values and lifestyles of different subgroups or subcultures gives individuals "the power of a personal manipulation of the diversified materials provided by their society ... [and] under these conditions, the culture that is experienced differs notably from the culture that is given" (Camilleri, Malewska-Peyre, 1997). My research aims to explore this "experienced culture" of youth in modern Georgia, to demonstrate how the youth manipulate "diversified materials" provided by both their local society and the global culture, and to find out whether it results in the invention of a new tradition. The research has focused on youth's leisure activities as the ways of representing their lifestyle and expressing their creativity based on the analysis of the materials produced by target group of young people aged 16-21. Attempting to bring closer "the world of engaged scholarship and the world of everyday life" (Narayan, 1993), I involved my students as co-researchers in the study aiming to analyze the youth culture seen from the perspective of the youth themselves. Thus, the ultimate findings come from the comparison between the interpretations by my students and me, and the secondary interpretation by me as a means of gaining "thick description" (Geertz, 2000). Such an approach has proved to be especially revealing in identifying the research subjects' different kinds of narratives: "cultural stories" - "told from the point of view of the ruling interests and the normative order" and "collective stories" - told from the perspective of those "who are silenced or marginalized in the cultural story" (Richardson in Miller & Glassner, 2004). In our case, these two distinct narratives have illustrated the research subjects' contradictory aspirations toward tradition (told to me from the perspective of "cultural story") and modernity (told to their peers/my co-researchers from the perspective of "collective story"), and helped me to get closer to the implications of three most fashionable trends among contemporary Georgian youth revealed by the research - "being distinctive," "being intellectual," and "being national."

## 5. Deconstructing "Mother Pole" - an overview of intersection between occidentalization, colonialism, class and gender in the middle of Europe

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The aim of paper is to discuss whether postcolonial approach might be useful in investigating new models of motherhood in Poland. The former ones were based on assumption that motherhood should be identified with femininity; which seemingly defining maternal practices as situated beyond the society. However, traditional understanding of the term "Matka Polka" (Mother Pole) involved strong relation between maternal practices, nationalism and catholic religion; underlying uniqueness of experiences of Polish mothers. It was evident, that notion "Polish Mother" was supposed to encompass all maternal practices regardless of class, age, education etc. Nevertheless, this monolithic construct, created by Western scholars seem to reflect anti-Eastern European

prejudices; for instance Polish women were described as pre – modern Catholics, who are hostile to idea of women's rights. Therefore in first part of presentation I discuss the results of analysis of the definition of "Polish Mother" in texts of Western feminist scholars. In the second part I will demonstrate, the role of references to "Western" and "Modern" in constructing distinctions between mothers from different classes. Apparently, these notions are crucial for constructing cultural barriers between backward Polish catholic lower class mothers and modern liberal mothers representing occidentalized elites. Moreover, I demonstrate how the concept of "Westernization" and "Europeanness" of maternal movement is used in process of legitimization of organization that are established to struggle for mothers' rights or to regain public space for mothers. Finally, I discuss if theoretical framework of postcolonialism should be modified in order to grasp complexity of relation of power between former First and Second World.

6. **The ambiguous status of English in negotiating belongings and EU membership**

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In my talk I shall discuss the perception of languages spoken by migrants in the recent context of EU membership of Hungary. I am going to problematize the symbolic and economic value of languages spoken by three migrant groups, namely the Polish, Croatian and, US/UK in the town of Szeged, in the South-East of the country near the Serbian boarder. I am going to challenge the dominant double standards informing the (national and local) policies that tend to expect migrants to learn the 'local' language (Hungarian). This one-sided policy is based on the legitimizing assumption that they are not "autochthonous" people; their movement to the country is seen as their 'choice' hence it is 'obviously' their responsibility to learn the local language and not the duty of the local government as part of its minority policies. At the same time, there is no recognition of the various Roma people as "autochthonous" and entitled to using their languages. Nor are they recognized as "EU citizens" in whatever sense of the word regarding EU language policy documents that does not list Roma languages as official languages of the EU since they leave that (conveniently) to the individual nation states' decision. Adding to the dynamics of the alleged linguistic diversity, or more recently multilingualism policy of the EU (the linguistic aspect of its 'multi-culturalism'), I will also include the migrants whose vernacular is English (coming from the US or UK). However, they do not (need to) consider themselves 'migrant' nor are they perceived like that by the 'locals' or positioned as such according to the logic of official language policies. They seem to be positioned as "permanent foreigners" who are therefore 'naturally' not expected to learn the 'local' language and seen as the greatest financial asset – in the knowledge economy of the Region. In general their relocation in Szeged seems to be an unproblematic move, precisely because of the local status of English, the "foreign language" they speak on arrival and the symbolic and economic value attached to the language I will challenge this recent form of cultural colonialization that is mobilized by the fetishization of communication, assuming that speaking a particular language (either as vernacular or foreign language) can function literally as if *means* of communication, 'naturally' anchoring the speaker's identity beyond contestations of self-doubt. I shall propose that in the first place language learning should be a two-way process. That is, there should be language courses organized for the locals as well and so acknowledge migrants' contribution to the local economy, seeing it as a gain for the local community and not an implied 'burden.' However, this argument may run the risk of being appropriated by a multicultural gesture of "linguistic diversity", erasing the hegemonic status of English as if merely one of several languages that "happens to be" more "in demand," reinforcing the "odd foreigners" perception of the group in the admiring gaze of the locals. To counter that, I would suggest that the English speakers would also be expected to learn Hungarian for public purposes while funding and promoting institutional courses for the local speakers of Hungarian in languages other than English. In our current case that should be Serbo-Croatian spoken by the most recent arrivals (during the wars in the 1990s).

**Session 11**
**Sociology & Language**

**Organizer & Chair:** Celine-Marie Pascale, Department of Sociology, American University, Washington, DC 20016-8072 USA. pascale@american.edu

### 1. Who is one to trust? The sociologist and the words of interviewees

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In France, sociologists have never considered language to be a particular object of reflection and theorization. Within their empirical studies, however, they are nonetheless faced with material and corpora which may be termed language-based. Taking as an example the in-depth research interview, a widely used method which allows people considerable leeway for expression, we will analyze the postures which sociologists adopt, in France, towards the discourses they collect in their studies. We will investigate the heuristic and epistemological status of interviewee discourse, taking as a starting-point an examination of the ways in which such material is produced.

We will focus here on the case of deepen biographical interview because it is a very popular method in contemporary French sociology. First, we will mention that if the sociologists are, by evidence, dealing with a speaking object (as Bourdieu noticed), they yet give to ordinary or indigenous discourse very heterogeneous statuses. Then we will discuss the role taken by the sociologist himself in the production of his language-based material. Afterwards we will focus on the status of the interviewees and examine its problematic character as far as the figure of the witness, which is a clear reference for historians, is not valid for the sociologists. Finally we will examine the consequences of the subjective property of the discourses produced during the biographical interviews on the connections between the discourses and the so called social reality.
These different points are considered into an historical perspective concerning the uses of in-depth research interviews by French sociologists. This leads to identify some major inflexions in the more or less definitions that sociologists give, in practice, to the status of language.

### 2. Banalization of the Cultural Public Sphere in Turkish Society: A Word on Wordlessness

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Language is part of a sociological world where people, ideologies empower and disempower individuals, groups and nations on behalf of rationalizing values, principles and beliefs. All users of language and all speech communities possess ideological frameworks that determine choice, evaluation, and use of language forms and functions. In today's Turkish society different discursive communities struggle over constructing their own truth which brings about analyzing extra-textual events along with the usage of language in specific contexts. The impact of postmodernism created a nominalist approach in the sense that the weight of such sociological forces has been ommitted from popular and intellectual studies. Whereas one can clarify the role being played by the web of different discourses as well as specific social phenomena in Turkish society. Especially works in popular fiction offer us an opportunity to reveal the ways in which language and society interact and the ways in which they operate as a sociological phenomenon, but also as a textual event. Popular cultural works in Turkey borrow from orientalism, neo-liberalism, Islam, and modernism in such a way that a brikolage emerges as part of the cultural public sphere. The concept of a cultural sphere refers to the articulation of politics, public and personal, as a contested terrain through affective modes of communication (McGuigan, 2005). The way in which such a mode of communication provides thought and feeling is worth to investigate in terms of major dynamics of language and society. Such an analysis would reveal the linkage between characteristics of language used in the cultural and political spheres at discursive and aesthetic levels and extra-discursive phenomenon at sociological level. It is assumed that sociological transformations depicted in different segments of society are mediated through language; yet these phenomena (gender, class, age) cannot be reduced into linguistic formations. In this presentation, first, the process of banalization and popular alienation reflected by different ideologies will be evaluated through major textual characteristics of works in popular fiction and popular culture. It will also be argued that while they are at the core of a lively cultural public sphere, these texts serve for de-politicizing the publics in such a way that they heavily use various different rheorical strategies which lead to a culture of "wordlessness".

### 3. The language metaphor of society in constructing a coherent sociological theory

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One of the major problems in sociological theory is the problem of coherence, i.e. of overcoming a theoretical gap between different levels of social reality conceptualized in dichotomic terms such as micro-macro, agency-structure, subjectivity-objectivity, ideality-materiality and so on. A coherent or integrative perspective

would convey the specific nature of social reality as dialectical totality. One of possible approaches to this problem consists in reconceptualizing the notion of the social in linguistic terms as proposed by William Sewell Jr. in his book Logics of History: Social Theory and Social Transformation (Chicago, 2005).

The social action can be understood as linguistic because people in interactions constantly use language in the strict sense or language-like systems of meaningful symbols having a kind of semantics and a syntax. Social reality appears, in this view, as a complex network of semiotic practices with different spatial scale and resources used thus solving the micro-macro problem. The enduring consequences of social activities are explained by supplementing this model with the concept of social construction and "objective" or "material" factors are accounted for by the introduction of the concept of built environment. As a result a coherent multidimensional model of social reality is constructed integrated in micro-macro, agency-structure and ideality-materiality aspects.

## 4. The Speeches of the French Presidential Campaign 2007: beyond the epistemological Obstacles in the way of a Sociology of Language.

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The relations between sociology and linguistics have never been simple and Bourdieu used to emphasize that each discipline tended to be autonomous from the other and could sometimes devalue it. This problem has several causes and one of them is the radical difference that researchers like Saussure made between language and speech. They define the linguistic signs independently of the social context and the contextualization will be achieved when people talk with all that they are and have done. However many of the linguists think that their science does not have to study speech because it is rather a sociological problem. Thus, Chomsky considers speakers as basically identical and interchangeable, this position, which is debatable for sociologists, has a fatal consequence: it denies the various social forms of talk as well as our "linguistic capital", namely the language resources that we acquire all our life long and use daily.

Of course, that is a tendency in linguistics to avoid the issue of social use of speech and to focus on purely linguistic problems. The sociologists have been critical of this perspective – as Marcuse joking about Wittgenstein: why should we waste all our energy to know why a pineapple is named "pineapple"? But, sociologists sometimes make their own mistake whenever they keep language questions away from their domain. So they may forget that the society is spoken by the individuals with all the words they have learnt through experiencing things. As Austin showed us, it's often as long as certain things are said that they can perform, change the reality.

These questions were to move in the sixties when speech analysis appeared, taking its principles from both sociology and linguistics and getting advantage of the use of advanced text analysis software. This is the direction of the research we started in 2007 about the speeches during the French presidential campaign: how have citizens perceived them whereas the national debate was about on French flexibility to globalization? The issue is to know whether the individuals think and talk with the words and arguments the candidates used to try and convince the voters.

## 5. The Transcendental Status of 'Recognition Claims' in Habermas's Theory of Communicative Action

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Habermas's theory of communicative action has been extensively discussed in the literature. It is widely acknowledged that Habermas's communication-theoretic approach to the social is based on a number of key conceptual tools, such as 'lifeworld' and 'system', 'communicative reason' and 'functionalist reason', 'social integration' and 'functional integration', as well as the 'ideal speech situation' and 'systematically distorted communication' – to mention only a few of the most important concepts which underlie Habermas's plea for a 'linguistic turn' in critical social theory. It is striking, however, that in most of the debates around Habermas's theory of communicative action one central concept has been largely ignored: the concept of recognition. One of the main reasons for this is that the concept of recognition tends to be associated with the work of Habermas's intellectual successor, Axel Honneth, rather than with Habermas's own oeuvre. Indeed, at first glance it appears that, from a Habermasian perspective, the normative foundations of critical theory are to be derived from the emancipatory potentials inherent in 'communicative action', rather than 'recognitive action'. It is the purpose of this paper to shed light on the philosophical significance of the concept of

recognition in Habermas's theory of communicative action. By demonstrating that our daily engagement in communicative action involves not only the raising of 'validity claims' but also the raising of 'recognition claims', the paper makes a case for the view that the perspective-taking exercise of mutual understanding is inconceivable without the role-taking exercise of mutual recognition. The paper draws to a close by proposing that only if we acknowledge the transcendental status of 'recognition claims' in the communicative construction of society can we consider the paradigm of mutual understanding to be the normative cornerstone of a truly cosmopolitan critical theory.

6. **Sociologies of Language**

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Historically, discourses of science within sociology have limited the study of language and meaning to highly technical analyses of conversation analysis and the turn-by-turn management of interaction. The discipline has been reluctant to accept sociological research regarding the broader processes of language and meaning—largely because these have been regarded as something other than scientific and therefore something other than sociological. In this paper, I argue for the importance of sociological studies of language that challenge existing discourses of science. I highlight the usefulness of sociological analyses of language for addressing both localized and cultural contexts and argue for more epistemic variety within the discipline.

The current epistemic foundations of sociology, which are derived from the physical sciences, prevent scholars from addressing the broader cultural conditions that shape localized contexts. This is particularly significant since the *meaning* of any utterance or text exceeds localized contexts. We can never fully examine the production of routine relations of power and privilege if we attend only to a localized context of interaction—regardless of whether we use interpretive or positivist methods.

Sociology can benefit from additional analytic strategies that can apprehend broader aspects of language and situate the (re)production of culture and knowledge within complex networks of power. Arguably, power is the fundamental concept of the social sciences, as energy is the fundamental concept in physics. Sociological studies of language can introduce an epistemic shift in sociology that enables researchers to apprehend the circulation of power, the production of knowledge and the performance of culture. In short, to more fully understand contemporary social life.

**Distributed Papers**
1. **The Evolution of Conversation Analysis as a Scientific Subdiscipline: Some considerations about the reception of its findings in the scientific literature.**

Rosalie Förster, PhD student, Ghent University, Department of Sociology, Korte Meer 3, 9000 Ghent, Belgium. rosalie.foerster@ugent.be

Conversation analysis (CA), the study of talk-in-interaction as developed by Harvey Sacks and his companions is, though not a mainstream current, perceived as a distinctive subdiscipline. How could it achieve this position? In a first step the paper examines the sociological landscape that constituted the background for the 'take-off' of conversation analysis and the treatment of talk as a specific social phenomenon in the 1960s. In a second step the paper more specifically analyses the sources of the still ongoing success of Harvey Sacks' thinking. Issues related to the scientific character of CA and the formation of a specified research community will be treated. Citation patterns show that conversation analysis has become a scientific subdiscipline, which is widely accepted by other disciplines. We will also use handbook articles, reviews and citation spreads of the core paper of the discipline (Sacks, Schegloff, Jefferson 1974) as indicators for the still growing interest in the discipline and its enhancements. Our hypothesis is that the open character of CA supported connections to neighboring (sub)disciplines and helped CA to be accepted in different scientific contexts.

2) **On the foundations and impact of the Eskimo words for 'snow'for 'snow' on social sciences and philosophy**

Marcin Kilarski and Piotr Cichocki
Marcin Kilarski <kilarski@me.com>

In this paper we focus on the academic life-cycle of the Eskimo words for 'snow' as one of the most controversial linguistic examples popularized in the 20th century humanities. Among its many uses, the most prominent one consists in providing a forceful exemplification for relativist claims. In addition to reconstructing the history of the example, we compare it with other misconceptions concerning North American Indian languages in order to show how their "exotic" lexical and grammatical properties were taken as evidence for a supposedly deficient capacity for abstract thought. More generally, we demonstrate the influence of social and philosophical theories on linguistic analysis, and the subsequent reflexive impact of linguistic evidence on social sciences and philosophy.

We distinguish three distinct phases in the rise, development and ultimate decay of the example: a) origin and propagation of the myth; b) exposition and denouncement; c) uncritical reception of the critique. While the Eskimo example was popularized by Whorf (1940), we trace its prehistory from its first mention by Boas (1911) in order to demonstrate its inherent ambiguity. We then examine the main denouncements of the example, including the original contribution by Martin (1986) and the two best-known promulgations of her ideas by Pullum (1989) and Pinker (1994). Our criticism mainly focuses on their impressionistic and partial treatment of data and sources as well as the lack of interest in the wider theoretical context of the example.

However, these accounts did not bring about an immediate decay of the example outside of linguistics. Eventually the snow-antithesis came to be either fully endorsed by those who chose to take the 'snow' example as a case of a linguistic urban myth or completely ignored by multiple publications persistently quoting the discredited myth. Only a very limited critical discussion on the topic has taken place between these two extreme standpoints. This consideration leads to an examination of the foundations of the intellectual demand for the example and the reasons for its continuing prevalence following the exposition of the misconception.

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**Session 12**
**Discourses of Anti-racism**

Organizer and chair: Melissa Steyn, University of Cape Town, SA, Melissa.Steyn@uct.ac.za

**1. Multi-racial families as a lens on anti-racist and racist discourse in the news, Internet, and in communities**

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Global media coverage of issues of race can vary greatly depending on many factors, such as the groups involved and the context of the story. In particular, public discourse and representations of interracial/intercultural families in the media often simultaneously include racist and anti-racist discourse. As part of a larger study of attitudes and representations of interracial/intercultural families globally, this paper focuses on how the media presents and represents multiracial families or "events," particularly those that receive global coverage. Examples include President Obama's election and his multiracial family, other high profile multiracial families such as Tiger Woods, Angelina Jolie/Brad Pitt, and Seal/Heidi Klum. Looking at news media and Internet coverage, my analysis of these events focus on the words and images used, how and when race is discussed, and the similarities and differences in how different outlets tell the story. Multi-racial families provide a lens to understand racial discourse because these families and relationships seem to bring forth both anti-racist and racist discourse in the news, Internet, and in communities.

**2. Exploring the Language of (post)Reconciliation Australia**

**Catriona Elder**
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**University of Sydney**
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The Australian state sponsored a decade of reconciliation (1991-2001) and in so doing it sought to "rais[e] awareness facilitat[e] change and stimulat[e] action to redress past wrongs through all sectors of Australian society" (CAR 1991). This process of reconciliation was understood to be necessary to heal the scars of past wrongs (both official and individual) directed at Indigenous peoples. The key group generating the language and materials that framed this process was the Council for Aboriginal Reconciliation. In the decade since 2001 a new body – Reconciliation Australia – has continued this work in a different form. This paper explores the similarities and differences between the logic of the two bodies. It analyses the key documents produced by the two groups to consider what is understood as having been achieved and what remains to be done. One focus will be on mapping the extent to which a new language or discourse has been developed to frame the ongoing process of reconciliation. A second focus will be on exploring the (dis)continuity in goals: are there new ideas and therefore a new language to encapsulate what is needed in order to bring about equity in Australia?

### 3. Domination and Myopia: Differential Discourses of White Privilege

**Say Burgin**
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A discourse of white privilege has been frequently utilized, both in and outside academia, as a way of exploring aspects of white racial domination over people of color in different national contexts. Such discourse has found especially wide currency within the United States, where thinkers have engaged it to explain numerous racial inequalities. Significantly, white privilege discourse has taken centre stage in many anti-racism endeavours developed by U.S. whites, including the well-known 'Race Traitor' project spearheaded by Ignatiev and Garvey.

While critiques of the concept of white privilege have been circulating for some time now - particularly notable is that of Leonardo - an assumption nearly always operates that suggests that white privilege discourses function the same everywhere. Typically, McIntosh's landmark conceptualization of white privilege as an 'invisible knapsack' is taken as *the* definition of white privilege. This paper posits that there is no single discourse of white privilege. In looking at the discourse of white privilege utilized by one anti-racism effort - the Race Traitor project - and tracking the criticisms of white privilege discourse put forward by Leonardo, I try to show that understandings of white privilege are not all built the same. The Race Traitor project requires particular attention because the project presents one of the most specific - even if not widely regarded - ideas for bringing about racial justice and it rests heavily upon a discourse of racial privilege. I critically assess the place of white privilege within this project and propose that the particular use of the discourse therein creates both problems and opportunities specific to the particular way in which white privilege is understood within the project. Understanding that there are times when it is surely useful to speak generally of *a* discourse of white privilege, this paper, nonetheless, suggests that in order to wholly assess the strengths and limitations of discourses of white privilege, it is important to assess their differentiated understandings and proposed usages of white privilege.

### 4. Confronting the Categories: Equitable Admissions without Apartheid Race Classification

**Zimitri Erasmus**
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South Africa's government requires information on apartheid race classification to implement and monitor racial redress. This has sparked resistance to race classification as a criterion for redress in higher education admissions. I argue 1) that jettisoning apartheid race categories *now* in favour of either class or 'merit' would set back the few gains made toward redress; 2) against common sense uses of 'race' and against the erasure of 'race' through class reductionism; and 3) for developing and testing new indicators for 'race' and class disadvantage with a view to eventually replacing apartheid race categories. I offer a critical-race-standpoint as an alternative conceptual orientation and method for transformative admissions committed to racial redress that is socially just. I conclude that admissions criteria should encompass the lived realities of inequality and be informed by a conception of humanism as critique. This requires resistance to ways of knowing orchestrated by apartheid's codes.

**5. DeJewishication of the Jewish:  Anti-Semitism and context change in contemporary polish language.**

Andrzej Wróbel PHD student, Faculty of Applied Social Sciences, University of Warsaw, Poland. awrobel@isns.uw.edu.pl

Pre WW II Poland had the highest number and highest proportion of Jewish citizens in Europe amounting to more than 3 million and over 10%.  As a result Polish ultra nationalist were creating their ethnocentric enemies from Jewish minority. Anti Semitic resentments were high and even reached academic circles.  After Holocaust, Polish society becomes almost monolithic in cultural and racial substance. People of Jewish heritage were incorporated into cultural and governmental activities. They were virtually indistinguishable from non Jews. Their heritage surfaced only in times of inside government factionalism which produced anti-Semitic campaign of 1968 and last big wave of Jewish emigration.
Currently there are virtually no Jewish people in Polish society. And those that are remaining are well integrated, and undistinguishable from Catholics.
 And yet, primitive ultra nationalistic anti-Semitic language from interwar period is still strong, both in lower and in upper classes of modern Polish society.
In spite of holocaust or lack of Jews anti Semitic language and symbolism is powerful and calling someone a Jew is dreaded and powerful toy of political combat.
Being called a Jew was removed from any religious connotations, and become a heavy insult. This is most prominently visible in politics and lower level of sports fan clubs' activities.
 In politics it is tied in interwar anti-Semitic propaganda, mainly in works of intellectual father of right wing politicians Roman Dmowski. In light of almost religious treatment of his words and no heritage of modern intellectually influential writers, being a Jew was removed from religion and family ties and become associated with possessing of political power.
Among football hooligans word Jew become simply synonymous to word "enemy" and has no whatsoever real life connotations with Jewish people outside of language code.
In my paper I will try to present you how the state being a Jew was removed from Jewish heritage or Jewish religion in contemporary language on the basis of right wing political parties, football hooligans, rogue but influential Catholic media „Radio Maryja" and internet site dealing with unrevealing Jewish people in government circles.

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**Session 13**
**Language & Identity in Education**

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Organizer: Antonia Randolph, University of Delaware, US,  arandolp@UDel.Edu
Chair: Brett Elizabeth Blake, Ph.D., Professor, School of Education, St. John's University
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1. **THE DISCOURSE OF LITERACY AND LINGUISTIC PRACTICES IN U.S. URBAN CLASSROOMS:  CULTURAL MEDIATION THROUGH CRITICAL RACE THEORY**

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Queens, NY 11439 USA.  blakeb@stjohns.edu  and Robert W. Blake, Ed.D., Professor Emeritus, State University of New York, College at Brockport , 66 Lynnwood Dr.
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The purpose of this paper is to explore the "local literacies" (Street, 1995) and linguistic practices of urban youth by situating their lives through these  practices (i.e. reading, writing, speaking) in a methodological context/framework based on critical race theory.  Analyses of how deeply and profoundly race, ethnicity, class, and gender shaped perceptions, assumptions, and expectations of these youths' engagements with these literacy and linguistic activities offer one crucial way in which to narrate these youths' own choices and practices and to excavate their voices across a wide range of life's activities, giving their local literacies and their linguistic practices, value.  We argue that this excavation, in turn, offers important implications for educational research and practice, and are guided by the following questions:

    a.   What can these youths' literacy and linguistic practices tell us about the current educational discourse?
    b.   How does a critical race methodology help to frame these practices?
    c.   How does an analysis based on critical race methodology help us to mediate and/or

     d.   change the discourse of school, community, and society;

     e.   And how can we affect change throughout the current educational discourse in a move toward a more diverse dialogue?

Framing the local literacies of urban youth within critical race theory has the potential to probe deeper into the ways in which the current educational discourse excludes the dialogue of so many of our students; and how, then, these dialogues go unexamined, left to the assumptions and value-ladened mainstream discourse of today's schools, community, and society.   This deeper probing becomes essential, then, in this climate of standards and accountability where literacy and linguistic choices (and practices) are prescribed in increasingly rigid and narrow ways.


## 2.  LANGUAGE OF THE STATE OR THE STATE OF LANGUAGE: USING THE LANGUAGE AS A MEANS OF CIVILIZING THE KURDISH WOMEN IN TURKEY

**Ebru Sungun**, l'École des Hautes Études en Sciences Sociales ebrusungun@gmail.com

As French historian Ernest Renan noted "Forgetting is an essential element in the creation of a nation". Comparable to the argument developed by Renan, in the Turkish Republican history, through a series of reforms, particularly that of the adoption of Latin alphabet over the Arabic one in 1928, the collective memory of the nation witnessed a national amnesia. Built upon the ashes of the Imperial heritage that has been denied partly by the reform-minded Republican bureaucrats, Republican ideologues introduced, like the alphabet reform, a set of other Western reforms from within the young nation-state which led to a process of estrangement of the people from their own cultural practices. As it is seen with the reform of alphabet, overnight, entire nation was cut off from their own past and people were made illiterate as a result of these state sponsored practices.

     In Turkey, inhabited by a great number of different ethnic communities, whose mother tongue is not Turkish, no other language except Turkish shall be thought to Turkish citizens at any institution of education. This is even confirmed by the Article 42 of the Turkish Constitution.

     The Kurds as an autochthonous community populating the eastern and south-eastern Anatolia, and today as a result of forced migration, the every parts of Turkey, are not allowed to use their native language neither in the public space which has serious sociological results in the private sphere.

     In my presentation, taking the language as the most impressive domination tool of the Turkish state against the Kurds, I will focus on the ways in which with an education project called Haydi Kizlar Okula (Let's go to school girls)-supported also by UNICEF- Turkish state discipline peers into the daily lives of the Kurdish women under the mask of "civilizing mission". Through elaborating on the arguments developed by critical theorists I will focus on the construction of the binary oppositions such as developed-underdeveloped, ignorant-educated and their operations in constituting effective Turkish nationalist policies.


## 3.  **Monolingual policies in multilingual classrooms. Perceptions of teachers and students**

Reinhilde Pulinx Ghent University, Belgium.  (reinhilde.pulinx@ugent.be)

As part of a general shift in language policies regarding integration and citizenship of migrants, language policies in education, over the last decade, have changed a great deal in Flanders. Proficiency in the dominant language – i.e. Standard Dutch – is considered the most important condition for school success or successful integration into the Flemish society.

Educational failure is primarily explained by insufficient language skills of non-Dutch speaking pupils. According to policy makers, Dutch language "deficiency" leads imperatively to low achievement not only regarding reading/writing literacy but also scientific and mathematical literacy, since the teaching language is Dutch. More and more educational policies have been implemented focusing on standard language learning, second language education and language testing. Another characteristic of recent language policies is the negative relationship, between the language(s) spoken at home, Dutch language proficiency and school success of immigrant pupils. The linguistic capital, brought to school by different pupils, is not evaluated equally. Some languages are considered as valuable and legitimate capital, others as illegitimate, even obstructive for a successful school career. Current language policies at many schools in Flanders can thus be described as clearly monolingual, while classrooms are multilingual by definition.

Based on ethnographic research in three schools of secondary education, I will discuss the different ways language(s) and language(s) use at school are perceived by pupils on the one hand and teachers on the other. Another aspect of my presentation will contain the comparison of the perceived and actual language proficiency Dutch of pupils. I will report on differences or similarities ascertained between the perceptions of teachers and pupils and the latter's actual language proficiency Dutch, measured through a language test. Possible differences

regarding perceived and actual language skills of immigrant and non-immigrant pupils will also be discussed. Using methodologies like participant observation, group discussions and in-depth interviews, I will try to determine to what extent aspects of linguicism are present in the educational system in Flanders and the relationship between linguicism and school performance of non-Dutch speaking pupils.

4. *GAUCHISM,* **SCHOOL AND CULTURAL DIVERSITY IN RIO GRANDE DO SUL, BRAZIL**

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The objective of our discussion is to show the building of the "gaucho" image from Rio Grande do Sul. Our analysis starts with a bibliography verification used at fundamental school, in Santa Maria city. The books used and its language identified the gaucho as the "ideal pattern" in this southern Brazilian State. We intend to show an anthropological and sociological analysis of the MTG (Traditionalist Gaucho Movement), in Rio Grande do Sul, focusing on the relations that it has, as a cultural movement and as an organized institution (MTG), has been setting with the schools and, as result, the dimensions that the cultural diversity acquires in contexts of cult to gauchism and traditionalism, presently.

To Teixeira (1988: 53), the term gaucho has a notable semantic trajectory. At first, it meant smuggler, tramp, wanderer, uncivilized, antisocial. Today, it passed to mean positive values in augmentative degree. But, even the gaucho being common to these three regions, the MTG presents striking local peculiarities, starting with the questions about belonging it provides. The gaucho, in Uruguay and in Argentina, its appropriated and celebrated by the traditionalists of those countries as a national emblematic figure (Garavaglia: 2003, p.145-146) and, in Rio Grande do Sul, it is represented as a diacritic sign to the construction of the regional identities compared to the Brazilian national identities (Oliven: 2006, p.65).

According to the data of the 8th Regional *Coordenadoria da Educação* in Santa Maria city, the 123 schools of the region, 11 have Traditionalists Departments, and around 90 schools develop traditionalists activities on the Farroupilha Week and/or during the school years - (Data of November, 2008)

We will try to show how the cultural diversity is lived in the schools that have traditionalist activities, because we had observed according to Bourdieu many kinds of symbolic violence: "The field of symbolic production is a microcosms of the symbolic fight between the classes: It is by serving to its interests in the internal fight of the production field (and only in this measure) that the producers serve the interests of the groups outside the production field".(Bourdieu: 1989, 12).

5. **A study on the acquisition of English consonant sounds by Yoruba children between 1 ½- 2 years old**

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**Abstract:**
This study is a phonological inquiry into the acquisition of English consonant sounds by Yoruba children aged between one and half; and two years. It provides answers to the order of acquisition of English consonant sounds, the reason(s) for this order and the relationship between the acquisition order and that already existing knowledge, especially with regards to environmental influence and the second Language (L2) situation. The data used for the study were repeated utterances of eighteen Yoruba children within their school environment. The recording exercise was carried out within a period of two months, at irregular intervals. The work is divided into five sections. Section one contains the general introduction and the background to the study. Section two is the review of related literature. Section three deals with the phonemic analysis of a Yoruba child's consonants while section four treats the phonological processes identified in the data. Section five is the conclusion, where the findings are highlighted, the limitations stated and recommendations given.

6. **Social constructions of normalcy, deviance, deafness, and language; An examination of American Sign Language in deaf education.**

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Ideas and constructions of deafness are complicated and deeply contested, including the constraints over what ought to be "normal" especially for a child. Social control institutions, such as schools, provide deaf children

with a unique opportunity to obtain a valuable education and to establish a foundation in linguistics; however, the challenges in defining appropriate linguistic and cultural pedagogy for deaf children in deaf schools are contested by divergent ideologies of oralism and American Sign Language (ASL). In addition, educational outcomes for deaf children are not on par with hearing children. This research examines what it means to be deaf under the guise of normalcy and deviance as a hegemonic process in the larger American society as well. Using a comparative approach and grounded theory as methodological orientations, this research examines the larger issue of deafness in two different types of deaf education classrooms to uncover emergent ideologies, paradigms, identity formations, and everyday social constructions. The findings suggest that discussions of the contrasting ideologies of normalcy and language choices in deaf education may have important implications when examining the diverse ways that deafness and deaf students are constructed. Some possible research strategies are presented to develop a positive construction of deafness and ways to discuss the diverse ideologies of deaf education through critical, yet collaborative inquiry. Larger critical justice issues related to deafness have important implications influencing the types of knowledge and identities produced not just for deaf students in their national culture, but for a greater understanding of humankind and our connections to the world.

**Distributed Papers**

Paper 1.
**University Teaching as an Observable Activity**

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**ABSTRACT**

I take up Edward Shils's question about juries, made famous by Harold Garfinkel, and apply it to universities. That is, just what is it about the operations of universities that makes them universities? I address the question ethnomethodologically by examining the interactional accomplishment of the beginning of a class at a university. The goal is to describe and analyze the embodied methods of practical reasoning and action by means of which parties engaged in the life of the university render their activities accountable—that is, observable and reportable—as university-specific activities. Pursuing an answer to the question turns on members' reflexive use of the categorical, sequential, and otherwise contextual resources made available by the setting.

In a first study (Eglin 2009) the focus was on the interactional production of a recognizable class *beginning*, and was based solely on conversation analysis (CA). In this second study the aim is to explicate the observability of the teacher's opening utterances *as teaching*, and to draw on CA, phenomenology and ethnography. In the case at hand, the observability of the teacher's words as teaching appears to turn on the concatenation of a number of interactional practices that may be summarily listed as follows: the use of a declamatory declaration in a prophetic voice, positioned as an announcement, at the start of the class, that began a course of such occasions the development of which would illuminate the meaning of its beginning, that was uttered propadeutically, that formed a particular part of a programme of studies some of which it could take for granted as known, that itself had a character of which the course's subject was a central component, in an institutional environment that emphasizes difference, in a setting the ethos of which is that of theoretical play, in a time and place with a decided political ideology.

The idea that teaching can be done by separating empirical and logical statements from practical (normative, moral, political) evaluations, so as to give voice as a teacher to the former only, reflects a faulty understanding of the nature of language in social interaction.

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**Session 14**
**Minority Languages, Minority Realities**

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**1) Polylingualizm in the North Caucasus: condition, problems, tendencies**

Dr. M.Yusupov, head of the Center of social - strategic researches, give a course in Conflictology and Ethno sociology at the Chechen State University, Russia.

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During the globalization epoch a change of the language picture of the world takes place. One languages are enriched, expand their functions, others disappear or gradually lose functioning resources in various spheres of life. It causes the necessity of studying of objective tendencies of the development of languages and realization of a language policy in the polyethnic countries. In the report the basic historical periods of carrying out the language policy in Russia are analyzed, in particular, in the North Caucasus and in the Chechen Republic, and also the features of the modern language practice. In research the functional and activity approaches, principles of historicism, comparison, methods of the sociological analysis were applied. The data showing the level of knowledge of local languages in the Chechen Republic and other regions of Russia is cited. Requirements of the population for the use of local, official Russian and foreign languages are revealed. The special attention addresses on interrelation of the language policy and language practice, definition of hierarchy of the factors influencing the stimulation of development of local languages or restriction of possibilities of their functioning in the sphere of education and social life. A serious threat to local languages is considered to be a wide circulation of the mixed speech, for example, with the use of words of a dominating official language. The problem of working out the conceptual bases and programs of preservation and development of small languages on national and interstate level rises. In the end conclusions are made.

**2) European Discourse(s) on New Multilingualism and Minority Languages**

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Within the European policy of "unity in diversity" both multilingualism and multiculturalism are used to promote the uniqueness of the European cultural realm, as valuable assets in a post-nationalist society. In the context in which minority or lesser-used-languages are recognized as sources of cultural diversity which should be preserved, they have gained on value in many countries, which made their speakers more aware of their identities and culture than before. However, both the European policy and national policies are shaped by the globally dominant standard language ideology which rarely mirrors actual linguistic practices or preferences of minority speakers.

Based on empirical research this paper deals with the maintenance and shift of language(s) of the Italian minority in the Croatian region of Istria where different language varieties still function as markers of identity and as symbols of social and economic power. In line with the EU imagery of a 'Europe of Regions' a strong regional movement developed since the 1990's celebrating multiculturalism. The region has become officially bilingual, but the protection implemented by either regional, national or European policies concerns only the standard Italian language while no other configurations of speaking are recognised, i.e., a widely spoken Venetian variety or seriously endangered Istro-Romance variety that actually function as identity markers.

Quantitative data on language attitudes among high-school students in Istria and qualitative data from biographical interviews provide an empirical perspective for questioning the common constructions of minority language rights and the mechanisms involved in securing those rights. As evidenced by the results, the Venetian variety is not a low-prestige language as in addition to symbolizing group solidarity, it also symbolizes high status, and a part of political strategy of regional political mobilization. On the other hand, within the ongoing Europeanization process, the Standard Italian is seen as a valuable skill in an expanding knowledge economy by both minority and non-minority speakers. The analysis explores the way different language ideologies frame issues of linguistic diversity by considering both the power and the conflict potentials of European new multilingualism as reflected on maintenance and shift of minority/regional languages in Istria.

**3) A woman speaking as a man: spelling generic language or entrenching social position?**

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Liisa Tainio
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Lithuanian - - one of the oldest living Indo-European "gender languages" - - is in the focus in this paper. More specifically, we concentrate on the ways female scientists refer to themselves in everyday Lithuanian spoken language. Women's self-references given in masculine grammatical forms in the first person singular (e.g. 'Aš dirbau *technologu'* - - 'I worked as a *technologist* (masc.)') are interesting object of scientific exploration considering at least two contextual aspects of "social life" of the language: on the one hand, generic Lithuanian is masculine (provision, forcing women to speak about themselves using masculine grammatical forms in some particular circumstances at least); on the other hand, construction of (feminine) grammatical gender does not append derogative meaning in Lithuanian as in some other languages (e.g. Russian, Polish) (thus, there is no need to maintain personal stance in social interaction(s) by conscious usage of appropriate language). The working presupposition is that women's everyday language may reflect dominant social gender structures and gender hierarchies (at least in Lithuanian scientific community).

The empirical pilot study of women's self-references in the first person singular in everyday Lithuanian language is based on feminist critical discourse analysis of 13 randomly selected semi-structured (and verbatim transcribed) interviews with Lithuanian women scientists from social, medical, and physical and technological fields of science. (The interviews were part of separate sociological research projects, but not related to language studies.)

The result – 367 direct women-scientists' self-references in the first person singular; 65 (17,7%) of the references were grammatically formed in masculine gender. Despite the findings did not reveal any strong tendencies of masculine gender forms use in Lithuanian women-scientists' language, some inclinations to use masculine forms in descriptions of personal (women's!) profession and social status related features were noticed. The findings, which convey necessity of deeper investigation of the phenomena in Lithuanian language, are discussed also in the light of contextually related studies on other languages.


**4) Sociology of translation – towards a new sociology of language(s)**

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Translation is not just a linguistic phenomenon, as it is related to the social and cultural context. That is not a very innovative finding. But as such, it illustrates very clearly the surprising absence of sociological reflection on translation. Sociology of culture, language and literature do not pay much attention to the issue of rendering – an ubiquitous aspect of the globalized world. That is why the idea of a sociology of translation expressed in the publication *Constructing a Sociology of Translation* may be considered as a very fresh one (what is demonstrative: among eleven coauthors of this book, there are only two sociologists).
        I do not intend to state a thesis as radical as the one developed by Eugene Nida, eminent researcher of translation, who wrote that *only a sociologistic approach to translation is ultimately valid*. Although, I would like to present several possibilities of sociological study on translation – as a social action and as a social fact. I will also present my research project on rendering strategy applied by institutions of the European Union as an embodiment of the myth of full equivalence in translation.


**5) Identity transformation of Chinese students studying abroad**

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Students studying abroad, in isolation from familiar surroundings, usually face numerous socio-cultural problems. Training of Chineseš students at Moscow State University shows that two greatest challenges to them are overcoming the language barrier and adaptation to the new reality.š At the beginning of study immersion in a

foreign language environmentš can provoke stress. Over time, most Chineseš students, thanked to the right self-organization, high motivation, active communicative practice master common Russian within 2 years of regular study. But they still have a lot of difficulties in creating original scientific texts in Russian in accordance with the required standards of style and genre.

Adaptation Chinese students to Russian mentality and culture is even morešš difficult task and can cause a number of conscious or subconscious reasons for resistance or even rejection. It is connected first of all with transformingš one life code to another, different from habitual in China.šš It is well known that Chinese culture formed onš indigenous civilization base. The life of contemporary Chinese, despite their active involvement in the process of globalization, is still imbued with the ancient knowledge, concepts, ideas, taking the form of symbols, not always understandable to people of other cultures. Chinese students prefer not to mix with other students and keep in separate groups. This situation has no political background, it is connected with adherence to traditional norms of life, enshrined in the collective unconscious level. Chinese students have such national distinguishing features as diligence, honesty, respect for knowledge and their holders. These characteristics are prerequisites for successful study. At the same time, the traditional Chinese basic values also include a priority of collective interests over personal, obedience and adherence to a strict hierarchy between older and younger. These characteristics prevent the formation of personal views, critical thinking abilities, creative potential. Experience showsšš that acquaintance, with a system of values of the Chinese allows a teacher to make a bigger impact on the transformation of the identity andš personalš code (model of behavior) ofš Chinese students.

**Distributed papers:**

**1) "Knowledge Management and Social learning: An educational philosophy applied to Tlahuica language revitalization"**

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The educational philosophy and development of different projects involving the revitalization and promotion of Tlahuica language use during the last several years is presented in this paper. Tlahuica is an Otopamean language spoken in Central Mexico, it has few speakers and there is very little interest in its transmission as the L1 within the home.

Tlahuica students at the Universidad Intercultural del Estado de Mexico (UIEM) have been involved in linguistic and cultural research within the community, with the support of the traditional government, in which elderly family members are language and culture experts, and the community social network and local and regional environment represent a framework for research.

Among the projects realized are a traditional Tlahuica calendar, research on wild mushrooms grown in the mountains and consumed during the rainy season, a Newspaper mural containing different genres of Tlahuica verbal art and current news items, a Tlahuica blog, and a video project (in progress) etc. A Tlahuica research Seminar has been established to compile a Tlahuica dictionary also in progress at this stage.

The educational philosophy described here is the empowerment of students who acquire basic linguistic and cultural research skills through the involvement of a community social network that serves as experts and enablers. The result is improved identification and allocation of human creativity, local innovation and the sharing of a diversity of ideas. Tlahuica language and culture is promoted as a byproduct of a skill building process in which students and community work together discovering the wealth of knowledge that resides within their families, community and environment.

**2) Theoretical contributions of the communicative acts to the analysis of the social inequalities.**

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Traditionally the study of the social inequalities has been done from the analysis of the social structure or the social actions of the individuals. Nevertheless, the contributions of the pragmatic linguistic to the social sciences have allowed to deepen in some more concrete aspects of the interaction between people. The Austin's brilliant idea of "how to make things with words" has been very clarifying for the analysis of the social relationships. For example, a single word, "yes", depends on the place where it is said, can create indeed an institution as it is the marriage. The words have a clear role not only in the interactions but also in the construction of the social reality.

This communication picks up the debate that we maintained with John Searle on the acts of speech and the communicative acts. For the first time, in the beginning of this debate, a critic to Habermas and his use of the theory of the speech acts is going to be raised. We agree with the questioning of Searle on the Habermasian interpretation of the concepts of act of illocutionary and perlocutionary speech in relation to the communicative and strategic actions.

However, as much the expositions of Searle as those of Habermas present limitations for the analysis of the social inequalities. In this way and continuing the debate with Searle, we raised the concept of *communicative acts* that includes other theoretical developments of social sciences. When a person says to another one "Shall we have a coffee?", the tone, the gestures, the glances, the context… can attribute a different meaning from the same words. If the person who says "shall we have a coffee?" is the boss and the other one is a working woman, his position in the labor hierarchy can cause that the same words or the actions linked to these words are different although people are friendly or have "good" intentions. The communicative acts include the contributions of the symbolic interactionism of Mead on the nonverbal language, as well as a ethics of the Weberian responsibility that considers the consequences of the action. The analysis of the communicative acts and their dimensions help to identify when there are freedom, equality, inequality or power in a situation of social interaction.

**Session 15**
**Business Meeting**

**Session 16**
**Dinner, (Convenor: Ilkka Arminen)**

**Session 17**
**Gender, Sexuality and Discourses on Citizenship. Joint session of RC 32 and RC 25.**

Co-organizers & Chairs: Margaret Abraham, Hofstra University, US, MAbraham2010WC@hofstra.edu) and Celine-Marie Pascale, American University, US (pascale@american.edu

1**. Mainstreaming gender and sexuality for discourses about citizenship of women, LGBTQ people and migrants in contemporary Italy**

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In a society that strives to get rid of any ambiguity about its fascist past and whose politics is highly influenced by the catholic Church, to what extent women's equality and gay rights enter the mainstream and are functional to the spreading of restricting policies about migration feeding racist discourses? What is the "right" citizenship that political powers claim for women and gay in contemporary Italy and in what way citizenship of women, and LGBTQ people enters discourses about migrants citizenship?

The complex Italian political scenario involves many powers. The North League laments the fact that migrants are too "aggressive" competitors for public resources without questioning the fact that Italy's welfare model still addresses types of families that hardly exist in contemporary societies, and Italy is no exception. At the same time catholic powers stress the key importance of traditional sexual roles and family models and claim for politics which address a precise conservative model of society in which of course LGBTQ people have no citizenship (least of all those LGBTQ asking for a law on civil partnership). Anyway both these political powers, each whith its own rhetoric style, sometimes aggressive, sometimes ambiguous, exploit issues concerning "women's dignity", "women's equality" and "violence against women" in order to promote anti-migrant sentiments.

Both the liberal right and the moderate left, instead, do not disdain to dialogue also with LGBTQ associations since they have acknowledged the potential legitimation and consensus (they presently strive to have) LGBTQ people are able to offer them.

This article wants to address some example concerning domestic politics featured in national media in order to draw the complex map of the mainstreaming process (or failed mainstreaming process) of issues concerning gender and sexuality functional to discourses of citizenship in the particular scenario of contemporary Italy.


## 2. LANGUAGE OF MAK NYAH (TRANSSEXUALS) IN KUCHING

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Kuching is the capital of the state of Sarawak which is located on the island of Borneo, the largest state in Malaysia. Sarawak has a population of 2.2 million people (Sarawak Department of Statistics, 2009) and the Malays form the second largest group after the Ibans.  The term **mak nyah,** a vernacular used among many Malaysians referring to Malay transsexuals, is a local term that may originate in Peninsular Malaysia and is often used in Sarawak nowadays.  This is a substitute for the harsher terminology such as **pondan** or **bapok,** which were previously used by Sarawakians when referring to transvestites and transsexuals. In this study, the 15 mak nyahs investigated are all transvestites studying in a local higher institution in Kuching and they do not go through a sex change.  They actually have a secret language which helps to shape their identity and it is called **Bahasa steng**. According to Goffman (1963) personal identity is defined by how others identify us, not how we identify ourselves. Bahasa Steng reflects the group's identity not only among members in the university campus but also with similar friends in Kuching. A transvestite   is understood and accepted as a member also depending on his use of Bahasa Steng. The respondents share similarities such as race, level of education, language repertoire and common ways of perceiving the people around them. The purpose of this study is to examine the lexical features used in Bahasa Steng and to explain how they are formed.   Through face to face interviews, features of the transcribed language were explained to the researchers by the speakers. The interviews revealed language practices that give them their own unique identities.


## 3. Polygamy's Challenge to the Language of Rights and Sexual Citizenship

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In the two decades, scholars have theorized a new body of work concerning the relationship between sexuality and citizenship to address how the concept of sexual citizenship is tied to that of sexual rights. Important questions have emerged concerning what sexual rights mean, and how the language of rights is used to voice sexual claims. One area where the idea of sexual rights has been most contested in recent years has been its relation to marriage and family. Legalization of same-sex marriage in several countries has emerged from the argument that refusing to allow same-sex couples to marry where heterosexual couples can do so constitutes discrimination. Canada, which became the fourth nation in the world to legalize same-sex marriage in 2005, based its case for legalization on the equality provisions under the Canadian Charter of Rights and

Freedoms. Soon after the decision that culminated in the Civil Marriage Act, its government launched a study to look at the legal and cultural ramifications of this decision on the practice of polygamy. The fear was that legalizing same-sex marriage would mark a 'slippery slope' to polygamy's legalization, since some analysts believe Canada's criminal law against polygamy would not withstand a judicial challenge under the Charter's freedom of religion clause. How does the contemporary practice of polygamy in Canada, both by indigenous Mormon populations and immigrants who covertly bring more than one wife to live in Canada, challenge the normative concept of sexual citizenship in relation to human rights, women's rights, and religious freedom? In order to answer this question, this paper will utilize a critical discourse analysis (CDA) of data collected from legal documents in connection to polygamy in Canada, of the history of immigration and family law, and of news coverage. Discourse plays a vital role in the production and maintenance of inequality based on gender, race, class, and sexuality, and in its institutional governance and representation. Applying a textual analysis to legal cases, criminal injunctions, and laws concerning polygamy in Canada will enable the study of how it is represented in relation to conceptions of citizenship and gender equality.

4. **The Sexist Language of the Other?  Media Representations and Classroom Practices'**

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The point of departure of this paper is a public debate which took place in the Swedish daily Dagens Nyheter in 2006 and which dealt with the so-called "blattesvenska", an allegedly variety of Swedish spoken by young people of multiethnic descent. A strand of the debate focused specifically on how adolescents in Swedish multiethnic suburbs speak poor Swedish or what was described as an "unintelligible" and inappropriate sexist language. The paper argues that comments about others' "inappropriate" or "sexist language" contribute  both to the construction of a normative swedishness and to the creation of the "immigrant young man stereotype". Although it is not possible to accuse young so called immigrant men, to be sexist in Swedish public discourse, without being perceived as discriminative, through discussions of young immigrant mens'  sexist language a devide between Swedes and Non-Swedes were established in the debate.  On the basis of ethnographic observations in a school in a suburb of Stockholm (cf. Jonsson 2007), the paper further examines how and why some teenage boys actually use the language which has been target for moral concern in the public debate. Here attention is paid to these adolescents' actual use of prohibited language, and to the masculine identities that these linguistic activities produce in daily school life.

5. Katja Kahlina, PhD candidate
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**Citizenship re-imagined: Ethnosexual belongings in the life narratives of lesbians and gays in Croatia**

In the past twenty years Croatian socio-political space has been dominated by the processes of nation-state building during the war (1991-1995) and Tuđman's dictatorship in 1990s, and democratization and accessing the EU after 2000, with sexuality and gender playing the fundamental role in these processes. In particular, during the 1990s in the context of (nationalist) heteronormative discourses and state practices of nation building, non-heterosexual people (together with Serbs, women who did not procreate, and feminists) were declared the enemies of the nation. However, the change of political regime after 2000 that brought about the new pro-European politics of inclusive plurality did not significantly challenge the heteronormativity of a new national identity and politics.

In my paper first I will map the dominant articulations of citizenship formulated in a heterosexualized frame by the state practices in the past twenty years. I will then focus on the ways the meanings of "being a citizen" are re-articulated by lesbians and gays in Croatia. In order to emphasize the intersection of sexuality and nation on the level of identity and belonging, I will employ the concept of ethnosexual self-identification. By

focusing on the ethnosexual self-identification in the life narratives of lesbians and gays both activists and non-activists, out and closeted, my aim is to answer the following questions: in what particular ways the notions of sexual identity, national belonging, and heterosexualized citizenship are re-articulated in the life-narratives of non-heterosexual people? To what extent do they challenge or reinforce the dominant discourses of nation-ness, sexuality and citizenship? In what ways transnational processes such as emergence of European sexual citizenship and global LGBTIQ movement, and commodification of sexual identities influence their ethnosexual self-identification?

By aligning with Martin Manalansan who claims that the notion of citizenship (besides rights and duties) encompasses engagement with the images and meanings of the proper citizen and is closely related with the process of self-identification (Manalansan 2003; see also Bell and Binnie 2000), I will argue for the broader definition of the concept of citizenship that will account for different politics of belonging and ways of engaging with the state and society. Finally, by focusing on ethnosexual identities, I will expose different ways in which non-heterosexual people resolve the paradox of being simultaneously "gay" and "citizen" that has been created by the dominance of heterosexualized citizenship.

## 6. "Prevent this Abomination": Critical Discourse Analysis & Critique of Homophobic Discourse

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Both lay persons and scholars can intuitively identify discourses that are homophobic. Yet, the theoretical and methodological mechanisms that one can utilize to effectively argue and empirically make explicit the homophobic nature of such discourses is lacking in current literature on gender and sexuality. This paper fills such research lacuna in gender and sexuality research by proposing and demonstrating the utility of a simultaneous (theoretical and methodological) approach to examine homophobic discourses. By so doing, this paper attempts to expand the contours of recent discussions and trends in the discursive analysis of gender and sexuality. The specific proposed approach to unmask and critique homophobic discourses is Critical Discourse Analysis (CDA). CDA is not a school or a paradigm, but it is considered an approach with diverse perspectives and methods in investigating pressing social issues, that consequently enact social inequality. This paper appropriates and utilizes the insights of Ideological Discourse Analysis (IDA), one of the approaches of CDA. Both perspectives view discourse as a form of social practice that ideologically constructs that of which it purports to speak.

Specifically, the paper utilizes IDA to examine and critique homophobic discourses from two geographical contexts. In the first context, the paper investigates mediatized religious discourses on homosexuality in Ghana. Through the analysis of Ghanaian religious leaders' discourse on homosexuality, several things become evident. First, one becomes aware of these leaders' desire to repress non-normative sexuality through negative stereotypes of homosexuality. Second, as a result of their social position, these leaders' denigrative rhetoric on homosexuality implicitly legitimates what is to be socially acceptable sexual behavior. In the second context, the paper examines some popular United States rap music discourses that references homosexuality. From the analysis of the song-lyrics, one becomes aware of the *playful* negative other-presentation of gays and lesbians. However, it is argued that such routinization of negative perceptions of homosexuality in a popular art form *still* denigrates and de-humanizes non-heteronormative individuals, and should be condemned.

## 7. Transnational *Indo*[1] Bodies in Indonesian Advertising: The Discourses on Nationalism and Sexual Politics

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Transnational advertising tries to accommodate local cultures in order to be more appealing to their local consumers and still represent global images of international brands. In Indonesian transnational advertising, the depictions of *Indo* women not only represent the ideal, beautiful, and desirable Indonesian women's bodies, but also represent globality. In this paper, I argue that the history of colonization, the inequality of today's globalized

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[1] Indo is a term used to refer to mixed race people between Indonesians and Caucasians.

economy, and sexual politics in Indonesia are working together in shaping the representations of *Indo* women's bodies. In doing so, I analyze the depictions relating them to the history of Dutch colonization in Indonesia and sexual relationships between Dutch people and Indonesians during that period. Secondly, I discuss the representation within the context of global mass culture which places *Indo* women as the representation of the local and the global. At the same time, they are commodified and embody the interests of global capitalism that perpetuates exploitation of working-class women in the Third World. Finally, I explain the representations within the context of the sexual politics in Indonesia. Indonesia as a nation-state resembles the symbolic construction of the ideal Indonesian women. *Indo* women as hybrids undermine the homogenized notion of an "authentic" Indonesian womanhood, challenge the patriarchal notion of nationalism, and yet operate as the object of global capitalism and as a marker of the trauma of colonization. The *Indo* women as postcolonial subjects embody the hybridness and in-betweenness identities which do not fit in fixed categories. The representation of *Indo* women also disrupts the patriarchal notion of nationalism by showing the fact that women are markers of national identities. The sexual politics in Indonesia has shown that the notion of Indonesian womanhood is contested and changeable influenced by the ruling class. The hybridity of Indo women can be read as a site of possible transgression of fixed identities. However, hybridity also becomes a strategy to stabilize discursive power relations within the context of global capitalism since it is commodified by and masks the exploitation of transnational capitalism. The representation of *Indo* woman has to be understood in complex, contradicted, and contested discourses of capitalism, gender ideology, and feminism.

## Distributed Papers

### 1. **Queer activism as part of the sustainable urban development?**

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While queer ethics goes beyond naturalism and essentialism, environmental discourses tend to reinforce such perspectives. Is there a clash between them? Can queer performances be a part of the "lively, cultural and colourful" street life that often are described in city planning documents – and would it be a serious contribution to social change or just an exotic sterotype? The core issue in this paper is to point out opposing constructions of the legitimate, proper citizen/citizenship and discuss the access and right to the urban space.

My paper focuses on the construction of citizenship in the Nordic sustainable urban development discourse, with a special interest in the power dimensions of gender and sexuality. Processes of inclusion and exclusion are central in the creation of the new urban lifestyle. Who is the well-informed, ecological, creative citizen that belongs to the new global city? What characterizes the "proper citizen"? Who is the object of the interpellation? To address this issue further I discuss queer performances in the inner city of Gothenburg, initiated and enacted by an activist group: Göteborgs Queerinstitut (The Queer Institute of Gothenburg). Their activism is, in their own words, "uncompromising" and "revolutionary" and are motivated by experiences of exclusion, rejection and hatred. For example they have installed an annual day called "Heterohatets dag" (the day of hating heterosexuality/ heterosexuals). However, through all their performances and strategies runs a theme of, again in their own words, "joy, creativity and pleasure". I will analyse the strategies they use in their resistance to the heteronormative society and its exclusionary practises and through this I will point out some central paradoxes in the concept of citizenship as it is pronounced in the sustainable urban development discourse.

### 2. **Gendering Political Legitimacy – The Case of Nancy Pelosi**

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In January 2007, California Congresswoman Nancy Pelosi was inaugurated the first woman Speaker of the House of Representatives in American history. Publicly hailed as a national gender milestone, the occasion provides an opportunity to examine gendered discourses of citizenship and political legitimacy in American culture. In order to examine the assumptions made about gender and sexuality in relation to an individual's

legitimacy as a democratic political actor, I analyze the content of several major media events related to Pelosi's accession: her inaugural address, two in-depth television interviews with major figures in American journalism, and an interview on a widely-viewed late night television talk show. I find that Pelosi attempts both to neutralize and to make into assets "feminine" traits that have previously been coded as anathema to qualification for political leadership: motherhood, domestic decorum, and domestic discipline. I also find that Pelosi balances these efforts to re-code "feminine" traits with her efforts to frame herself as an "authentic" American woman in terms of ideologies of gender and heterosexuality. That is, to be a credible re-coder of women's roles in the democratic political sphere, she must herself be seen as a competent performer of womanhood—a category inflected by her race and class—in the broader public sphere. Pelosi's election to the Speakership serves as a breach in the political and civil norm. Through the discursive negotiations required to navigate that breach, I argue, Pelosi both symbolically expands the range of legitimate democratic actors in terms of gender as well as reinscribes hegemonic notions of what a female American citizen, and thus a potential democratic political leader, must be in terms of gender and sexuality. I conclude that Pelosi's symbolic inclusion in the political sphere through reliance on implicitly gendered qualifications may have the ambiguous consequence of enabling a particular *type* of woman to claim legitimacy as a political leader, while continuing to exclude others.

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**Session 18**
**DISCOURSES OF ALIENATION AND TERROR**

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Joint Session of RC 25 and RC 36
Co-organisers: Sandi Michele De Oliveira, University of Copenhagen, Denmark, smo@hum.ku.dk and Devorah Kalekin, University of Haifa, Israel, dkalekin@univ.haifa.ac.il

### 1. Social exclusion & inclusion of orphans in Russian society: discourse-analysis of mass media publications

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The aim of the of the paper is to analyze the changes in political discourse on orphanhood in Soviet and modern Russia and define the directions of its shifting towards orphans' "social inclusion"/"social exclusion".

In this work we consider it important to review the changes that occurred in the ideology of overcoming orphanhood in the critical periods of Russian history in 20 – 21st centuries. We'll define three starting points, traditionally viewed in literature and public discourse as the periods of "orphan burst". These are October revolution and civil war, The Great Patriotic war and "perestroika" with the following period.

The choice of political discourse (and not eg. professional or scientific) is motivated by the fact that in a totalitarian state, like USSR, it's the discourse of power that is considered absolutely true and has the unlimited influence in different spheres. In our case exclusion or integration will be the consequence of definite knowledge passed on through the texts.

There are distinguished both the types of discourse which lead to the social exclusion of children-orphans and those which contribute to their social integration. The discourse of social disaster which examine the orphans as a threat for the stability of the society turned to be very steady. Positive from the viewpoint of the integration of the children-orphans into the society are the discourses of the social profit, of the social unity, of the social partnership. The most perspective for modern Russia is the discourse of the social partnership, which initializes the evolution of the institutes of civil society during the decision of a concrete social problem (children's orphanage).

### 2. Mediatized conflicts, contested images and public memory: Abu Ghraib and the cultural construction of the iconic photographs of the war in Iraq

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War images saturate our mediatized environment, yet only a very few of them crystallize in public memory and become visual-cultural icons. In order for their specific event status to be superseded by their symbol status as a source of social influence, they must have wider cultural resonances beyond the media representation of a local conflict.

Why and how do images of suffering and pain acquire emotional and moral relevance? Why and how does a specific war photograph (among many possible others) become a collectively meaningful symbolic condensation?

In order to answer these questions, this paper deals with the Iraqi conflict and the Abu Ghraib torture photos. On the one hand, it analyzes the changing scenario of production of contemporary war photography, showing the results of a large empirical investigation of the professional dynamics of production, framing and diffusion of war pictures, based on in-depth

interviews carried out with Italian war photojournalists (who have worked as freelance or embedded in Afghanistan and Iraq) and photo editors, as well as on media frame analysis of major Italian newspapers' coverage of the Iraqi conflict. On the other hand, it analyzes a number of social practices of productive consumption trough which the Abu Ghraib photographs have been transnationally re-articulated in political, artistic and commercial contexts.

The theoretical framework draws on Pierre Bourdieu's model of cultural field, integrated with specific research in media studies on the relationships between photojournalism, global crisis and public memory, and also with recent concepts developed by Jeffrey Alexander's cultural sociology (e.g. cultural trauma). This literature shows the centrality of binary symbolic structures in shaping the discursive narratives of ongoing conflicts within the contingency and complexity of contemporary global media ecology. This paper emphasizes the role played by visuals in the framing and re-framing competition over the meanings, reasons and effects of the conflict in Iraq, by investigating specifically the process through which particular war photographs came to acquire an iconic status.


**3. Shifting conceptualizations of the media as an actor in terrorist dramas**

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"The media" have been implicated in terrorist incidents and the larger debates about the problem of terrorism, not just as a neutral space where facts are reported, but as a site of conflict:  over definitions and labeling, the meaning of terrorism, and the proper role of the media itself.  In the 1970s, debates raged over whether media organizations were, through their very coverage of terrorist incidents, fulfilling the terrorists' desire for publicity.  Debates focused upon the question of whether or not responsible media organizations ought to practice a degree of self-censorship, or perhaps even have government censorship imposed upon them.  In more recent years, however, debates over the role of the media in covering terrorist incidents have often shifted to questions of the role of the media in the labeling or construction of terrorists and terrorist events.  Building upon a study of expert and media discourse on terrorism from 1970 to the present day, I address the question of how and why this transformation occurred.


**4.  Framing terror in France and the United States during the preparation of the Iraq War (2002-2003)**

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The Iraq war of 2003 has been prepared and fought under very intense communicative activity and mass media scrutiny. It thus offers a very interesting field for researches aiming at understanding how words and language elements participate in the making of a global order. If we agree to define media « frames » as « principles of selection, emphasis and presentation composed of little tacit theories about what exists, what happens, and what matters » (Gitlin, 1980), the words that are circulated in the Public Sphere (whether by public authorities or the media) and the « theories » they help building by their connections can play a big role in shaping this order. In the context of the « War on Terror », framing terror itself, as a language element, was of course a crucial battle for all actors involved, particularly for the French and American governments whose positions diverged.

In this paper we will present the results of a lexicometric approach to that issue. Using co-word analysis and quali-quanti data mining on a corpus of newspaper articles published in France and the US between November 2002 and May 2003, we will compare the framing of terror in the two countries and across audience lines. Taking as a departure point the diplomatic gesture of American government and the counter reaction of the French decisions' makers, we will question how much media's framing of terror in the two countries differ focusing of the language they used, the actors they quote, the pictures they offer.

These results are part of a broader research on the construction of order and disorder in international relations at times of war. Some results of that research have been communicated at the 2009 Congress of the French Association of Political Science.


**5. The Critical Discourse Analysis of Nationalist "Fantasies" of Discrimination: The Case of the League of Polish Families 2001-2007**

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The purpose of this paper is to suggest a method for analyzing nationalist discourse discriminating "others," which requires sensitivity to "deeper" imagination regarding the nation.

The discourse of discrimination in a particular society is embedded in different kinds of historical and cultural knowledge stocked in its lifeworld (*Lebenswelt*). The analysis of malicious language surrounded by such

contextual knowledge has been conducted by scholars of critical discourse analysis (CDA), especially those applying the "discourse-historical approach" of Ruth Wodak. Yet methods for nationalist discriminatory discourse, which is usually based on "deeper" knowledge concerning nation, or its "sacred cultural resources" as termed by Anthony D. Smith, have not been fully elaborated. The CDA researchers, who attempt to disclose the mechanism of nationalist domination, seem to benefit from a discipline that examines an esoteric aspect of national culture. For the CDA analysis of the nationalist discourse, I thus propose an auxiliary application of the "critique of ideological fantasies," practiced by Polish historian of literature Maria Janion as well as Slavoj Žižek. The literary method effectively investigates the "uncanny" images, symbols and myths that are stored in the lifeworld and utilized by nationalists for discriminating the "enemy" of the inviolable nation.

The object of my empirical analysis is a nationalist party in contemporary Poland, the League of Polish Families (*Liga Polskich Rodzin*; LPR). The LPR, established in 2001 as a direct ideological heir of the pre-war political party National Democracy (*Narodowa Demokracja*; ND), comprised the country's coalition government in May 2006-September 2007. The paper focuses on the LPR's language against sexual minorities and women in 2001-2007. Homosexuals "kidnapping" Polish Christian children, the "witch-artist" profaning the Cross, the dying "heroic" Polish woman refusing abortion: these are some of the negative and positive "fantasies" rooted in the ideological tradition of Polish national culture and naturalized by the LPR discourse. By examining the deeper connotation of the national images, ranging from the sacrificial "Polish women" protecting the nation to the "quasi-Jewish" sexual minorities and feminists plotting to destroy the Polish nation, I will present the critical force of the fantasy analysis in the nationalist discourse of discrimination.