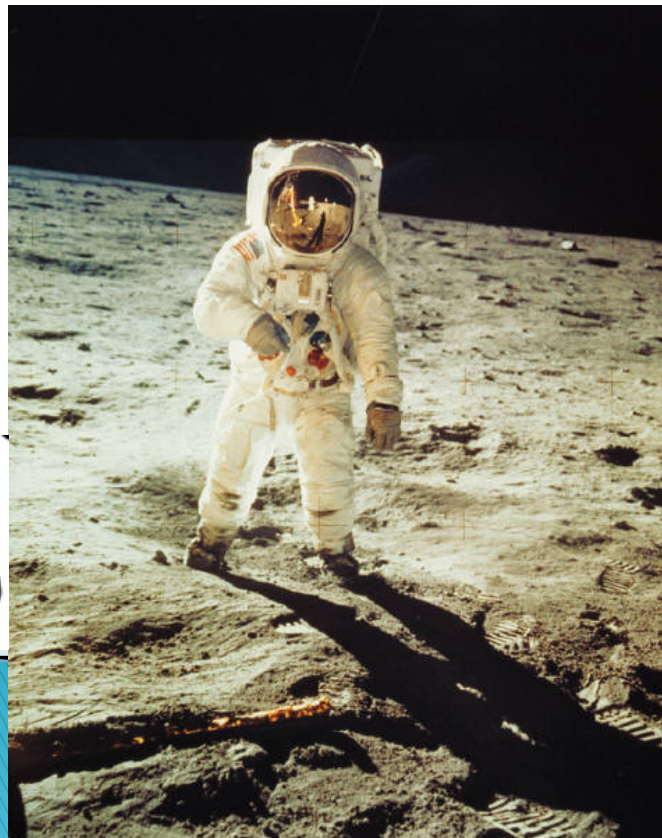
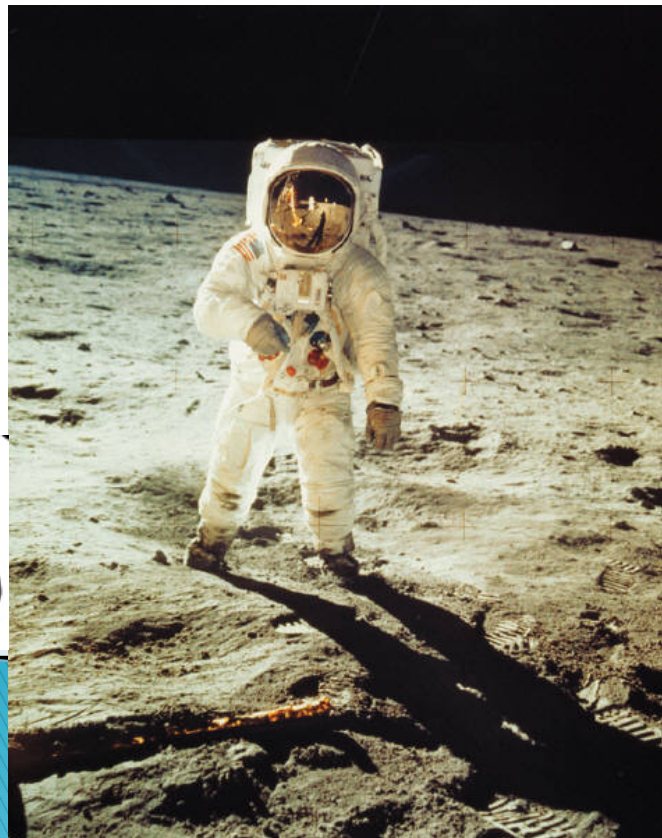


Travelling into interdisciplinary space: Making sense of worlds of difference



Susan Hood
Faculty of Arts and Social Sciences
University of Technology, Sydney

Travelling trans-disciplinarily: Making sense of worlds of difference



Susan Hood
Faculty of Arts and Social Sciences
University of Technology, Sydney

Briefly to begin....

Why disciplinary differences matter

Dominant approaches to date in explorations of difference

Then ...

Emerging trans-disciplinary work in SFL in dialogue with LCT

In particular exploring ...

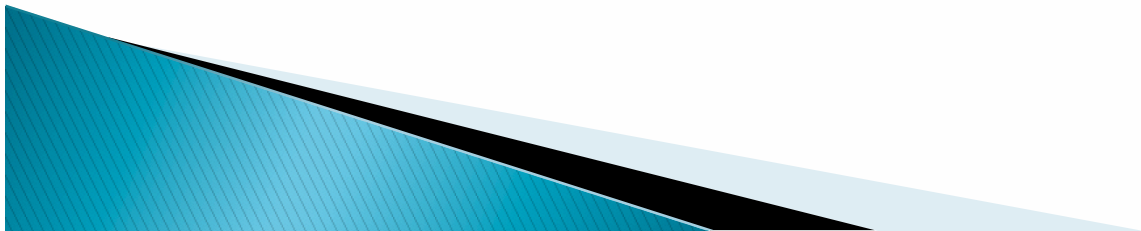
Differences across horizontal knowledge structures

What is vertical about horizontal knowledge structures?

How are story genres implicated in doing verticality differently?

Alternative title ...

Telling stories and telling differences in the social sciences and humanities





How are we different?

How different are we?

Does it matter?

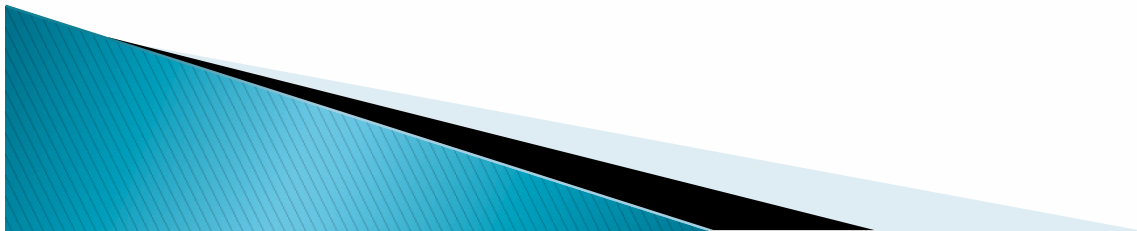
Does it matter?

inter-disciplinary research

models for research apprenticeship

models for academic literacy support

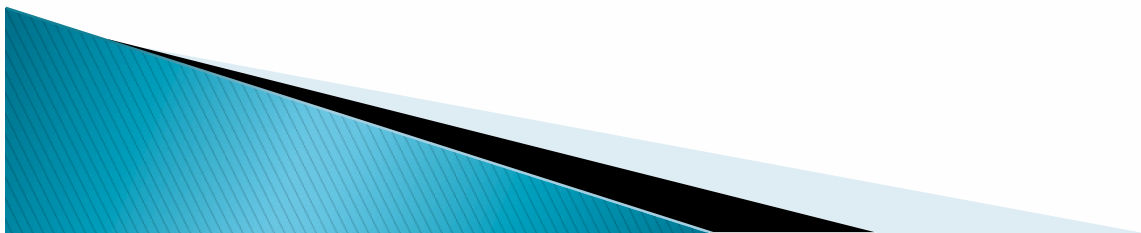
co-habiting institutional spaces



Contributions vary with models and methods

Theories

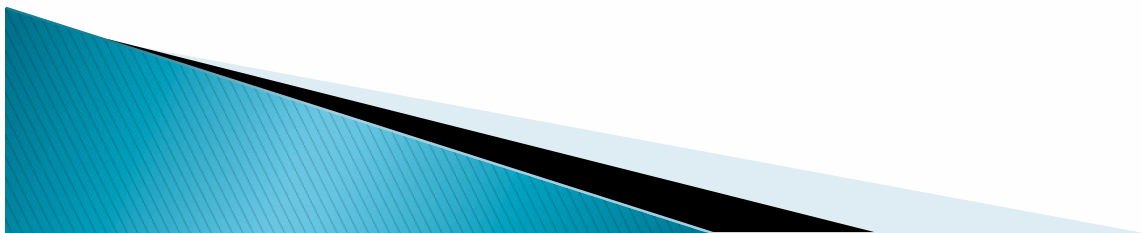
- pragmatics
- systemic functional linguistics
- activity theory



Contributions vary with models and methods

Methods:

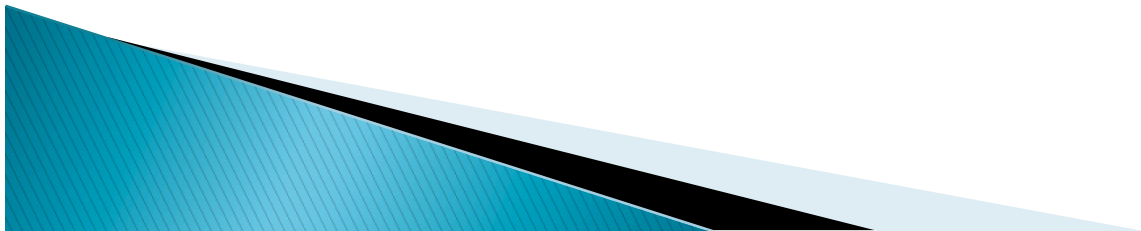
- ‘ethnographies’
- corpus-based
- logogenetic discourse analysis



ethnographic methods of observation / interview:
disciplinary differences as practice / activity

Questions from SFL perspective:

- How is practice meaningful other than as semiosis?
- If practice is understood as semiotic instantiations of meaning ... as 'texts' ... is observation an adequate means for analysis?
- Is data obtained from interview similarly 'observed' or does it require analysis as language in interaction...and multi-semiotic interaction?



corpus-based studies in pragmatics

Generating *descriptions of* disciplinary differences in preferences for lexical/ grammatical forms

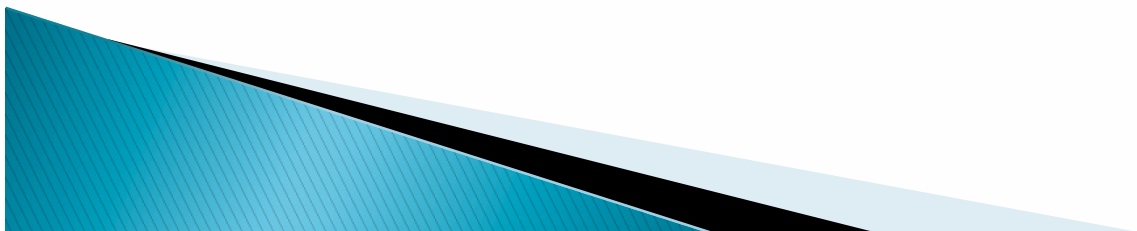
... in an expanding range of 'text-types'

... for more narrowly differentiated intellectual fields

... adding ethnographic descriptions of 'context' or 'practice'

We can expand the research base horizontally (segmentally) in these ways, proliferating descriptions – but can we also strengthen the depth of our understandings?

Can we progress hierarchically as well as horizontally?



corpus-based studies in pragmatics

frequencies posited as reflecting different epistemologies, eg:

Re: higher frequencies in ...[x].....

“It is argued that this **variation** is **due to differences between the disciplines** in research practices and the **construction of knowledge.**” (Charles 2003:313)

“**humanities** prose scored highly on the narrative dimension, showing a **concern for concrete events** and participants, in contrast to the **more abstract concerns of technology/engineering** prose” (Biber 1988:193)



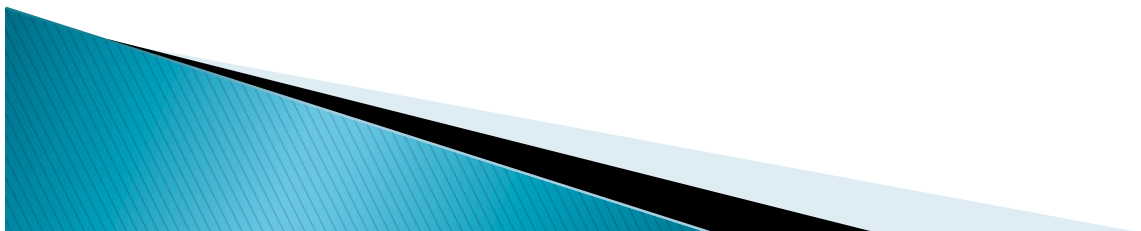
where to from here?

We can *propose* that frequency variations in linguistic choices are due to differences in the construction of knowledge across the intellectual fields.

How can we *explain* this relationship?

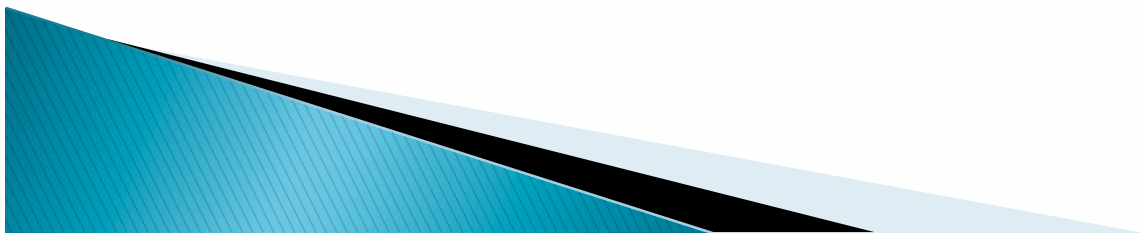
How can we theorise the proposed relationship of variation in language to variation in the construction of disciplinary knowledge?

- We need to access theories of how we mean differently in language
- We need to access theories of how disciplines construct knowledge differently

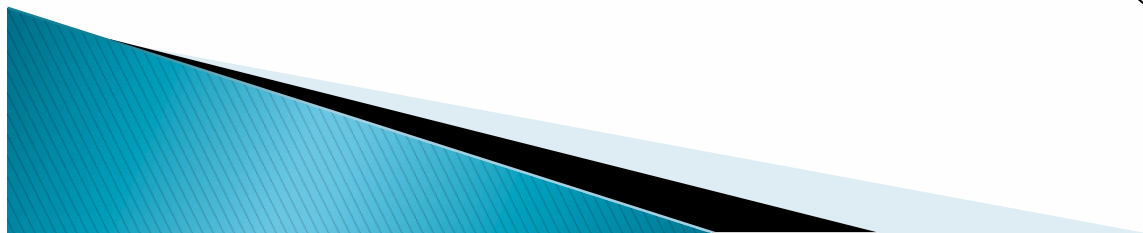
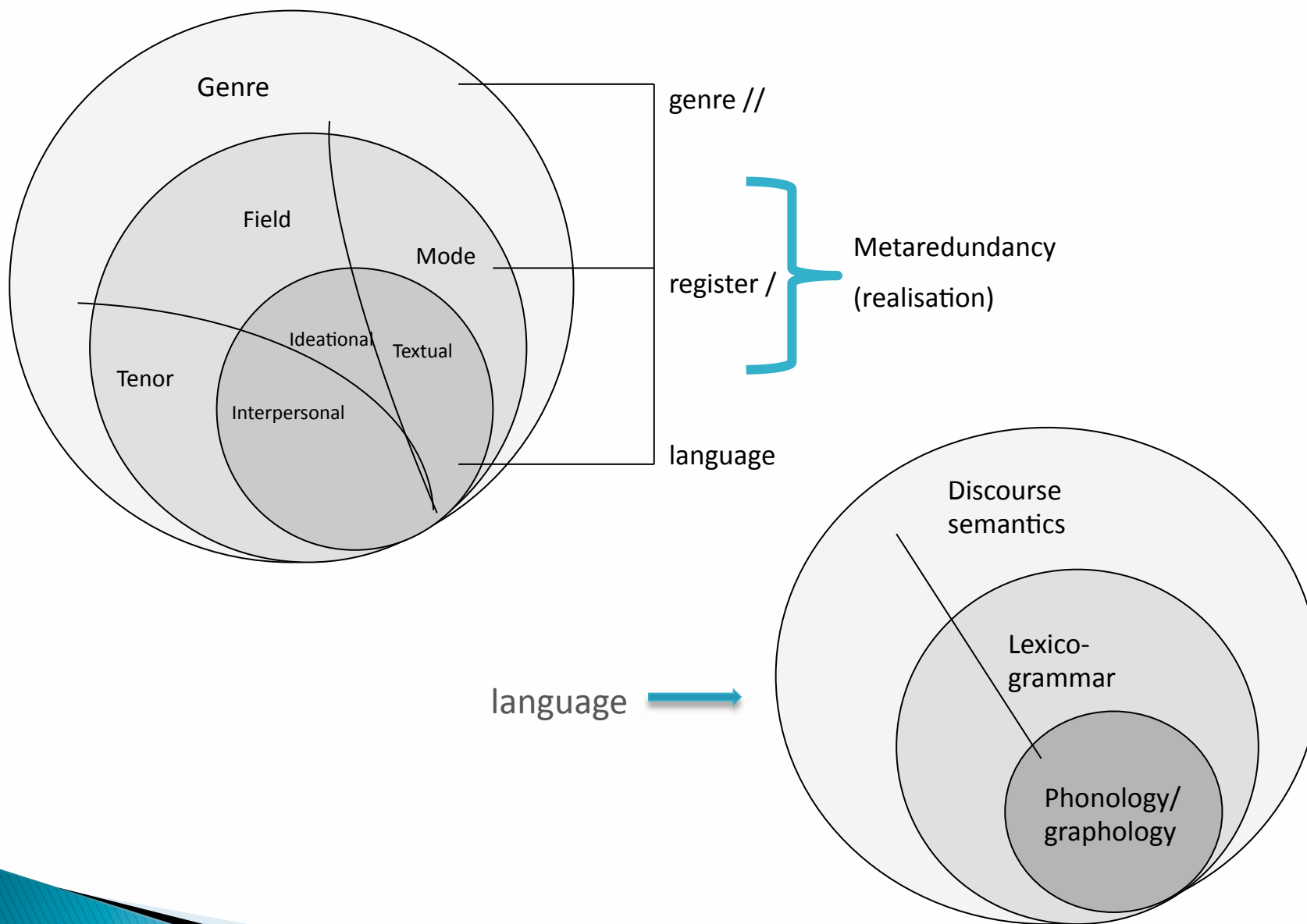


Trans-disciplinary explorations ...

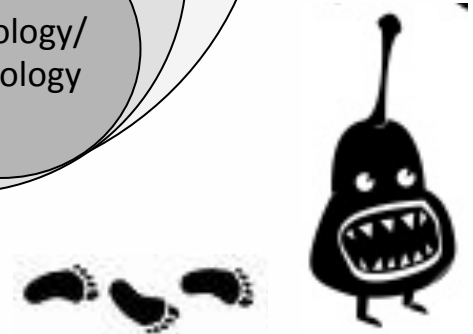
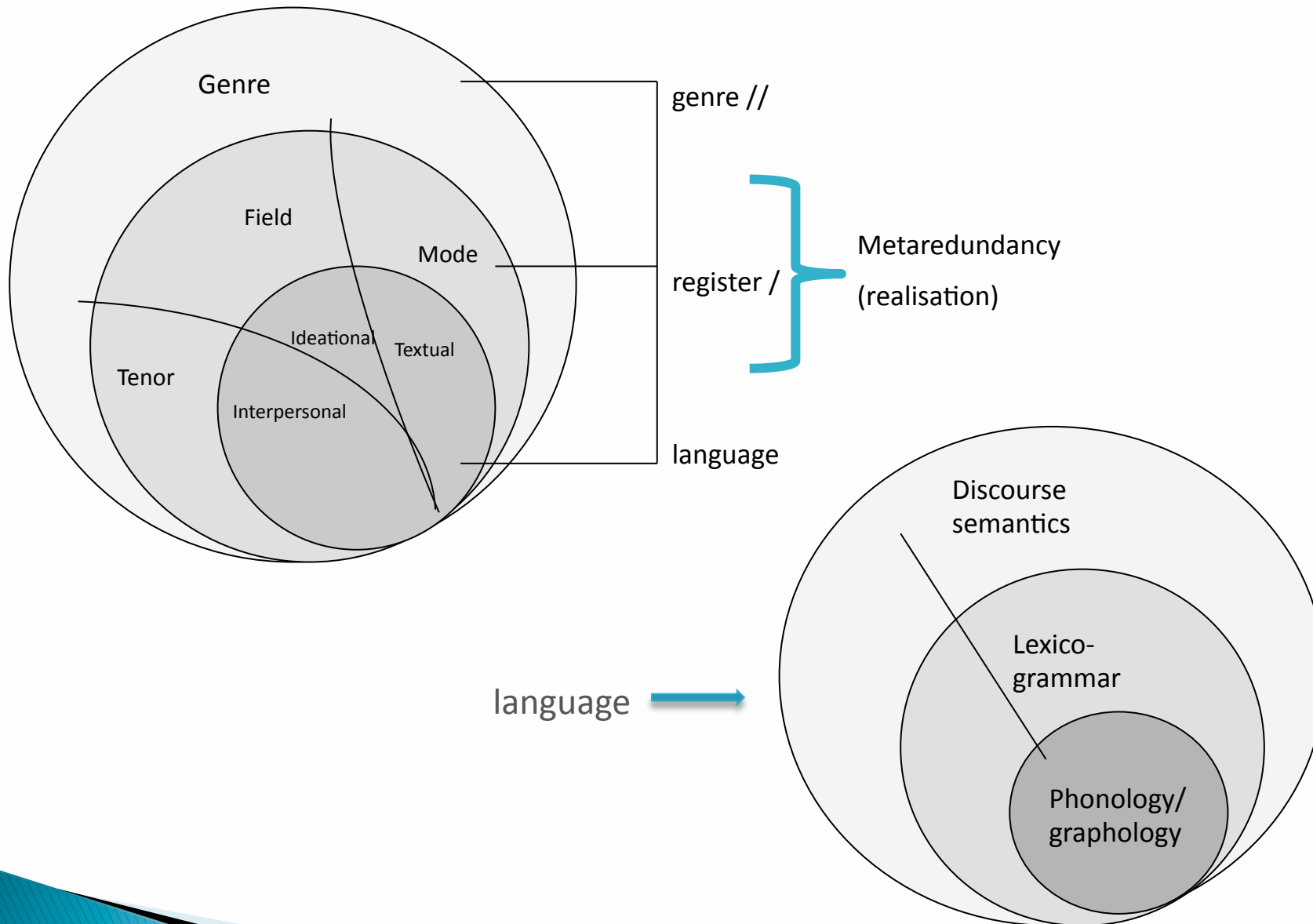
... beginning from where we are



from where we are...



from where we are...



trespassing into a new world: the sociology of knowledge / social realism

Exploring the structuring of knowledge in higher education

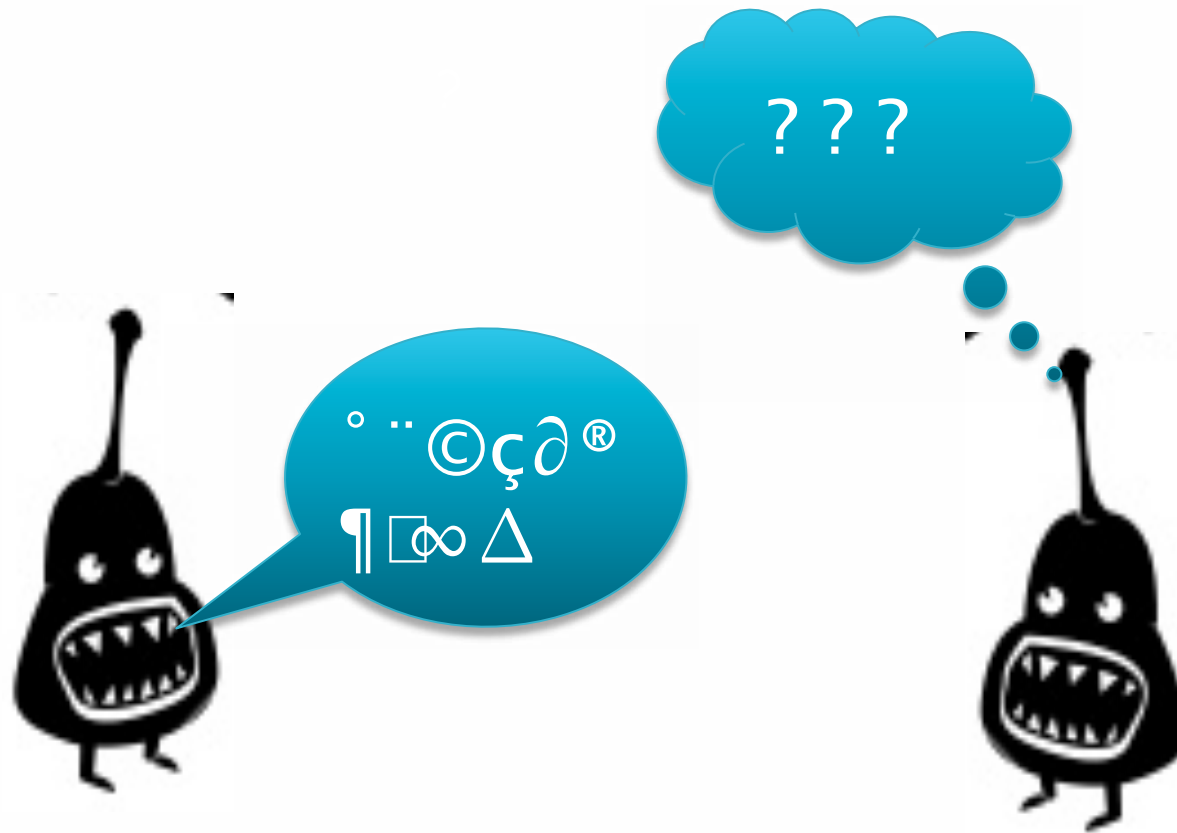
Bernstein 1996; 2000

Maton & Moore 2010

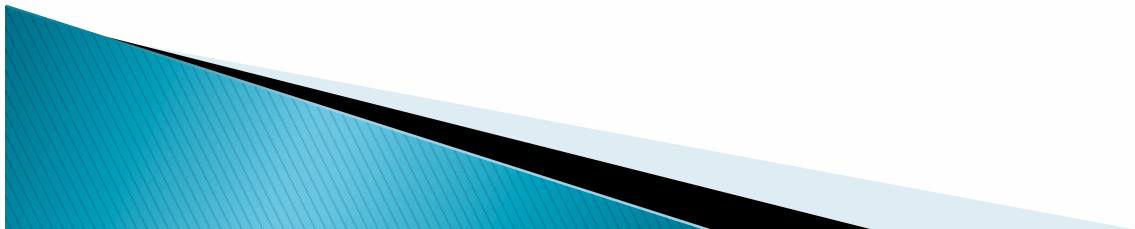
Maton eg. 2007; in press



What happens when we get there?



We have to learn another language and begin to translate between disciplinary knowledges



Entering a new world of the sociology of knowledge

Bernstein's concepts of horizontal and vertical discourse

Horizontal discourse

everyday, 'common sense' knowledge

Vertical discourse

specialised, abstract 'uncommon sense' knowledge



Bernstein's concepts of horizontal and vertical discourse

Horizontal discourse

everyday, 'common sense' knowledge

... entails a set of strategies which are local, segmentally organised, context specific and dependent, for maximising encounters with persons and habitats....This form has a group of well-known features: it is likely to be oral, local, context dependent and specific, tacit, multi-layered and contradictory across but not within contexts. (Bernstein 2000: 157)

Vertical discourse

specialised, abstract 'uncommon sense' knowledge

... takes the form of a coherent, explicit and systematically principled structure, hierarchically organised as in the sciences, or it takes the form of a series of specialised languages with specialised modes of interrogation and specialised criteria for the production and circulation of texts as in the social sciences and humanities. (Bernstein 2000: 157)



Within vertical discourse Bernstein differentiates horizontal and hierarchical knowledge structures

Horizontal knowledge structure

... A horizontal knowledge structure is defined as "a series of specialised languages with specialised modes of interrogation and criteria for the construction and circulation of texts" (Bernstein 1999: 162)

Hierarchical knowledge structure

...A hierarchical knowledge structure is "a coherent, explicit and systematically principled structure, hierarchically organised' which 'attempts to create very general propositions and theories, which integrate knowledge at lower levels, and in this way shows underlying uniformities across an expanding range of apparently different phenomena" (Bernstein 1999: 161–162)



Entering a new world of the sociology of knowledge

Horizontal Knowledge Structures:

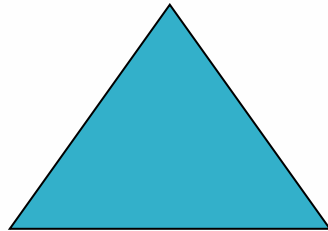
as specialised languages with specialised modes of interrogation and criteria for the construction and circulation of texts (Bernstein 2000: 161)



Knowledge develops over time by adding on another segmented approach or topic area – *accumulation and segmentation* (Maton 2008: 5)

Hierarchical Knowledge Structures:

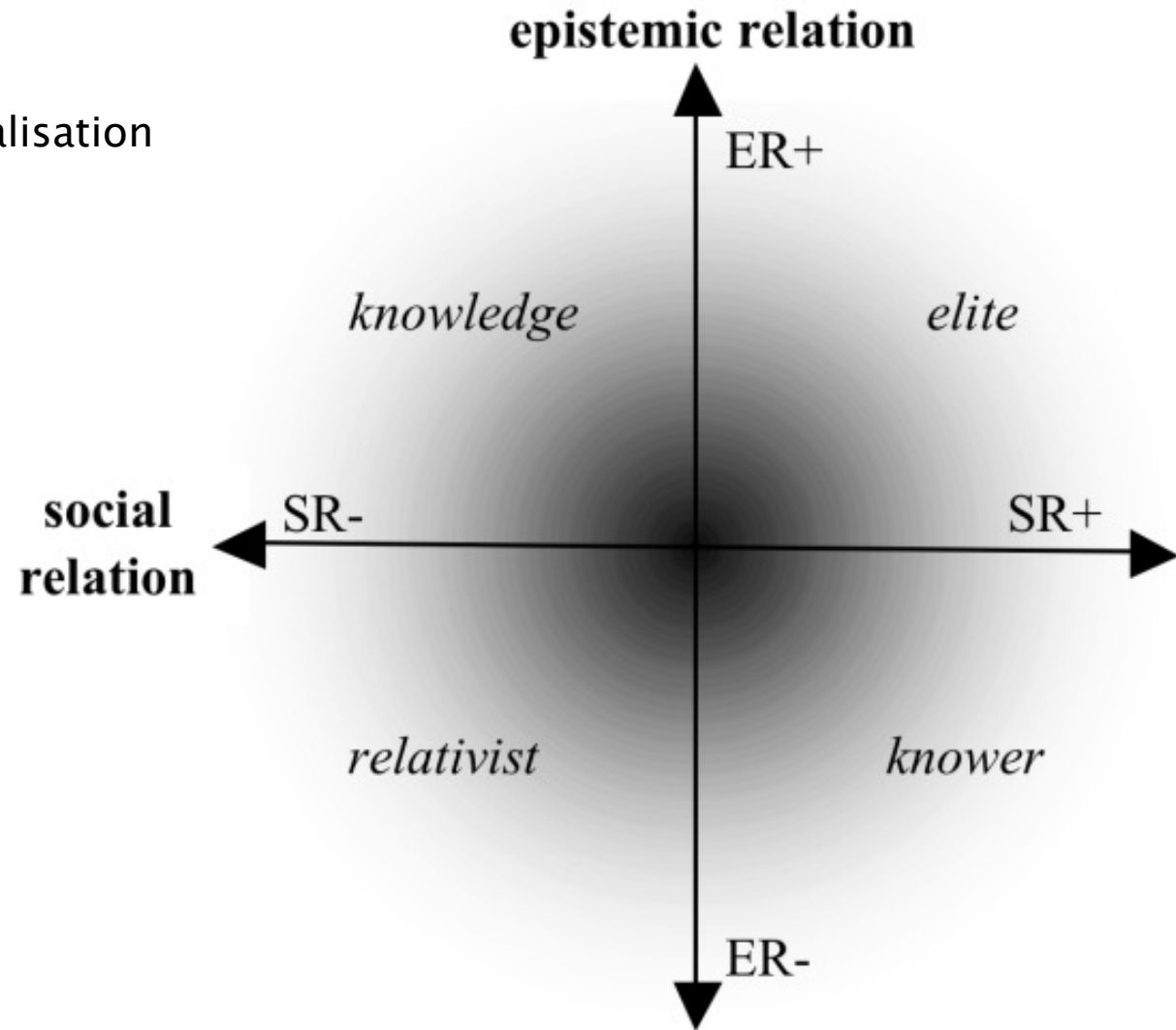
as motivated towards greater and greater integrating propositions, operating at more and more abstract levels (Bernstein 2000: 161)



Knowledge develops over time by new knowledge integrating and subsuming previous knowledge – *integration and subsumption* (Maton 2008: 5)

Legitimation Code Theory (LCT)
Karl Maton

Legitimation codes of Specialisation



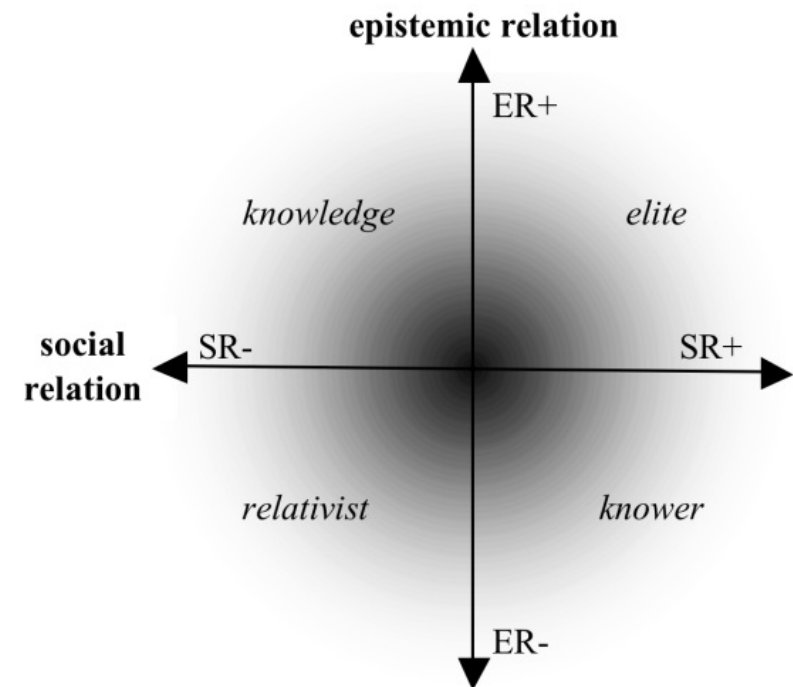
sociology of knowledge: Legitimation Code Theory (LCT)

- *Epistemic relations*: Strength of classification and framing of objects of study and the specialised procedures

What can be known and how?

- *Social relations*: Strength of classification and framing of privileged knowers and their dispositions

Who can know?



sociology of knowledge: Legitimation Code Theory (LCT)

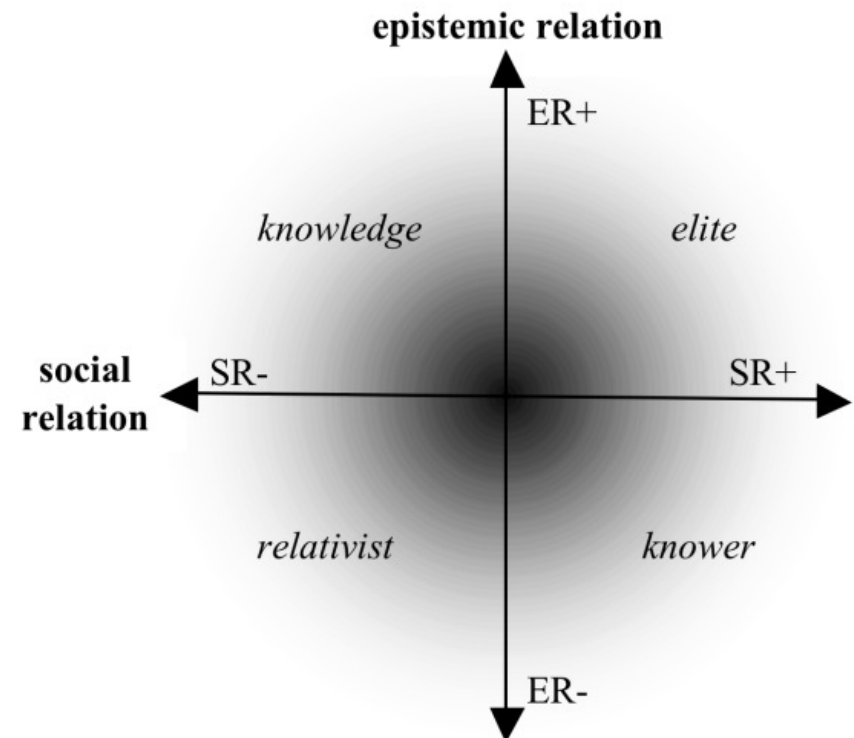
strong–weak knowledge structures (ER+/-)

+

strong–weak knower structures (SR+/-)

=

knowledge – knower structures (ER+--/SR+--)

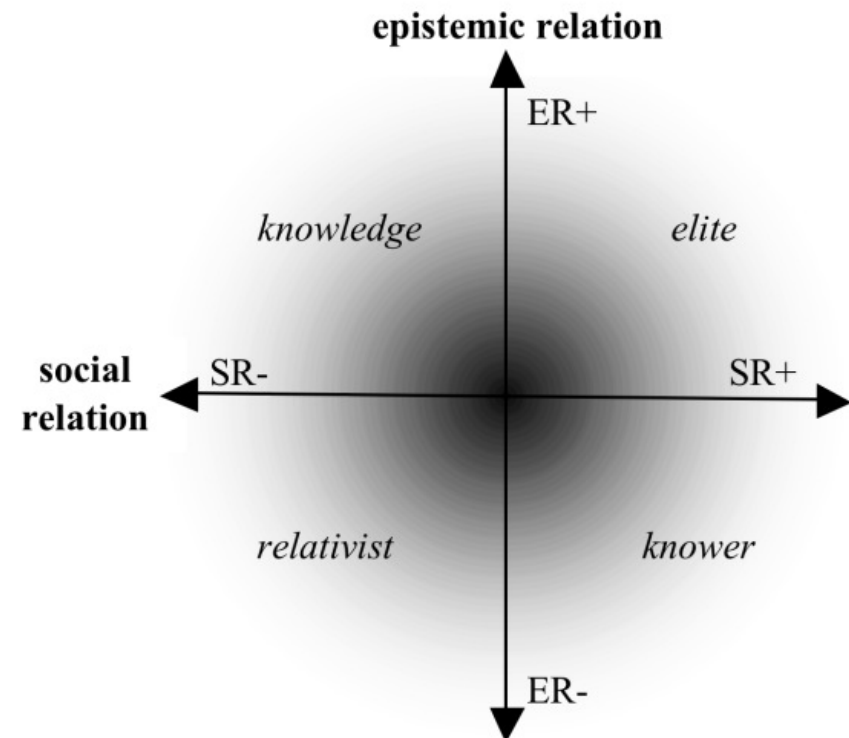


sociology of knowledge: Legitimation Code Theory (LCT)

Knowledge-Knower Codes

‘The code is given by epistemic relations to the knowledge structure (ER) and social relations to the knower structure (SR). Each may be more strongly or weakly classified and framed or, briefly, more or less emphasized (+/-) as the basis of claims to legitimacy.’

(Maton forthcoming)



linguistics

SFL



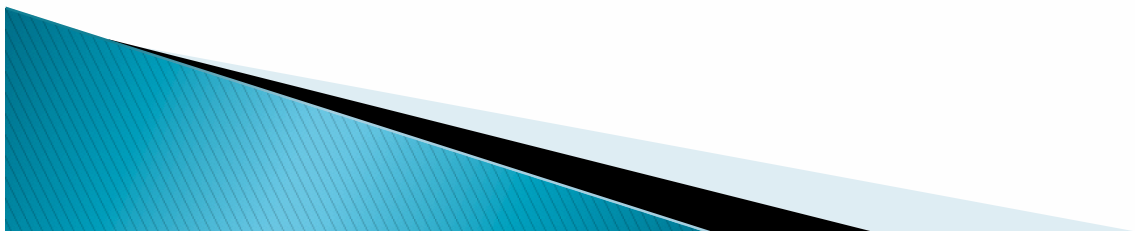
sociology

LCT

What questions might be generated for us as discourse analysts in SFL when we engage in dialogue with Legitimate Code Theory?

If disciplines differ in the relative strengths of their epistemic relations and their social relations, then there will be evidence of these differences in the discourses of disciplines.

What linguistic features might we explore?
In what discourses?

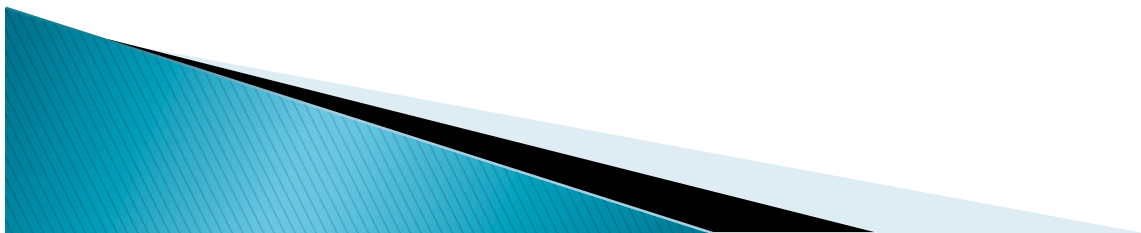


Questions within LCT generating questions within SFL

How does the strength of the *Epistemic Relations* (*what can be known and how*) differ across disciplines?

How does the nature of the knowledge and its processes of production differ across disciplines?

What is the nature of the projected ideational claims in academic research articles across different disciplines?

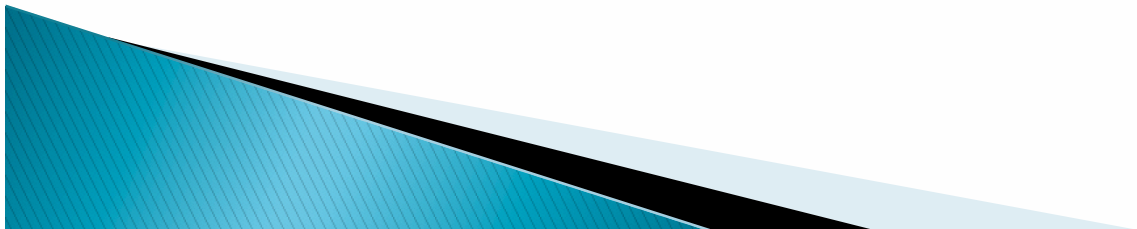


Defocusing experiential meanings in the humanities (Cultural Studies)

Weakening the epistemic relations in knower codes (ER-/SR+)

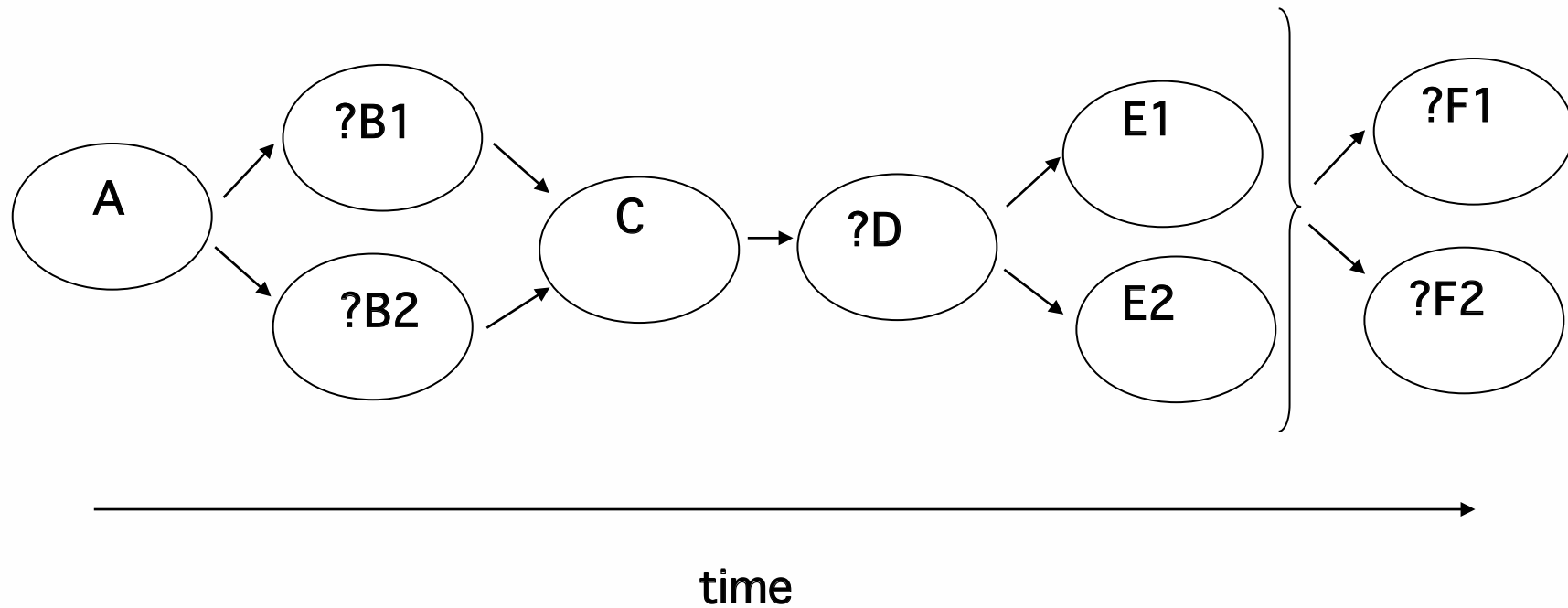
In the light of these *provisos* that *nothing* can be known *with certainty*, and that any *emergent* discourse is contaminated by contemporary *partialities*, my own analysis must remain *open*..

[Shildrick 2005]



Building knowledge through integration and subsumption in a Hierarchical Knowledge Structure – a Knowledge Code of Specialisation

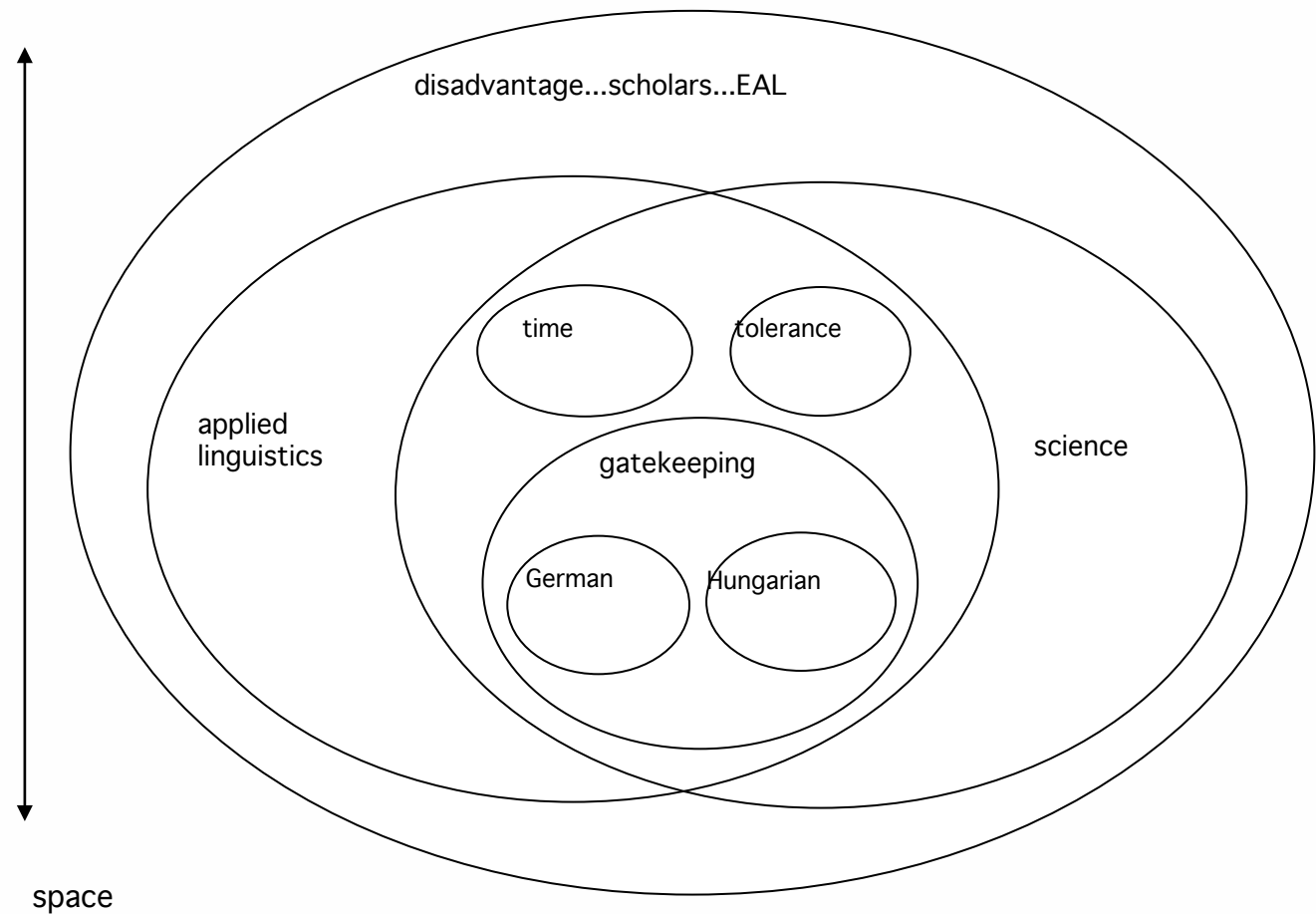
The logogenesis of progressive possibilities and probabilities in science, as
writers establish space for new knowledge in literature reviews



Accumulating knowledge segmentally in horizontal knowledge structure

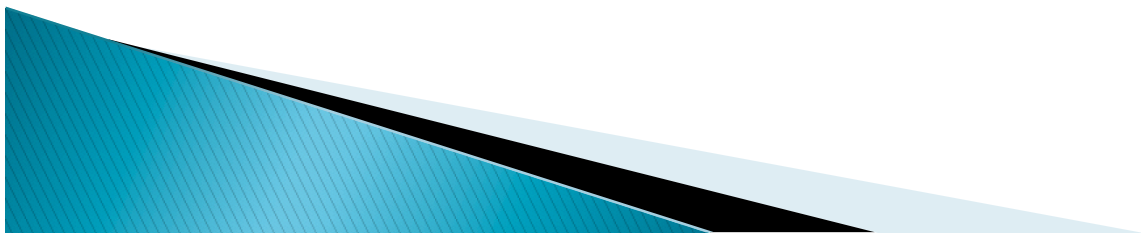
The logogenesis of differentiation in social sciences (Applied Linguistics) literature reviews

segmentalizing fields and sub-fields of knowledge in the social sciences



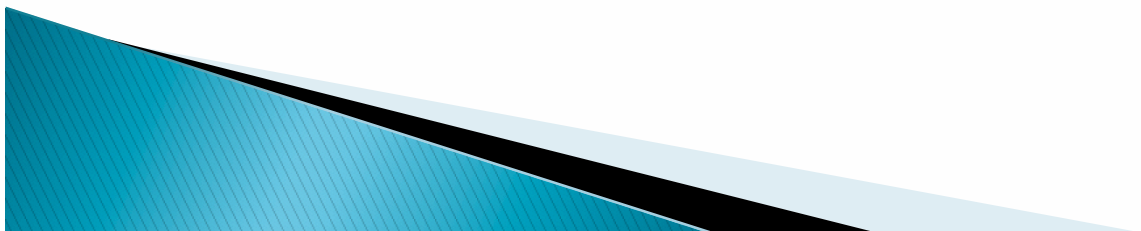
A closer look within horizontal knowledge structures

Doing verticality differently in the social sciences and humanities





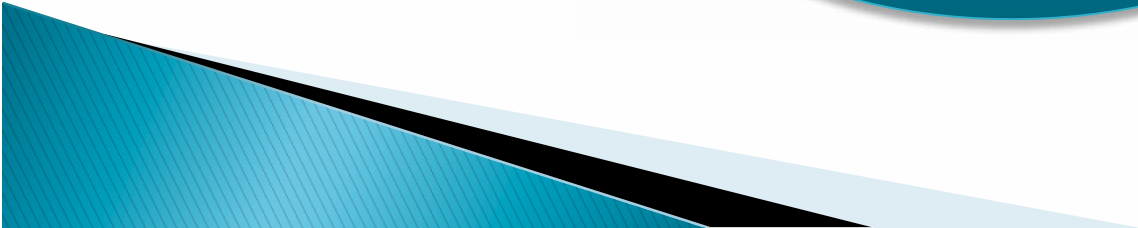
hegemonic, technicist
truth seeker...
dominating the lived
world with your
objectivity





hegemonic, technicist
truth seeker...
dominating the lived
world with your
objectivity

narcissistic moralising
relativist...
celebrating the
marginalised other in
impenetrable
abstraction



Including and excluding overtly and covertly

overtly:

‘these authors speak from disciplines that accept a cultural approach to research and representation in the academy, as opposed to the “*objective*” researcher in the sciences.’

[Brandt 2008]

‘This ...allows us to think beyond the *narrow and deadening influences of ... Western theoretical frameworks* that are often taken for granted in current practice.’

[Ryan 2008]

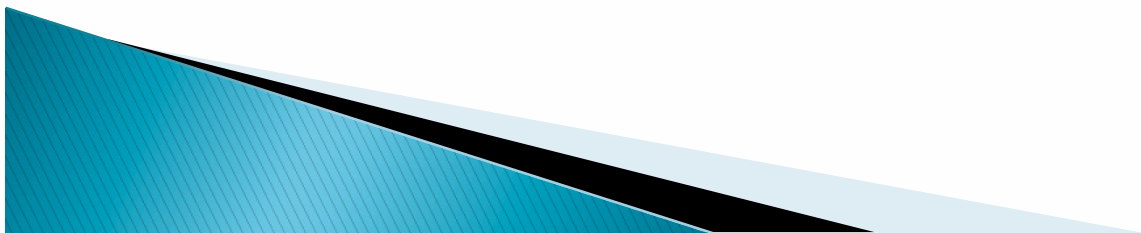


including and excluding overtly and covertly

“If ‘poststructuralism’ or ‘postmodernism’ or ‘corporeal feminism’ can provide all the answers, how interesting can the question be?”

“I’m enough of a sociologist to question any easy extrapolation from one description, putatively empirical in observation, to another which functions as a theoretical or a meta-level description ...a rhetorical move that ‘serves to obscure’”

(Probyn 2004)



Telling stories and telling differences in the social sciences and the humanities

Axiologising the genre of story

“Storying defines humanity, makes us human, empowers us in being who we are, and makes it possible for us to conceive of being more than we are.”

White & Haberling, 2006

“[n]arratives are fundamental to our lives: we dream, plan, complain, endorse, entertain, teach, learn, and reminisce through telling stories”

Shiffrin et al 2010

Stories ‘allow us to share the experiences, hopes and fears of the figures; (...) engage us on a personal level. (...) The processes of story are akin to sensory experience’

Roemer, 1995.



SFL perspectives on story genres

story genres “... reconstruct real or imagined events and evaluate them in terms which enact bonds of solidarity among participating interlocutors. ... key social functions of stories include maintaining and shaping social relationships ... through evaluation of events and behaviour.”

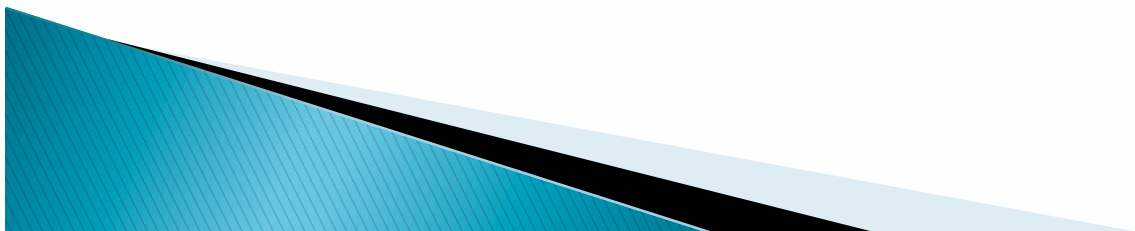
Martin & Rose 2008

Expositions negotiate solidarity through argument
Story genres are told with the presumption of solidarity

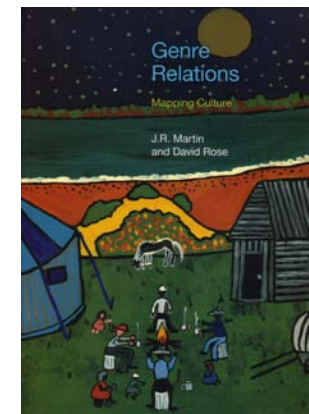
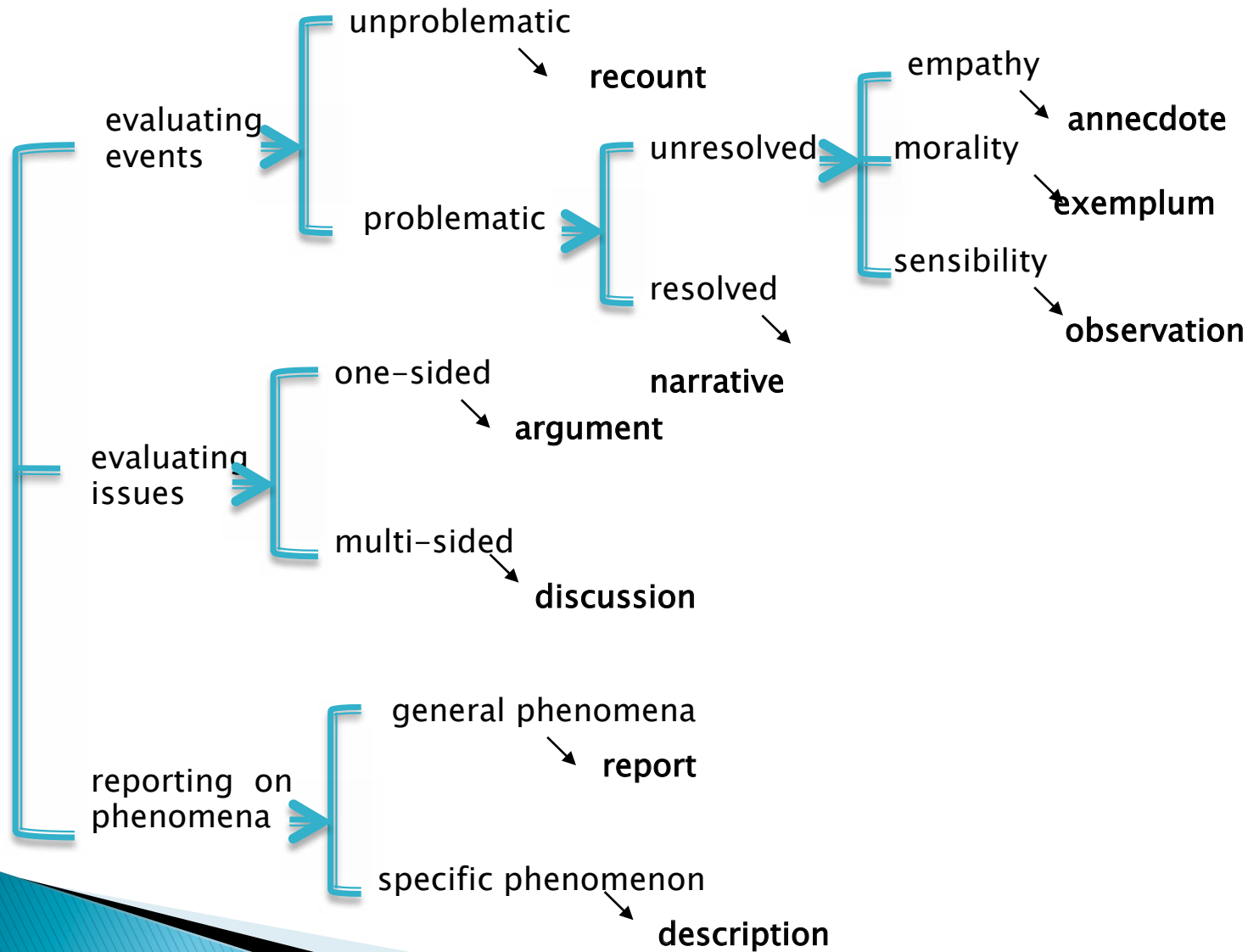
Martin, 2008

“narrative(...) provides two distinct forms of subjectivities or positioning (...) allowing the reader to empathize with the characters in the first instance, and to recontextualise this ‘shared’ experience in terms of a greater moral stance”

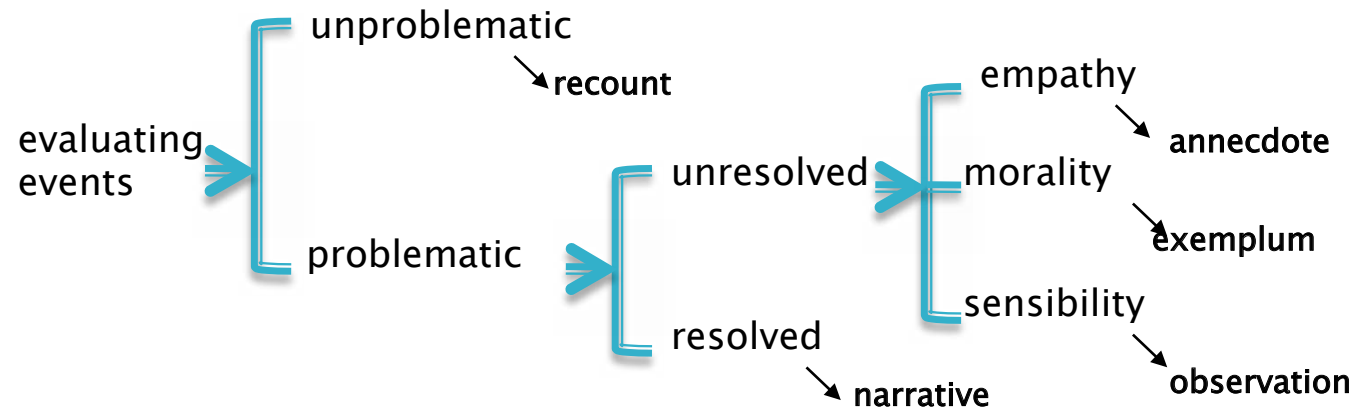
Tann 2010:165



Stories in the cultural map of genres

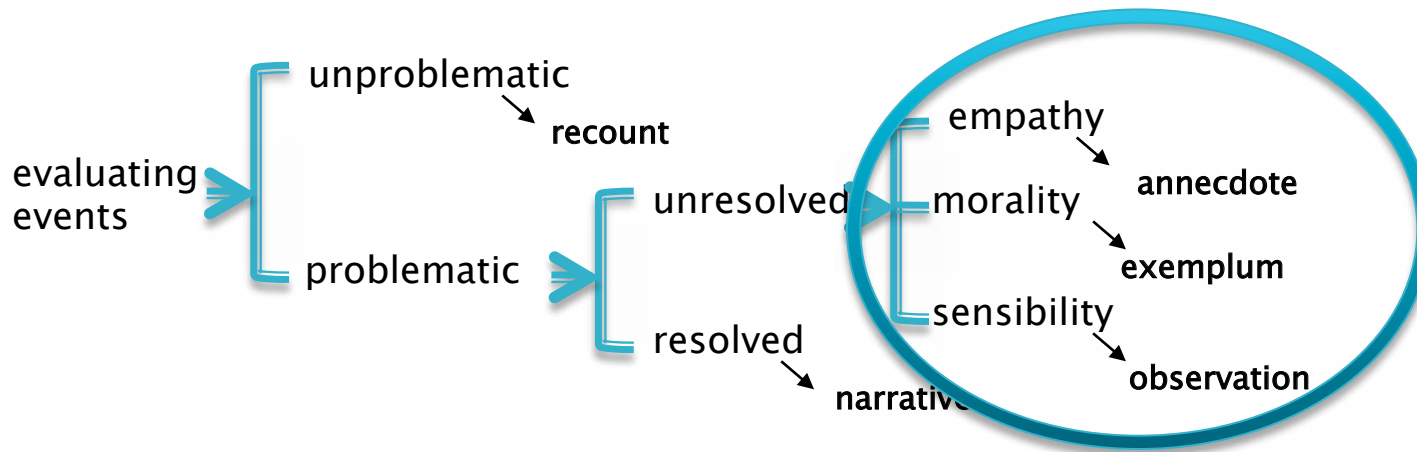


Differentiating kinds of stories



Acknowledging work of
Guenter Plum

Unresolved stories requiring a response



Anecdotes, exemplums and observations are “differentiated according to the ‘point’ of the story: they position us differently

the ‘point’ of an anecdote is to share a reaction with the audience

the ‘point’ of an exemplum is to share a moral judgement

the ‘point’ of an observation is to share a personal response to things or events.”

Jordens (2002:68)

Recontextualising stories into academic research writing –

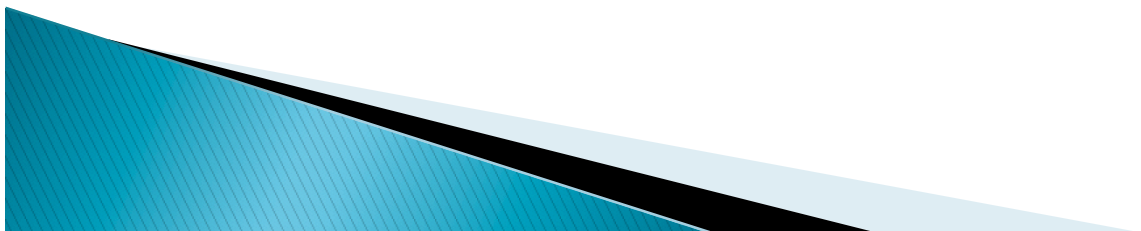
‘delocating and relocating’ (Bernstein 2000) –

What kind of story genres are deployed?

How do story genres function in the service of other genres or macro-genres?

How are they located methodologically and textually?

Can an exploration of the functioning of story genres in academic writing elucidate our understanding of disciplinary differences as knowledge-knower structures?



Locating the stories in methodological contexts

A proliferation of ‘ethnographies’

Contemporary ethnography

Auto-ethnography

Evocative auto-ethnography

Analytic auto-ethnography

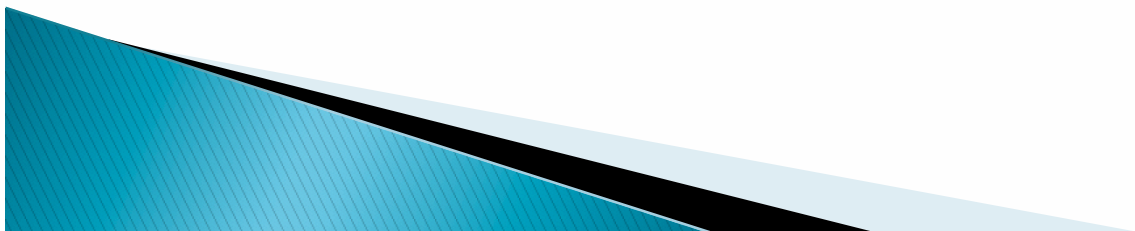
Institutional ethnography

Micro-ethnography

Ghost-writing

Ethnography – celebrating the virtues of the researcher-practitioner’s close and active involvement (Jacobs & Slembrouck 2010)

‘Ethnography – “absurdly reductionist” equation with field work, participant observation, narrative description, or even more simplistically with interview (Hornberger 2010)



Locating the stories in textual contexts

Story genres as object of linguistic research

Story genres as data in linguistic research

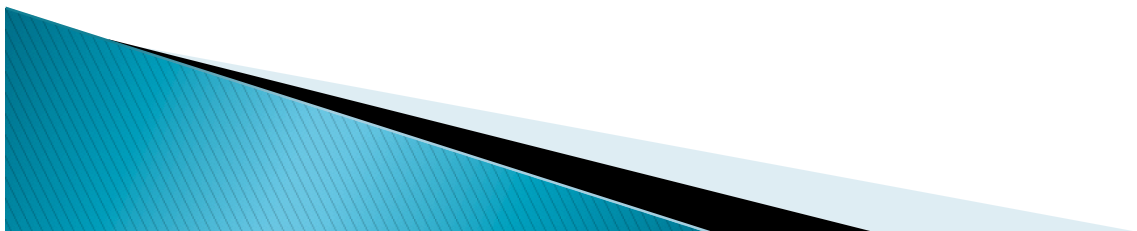
Story genres as data in ethnographic research and as evidence for findings

Story genres functioning metaphorically as higher order periodicity

Story genres as a component in the macro-genre of the research warrant

Story genres as the substance of a research paper

Research volumes as collections of stories



From the social sciences: an example of an anecdote

anecdote

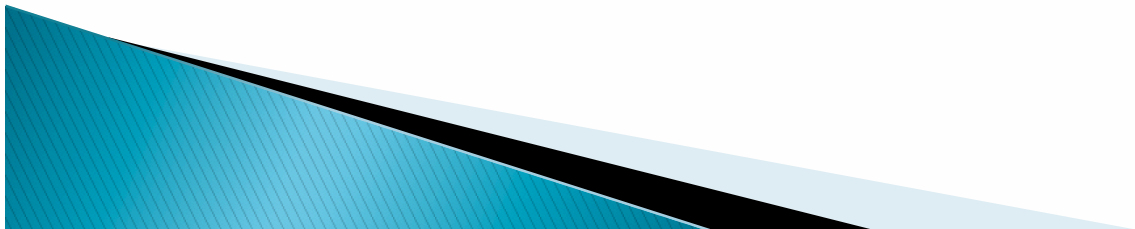
Remarkable event

Two agents, Diane and Saul, described how, after the failure of this monitoring exercise, the manager continued to hover near the French team, clearly within earshot of agents' conversations. Saul recollected that after a call had ended and the customer had hung up, he continued talking, pretending it was still live. He finished by saying, in French, 'Thank you very much for calling. We will send someone round to kill your wife and family.'

Reaction

Agents at adjacent workstations were scarcely able to contain their laughter. The manager's humiliation was complete when Saul reported, in English, how successful the call had been.

Taylor & Bain 2003.
In *Organization Studies*



From the social sciences: an example of an anecdote

<<Anecdote>>

Abstract

On one celebrated occasion, the manager sat beside an agent in order to monitor calls, asking him to translate customer queries and his responses. Months later, the memory of this farcical incident induced wholesale derision of both the hapless manager and the company (Observation, 19 March 2000).

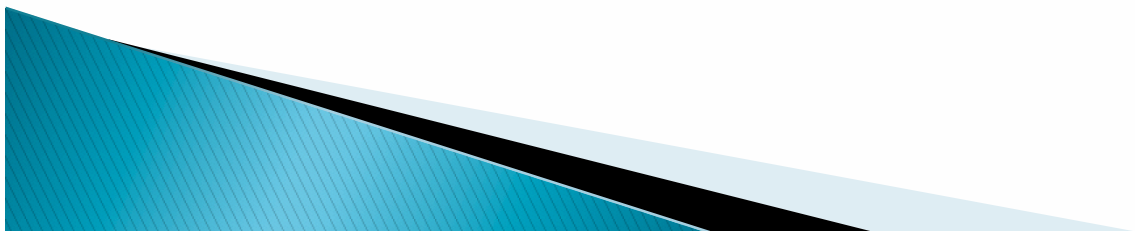
Remarkable event

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Taylor & Bain 2003.
In *Organization Studies*



social sciences: anecdote inserted into periodic structure of reporting findings

Macro-Theme 3

Humour and the Erosion of Team Leader Authority

...joking ...becomes a means of conducting a satirical attack on management: ...

Macro-Theme 2

The joking practices of agents at 'T' confirm these insights, ... that humour was directed at undermining team leaders' authority. (...)

Macro-Theme 1

Three examples follow.

Hyper-Theme 1 (...)

Hyper-Theme 2 (...)

Hyper-Theme 3 (...)

Je ne parle pas français

Astonishingly, the manager of a French language section was unable to speak the native tongue of the majority of team members. Inevitably, this generated operating problems and undermined supervisory authority.

<<Anecdote>>

Hyper-New

It matters little that this story was embellished in the retelling. What is significant is that it continued, months afterwards, to be a source of great amusement and had come to symbolize managerial incompetence.

Macro-New

The French speakers constituted a work group with a high degree of self-organization, and their scathing humour served to widen the gap between themselves and the company.

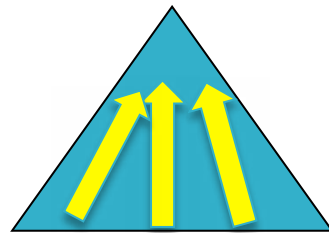
social sciences: anecdote inserted into periodic structure of reporting findings

claims	Macro-Theme 3 Humour and the Erosion of Team Leader Authority ...joking ...becomes a means of conducting a satirical attack on management: ...
evidence	Macro-Theme 2 The joking practices of agents at 'T' confirm these insights, ... that humour was directed at undermining team leaders' authority. (...)
exemplification	Macro-Theme 1 Three examples follow. Hyper-Theme 1 (...) Hyper-Theme 2 (...) Hyper-Theme 3 (...) Je ne parle pas français Astonishingly, the manager of a French language section was unable to speak the native tongue of the majority of team members. Inevitably, this generated operating problems and undermined supervisory authority.
	<<Anecdote>>
significance	Hyper-New It matters little that this story was embellished in the retelling. What is significant is that it continued, months afterwards, to be a source of great amusement and had come to symbolize managerial incompetence.
reiteration of claim	Macro-New The French speakers constituted a work group with a high degree of self-organization, and their scathing humour served to widen the gap between themselves and the company.

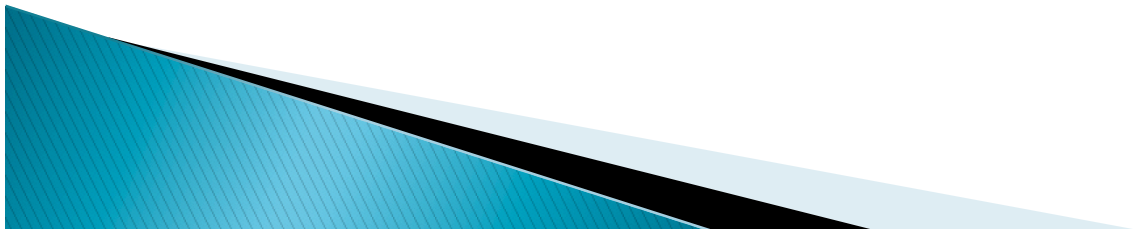
Stories from the social sciences

In this instance the story functions to exemplify findings as evidence underlying a claim. It is specifying a general set of findings. It functions in relationships of generalisation / specification and abstraction / congruence.

It is **functioning epistemologically** as evidence in building knowledge through the accumulation of instances. The verticality has an **upward trajectory** emerging **from a base** of an accumulation of instances – with greater or lesser evidence of analysis.



A small triangle



From the Humanities: an observation

observation

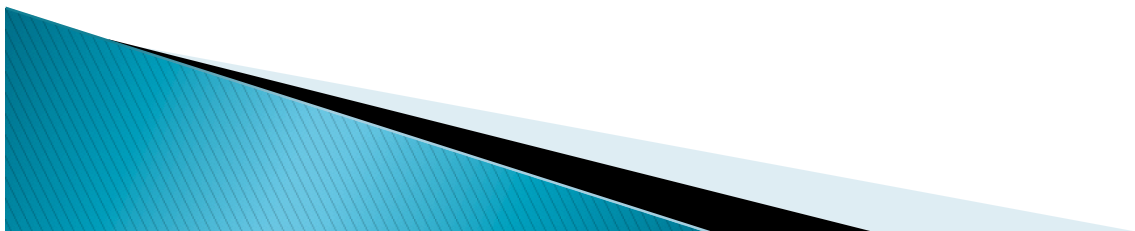
CURFEW
Stay at home say police
A dusk to dawn curfew began in the NCD last night
(Post Courier 2001)

UNSER SEIGE
3 students dead
PM appeals for calm
City at total standstill
Schools shut until July 9
(The National 2001)

Observation genre: a 'snapshot frozen in time' (Rothery and Stenglin 1997)

“Observations concern the appraisal of ‘states of affairs’ rather than the choices and actions of purposive moral agents. They are a symbolising genre: The ‘snapshot frozen in time’ gathers up preceding meanings into a symbolic image, and in doing so creates a critical distance that is somehow useful in the process of making one’s experience meaningful to one’s self and to others”

(Jordens 2002:107)



From the Humanities: an observation

The series of news story leads are re-contextualised as a charged snapshot incident projected from the media.

observation

CURFEW
Stay at home say police
A dusk to dawn **curfew** began in the NCD last night
(Post Courier 2001)

UNSER SEIGE
3 students dead
PM appeals for **calm**
City at total **standstill**
Schools shut until July 9
(The National 2001)

A second version of the incident is added from the writer's viewpoint.

I awoke one morning to find a city in **turmoil**, and later to see the images of **grief stricken** families on the television news.



Observation

CURFEW
Stay at home say police
A dusk to dawn curfew began in the NCD last night
(Post Courier 2001)

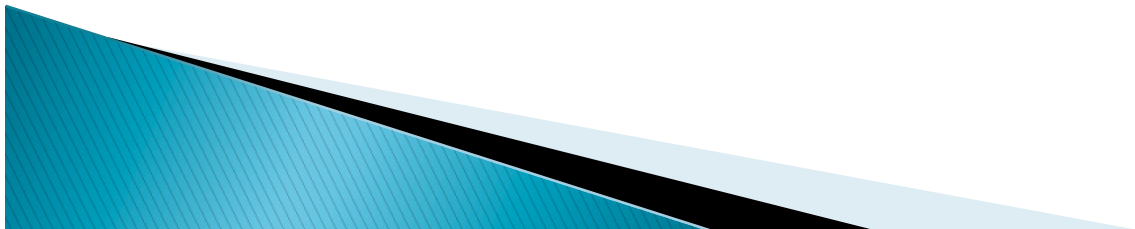
UNSER SEIGE
3 students dead
PM appeals for calm
City at total standstill
Schools shut until July 9
(The National 2001)

I awoke one morning to find a city in turmoil, and later to see the images of grief stricken families on the television news.

The story lacks resolution, but the incidents requires a response of some kind to complete the genre

Response

The few words in these headlines demand the recognition of the complexity of human relationships that exist in a society struggling with the constant invasion of new ideas, different values, and other ways of understanding the world



Events as charged incidents

CURFEW

Stay at home say police

A dusk to dawn curfew began in the NCD last night

(Post Courier 2001)

UNDER SEIGE

3 students dead

PM appeals for calm

City at total standstill

Schools shut until July 9

(The National 2001)

I awoke one morning to find a city in turmoil, and later to see the images of grief stricken families on the television news.

The resolution: is provided by the writer; compels alignment; borderline judgement

The few words in these headlines demand the recognition of the complexity of human relationships that exist in a society struggling with the constant invasion of new ideas, different values, and other ways of understanding the world



The incidents are charged – axiologised

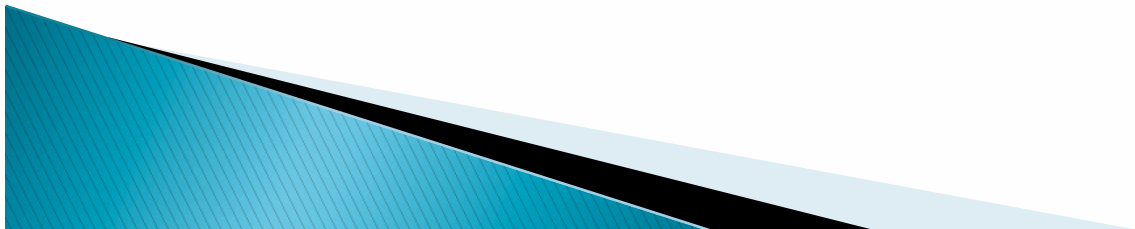
I awoke one morning to find a city in **turmoil**, and later to see the images of **grief stricken** families on the television news.

Responses are attitudinally charged

The few words in these headlines demand the recognition of the **complexity** of human relationships that exist in a society **struggling** with the **constant invasion** of new ideas, different values, and other ways of understanding the world

And dialogically contractive – monoglossic

The few words in these headlines **demand** the recognition of the complexity of human relationships that **exist** in a society struggling with the constant invasion of new ideas, different values, and other ways of understanding the world



From example to exemplar

exemplifying epistemological claims

The story functions to exemplify findings as evidence underlying a claim. It is specifying a general set of findings.

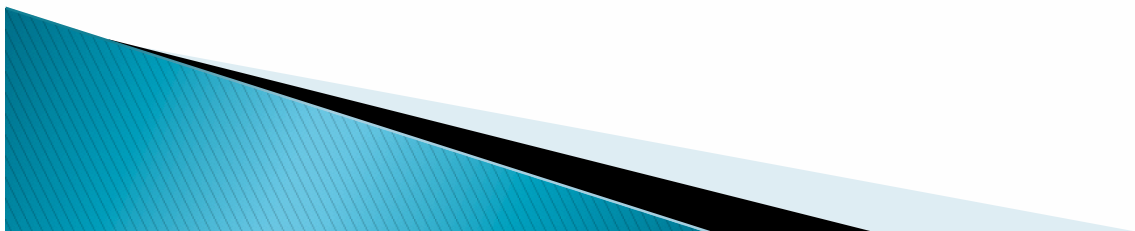
It functions in a 'kind of' relationship of generalisation to other instances and makes concrete epistemological abstractions

building knowledge? (ER+)

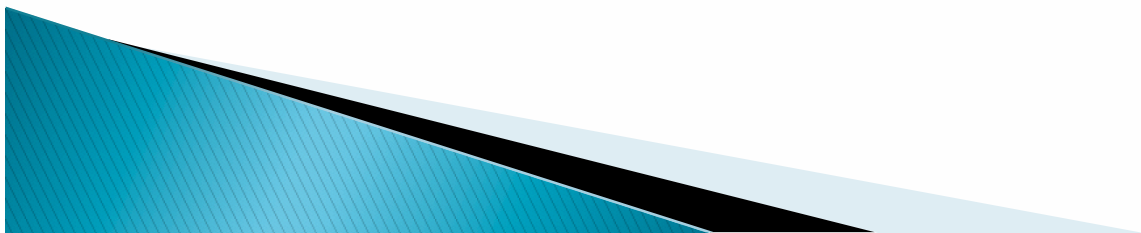
exemplarising axiologised claims

The story is emblematic. It is functioning in a 'stands for' relationship to sets of axiologised abstractions.

building sociality? (SR+)



A closer look at the logogenesis of a story in cultural studies



Introducing another dimension of Legitimation Code Theory – Gaze

Bernstein (2000:171)

The gaze is the means by which the phenomena of concern is recognised, regarded, realised and evaluated as legitimate.

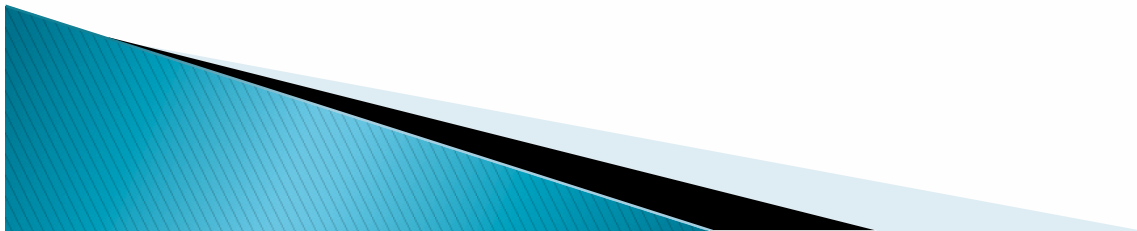
LCT and gaze

Trained gaze

Cultivated gaze

Social gaze

Born gaze



Maton (forthcoming) on Gaze

a born gaze as the legitimate knower

notions of 'natural talent' and 'genius' ...and ...biological and genetic explanations of practice

a social gaze as the legitimate knower

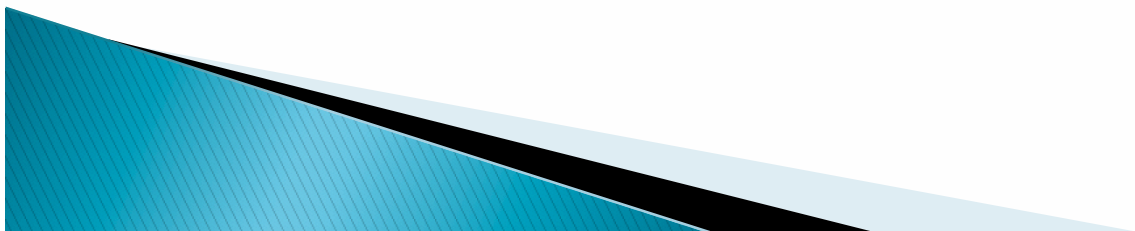
Less fixed ... determined by their social category, such as standpoint theories based on social class or on race, gender and sexuality when constructed as social categories.

a cultivated gaze as the legitimate knower

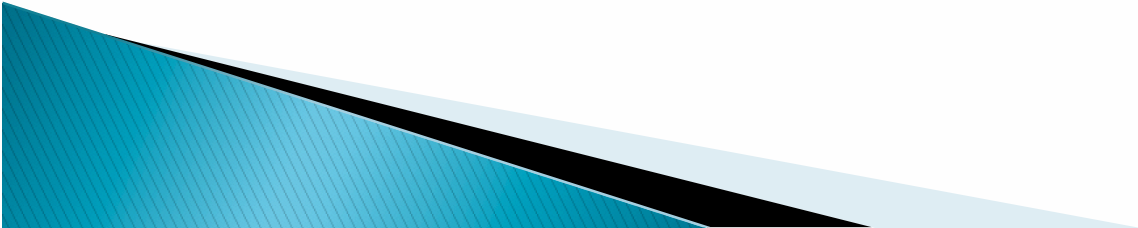
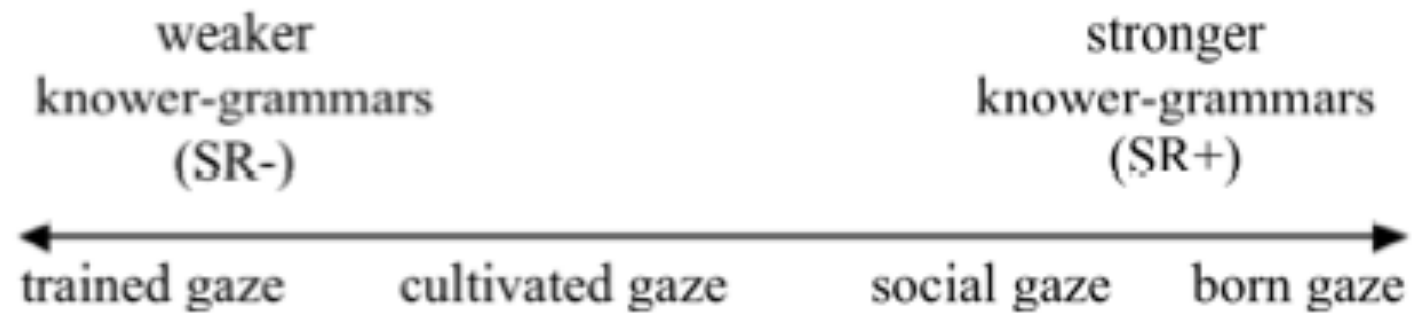
legitimacy arises from dispositions of the knower that can be inculcated; for example, in literary or art criticism insight

a trained gaze as the legitimate knower

gained through training in specialized principles or procedures. For example, in the sciences the source of the privileged gaze is less the knower than the knowledge they possess, and in principal anyone can be trained into the legitimate gaze.



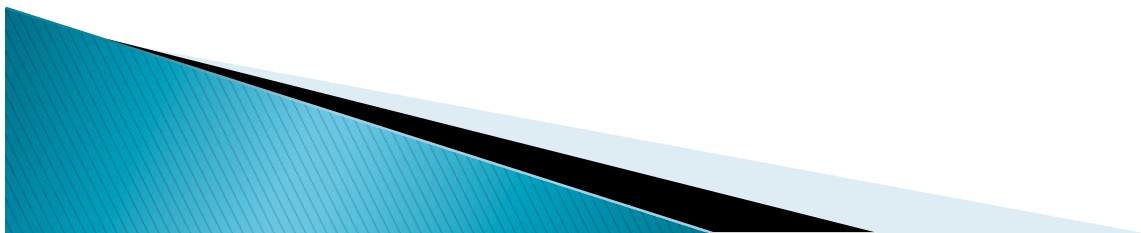
Maton (forthcoming) on Gaze



Maton (forthcoming)

a 'trained gaze' enables the revealing of 'relations between higher- and lower-order concepts ... developing external languages of description make explicit the translation of meanings between concepts and specific objects of study'.

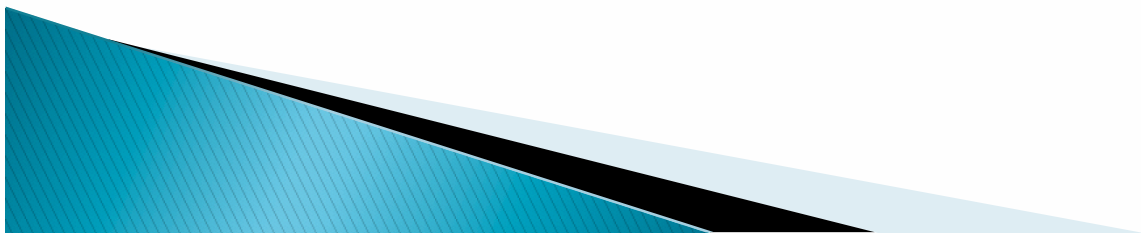
a cultivated knower code, ... lower[s] capacity for building knowledge across contexts. Moreover, because the workings of this gaze are less visible, such tendencies are difficult to counteract through critique.



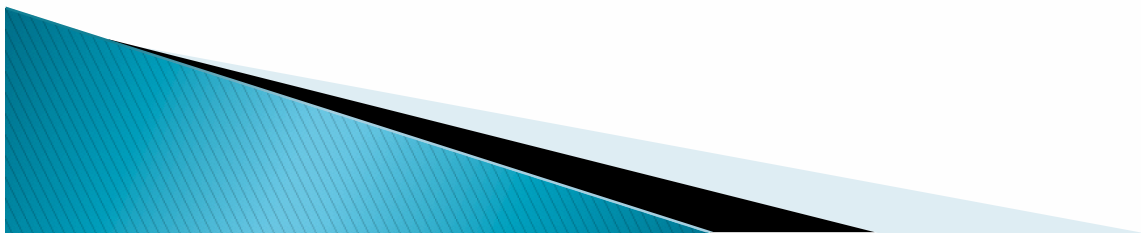
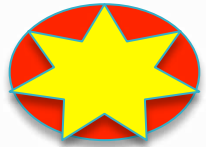
Exploring the logogenesis of verticality emerging from a charged incident in
one research paper in cultural studies:

Simpson (2009)

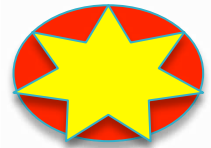
From *The Review of Education, Pedagogy, and Cultural Studies*



The events in the stories – are charged ‘snapshots’ of incidents.
Attitudinal alignment does not await the response stage



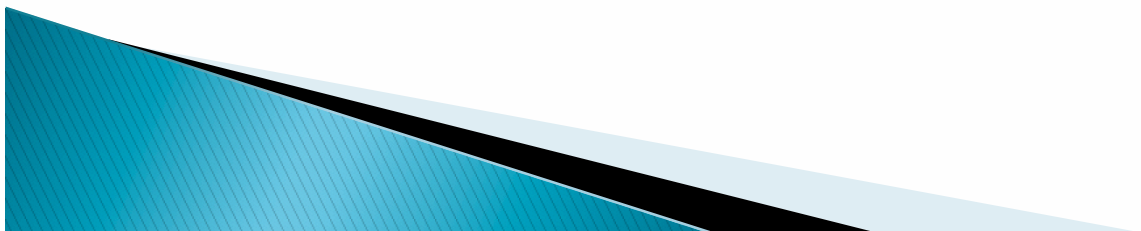
An overview of the structure of the paper as a sequence of reconstruals of a story



events



response



The title: v1



“I’m More Afraid of the Four of You Than I Am of the Terrorists”:
Agency, Dissent, and the Challenges of Democratic Hope

Simpson, 2009

Analysis of v2:

Orientation (in place and time)

During the last course meeting of a class I taught in the fall of 2004,

Events (incident –snapshot of events with minimal elaboration of unfolding time)

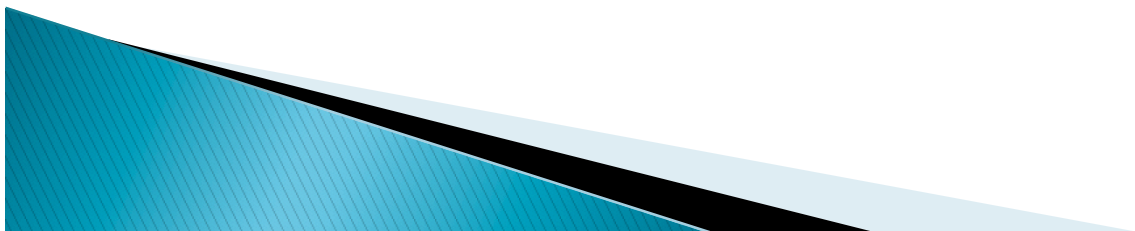
a group of students presented on the ways in which the mainstream media had used fear as a way of garnering support for the U.S. occupation of Iraq.

Immediately following their presentation, a young woman stated, “I’m more afraid of the four of you than I am of the terrorists.”

↑↓ A charged conversation ensued,

Response

one that seemed to displace “the space of shared responsibility . . . [with] the space of shared fears” (Giroux 2005, 214). While clearly an expression of agency, the student’s statement, however earnest, seemed to also be a rejection of all critique related to the war.



The title of the research paper (v1)



“I’m More Afraid of the Four of You Than I Am of the Terrorists”:



Agency, Dissent, and the Challenges of Democratic Hope

v2: In the introduction to the RA

During the last course meeting of a class I taught in the fall of 2004,

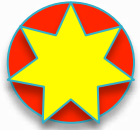


a group of students presented on the ways in which the mainstream media had used fear as a way of garnering support for the U.S. occupation of Iraq. Immediately following their presentation, a young woman stated, “I’m more afraid of the four of you than I am of the terrorists.”



A charged conversation ensued, one that seemed to displace “the space of shared responsibility . . . [with] the space of shared fears” (Giroux 2005, 214). While clearly an expression of agency, the student’s statement, however earnest, seemed to also be a rejection of all critique related to the war.

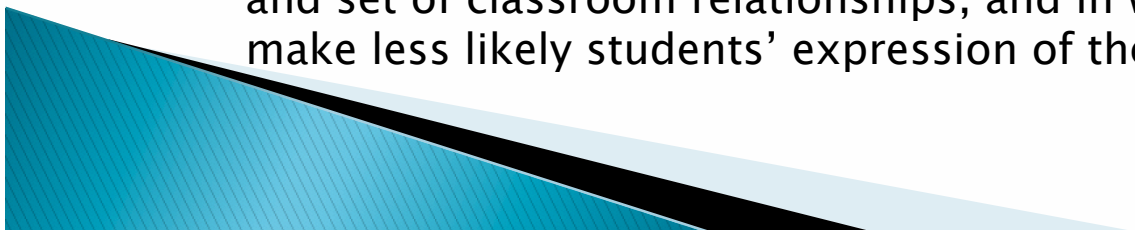
v3



“I’m more afraid of the four of you than I am of the terrorists.” Elizabeth’s comment both stunned and excited, gave reason for pause and then plenty to say.



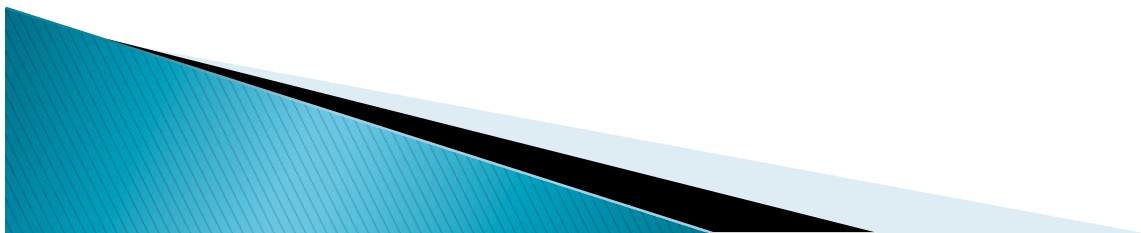
As an instructor who works at classroom dialogue, reflection, and critique with my students, I saw in her comments issues that are at the core of cultural studies, critical pedagogy, and democracy. Particularly when democratic practices constitute a pedagogical priority, and educators address questions of “who people should be and how they should act within the context of a human community, the basis of authority through which they structure classroom life is ultimately rooted in questions of ethics and power” (Giroux 1988, 72). When anyone in the classroom makes such a comment, it seems particularly crucial for the instructor to be aware of his or her objectives, to have a sense of the ideas that are informing one’s practice, and to register confidence in an ontological and epistemological framework that can demonstrate a serious regard for Elizabeth’s comment and for a wholly different set of priorities. In such situations, many instructors hope for their own kind of critical seeing that carries them through: an ability to act on the broad priorities of cultural studies and critical pedagogy, as well as a way to meaningfully address challenges students offer within a particular time, place, and set of classroom relationships, and in ways that encourage rather than make less likely students’ expression of their own agency.



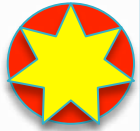
From v3 to v4:

The protagonist in the story shifts from the student to the writer.

The story now functions as arrived at in auto-ethnographic enquiry



v4



While acting within the overlapping aims of cultural studies and critical pedagogy noted previously, I **lost my sense of direction** when one student's articulatory process seemed to dismiss the democratic imagination I had tried to make real during that semester.



I was left **empty-handed** and **hollowed out** with Elizabeth's insistence on a form of agency that seemed to **want** to eliminate critical questioning, but that simultaneously embodied the wholly democratic practice of challenging other students and the teacher.

How did Elizabeth's comment and my response bear on democratic practices in that class? What is the relationship between the content of democracy and its method and practices; between, in this case, Elizabeth's move to *shrink* critique of the war and her choice to disagree? While disagreeing—among students, and between students and the instructor—is **central** to democratic practices and critical pedagogy, Elizabeth's particular insertion constituted a disagreement (with me, with other students) that seemed to disallow any other form of challenge or questioning. I saw that there was **value** in Elizabeth participating in the conversation, but the comment itself seemed **profoundly out of place** in the kinds of conversations for which I **hoped**. The **burden** of Elizabeth's statement on that day in class remains, insistently asking about how I might see otherwise.

V5 extended orientation

Orientation

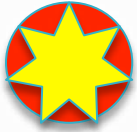
The course in which Elizabeth voiced her concern occurred in the same time period as the fall 2004 election. As a class on persuasion, course content had connections to current events that students in the class, for the most part, recognized, and to a lesser degree, were eager to discuss. At the time, I was teaching in a small, highly conservative U.S. city in which sustained public critique of the war in Iraq and of the policy of the current administration was nearly nonexistent. Students largely bought into mainstream ideologies, although many saw chinks in both their own ideas and also in the U.S. administration's policy in Iraq. Most had a wary willingness to discuss complicated issues and were often uncertain of how to proceed. They feared just the kind of outcome that occurred on the last day of class. When about three quarters of the way through the semester, a student chose to bring up the issue of Abu Ghraib, I read this insertion as rare and courageous. At the same time, when not one student chose to take up her comment, I took the uncomfortable silence that followed as further indication of our unfamiliarity, as a class, with such topics and related conversations.

In this class, I carefully constructed the attention I offered to course concepts and current events. (...)

By the end of the semester, I felt a sense of cautious optimism about our work during the term.



V5 extended version of the events – greatly abbreviated here



Events

On the last day of class, following a presentation by three young men that offered a conservative critique of the media and **the war in Iraq**, four students presented on network television's **use of fear** to garner **support for the war** in (...)

When they finished, there was a silence of a few seconds, and then Elizabeth was eager to comment.

(...)

At this point, the students who wanted to talk seem to be finished. I state that for me, **democracy** is fundamentally about the right to raise questions and express **critique**, and that these practices define patriotism as well.

(...)

Although there are still 10 minutes left to class, the students say nothing, and I end class.

Elizabeth leaves quickly....

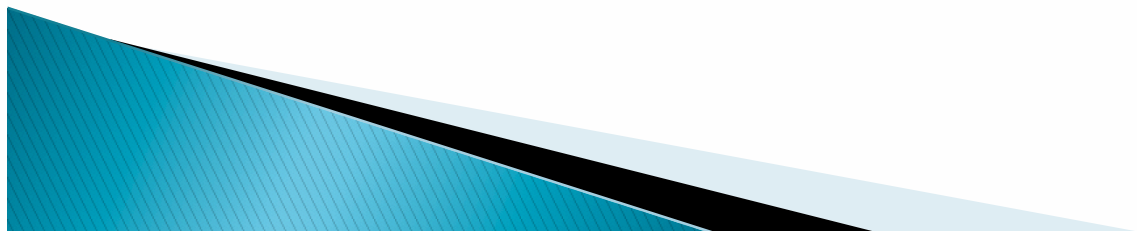


V5 response stage



Response (1)

This article assumes, along with much work in critical pedagogy and cultural studies, that it is the task of critical pedagogues to hold onto **hope**, to “pursue **relentlessly**” teaching and learning that address **injustice** and **social issues** (Simpson 2006, 71). We must practice returning, over and over again, to education that is “**critical, interventionist, transformative, and partisan**” (Hyttén 2006, 222–223). More specifically, according to many critical pedagogues, education ought to “provide the conditions for a **culture of questioning** [and to] engage the consequences of their [students’] actions in **shaping the future**” (Giroux and Searls Giroux 2004, 229).



V5 response stage



Response (2)

In this class that had occurred during a presidential election, we had discussed a range of political issues, often at the students' initiative. I had routinely asked students, related to these issues: What do you think? What is going on here? How does this matter? What do you see? Why do you see this? What is the role of **caring**, the possibility of change? Elizabeth's insertion was her answer to all of my questions. It was, perhaps, her way of saying no to the whole endeavor of **questioning**, or at least the questions myself and most other students seemed to be pursuing. **Democracy, justice, dissent, agency, power, critique, transformation**: When we see them up close, they are sharp-angled and teasing, alive in ways that they are not in the abstract. Attention to investments, **agency**, and dissent point to the pedagogical requirements of **democratic hope**.

ANALYSIS v2:

Orientation

During the last course meeting of a class I taught in the fall of 2004,

Incident

*a group of students presented on the ways in which the mainstream media had used **fear** as a way of garnering **support** for **the U.S. occupation of Iraq**. Immediately following their presentation, a young woman stated, “I’m more **afraid** of the four of you than I am of the **terrorists**.”*

Response: attributing attitude to the incident on the basis of a social gaze (I was there)

*A **charged** conversation ensued,*

Response: attributing emblematic status to the incident on the basis a cultivated gaze (I have access to the axiological cosmology)

*one that seemed to displace “the space of shared **responsibility**. . . [with] the space of shared **fears**” (Giroux 2005, 214).*

Response: attributing significance to the incident on basis of social gaze (I was there)

*While clearly an expression of agency, the student’s statement, however **earnest**, seemed to also be a **rejection** of all critique related to **the war**.*



'Analysis' as GAZE

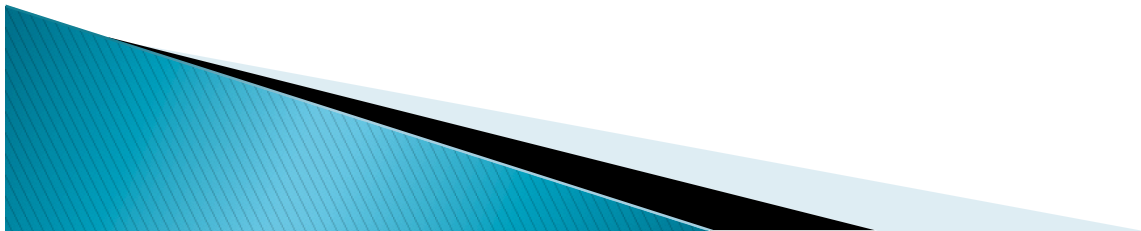
I was there. I saw.

a class I taught



This is what it was like.

A **charged** conversation ensued



Adjusting the gaze in levels of abstraction



the student's
statement,
however **earnest**

clearly an
expression of
agency, ...seemed
to also be a
rejection of all
critique related to
the war.

Adjusting the gaze in levels of abstraction



the student's statement, however **earnest**

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seemed to displace "the space of shared **responsibility**. . . [with] the space of shared **fears**" (Giroux 2005, 214)

ANALYSIS v3:

Incident

“I’m more afraid of the four of you than I am of the terrorists.” Elizabeth’s comment both **stunned** and **excited**, gave reason for pause and then *plenty* to say.

Responses of different kinds – different degrees of abstraction

Micro level responses: monoglossic; specific entities; reference to shared locus

As an instructor who works at classroom dialogue, reflection, and critique with my students, I saw in her comments **issues** ...

Meso level responses: generic entities; heteroglossic; +modalization; +modulation

When anyone in the classroom makes such a comment, it seems **particularly crucial** for the instructor to be aware of his or her objectives, to have a sense of the ideas that are informing one’s practice, and to register **confidence** in an ontological and epistemological framework that can demonstrate

Macro level responses: heteroglossic; + modulation; +citations/refs; + high stakes knowers; high level abstraction; GM; processes: rel; universal present tense; attitude: jud/app)

Particularly when **democratic practices** constitute a pedagogical **priority**, and educators address questions of “who people should be and how they should act within the context of a human community, the basis of authority through which they structure classroom life is ultimately rooted in questions of **ethics** and **power**” (Giroux 1988, 72).

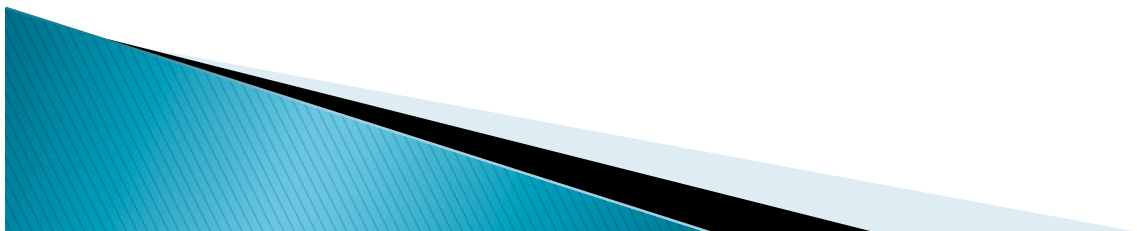


ANALYSIS v3:

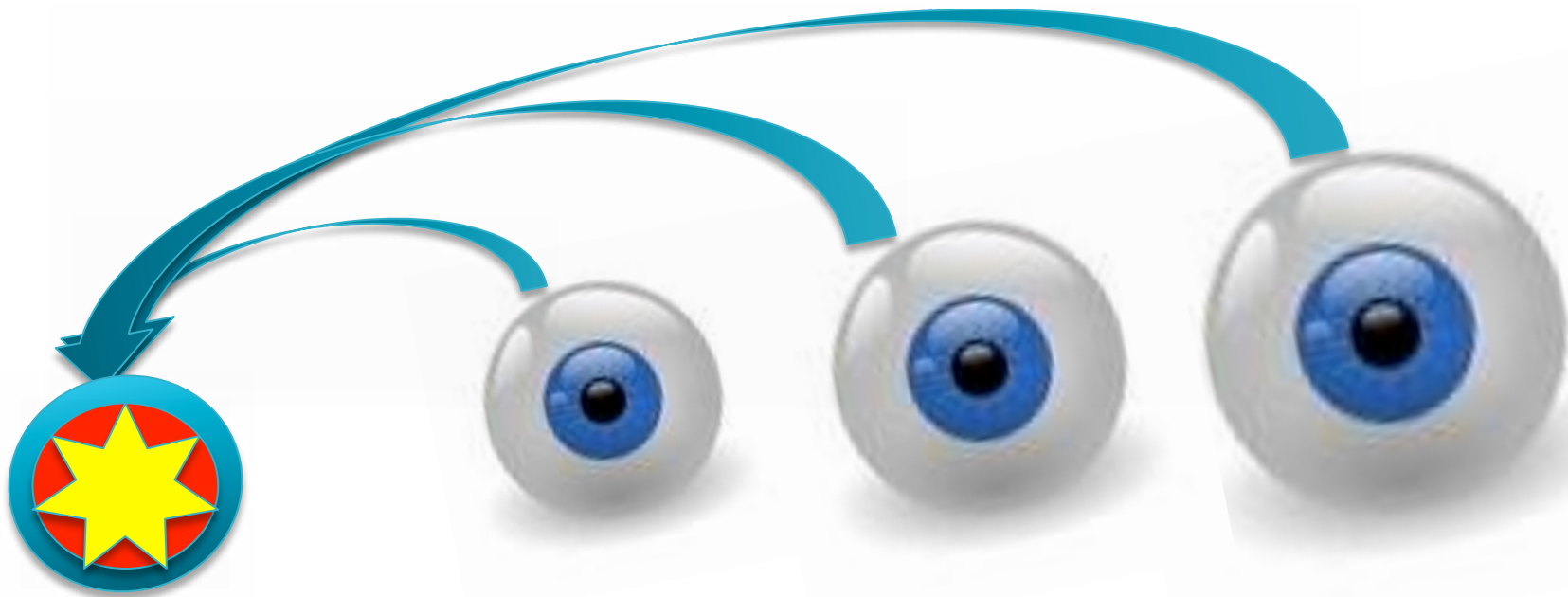
|
Micro > Macro
a **serious** regard for Elizabeth's comment
>
and for a wholly different set of **priorities**.

Meso > Macro

In such situations, many instructors **hope** for their own kind of
>
critical seeing that carries them through: an **ability** to act on the broad **priorities** of
cultural studies and critical pedagogy, as well as a way to **meaningfully** address
challenges students offer within a particular time, place, and set of classroom
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expression of their own **agency**



Adjusting the gaze in levels of abstraction



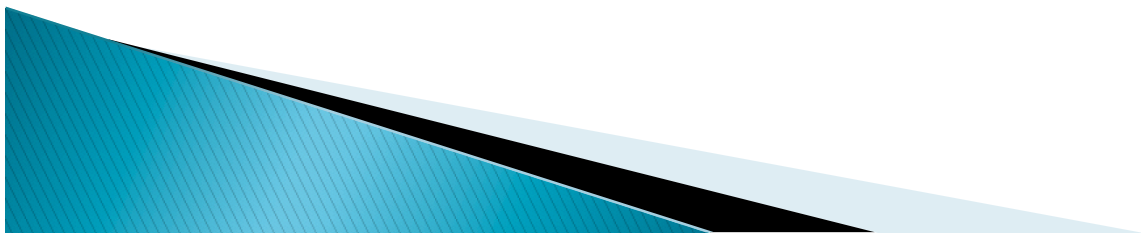
I saw in her comments
...
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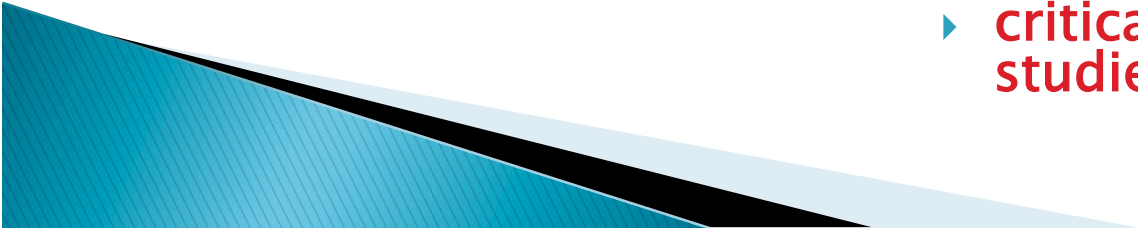
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issues that are **at the core of** cultural studies, critical pedagogy, and democracy. Particularly when democratic practices constitute a pedagogical **priority**, and educators address questions of "who people should be and how they should act within the context of a human community, the basis of authority through which they structure classroom life is ultimately rooted in questions of **ethics** and **power**" (Giroux 1988, 72).

The writer declares the gaze emerges from cultural studies and critical pedagogy, but what is the substance of this cultivated gaze that is brought to bear on the charged incident?

The cultivated gaze as an 'axiologised cosmology' (Maton forthcoming)



The cultivated gaze as 'axiologized cosmologies' (Maton)

- ▶ dialogue
 - ▶ open dialogue
 - ▶ questioning
 - ▶ reflection
 - ▶ choice
 - ▶ possibility of change
 - ▶ agency
 - ▶ agency and dissent
 - ▶ democratic hope
 - ▶ democracy
 - ▶ democratic practices
 - ▶ democratic imagination
 - ▶ core of democracy
 - ▶ democratic hope
 - ▶ hope
 - ▶ critique
 - ▶ the right to critique
 - ▶ express critique
 - ▶ critical questioning
 - ▶ critical seeing
 - ▶ critical pedagogy
 - ▶ critical pedagogues
 - ▶ critical pedagogy and dialogue
 - ▶ change
 - ▶ pedagogical agency and democracy
 - ▶ injustice and social issues
 - ▶ human community
 - ▶ ethics and power
 - ▶ **democracy, justice, dissent, agency, power, critique, transformation**
 - ▶ **critical pedagogy and cultural studies**
- 

ANALYSIS v5: responses only as story events stage is too long to reproduce here (1587 words)

Macro Response

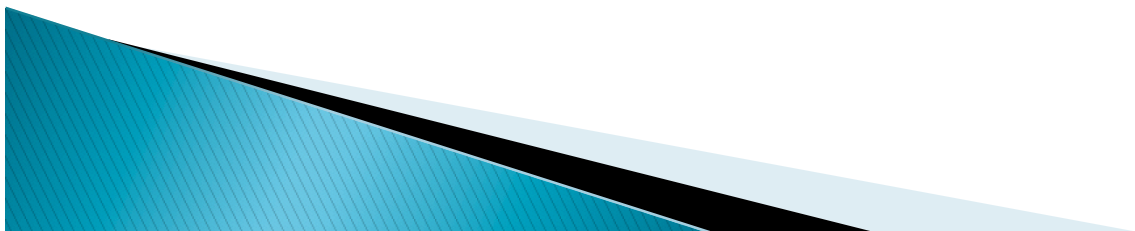
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Micro Response

In this class that had occurred during a presidential election, we had discussed a range of political issues, often at the students’ initiative. I had routinely asked students, related to these issues: What do you think? What is going on here? How does this matter? What do you see? Why do you see this? What is the role of caring, the possibility of change? Elizabeth’s insertion was her answer to all of my questions. It was, perhaps, her way of saying no to the whole endeavor of questioning, or at least the questions myself and most other students seemed to be pursuing.

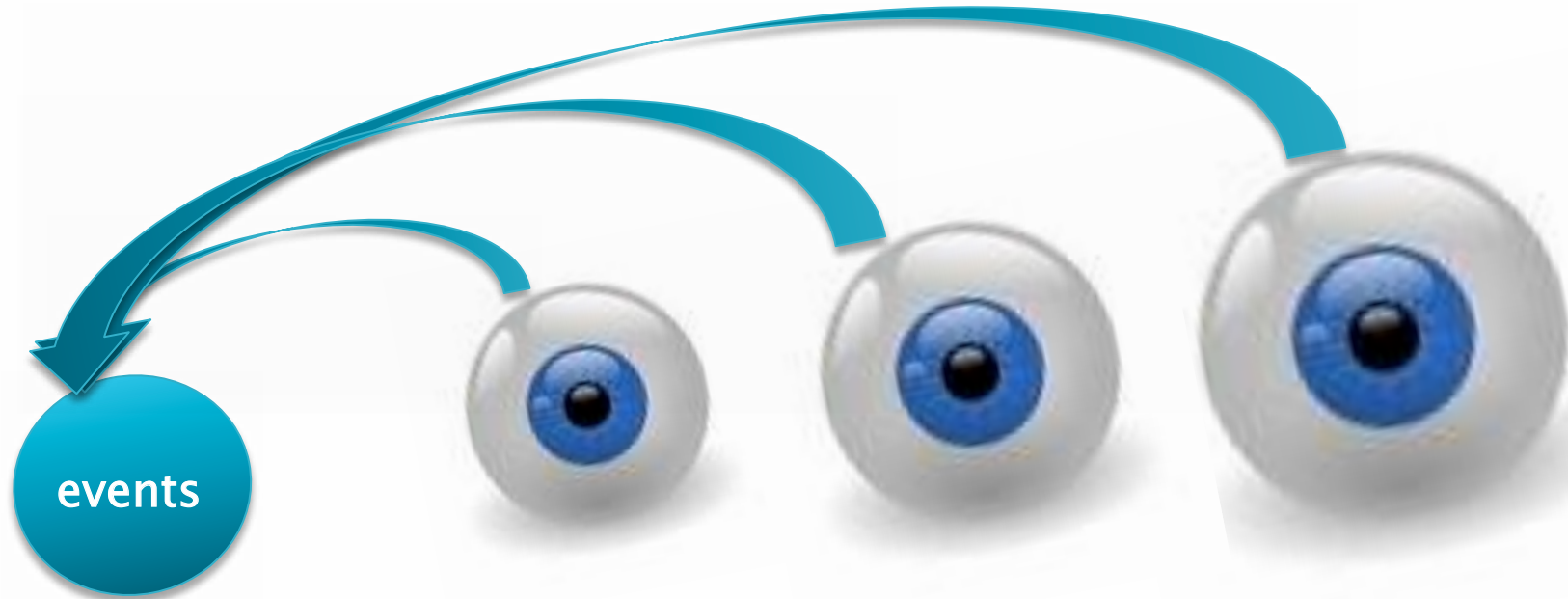
Macro Response

Democracy, justice, dissent, agency, power, critique, transformation: When we see them up close, they are **sharp-angled** and **teasing, alive** in ways that they are not in the abstract. Attention to **investments**, agency, and dissent point to the pedagogical **requirements** of democratic **hope**.

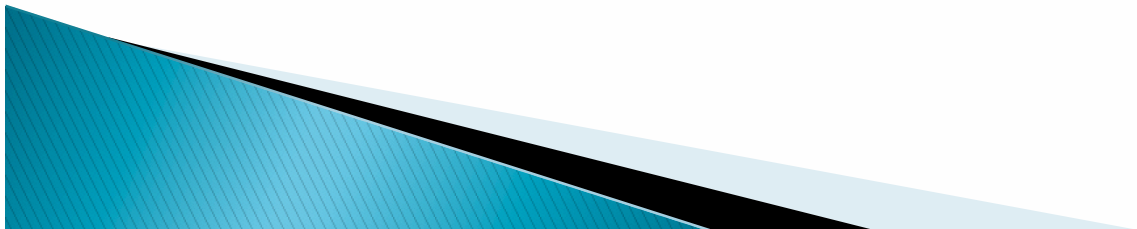


Adjusting the gaze in levels of abstraction

Social gaze < > Cultivated gaze



Concrete reality < > axiologised abstractions



Questioning Biber's claim that

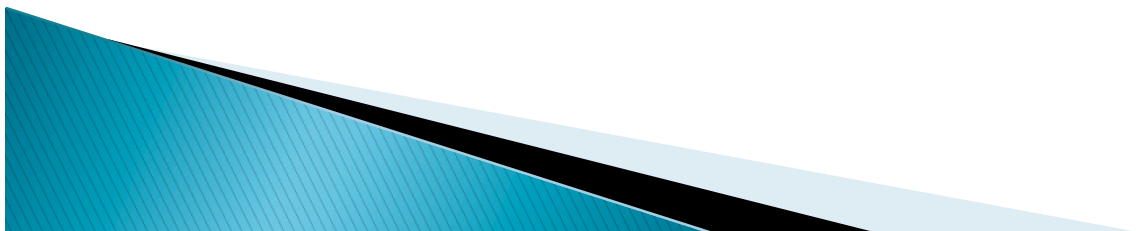
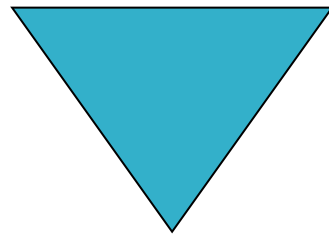
- ▶ “humanities prose scored highly on the narrative dimension, showing a concern for concrete events and participants, in contrast to the more abstract concerns of technology/engineering prose”
- ▶ Biber (1988:193)



Stories from the Humanities

In this instance the story functions to exemplarise an existing set of axiologised abstractions (democracy, hope, critique) which are fused progressively with a set of practices (critical pedagogy) arriving at indisputable claims to know.

Stories **function axiologically** as opportunities to build sociality through shared valuing of the instance. The verticality has an **upward trajectory** emerging **from above** drawing knowers into a hierarchy of knowers – a vortex of an ‘axiologised cosmology’.



Stories from the Humanities

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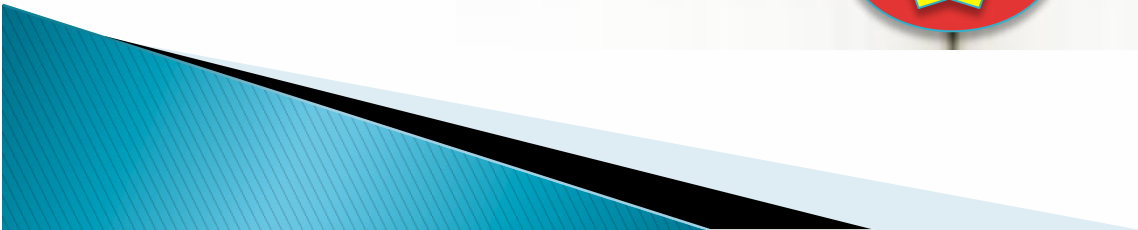
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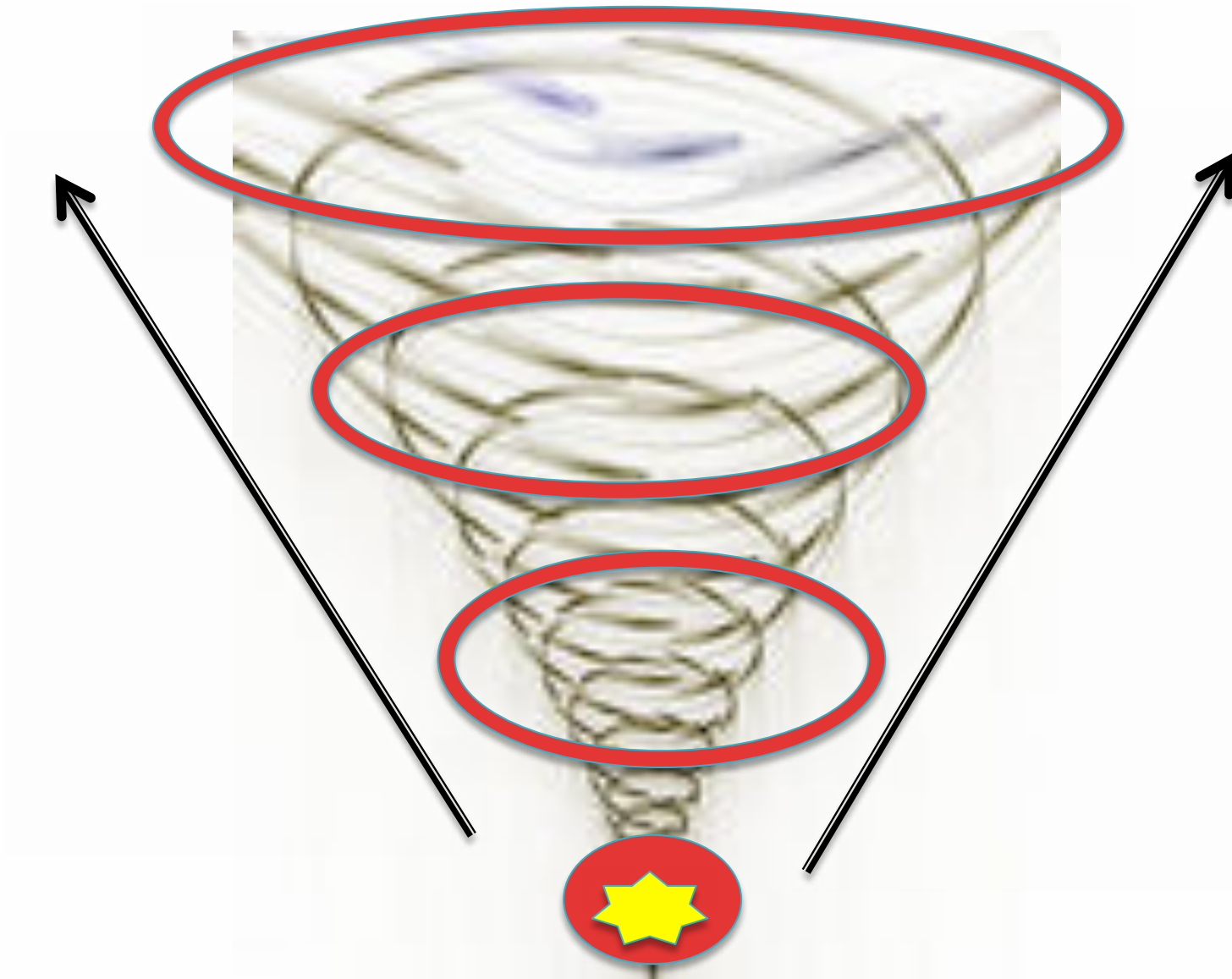


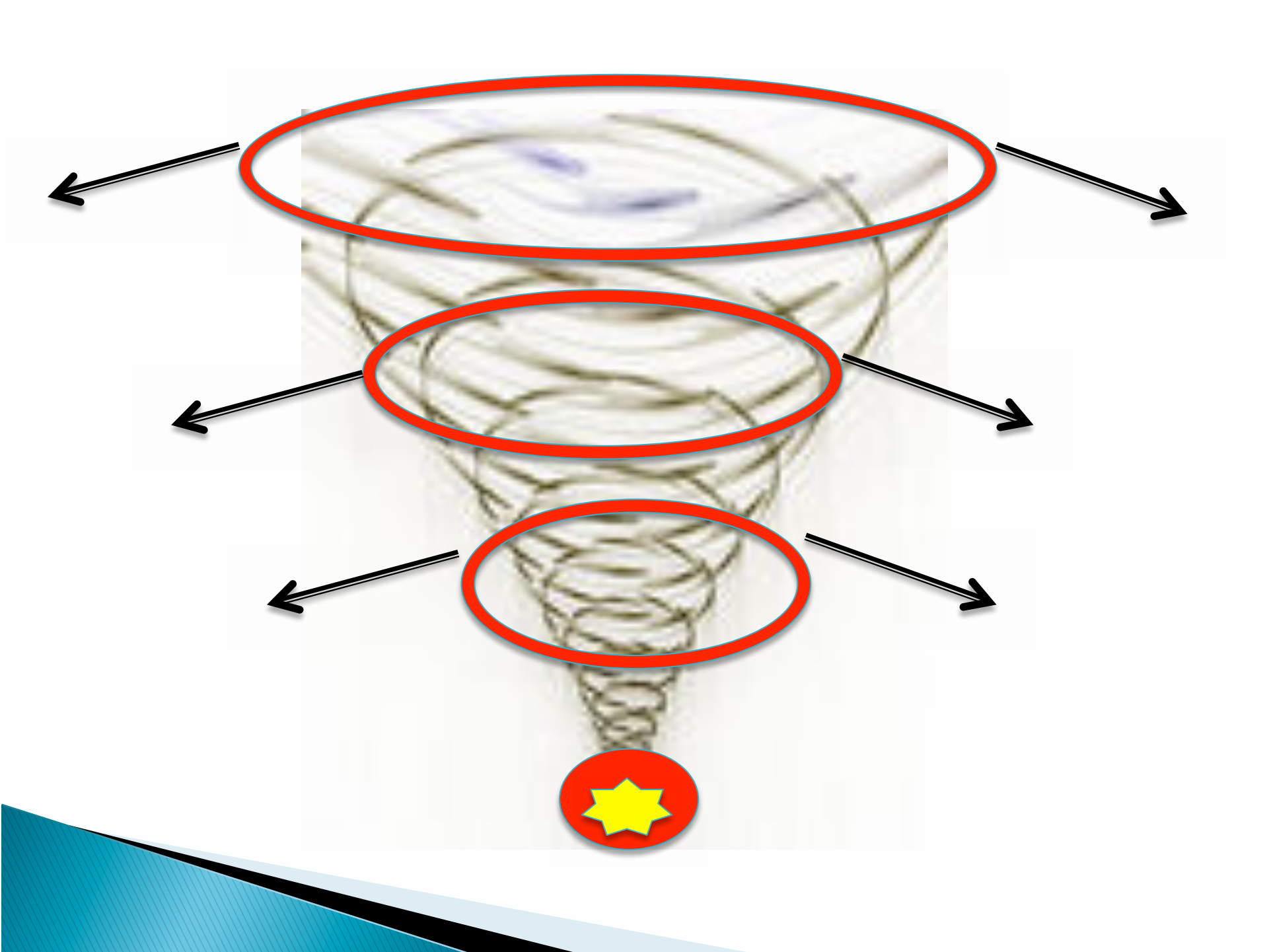
A tornado

In the Humanities a different kind of verticality is evident

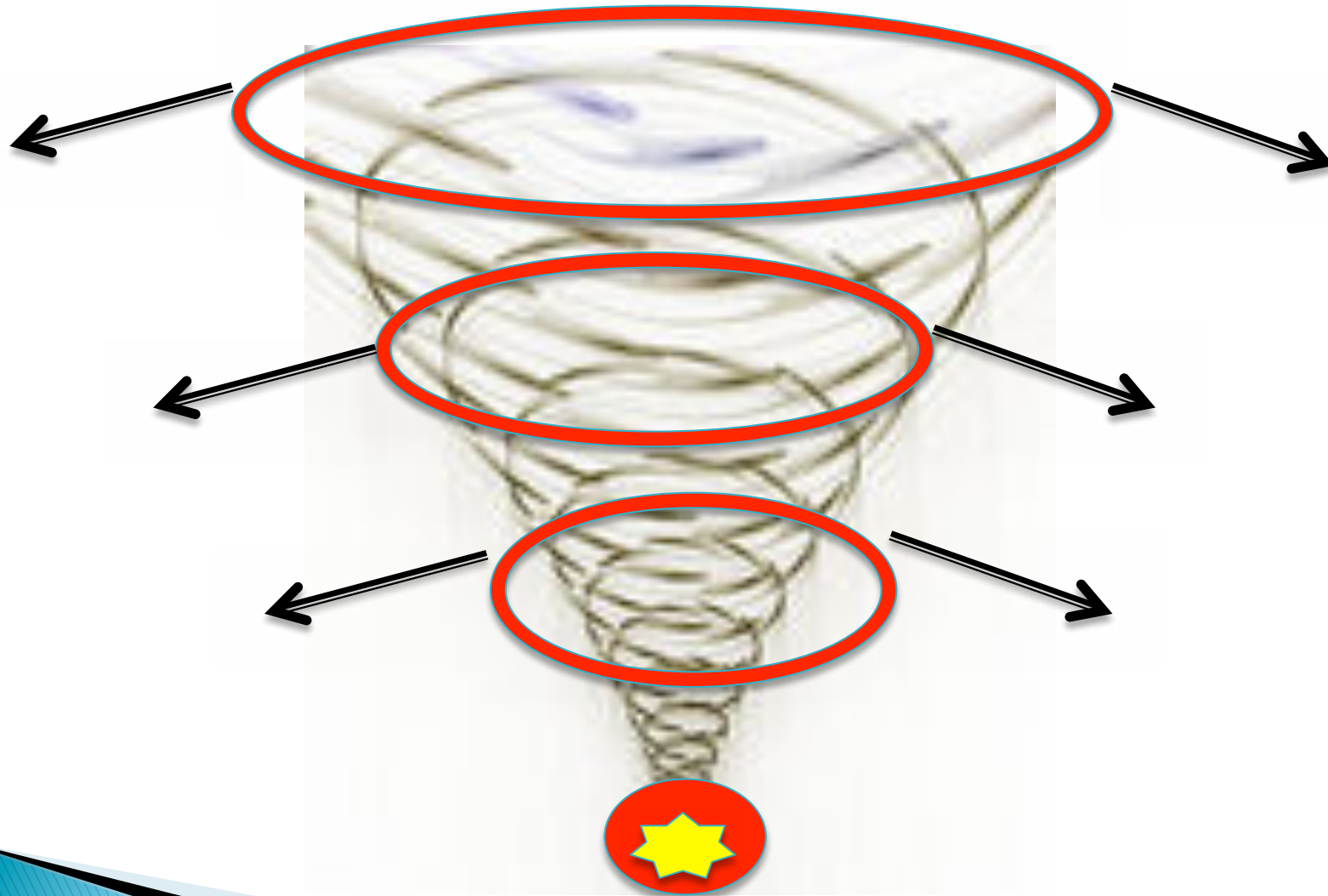








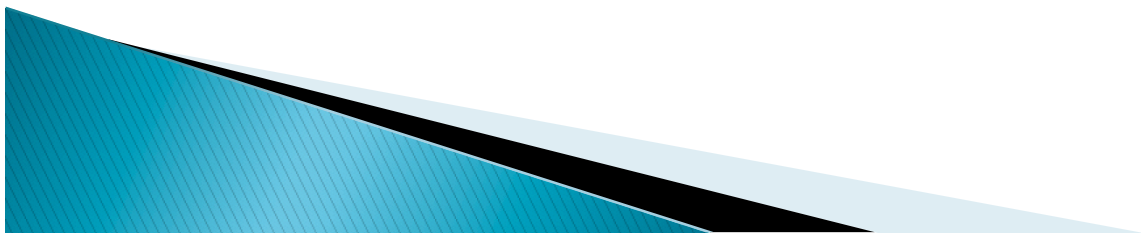
*saints and sinners:
the cosmogenesis of narration
in vertical discourse*



Some comments on the recontextualisation of stories

References to 'stories' and 'narratives' in academic research frequently come to us already positively charged with notions of authenticity and suggesting a means for marginalised social groups to find an academic voice.

There is a danger in representing the power of the discourse as residing in the recontextualisation of the events and the voices of the participants – where in fact the power resides in the response construed in the abstracted language of academic discourse.

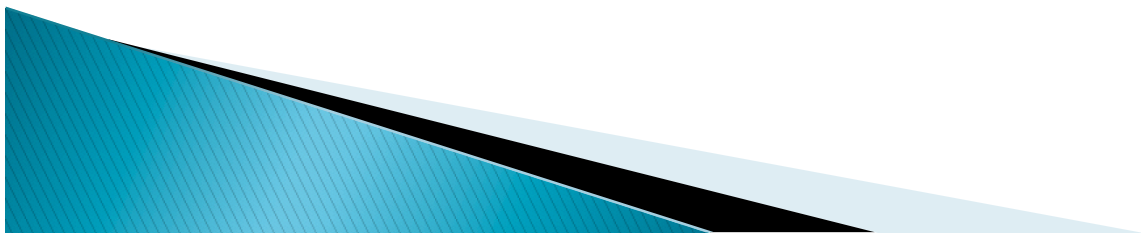


In conclusion...

Maton poses these questions in the introduction to a chapter in his forthcoming book:

“Are all horizontal knowledge structures the same or are some more capable of knowledge–building than others?”

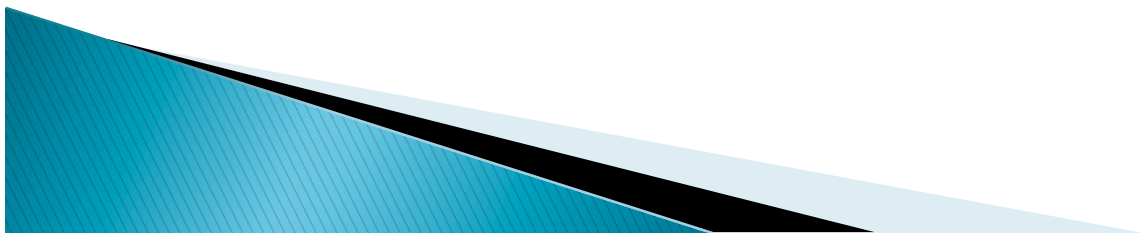
“Can some progress through integration and subsumption of past knowledge? ... if they do have different capacities for knowledge–building, what is the basis of these differences?”



The aim of this paper has been to explore some linguistic interpretations these questions raised within LCT

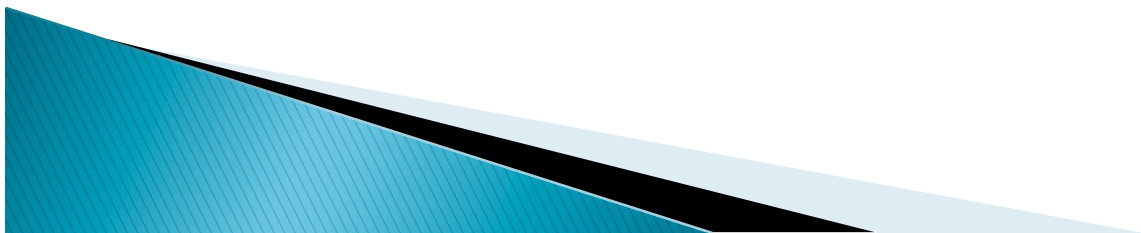
... with the aim of making more visible from a linguistic perspective the ways in which we mean differently in processes of knowledge – knower construction across disciplines

... and with being better prepared in the various contexts in which we are in interaction across disciplines – especially in the realm of horizontal knowledge structures.



Maton (forthcoming)

We want to “enable ...the workings of the ... gaze to be made visible, explicit trainable, and thus available to a greater number of people. An adequate theoretical tradition is not only epistemologically more powerful but also socially more inclusive. By making visible the workings of the gaze, we have a chance to make that gaze more widely available. Not only can we see further, more of us can do so.”



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