

IADA 2019

MILWAUKEE, WISCONSIN, USA | JULY 24-27, 2019



UNIVERSITY of WISCONSIN
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PARKSIDE

Colleagues:

Welcome to the 2019 International Association for Dialogue Analysis conference. On behalf of all the event partners and the learning community at the University of Wisconsin-Parkside, I know you will find your time in Milwaukee to be worthwhile and the conference will bring new ideas and perspectives to your research and teaching.

The importance of dialogue is at the forefront of news and commentary around the globe. During the conference you'll explore conditions that permit and facilitate dialogue, along with issues addressing dialogue in contexts related to politics, culture, the environment, and technology.

Throughout higher education we hear the message of organizations seeking talent, and of the need for civic engagement. Graduates must possess the skills which allow them to effectively communicate with diverse audiences across myriad topics. We are pleased to support your scholarly work that provides valuable insight on dialogue.

If your time in southeast Wisconsin allows, you are cordially invited to visit the UW-Parkside campus, located 30 miles south of Milwaukee in the village of Somers. You'll find directions on our website www.uwp.edu.

Enjoy the 2019 International Association for Dialogue Analysis conference, and thank you for your efforts to bring new levels of education and understanding to our society.

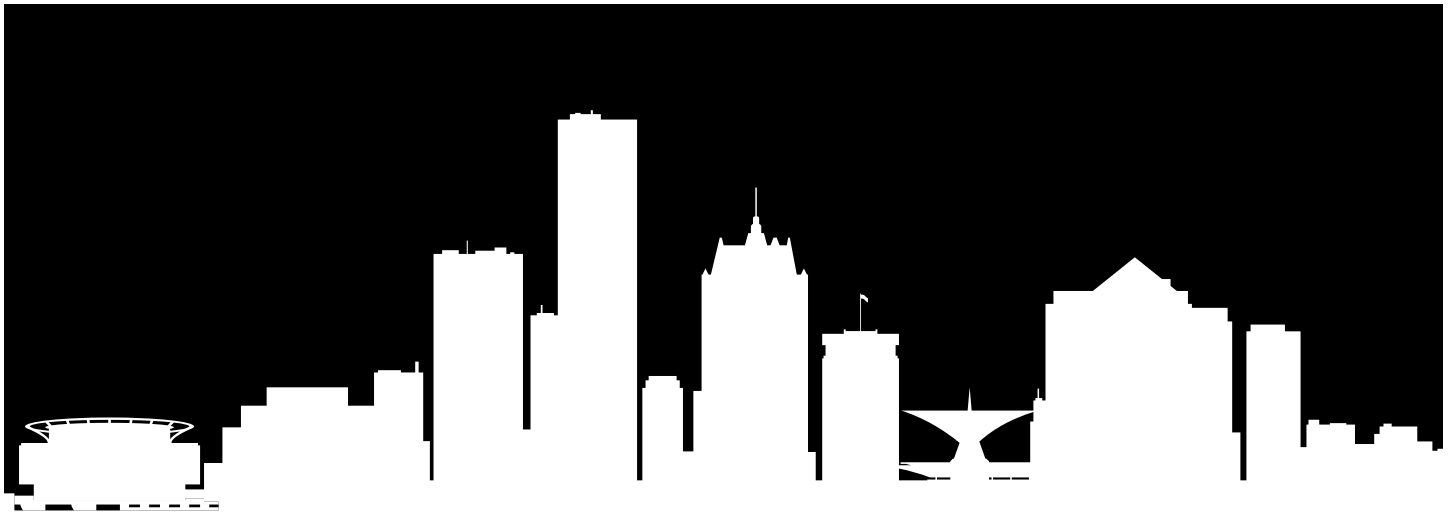
Regards,

A handwritten signature in cursive script, appearing to read "Debbie Ford".

Debbie Ford

Chancellor

University of Wisconsin-Parkside



MILWAUKEE, WISCONSIN, USA

IADA 2019

Dialogic Matters: Social and Material Challenges for Dialogue in the 21st Century

SCHEDULE

Wednesday, July 24

Fireside Lounge in Union, UW-Milwaukee campus

- | | |
|--------------------|--|
| 15:30-16:30 | Registration pick-up |
| 16:30-17:00 | Opening Meeting Welcoming remarks & conference preview |
| 17:00-18:00 | KEYNOTE ADDRESS <i>Grounded Practical Theory in Dialogue Studies</i> ROBERT T. CRAIG, University of Colorado, USA Introduced by THERESA CASTOR, University of Wisconsin-Parkside, USA |
| 18:00-19:30 | Opening Reception |

Thursday, July 25

UWM School of Continuing Education Conference Center, Downtown Milwaukee

8:30-9:45 **CONCURRENT PANELS 1 & 2**

PANEL 1 | *Dialogue in Conflict*

Room 7220

Chair: JONATHAN SHAILOR, University of Wisconsin-Parkside, USA

Implied vs. Actual Dialogue Models: Training Texts vs. Small Claims Court Practice

KAREN TRACY, University of Colorado Boulder, USA

ROBERT T. CRAIG, University of Colorado Boulder, USA

Putting Words in People's Mouths: A Ventriloquial Analysis of Conflict Mediation

FRANÇOIS COOREN, Université de Montréal, CANADA

BORIS H.J.M. BRUMMANS, Université de Montréal, CANADA

LISE HIGHAM, Université de Montréal, CANADA

***Dialogue, Carceral Spaces and Materiality: Conflict, Correctional Facilities, and Possibilities* (Virtual presentation)**

KARL HAASE, University of Utah, USA

PANEL 2 | Mediated Dialogue in Diverse Places and Spaces

Room 7230

Chair: ADRIENNE VIRAMONTES, University of Wisconsin-Parkside, USA

Dialogue and Power in a Social Networking on the Web: Russian Case

MARIA PILGUN, Russian Academy of Sciences, RUSSIA

Teachers as Pedagogical Media: A Ventriloquial Analysis of Affect in the Online Classroom

JEAN SALUDADEZ, University of the Philippines Open University,
PHILIPPINES

***Technology, Discourse and Meaning: The Aesthetic Proposal in a Music Electronic Festival: EDC Mexico Stages* (Virtual presentation)**

CITLALY CAMPOS, National Autonomous University of Mexico, MEXICO

9:45-10:00 **Snack Break**

10:00-11:00

KEYNOTE ADDRESS | *Reversing the Hypothesis: What if Things Were Dialogic Matters?*

Room 7220

LETIZIA CARONIA, University of Bologna, ITALY

Introduced by François Cooren, Université de Montréal, CANADA

11:00-12:00

PANEL | *Dialogues in and of Crisis: Discourse Analysis When Dialogue Matters*

Room 7220

Chair: MARIAELENA BARTESAGHI, University of South Florida, USA

The Trump-Macron Handshake, or the Body In/As Crisis

MARIAELENA BARTESAGHI, University of South Florida, USA

A Crisis of Race Relations: On Dislocating a Riot

THERESA R. CASTOR, University of Wisconsin-Parkside, USA

Hashtagging the U.S. Healthcare Crisis

JESSICA HUGHES, Millersville University, USA

12:00-13:15

Lunch | East End Cafe

13:15-14:15

CONCURRENT PANELS 3 & 4

PANEL 3 | *Dialogue and Authority in Challenging Interactions*

Room 7230

Chair: JEAN SALUDADEZ, University of the Philippines Open University, PHILIPPINES

Authority as Framing: An Approach to Conversational Analysis

MATTHIEU BALAY, Université de Montréal, CANADA

Using Conversation Analysis to Investigate Person-Centred Planning in the Residential Care of Older People

DANIEL LOMBARD, University of Bristol, UNITED KINGDOM

Between a Rock and a Hard Place: Dealing with External Failure within a Therapeutic Interaction

GONEN DORI-HACOHEN, University of Massachusetts at Amherst, USA

BRACHA NIR, University of Haifa, ISRAEL

PANEL 4 | Challenges of Dialogue in Community and Institutional Settings

Room 7220

Chair: CHAIM NOY, Bar-Ilan University, ISRAEL

Facilitating Community Dialogue and Influencing Communication Codes: Exploring Possibilities in One U.S. American Community

NATALIE DOLLAR, Oregon State University-Cascades, USA

Some Challenges of Interdisciplinarity: Working with Different Experts in Adaptation to Climate Change Stakeholders Teams

ALAIN LÉTOURNEAU, Université de Sherbrooke, CANADA

Dialogical Approach to a Highly Controlled Discourse: The Case of Accountants Referring to Their Experience in an International Audit Firm

MARIE CARCASSONNE, Paris Dauphine PSL University, FRANCE

14:15-14:30

Snack Break

14:30-15:30

PANEL | *Types of Listening as Constitutive Phenomena of Dialogue: A Survey of Listening Scholarship Workshop* (Part 1)

Room 7220

Facilitators: ELIZABETH PARKS, Colorado State University, USA, and DAVID BEARD, University of Minnesota Duluth, USA

15:30-15:45

Break

15:45-17:00

PANEL | *Types of Listening as Constitutive Phenomena of Dialogue: Presentations and Discussion* (Part 2)

Room 7220

Chair: ELIZABETH PARKS, Colorado State University, USA

Dialogic Listening

ELIZABETH PARKS, Colorado State University, USA

Acousmatic Listening

DAVID BEARD, University of Minnesota Duluth, USA

Radical Listening

ANJULI BREKKE, University of Washington, USA

Existential Listening

JANETA TANSEY, Virtue Medicine, PC, USA

Narrative Listening

PRESTON CARMACK, Duquesne University, USA

Friday, July 26

UW-Milwaukee School of Continuing Education Conference Center, Downtown Milwaukee

8:30-9:45 **CONCURRENT PANELS 5 & 6**

PANEL 5 | *Mediated Dialogues in Education and Medical Contexts: Implications for Identity, Agency, and Power*

Room 7230

Chair: MICHAEL ALLEN, University of Wisconsin-Milwaukee, USA

“A Line I Don’t Cross”: A CDA/ CAD Approach to Teacher Identity Construction

JILL HALLETT, Northeastern Illinois University, USA

The Agency of Things: Parent-Assisted Homework as a Situated and Socio-Material Learning Interaction

VITTORIA COLLA, University of Bologna, ITALY

LETIZIA CARONIA, University of Bologna, ITALY

IVANA BOLOGNESI, University of Bologna, ITALY

Perpetuating Ableist Discourse through Complaints about New Communication Technologies

ELIZABETH PARKS, Colorado State University, USA

JESSICA ROBLES, Loughborough University, UNITED KINGDOM

PANEL 6 | *Between a Rock and a Hard Place: Dialogue and Social Conflict*

Room 7220

Chair: KAREN TRACY, University of Colorado Boulder, USA

Talking Stones: How Dialogue Transforms Social Reality

JO KATAMBWE, University of Quebec at Trois-Rivieres, CANADA

Being/Becoming Intellectuals: Subject Matter and Being Together Through Ventriloquizing—Dialogic Connection and Civic Participation in Taiwan's Sunflower Movement

HUEY-RONG CHEN, Chinese Culture University, TAIWAN

Dialogue between Smart Education and Classical Education (Virtual presentation)

SETLANA SHARONOVA, RUDN University, RUSSIA

ELENA AVDEEVA, The Russian Presidential Academy of National Economy and Public Administration, RUSSIA

9:45-10:00 **Snack Break**

10:00-11:00 **Business Meeting | Room 7220**

11:00-11:15 **Break**

11:15-12:15 **CONCURRENT PANELS 7 & 8**

PANEL 7 | *Relational and Othering Dialogues*

Room 7230

Chair: HUEY-RONG CHEN, Chinese Culture University, TAIWAN

Amos Oz in A Tale of Love and Darkness: An Anachronistic Voice for a Dialogue with the Palestinian Other

IBRAHIM A. EL-HUSSARI, Lebanese American University, LEBANON

'The Best Way to Make Them Drop this Nasty Habit': English Language Dialogues in a Soviet Textbook

RICHARD HALLETT, Northeastern Illinois University, USA

Bateson's Dialogic Pragmatics: The Relational Nature of Learning and Knowledge

RONALD C. ARNETT, Duquesne University, USA

PANEL 8 | *Dialogue as a Matter of Concern in Therapeutic and Medical Contexts*

Room 7220

Chair: LETIZIA CARONIA, University of Bologna, ITALY

On the Way to Post-Human Matters of Concern, Don't Skip Creative Agency and Intercontextuality

HEIDI MULLER, University of Northern Colorado, USA

The Convoluted Discourse of Conversion Therapy

MICHAEL ALLEN, University of Wisconsin-Milwaukee, USA

ARRINGTON STOLL, Central Washington University, USA

"For Your Comfort and Privacy": Communication Skills Training with Standardized Patients

GRACE PETERS, University of South Florida, USA

12:15-13:30

Lunch | East End Cafe

13:30-14:45

PANEL | *Doing it Dialogically: Dialogic Aspects of Public Discourse in Israel* (Part 1)

Room 7220

Chair: ELDA WEIZMAN, Bar-Ilan University, ISRAEL

Towards a Speech Genre: Preliminary Remarks on Mr. Khatib's East Jerusalem Dialogic Sermons

CHAIM NOY, Bar-Ilan University, ISRAEL

Dialogic and Non-Dialogic Discourse of the Arab-Other in Israeli Public Sphere

GONEN DORI-HACOHEN, University of Massachusetts, USA

Multimodal Ironic Echoing as a Critical Tool in Self-presentation of People with Disabilities

AYELET KOHN, David Yellin College of Education, ISRAEL

14:45-15:00

Snack Break

15:00-16:45

PANEL | *Doing it Dialogically: Dialogic Aspects of Public Discourse in Israel*, (Part 2)

Room 7220

Chair: ELDA WEIZMAN, Bar-Ilan University, ISRAEL

Constructing Authority, Conducting a Dialogue: References to the Jewish Canon in the Late 19th Century Hebrew

MIRI COHEN AHDUT, Ben Gurion University of the Negev, ISRAEL

Irony and Humor in a Facebook Dialogue with a Controversial Politician

GALIA HIRSCH, Bar-Ilan University, ISRAEL

'Like Everyone Else in the Nation, I Was Also Moved: Reinforcing Solidarity in PM Netanyahu's Hebrew'

ZOHAR LIVNAT, Bar-Ilan University, ISRAEL

Discussant: FRANÇOIS COOREN, Université de Montréal, CANADA

18:00

Business Dinner | Rock Bottom Brewery, 740 North Plankinton Avenue

Introduction and Discussion with Executive Board

Saturday, July 27

UW-Milwaukee School of Continuing Education Conference Center, Downtown Milwaukee

9:30-10:30

PANEL | *#MeToo: Using Intersectionality and Dialogic Analysis to Extend a Social Movement*

Room 7220

Chair: LINDA CRAFTON, University of Wisconsin-Parkside, USA

Self-Identified Male Feminists: Sharing Power and Resisting Hegemonic Masculinity

LINDA CRAFTON, University of Wisconsin-Parkside, USA

#MeToo & Race: Different Dialogues on Mainstream Media and Twitter

JACQUELYN ARCY, University of Wisconsin-Parkside, USA

Extending a Social Movement: The Experiences of Women with Disabilities and the Underrepresentation of Voice in #MeToo

LAUREL MARCINKUS, University of Wisconsin-Parkside, USA

10:30-11:30

KEYNOTE ADDRESS | *Visualizing Agencies in Career Formation*

Room 7220

PATRICE BUZZANELL, University of South Florida, USA

Introduced by MICHAEL ALLEN, University of Wisconsin-Milwaukee, USA

11:30-12:00

Closing

Room 7220

ABSTRACTS

PP001

Technology, Discourse and Meaning: The Aesthetic Proposal in a Music Electronic Festival: EDC Mexico Stages

CITLALY CAMPOS, National Autonomous University of Mexico, MEXICO

From the perspective of Mexican theorist Katya Mandoki, all human experience is aesthetic. The reason for this assertion? Aesthetics allows to create representations and generate a communicative experience, that is, it is not a quality of objects, but a relationship that people establish with that object from a certain convention. Already mentioned by the German philosopher H.R. Jauss: The aesthetic experience is a liberation, a catharsis that is related to an imaginary on the part of the interpreter

Following these dissertations, the next question arises: Musical festival stages thanks to its technological structure can generate a certain experience in the audience that goes beyond the mere contemplative enjoyment and that allows to assistants becomes active agents that establish significant practice in a complex discourse full of continuous semiosis?

To try to answer this question, we can begin to say that for a few decades the electronic music festivals have gained popularity around the world thanks to the proposal of artists (dj's) and marketing strategies that they manage, but also they offer a powerful aesthetic experience. Their stages are not just an infrastructure, they are characters that interact at different levels of semiosis with the audience. Such is the case of the Mexican edition of the Electric Daisy Carnival (EDC) festival.

The current relationship of the human being with technology, space and materiality has a dynamic character that fosters a dialogue that reflects specific cultural conditions and life practices. Doing studies like this allows us to better understand our processes of meaning with the environment.

Attend EDC is to engage in an elaborate process of perception, which is interwoven with several meanings from numerous signifiers: These material objects such as stages gain an enriched value at the moment in which they live within that phenomenon that is the festival. They are not seen as isolated elements with which we interact, but are part of an active whole full of meaning.

EDC infrastructure each year have an elaborate aesthetic construction by the organizers, the different stages has an unique personality, so that the attendees could establish a discursive process in both both collectively and individually. To achieve that goal, technology, art and visual design, and mythological references are used in a specific discourse which reflects a particular system of thought. In this paper I will analyze the aesthetic and discourse development of the 6 editions carried by EDC in Mexico

The research methods used to verify the postulates is through the qualitative approach and ethnography using techniques such as participant observation and semi-structured interview to gather information about the object of study.

As critical frame we have the proposals of authors like Katya Mandoki, C.S. Peirce, H.R. Jauss, E.H. Gombrich and Boris Groys.

PP003

Bateson's Dialogic Pragmatics: The Relational Nature of Learning and Knowledge

RONALD C. ARNETT, Duquesne University, USA

Gregory Bateson's work was contextually broad, covering interpersonal, group culture, and animal contexts. His influence upon the field of communication was profound (Fisher, 1982). There is no linearity in any model or concept provided by Gregory Bateson. Rejecting the presupposition of movement from one sequential issue to another, Bateson engaged in an evolutionary way of thinking that embraced unpredictability and rejected simplistic conceptions of causality. His work pivoted around several key themes: (1) the human being is first and foremost a social actor; (2) reality does not just come to us, but emerges through enactment; and (3) relationship is the hub and fulcrum point of communication. Communication is an interactive event. Maintenance of all relationships requires not just repetition but acknowledgment of patterns which are both distinct and unique, revealing the importance of relational engagement. Meaning is present and simultaneously illusive, always interpretive, unable to be uniformly assigned.

Gregory Bateson was eclectic in his inquiry and study. This essay explores the continuing significance of Bateson's *Steps to an Ecology of Mind* (1972). The concept of ecology emphasizes the multifaceted relational dimensions of dialogic engagement. Heisenberg's uncertainty principle suggests that, as we examine something, that which is under our gaze is transformed. This assumption moves dialogic study into a participant/observer genre. We both observe and influence that which is under our gaze. Gregory Bateson exemplifies this form of dialogic sensitivity; his best-known volume, *Steps to an Ecology of Mind*, calls forth a dialogic relational multiplicity as we meet and attempt a pragmatic understanding of the world before us.

Pragmatics understood as existentially dialogical moves from abstraction to concrete engagement of events and persons. This work responds to the insights of "Dialogic Pragmatics and Complex Objects: Engaging the Life and Work of Gregory Bateson," which focuses on Bateson's commitment to a pragmatic dialogic conception of communication (Arnett, 2018). Dialogic pragmatics eschews the assumption that one can single-handedly construct the world, embodying a humble and simultaneously creative social task of infinite semiosis. Bateson's life and work was a dialogic pragmatics in action and response, respectful of the empirical and the concrete that resiliently resist reductionism, atomism, and individualism. Life consists of patterns and relations that guide as one discerns within understanding responsive to awe and wonder. The continuing reputation of *Steps to an Ecology of Mind* testifies to Bateson's enduring impact in the field of communication. My intention is to work through each of his essays in this crucial volume, offering brief commentary on each and a final response in the conclusion. I offer my comments not as a

book review, but as an interpretive reflection upon one of the primary contributors to the interface of the human daily life and technological engagement. Throughout the essay, I underscore three major themes: (1) learning; (2) metacommunication; and (3) double bind.

Learning

Communication as a basic skill is relational. Indeed, communicative competence can be understood never individually, but always relationally. Communicative competence contrasts with an individualism inattentive to relational signification. Communicative interaction assumes implicit relational rules affirmed by participants; shaped by time, practice, and pattern; and binding within social gatherings. The relational dimension of communication is a repeated theme in Bateson's research. B. Aubrey Fisher (1982) recognizes the importance of Bateson's pragmatic focus on relational engagement and meaning construction in the awareness that human beings are fundamentally social creatures (Fisher, 1982).

Bateson was part of the cybernetic revolution that united engineers and communication theorists, along with people doing physiological work and mathematical philosophy. He reminds us that the theory of logical types suggests that no class can actually be a member of itself. It categorizes while simultaneously being a non-member. Learning always indicates change. Learning I is a revision of choice within a limited set of alternatives, and Learning II is the revision that commences after a choice is made. Learning II actually alters the context markers, transforming the environment. Learning I makes choices within a given context. Learning to learn distinguishes between Learning I (learning within a context) and Learning II (learning that alters the context itself). Learning III embraces contradictories and contraries. Learning III is the realm of the unity of contraries.

Metacommunication

One of Bateson's most famous ideas, that of metacommunication, relies upon the codes of communication and relationship, both coded within cultural systems. William K. Rawlins (1987) identifies six functions in Bateson's idea of metacommunication: (1) identity; (2) denotation; (3) codification; (4) command; (5) relationship; and (6) framing. Bateson used metacommunication, codification, and relationship to describe the structure and negotiating power of humor. In doing so, he talked about communicative frames and paradox and their self-reflective nature. Messages have a denotative level, yet one cannot forget the abstraction beyond the denotative. This abstraction carries forth metacommunication that frames contextually the meaning of existence between and before persons. This abstraction framed not only his reflexive but directional, it gives one insight into communicative meaning. Bateson's central question pivots on the notion of human meaning, both unconscious and conscious. Metacommunication contributes to the whole of human meaning understood in greater depth than a linear depiction of communication.

Double Bind

Perhaps the best-known of Bateson's concepts is double bind. What permits one to move out of a double bind is the ability to engage abstraction and meta-communication. When that function is put at risk, one senses not a unity of contraries, just contraries. Pathology enters when one no longer has the ability to withdraw and abstract oneself from competing goods. It is the meta-communication level that permits one to move beyond simply a "yes" or a "no," a "good" or a "bad," a "right" or a "wrong," into a world in which the metacommunicative context textures one's reading and understanding, permitting confusion of competing

options to become insightful synergies within a metacommunicative context.

The notion of double bind was never defined with absolute precision by Bateson. Even his conception of definitions worked within a complexity more akin to a unity of contraries than to pristine luminosity. The research purpose of this essay is the explication of Bateson's work as best understood as an intentional unity of contraries, working within a complex of diverse and multiple possibilities.

PP004

Dialogue and Power in a Social Networking on the Web: Russian Case

MARIA PILGUN, Russian Academy of Sciences, RUSSIA

The dialogue as a partnership dynamic process of creating and maintaining relationships at various levels (individual, professional, mass, etc.) and communication sites (politics, workplace, mass media etc.) attracts great attention to researchers.

The new paradigm of dialogic rhetoric forms, within focus shifts from the speaker (and his/her strategies to influence the listener) to co-authorship. Persuasion becomes a dialogical process, persuasive communication strategies are generated through the conversations between interlocutors (Săftoiu, Neagu & Măda, 2015).

The power, political parties in the evolution of the Web 1.0 to the Web 4.0 forced to use dialogic component in cyber communicating with citizens. Technologies of media landscape, interactivity involves listening to the public and generating a change in the role of citizens in the political process. However, within the web environment most political parties tend to duplicate traditional communication strategies, they do it without integrating the general public into their processes of reflection, debate and political action, demonstrate inability or unwillingness to use dialogue potential of online media (Fagués-Ramió, 2008; PadróSolonet and Cardenal, 2008, Lilleker and Jackson, 2010, Silva, 2013, Simón, Orge, Ainara, 2018)etc.).

Recently there has been a transformation of the interpretation of persuasion as unidirectional, agonistic action to the concept of M. Bakhtin, revealing bidirectional, dialogic core of dialog (1986).

Analysis of network interactions has an extensive research tradition. In particular, the specificity of communicative processes in social networks, the impact on political and social processes are studied in the works (Kruikemeier, Noort, Vliegenthart & Vreese 2014; Tufekci & Wilson 2012; Ledbetter & Mazer 2014 etc.).

Syncreticity and multi-aspect online and offline interactions require a cross-disciplinary approach, which is the most common in modern research on the analysis of the web environment (see, for example, Fuchs 2014, Lipschultz 2014, Verboord 2014, Sauter 2014, etc.).

The theoretical framework is based on the concept of *multimodality* is a social semiotic approach to contemporary communication (Kress 2002, 2003, 2010; Mondada 2014 etc.) and psycholinguistic analysis of Big Data. For example, S. Lerique & C. Roth (2018) connects psycholinguistics with the field of cultural evolution, in order to test for the existence of cultural attractors in the evolution of quotations on the material of transformation of quotations when they are copied from blog to blog or media website.

Currently, the focus of research in the field of social analysis networking has shifted from unimodal networks such as the network of “friend-friend” to bimodal (Latapy et al., 2008; Opsahl, 2011; Murata, 2010 et al.) and even multimodal dynamic networks (Roth et al., 2010 etc.).

The research method: psycholinguistic multimodal analysis of social media content (Lerique & Roth 2018 etc.). We carried out also analysis of communicative behavior (Courtright 2014), and a multimedia linguostylistic rhetorical analysis of web content (Handa 2014).

Tools:

TextAnalyst 2.0 is system for automatic semantic text analysis. The TextAnalyst technology is intended for the automatic statistical formation of a homogeneous (associative) semantic network of text (which is a semantic portrait of the text) describing a certain situation.

Automap is a text mining tool that allows extraction of information using network analysis methods; it supports the extraction of several types of data from unstructured documents.

Gephi (algorithm Force Atlas 2) is software for visualizing network structures (Jacomy Venturini, Heymann & Bastian 2014).

Tableau is a platform for creating visual analytics, or interactive data visualization

The empirical bases: active actors of social networks VKontakte, Facebook, (n 15 021), relevant posts (n 43 602); 765 politically active groups with 1496 active users as a core (January 2014 - January 2019,).

Conclusions

Three clusters may be identified according to the political preferences of active individuals: official-state, opposition, and nationalist.

The analysis of the speech behavior, network activity and content generated by active individuals, has enabled 5 types of active individuals to be distinguished: media space architects, manipulators, graphomaniacs, local-cluster authors, and extras.

Despite active informative presence within web, power have not managed to become an informative agent that directly engages with public, opportunities for direct participation offered to citizens are still limited, digital communication strategies of are characterized by a top-down model, consisting of the rebroadcasting of the unidirectional messages, manipulative influence.

The dialog occurs only within each cluster. Repressive strategies are used in the communication of the members of different clusters, manipulative technologies prevail, conflict interaction, a high level has been achieved aggression, and a natural consequence is the rejection of dialogue, the lack of the credibility of the source, respect for the opinions of others, the displacement traditional communicative forms developed by civilization and regulated by ethical and legal norms.

The transition to dialogue (society and government, clusters with different political orientations, etc.) is the main task of the modern Russian virtual community. It is necessary to reduce the level of aggression, abandon the manipulative strategy, revive the ability and desire to use the technology of dialogue by all participants of interaction in the media landscape.

PP005

Dialogue between Smart Education and Classical Education

SETLANA SHARONOVA, Peoples' Friendship University of Russia, RUSSIA

ELENA AVDEEVA, Peoples' Friendship University of Russia, RUSSIA

Introduction. Paradigmatic changes in education arise as a result of the emergence of a fundamentally new reality in society. Smart education did not arise from scratch. Society has been predicting this new reality in the concepts of post-industrial society, information society, knowledge society. The basis of a new reality has been the development of IT technologies. Together with the development of these technologies, society has passed the stages of Internet society, digital society and is on the threshold of Smart society. These transformations of reality have been occurring on the basis of IT so rapidly that neither society nor the Institute of education have time to realize themselves in this new space and have been late in their development for new breakthroughs in the field of artificial intelligence.

Objectives/Purpose of the study. The purpose of the study is to show the fundamental paradigm differences between classical education and smart education, and to build a bridge of dialogue between these two paradigms.

The fundamental basis of evidence is the change in the principles of building a dialogue between the new generation of "digital natives" of the 2000s (Prensky M., 2001) and all previous generations; in-game dialogue between educational actors and the machine (Weigand E., 2010; Sharonova S., 2010). In this context, one of the most important tasks is the use of artificial intelligence for the development of "deep learning" methods.

Methodology. The modern sociological concepts of Digital and Smart sociology serve as the methodological platform for analyzing the transformation of the educational landscape. Digital sociology has been shaping our life standards.

Findings. What is fundamentally new in Smart education? First of all, it's virtualization of everyday reality. If in the age of Enlightenment all real social relations of social institutions, including education, were based on the belief in the ideal of a bright future based on progress and human reason, the ideal of smart society has become everyday reality. The paradox is that society doesn't give up the ideal of a bright future, it's pragmatic to bring this ideal into everyday life through virtual reality. In this context the ideal of a bright future is not an unachievable goal, but a real goal of everyday life, which is improving through the satisfaction of personal and social demands.

Smart education, being in this paradigm space, is not focused on the exaltation of knowledge, as it was in the classical paradigm. It freely uses all the achievements in the field of knowledge, breaking disciplinary boundaries, logic and methods of knowledge. In virtual reality modeling of any knowledge constructions allows to pass preliminary approbation of the obtained results. Traditional educational reality is almost completely reflected in virtual reality that shows in the figure 1.

Moreover, the virtual reality of smart education significantly expands the real space and increases access to knowledge.

The second fundamental difference of Smart education from classical education is Big

Data. In classical education the source of knowledge were books and teacher's knowledge. Access to these knowledges had always been for the privileged. It was conditioned by some conditions: the availability and access to the necessary books, the level of training of the teacher, the readiness of the student to perceive the necessary knowledge. It was conditioned firstly by presence and access to the necessary books, the level of training of a teacher, the willingness of a student to perceive the necessary knowledge. Thanks to Big Data, at least one cause of inequality can be resolved, as access to knowledge, because there are hosted in the smart cloud. Perhaps in the future educational institutions or students individually will have free access to the necessary knowledge. But today University's databases is more like an e-library, organized Virtualization of teacher-student interaction requires the creation of new software techniques based on the principles of simulation, modeling, creativity, search for solutions. in the old way: searching for the necessary book, and not the fact that it will be in the database.

The third fundamental difference of Smart education from classical education is the motivation of students. «If the young brain is exposed to multitasking, provoked by constant the child's interaction with digital media, flickering images on the screen of a monitor or TV, instantaneous switching of attention with a simple press of a button, so a rapid alternation of images can teach the brain to work in the mode of fast actions and overreactions». (Greenfield, P., 1984). A new generation with such characteristics cannot withstand the gradual and cumulative logic of mastering knowledge in classical education. They need a game drive of virtual reality: fast switching in the space of knowledge, quick decisions, creative modeling, the success of which is equivalent to winning the game. The results of this study conducted by a group of scientists of Lomonosov Moscow State University (Voyskunsky A. E. et al., 2016), supports the point of view of researchers of the phenomenon of "brainstorming" who found that individual creative activity in a virtual environment is more effective than the same activity in dyads (Diehl & Stroebe, 1987).

The fourth fundamental difference of Smart education from classical education is the role of the teacher. The student focuses not on the amount of knowledge owning by the teacher, but on his ability to methodological modeling of knowledge. If students are focused on work in some chaos of knowledge, the teacher or researcher must possess the logic of disciplinary knowledge, fundamental theories. These frameworks of classical education serve as the basis, the coordinate axis, the vector in the methodological modeling of students' knowledge games. Virtualization of teacher-student interaction requires the creation of new software techniques based on the principles of simulation, modeling, creativity, search for solutions. Today there are talking about it but implementation of achievements of Smart education is mainly aimed at creating databases to monitor the progress of students and the work of teachers.

Discussion.

Smart education changes the format of the dialogue. Since the development of the Internet, dialogue has acquired a network character. Big Data allows you to build network relationships between databases of different organizations. The main problem of today's databases is not the digitization of knowledge sources, but the creation of new approaches for analyzing the knowledge. Smart education involves working with this data in real school time. The construction of such techniques should be based on the game effect:

the presence of levels of difficulty, the control of anti-plagiarism in the working mode, the control of logical constructions. All of these conditions require the use of recent advances in linguistics: emotional linguistics, corpus linguistics, computational linguistics - which allow for the analysis of the content of texts.

A new characteristic of dialogue in Smart Education is a dialogue of students with artificial intelligence, which involves the creation of new knowledge.

PP006

Putting Words in People's Mouths: A Ventriloquial Analysis of Conflict Mediation

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Historically, media studies and dialogue studies have somehow been estranged from each other. As John Durham Peters (1999) demonstrated, this unfortunate situation can be traced back to the quarrel between the Sophists and Socrates and summarized as the perennial opposition between the doctrine of dissemination, today represented by media studies, and the doctrine of dialogue, embodied by interaction studies. This paper proposes to question this opposition by exploring the ventriloquial dimension of communication (Cooren, 2012). According to this perspective, communication is not only a matter of *co-construction* and *co-orientation*, which are typically highlighted by interaction studies (Taylor & Van Every, 2000), but also of *delegation* and *tele-action*, which highlight the *mediated* dimension of any communicative act (Cooren, 2010). Indeed, interactions cannot be circumscribed to what human beings and only human beings do, because the latter should themselves be considered *media* through which other beings express themselves. By being explicitly or implicitly invoked or expressed, these beings can make themselves heard and present in interactions (delegation), which also means that they can act from a distance (tele-action). In the first part of this paper, we show why any form of communication can be compared to a ventriloquial act to the extent that *communicating is always about delegating*. In the second part, we show why this perspective is compatible with a movement that, for the past 40 years, has explored media (as a form of) ventriloquism—a reflection that leads us to defend a relational ontology as well as a general theory of mediating. In the third part, we then examine what this ventriloquial can reveal in the dynamics of a video-recorded conflict mediation session. Specifically, we show how interacting consists, among many other things, in recognizing and evaluating *what becomes of our words in our interlocutor's mouths*. Interacting can thus be seen as an activity by which *we discover what our interlocutors are making us say or how we come across through their reactions to what we are telling them*. This phenomenon is especially important in mediation contexts, because a key part of the mediator's job is to create at least a condition of mutual understanding—a condition that could be reinterpreted as a form of *reciprocal ventriloquism*. If the mediation is successful, each party should be able to ventriloquize the other faithfully; that is, make him or her say things that the latter is minimally comfortable with. Although this form of reciprocal ventriloquism does not correspond with the ending phase of the conflict resolution itself, it is an important step that we repeatedly observed in the excerpt we analyzed, especially

through the mediator's interventions. As we also show, this form of ventriloquism *transforms what it claims to represent*. For instance, we show how the mediator does a lot of work to faithfully summarize the two parties' claims, which means that her ventriloquation is also a transformation of what they are saying, since she only retains some aspects to the detriment of others. What matters in this process is that *the parties recognize their voice in what the mediator is making them say*. Of course, nothing prevents the mediator from *selecting* what matters in what they are saying. It is even what is expected from her. As any medium, the mediator thus *transforms what passes through her*. Adding a mediator in the context of a conflict can therefore be seen as a way to bypass the *subversive* form of ventriloquism that typically characterizes a conflict. What is a conflict, after all, if not a situation where each party keeps ventriloquizing the other in ways that the other rejects? Adding a mediator thus allows this ventriloquation to become more faithful, at least apparently, to what each party is saying. This is precisely what we see in the beginning of the mediation session we analyzed: The objectification of what the parties are saying appears to be a crucial step in the resolution of the conflict. From a relational viewpoint, each party can therefore remain the person he or she wants (or is ready) to be, as the mediator is supposed to allow each of them to recognize themselves in what she is saying. While conflict is the realm of rejected alterations and alienations (to the extent that we always become someone that we do not want to be in our opponent's mouth), the mediator offers them a chance to alter and alienate themselves in a way that they find acceptable. This is the beauty of media and mediation: They transform the participants, but they also give them a chance to "be themselves," so to speak.

PP007

Amos Oz in A Tale of Love and Darkness: An Anachronistic Voice for a Dialogue with the Palestinian Other

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This paper looks at the significance of the call for a dialogue underlying Amos Oz's autobiographical novel *A Tale of Love and Darkness*. Oz, a widely-read Jewish Israeli novelist and a prominent peace activist, depicts the Arab Palestinian under Israeli occupation as a victim. He also reintroduces himself as a new, unorthodox Jew who speaks regretfully of his experience in the context of the Arab-Jewish blood-stained struggle over Palestine. This paper, in particular, approaches the serious but muffled voice of the narrator seeking forgiveness and a way out from the dark impasse entangling the Arabs and the Jews who have been fighting over the property of the holy land for almost a century. As the narrator of his own tale, Oz recalls with awe moments of joy and merriment with his next-door wealthy Palestinian neighbors in Jerusalem before the establishment of the state of Israel in Palestine in 1948. His recollection of those moments, done through a monologue, implies a wish for a dialogue with the Palestinian other to make peace. Although this is a grave issue in the tale, Oz remains on the defensive all the way. His confessional tone tries to ease the long-seated tension between the Arab Palestinian natives of Palestine and the Jewish immigrant settlers in Israel today by seeking out a Chekhovian solution to an existential conflict. Examining Oz's novel from this perspective, the paper studies the narrative discourse shaping the plotline of the tale as the author-narrator's voice betrays a need for a dialogue whose implications for constructing and deconstructing the Palestinian other are central to this study.

PP008

The Agency of Things: Parent-Assisted Homework as a Situated and Socio-Material Learning Interaction

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Starting from a “ventriloqual” perspective on communication (Cooren, 2010, 2012) and within contemporary renewed attention for multimodal and embodied resources (i.e. gestures, postures, gazes, use of space and language) in making the contextual forms of learning visible and intelligible (Streeck, 2010; Streeck, Goodwin, LeBaron, 2011), this paper discusses the constitutive role artefacts play in the scaffolding sequences of parent-child interactions during homework.

In the last decades, a great amount of research has reported the advantages of parents’ engagement in children education (see for ex. Epstein, 1990; Davies, 1997; Henderson and Berla, 1994). Concurrently, many education policies have been implemented to promote close collaboration between parents and teachers (for ex., the so-called “alleanza scuola-famiglia” in Italy) (Wingard, Forsberg, 2009). As a consequence, home-school connections have recently increased along with expectations that “good parents” get involved in their children school life (see Kremer-Sadlik, Fatigante, 2015). However, unlike parent-teacher conferences, which may count on recent research on their being an interactive accomplishment (Baker, Keogh, 1995; MacLure, Walker, 2000; Howard, Lipinoga, 2010; Pillet-Shore, 2012, 2015; Author1 et al., 2019), the concrete realization of parental involvement in children homework is still little explored (but see Forsberg, 2007; Wingard, Forsberg, 2009; Pontecorvo et al., 2013).

In this paper, we assume that homework constitutes a major practical realization of the home-school relationship, a “crossroad” (Pontecorvo et al., 2013) potentially generating meso-systemic connections (Brofenbrenner, 1979; Iannaccone, Marsico, 2013; Arcidiacono, 2013) between the “small cultures” of family and school (Hollyday, 1999).

By adopting a socio-cultural perspective (Vygotskij, 1962[1934]; Pontecorvo 1993; Pontecorvo et al., 1991, 1995), this paper empirically illustrates how parent-assisted homework is accomplished as a situated and joint learning activity. Entailing interactions with both social actors and artefacts (Wertsch, 1985; Lave, Wenger, 1991; Pontecorvo, 1999), parent-assisted homework generates both “formal” (i.e. intentional, specific and topic-related) and “informal” (i.e. unintentional and related to cultural apprenticeship) learning (see Tramma, 2009).

To empirically illustrate the point, we analyze examples of video-recorded homework sessions where children are supported by their parents. This learning activity is accomplished through, and mediated by, multiple resources within a “semiotic field” (Goodwin, 2000, 2007). In line with the multimodal approach to social interaction, talk, gaze, gestures, body orientations as well as material artefacts (Latour, 1986, 1996) are analyzed as relevant means for participants to unfold the interaction.

The excerpts are transcribed and analyzed according to a Conversation Analysis informed approach (for transcriptions conventions, see Jefferson, 2004). We will present examples illustrating how parents make relevant some of the artefacts in the field (e.g. by offering,

pointing to and or naming them), and, by building on their affordances, delegate them a role in sustaining the child's accomplishment of the task.

Starting from a "ventriloqual" perspective on communication (Cooren, 2010, 2012) and on the basis of our empirical analysis, we illustrate the hybrid and distributed character of agency in scaffolding sequences during parent-assisted homework. This agency is hybrid because it entails human and non-human actors and it is distributed as several entities make a difference in the unfolding of interaction (Author1 et al., 2014).

However, the fact that parents-and-children learning-oriented activities presuppose and build upon material agency, i.e. the constitutive role of things (Pickering, 1995), raises a socio-pedagogical issue. It concerns the cultural capital embodied in the learning environment (Latour, 1986; Bourdieu, 1987) as well as parents' competence in recognizing and exploiting it in ways that are aligned with the school culture. If schools rely on a family learning environment inhabited by culturally-aligned socio-material competent actors, what about the school career of children who cannot rely on these material resources?

PP009

Some Challenges of Interdisciplinarity. Working with Different Experts in Adaptation to Climate Change Stakeholders Teams

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There has been a lot of discussion about the importance and challenges of interdisciplinarity, and some research has been done on actual work in interdisciplinary contexts (Nicolescu, 1996; Resweber, 2000; but see especially Thompson-Klein, 1990, 2000, 2010). As for dialogue, clearly the studies about it have been pursued in many different academic circles and disciplines: an uncomplete list would include linguistics, pragmatics, communication studies, management, political science, rhetoric, psychology, philosophy, mediation studies, applied ethics, conflict and negotiation studies, with overlaps among some of those. The specific context of dialogue that is referred here, having to do with adaptation to climate change at the regional level with actual actors of the concerned municipalities, involves people coming from different practice and research fields, it is de facto an interdisciplinary and interprofessional context (see below for more detail). People will easily accept that, when confronted as we often are with intricated and multifaceted problems, a plurality of angles and perspectives is quite necessary, which is a common rationale for aiming at interdisciplinarity, and therefore to further dialogue as the way to do it, albeit this appeal to dialogue might be implicit. Most of the times by referring to complexity, comes along a critique of "working in silos" as is said in ordinary and scientific discourses (e.g. Silliers, 2012, <https://sajip.co.za/index.php/sajip/article/view/993/1180>). The epistemic difficulties requiring this plurality of lenses (so to speak) are quite obvious when we discuss environmental issues, which are both natural, cultural and social at the same time (including therefore the economical, historical and political dimensions). Obviously, so-called environmental issues cannot be reserved, as they are most of the times, to a single bureaucratic entity like a specialized office or ministry in a government. Even at the government level, they will also touch transportation, construction permits, health issues, etc. Speaking about interdisciplinarity means referring to many kinds of expertise: scientific, professional and/or practical, which are portrayed as helpful for given actors to face complex issues. Of

course, not everyone agrees on the respective importance we should give, for instance, to the scientist compared to the common person who actually experiences phenomena “on the field”, again following the usual language about it. And it also happens that we will confuse professionals working together, but having different scientific background and curricula, with the fact that research might benefit from putting at use a plurality of scientific frames, methods or approaches in a research project. But in any case, no actual practice of interdisciplinarity would be possible without dialogue, if we admit that interdisciplinary work requires actual people coming from different disciplinary backgrounds, finding a way of working together in a fruitful and productive manner. In the context of this paper, a terminological excursus will provide a working set of definitions to distinguish disciplinarity, multidisciplinarity, interdisciplinarity, transdisciplinarity and a few similar terms using -professionality as their ending, useful when in a problem-solving context; they all seem complementary but distinct. The proposer is certainly among those who have suggested the interest and necessity of interdisciplinarity, while getting on board with a plurality of teams of that kind, but the truth of the matter is that it is quite a difficult endeavor, and to actually practice it with efficacy is easier said than done. The aim of the present contribution is to discuss and document a few of these difficulties in particular. I would like to explore here the issues of interdisciplinary and interprofessional dialogue, while considering language and power issues that are involved in a limited and specific project, in adaptation to climate change in the southern part of Québec, Canada. These challenges are resting on many factors: the specific terminologies used in specialized language; expertise considered as a means of status, recognition, a specific value in society; issues of distribution of the relative importance of the one and the other discourse, and their discourse-bearers at the same time. For a part, it pertains to what Fred Hirsch has characterized as the social limits of growth and of economic life in general (Hirsch, 1976): when basic needs are fulfilled and even assuming some growth in the production of wealth, the social importance of specific positions is neither diminishing, nor are these positions rendered more available when a growing number of participants are involved. Therefore, if we do not consider competition between discourses, even in the context of dialogue, something really important is missed, especially when we discuss in the context of limited resources that might not be expanded. Actors are uncertain of their own situation whether in the near future or in a larger prospective, and are not ready to put on the table the actual requirements of a reorganization that might be needed in the face of the challenges ahead. These elements are not in question as such (no entrenched skepticism is present in the present case to which we will refer here as our reference domain or data set), but they obviously play a part and can be referred to in actual dialogues having been performed. Having said all this, what becomes interesting is to look at actual pieces of dialogue that might help us understand more closely these kinds of phenomena. In the context of an ongoing research project on adaptation to climate change at the regional level in the Memphrémagog MRC (Ouranos-Mitacs-Sève-MRC 2017-2020), and using a commonly recognized set of conventions (Sacks, H., Schegloff, E. and Jefferson, G. (1974)), research assistants realized transcriptions based on audio recordings of sectorial tables held during the Fall of 2018; after being translated in English, they will be used to illustrate how these phenomena of distinctive terminologies, status, social standing and distributive issues come to play in dialogic interactions. At this point, I identified two of the five sectorial tables that have been held in the cities of Sherbrooke and Magog (with particular parts of the taped

discussions being already identified) as more directly relevant for these problems: a regional table gathering people invested in the touristic sector, and another table focussing on health and social security issues. For the ends of the presentation, there will be a brief recap of the main objectives of the project, of the steps already completed and of the ones ahead of us. We will also give the required basic element on the region treated, and recall the program pursued here, which is to help a regional city (comprising many different cities on a given territory) to give itself some actions to be integrated in its urban planning as a means to better adapt to a changing climate.

PP010

Talking Stones: How Dialogue Transforms Social Reality

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Is a “wall”, as a predicate, the same wall that the name designates, although it may refer, with the same name, to different content or definitions and identifications in different contexts? Or is a wall no longer the same wall that a name designates from the moment its content changes despite an identical name in all contexts where that name is used? This question raises another question which is that of the status of objects or things designated by a name. What are objects? Research admits that the objects that make up our reality can be transformed, and with them the reality they are helping to socially construct. But how are these objects transformed? What processes and what makes up this transformation?

In a dialogical perspective inspired by Bakhtin and Deleuze, the second himself inspired by the first (Deleuze & Guattari, 1980), this paper proposes to answer this series of questions by analyzing the saga of Donald Trump’s « wall » in order to draw lessons for dialogue analysis, the communicational conception of objects and if possible for an ontology of communication.

For the ventriloquistic theory of communication (Cooren, 2013, 2010), things or objects embody or are incarnations. They have a human agentivity (p.130) by which they make the difference in chains of agency and interactions they are named, evoked and mobilized for “another next first time” in contexts of interactions where they are tele-acting or acting at a distance. Cooren will say that things (such as protocols) “represent both abstract / conceptual / intangible / non-figurative (disembodied) and concrete / material / tangible / figurative (embodied) entities because they have a name, and that this name may remain a kind of empty shell as long as it is not embodied in different definitions, identifications, invocations, visualizations or mobilizations, this for another next first time “(Cooren, 2013, 208). Named things are indefinite and indeterminate in their definitions and identifications, which is why they are always likely to be transformed or defined differently for “another next first time” (p.206) in other contexts of interaction. Things are mobilized, animated or made present in interactions or discussions. They are transformed through their definitions and identifications when they are recontextualized, in this case when they change their name or are named differently from one context to another. For Deleuze (1968) and Deleuze & Guattari (1970, 1980), what transforms things are arrangements and watchwords that are intangible acts of transformation or speech acts involved in the things themselves and which have this double dimension of being constituted of material and intangible flows. In the

dialogical approach of Markova (2003), objects are objects of representation, that is to say of ordinary knowledge and knowledge always in transition or transitory. They are objects of social or collective representation in antinomic tension and which change according to the times and the equilibrium of relationships in the different triads of a given dialogue or between different discourses. This balance is a function of the style or method used to know or generate knowledge about the things in question. Here, it is the antinomies or dualities (known-unknown, continuity-discontinuity, old-new, past-present, convention-innovation, old-new for example) present in the dialogic triads that create tensions or challenges between different elements of a triad internal to speech or between speeches. These antinomic tensions produce discontinuities when the equilibrium of the triadic relations changes, which at the same time transforms the thing or the object as it redefines itself differently in this new configuration.

In this study, we analyze the utterances and assertions or local and general propositions such as Labov & Fanshel (1977) call them to determine the meanings that they contain. We do this with the ultimate aim of seeking to reconstruct the conditions of truth or the indirectly inferred meaning of designation / name, manifestation, and meaning (Deleuze, 1968). The analysis therefore consists in highlighting the implicit and hypothetical premises and implications that could possibly make the things in question real or true at the level of the participants in a discussion, conversation or dialogue; these may also be called implicit presuppositions, generalized frames or points of view as Weick (1995) defines them. We will conclude this study by saying that from our dialogical perspective the ultimate goal of dialogue analysis is to bring out the underlying or implicit presuppositions (Bakhtin in Todorov, 1981, pp. 302-303) in a proposition or in a series of proposals. It is in doing so that we are able to see how and in what way the utterances have been used to transform the “wall” while predicting other transformations in case the dialogue is allowed to expand.

PP011

On the Way to Post-Human Matters of Concern, Don't Skip Creative Agency and Intercontextuality

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As we move toward contemplating and working on the material conditions around the post-human, it is imperative to pause and take an accounting of any aspects of naturally-occurring fully embodied human interaction that are still underexplored and underemployed. Developmentally doing so is a healthy undertaking for in lived reality inter-individuality and other complex approaches to self can get people in “over their heads” (Keagan, 1998). Though critiquing existing assumptions that are associated with specific lines of thought is an essential move in expanding practically useful understanding, it does not take a perspective from outside our contemporary humanity to ask the question, are there aspects of our human interaction that are yet to be brought into the conversation? We need not look forward to see better beings nor look back as in Greek mythology to when better versions of ourselves existed in prior times. Rather, to bring to the fore that which has not yet been clearly brought into focus, we need to look through perspectives that draw our gaze toward the totality of the now. Stemming from work in disability studies the notion of limitness addresses the need to take seriously the constructive possibilities aligned with the

varieties of embodiment present within the human condition (Creamer, 2009). Though it is relevant that being differently embodied brings about inherently different perspectives due to inexorably different embodied lived experiences, more important is that it is our limits that provide the possibility for us to realize our potential and live in connected community with our fellows.

To explain further, limits are not the same as limitations. We are not somehow unable due to our limits. Rather our sense of inability comes from not honoring, not living within the reality of the limits which accompany our individual and collective human existence. Limits do not keep us from learning, from growing, nor do they keep us from augmenting our capacities as technology and medical science allow. Whether it is our purely organic limits or our somehow augmented limits, living outside these limits, though we may be convinced it is the way to improve ourselves, is experienced as involvement in the unattainable, indelibly frustrating and to a variety of extents debilitating. If, however, we work with the reality of our limits they provide the structure for our inherently particular selves. Our limits facilitate the self-generation of whole selves which when brought into being provide the basis for creating the overlap that is experienced as connection with others. The question becomes, what potentially are the material conditions associated with fostering the embrace of the creative agency inherent in beings with limits? Or from a developmental perspective, how do we construct holding environments (Keagan, 1982) that provides the space for such embracing?

Working off of Lipari's (2014) presentation of attunement of as an alternative variation of cybernetic theory, in a paper for an earlier instantiation of this conference I presented in brief the notion of intercontextuality as an alternative variation of dialogue theory (Author, 2016). This alternative borrows the concept of resonance from attunement and the notion of intertextuality from literary theory (Kristeva, 1986) and presents the concept of experiencing sharedness via overlap as a variant of experiencing the other (Buber, 2002). This emergence of the notion of intercontextuality was in the teaching of a course on communication and trauma. In this course, the shared experience that emerged was that of a support community. This was not a concept that was taught in this course. Though we explicitly talked about social support (Goldsmith, 2004) in quite a bit of depth, this conceptualization did not seem to capture what we were trying to describe. Rather as we talked through the idea of support team and support networks, support community became the term we as a class came to identify and reference that about which we had found ourselves talking.

The naming of the concept of support community was rooted in the experiential particulars of three members of the course. Yet as we reflected in talk about what had taken place in the course, it was not best described as somehow experiencing anything "other." For instance, none of us felt more known by other members of the class nor did we feel as though we understood what others had been through in significantly different ways than we did prior to the class. Rather what we all felt was that after participating in the course we had come to know a way of relating to others that we had not previously known in the way we now knew it now. Though there was a deep sense of trust and acceptance in the class, it seemed to be something somewhat other than dialogue in which we were engaged. It was that we had all come to experience something in the collective of the class. What we had done was create something shared that was linked to our individual experiences but was not

explicitly about sharing or coming to know those specific experiences better. Personally, I teach dialogue theory in a communication theory course. In that class we explicitly work on engaging in dialogue. As I reflected on my experience in the trauma class, indeed it was not the same as what we often experience in the theory class. Rather, it had much in common with the notion of intercontextuality which I had begun to develop a few years earlier when I was working through my own health trauma and trying to capture the differences I was experiencing what interacting with numerous health care providers on essentially a daily basis (Author, 2009).

This paper continues to explore intercontextuality through “digging” into its roots in creative agency. The joint creation in interaction of a shared overlapping experience as a variant of dialogue is rooted not in the inherent separation between individual selves that can be bridged via dialogue and experiencing the other but rather in the capacity to self-create an artistic wholeness, or an articulated presentational form (Langer, 1979). Embracing this capacity allows individuals when interacting to jointly create a shared overlapping experience. This is not about finding common ground, but rather a specific way of relating that brings forth the overlap in a collection of selves. In terms of matters of concern, the question addressed here is: what are the material conditions involved in embracing one’s creative agency and participating in intercontextually with one’s fellows?

The methodology employed in the paper is REPPLE or Practically Engaged Reflection on the Processing of Lived Experience (Muller, 2015, 2016, 2018). This methodology merges practical theorizing (Craig & Tracy, 1995; Dewey, 1939, 1989; Gadamer 1981, 1984) with analytic autoethnography (Ellis and Bochner, 2000; Anderson, 2006; Denzin, 2014) to make apparent the movement from a particular lived experience, a specific initiating moment, to a practical insight that is meaningful beyond the person who had the initial experience. The initiating moment for this paper was reading the quote “I think there’s an immense interior mental pressure put on girls, so ‘deep’ is kind of their starting point. You can’t not be deep when you’ve been buried.” (Burnbaum, 2019, Winter, p. 23). This quote is from Bo Burnham the director of the comedy drama feature film *Eight Grade*. Upon reading this I had a conversation with a colleague that got me thinking in very different ways about the reasons why and the “creation” that girls and women bring into the world. This conversation ended up touching on the ideas of the post-human as I moved to thinking about writing for this conference. Eventually, my colleague said “Post-human seems like just another way to avoid womanhood.” As were both the concept and the experience of support community “created” by the collective of the communication and trauma class, this womanly creation is not about seeking to create or be creative but rather finding oneself embracing one’s creative agency and making possible engaging intercontextually. Presented in the rest of this paper is the movement from this initiating moment through a series of reflections on my own lived experience as well as communication theory constructs along with a specific conception of artistic creation that provide practical insights into the previously identified question about matters of concern surrounding the dialogue variant of intercontextuality.

PP012

Dialogue, Carceral Spaces and Materiality: Conflict, Correctional Facilities, and Possibilities (Virtual presentation)

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This project is focused on the possibilities of dialogue in correctional settings, initially local/county jails, and the material/symbolic constraints on processes of engagement. In an environment founded in material constraint, and premised on compulsion and force, what are the possibilities that exist for dialogic exchange? It seems to be a foregone conclusion that correctional settings (carceral spaces) are saturated by conflict (interpersonal conflict, personal conflict, conflicting emotions, conflicts over space, violent conflict) and are populated by stories connected to conflict and violence. So there are two general lines of inquiry here: the possibilities of dialogue with respect to the material/symbolic environment; and the relationship between the material and the symbolic in conflict/violence.

Overview

Based in part on data collected from county jails during a dissertation research project, and in part on the results of a public forum concerning that project and best incarceration practices, and also in part on other primary and secondary research, this abstract seeks to establish a platform for assessing the possibilities of dialogue in jail. Are there specific social and material conditions which actually permit or facilitate dialogue in a carceral space? Using a combination of methodological approaches (rhetorical analysis, ethnography, critical theory), and drawing from qualitative data, public forum deliberations, and secondary research, this paper will explore the possibilities of dialogue in carceral spaces, in light of the constitutive nature of communication and conflict, under a critical discursive view of institutions, and with respect to the potentiality of action/agency in matters of concern in materially constrained circumstances. This includes a consideration of the body as a site of material and discursive forces, and focuses on inmate-inmate interactions, officer-inmate interactions, and reflections on interactions, up to and including the shift from symbolic to material (violent) interactions. In this way the threshold between discursive and symbolic conflict (conversation and language), and material and violent interaction (physical and corporeal violence) – as well as the interplay between physical and material constraint – are implicated in the discussion. This paper initiates a project of exploration, education and critique regarding the dialogic possibilities in carceral space; it reports on the results of qualitative research and public dialogue facilitation; it also outlines steps in terms of future research and educational projects. In discussing these paths, issues of constructing and de-constructing ‘others’, and dialogue in social and personal transformations (transformative approaches to discourse).

Incarceration and the body

Participants in my dissertation described the experience of incarceration in many ways intersecting on the body and the material/social tensions of being in the space of jail. Of particular interest is the connection between discourse and materiality, seen in the importance of language in the jail facility. Words exchanged between inmates have the immediate potential for violence, and in that potential a fissure between discourse and materiality is discernible. This prompts questions about the nature of the limit of discourse/rhetoric and the possibility of intervention. One aspect of this fissure is in the constitution

of *respect* as an active element of incarceration. On a cultural level, respect is demanded and, if not received, it is forced in the form of violence. Similarly, one's image is dependent on whether respect can be earned, and also on whether it is given. It functions as a kind of commodity in interactions where respect becomes a tangible part of social relationships. Another aspect of this fissure is the *naming* of others. Applying names to other inmates can be an invitation to violence, so words should be chosen carefully. As these aspects of incarceration appear to be pervasive across experiences in my data, it seems that interaction is constrained in its forms such that dialog cannot easily take place. The constraints are both symbolic (as discussed above), and material, in that the physical space situates bodies in relation to each other, and orders their movements, constraining abilities to integrate the strategic positioning of bodies – inmates cannot always separate until conditions for dialog are ideal.

Public dialog about incarceration

In May 2019 I am planning a public forum about incarceration inviting perspectives from various communities to discuss the impact of incarceration, and explore incarceration from different points of view. I will be inviting local correctional facility staff, members of the public, formerly incarcerated individuals, and university campus departments to provide their own accounts of incarceration or research conducted or in-progress. The focus of the forum is broad but could include best practices, negative impacts, and visions for the future. It will take the shape of a facilitated dialogue with presentations by panel members and question-answer sessions. I will also include excerpts of my own research and expect that this will provide further vistas toward understanding incarceration and the potential for communication in carceral spaces.

In context of scholarship

Expectations of dialog are often presented in terms of what is possible within a field of ideal conditions. Outside a correctional institution, we can create conditions for dialog, and individuals can prepare themselves for dialogic encounters. Within a correctional facility, material constraints are tangible, and function to foster conditions of negativity and violence. In Foucauldian sense we can understand that the institution is structured this way via discursive forces and that power works upon bodies in ways that do not produce dialogic conditions. Frameworks of restorative justice work provide increasingly positive ways to disrupt struggles between antagonistic views of 'criminal' justice. This project aims at focusing less on victim-offender interactions and more on inmate communication, the material and symbolic barriers in the space of jail/prison, and the ways that dialogic conditions might be fostered.

PP013

Between a Rock and a Hard Place: Dealing with External Failure within a Therapeutic Interaction

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When a therapist or a care-provider interacts with a client, there is an assumption that the client will follow the care-provider's advice and instructions outside the interaction. This

assumption is part of the setting of talk-in-institution (e.g., Heritage and Maynard, 2006), in which a representative of an institution, who holds professional knowledge and interactional power, works with a client to assist them in some way. Thus, doctors assume that patients will take the prescribed medication, and in our case Speech-Language therapists (SLTs) treating, for example, articulation, assume that clients will practice at home. The following case study shows what happens when the therapist's expectations of a supportive home environment of a child-client are not met. The segment (see Appendix), is taken from a larger project studying interactions between SLTs and children, following Kovarsky and Crago's (1991) and Ferguson and Armstrong's (2004) call for applying Discourse Analysis within the Communication Disorders discipline to uncover dialogic practices in SLT sessions. The analysis shows how external failure to follow the therapeutic program may lead to internal failure in cooperative dialogue. The clinician begins by checking if the child practiced pronunciation at home. The child explains that he had little opportunity (A:1-3) to speak during dinner, suggesting an external failure (the home situation). The therapist focuses on the here-and-now, emphasizing the correct pronunciation of the child's previous utterance (A:4). The child accepts the correction, however avoids speaking (A:4). After a very long silence (2.4 seconds, A:5), the therapist reminds the child of their agreement that he practice at home. The child does not answer for more than a second before recycling his prior statement, namely that he did not need to talk at home (compare A:6 to A:6), implying that the agreement is void. The therapist does not react to this information, and asks about the child's attentiveness to his talk in general, receiving again a negative answer (A:6). Then she defines the terms of the here-and-now: The child must focus on his talk (A:7-8), an instruction to which he does not verbally respond. The child attempts to change the topic (A:9), and the therapist stops his turn and, in an overlap, asks him to wait before they address his question. She then asks about his will to read (A:10). The child rejects this action, stressing his lack of will using 'actually' (A:11). The therapist acknowledges the rejection (via repetition) but proceeds to explain her own will, namely that from here on the child should talk correctly while paying attention to pronunciation (A:12-5). This explicit statement of institutional goals receives a minimal and soft "yes" from the boy (A:15). Following this acknowledgment, the therapist repeats her question about the child's will to read and then slightly rephrases the question, changing the topic to home practices of reading (A:16). The boy overlaps this change with a very soft 'no' (A:17), denying his will to read. Following the therapist's renewed reference to the home situation, the child remains firm that he did not read at home and denies remembering reading. The therapist confirms that he did not practice with anyone (A:18). As the child reaffirms this, the therapist initiates another repair of pronunciation sequence (A:21). The child repairs his talk indicating objection with his body-language (A:21). The therapist asks again if he wants to read to her (A:22). The child tries to stop the interaction (A:22), but after the therapist's continuer (A:23), he uses a cluster of discourse markers (A:23) showing negative stance, and he reluctantly agrees to read. The flow-chart (Appendix B) schematizes and summarizes this segment. It represents the many conflictual moments in the interaction and visualizes its disconnection, showing this to be a failed dialogue: There is clear lack-of-flow, and very little cooperation. Whenever the therapist hears her expectations about practice (at home or during the session) are not met, she shifts to her institutional role. She achieves the shift either by initiating a repair of pronunciation sequence or by re-stating her expectations, in what seems like an attempt to circumvent the external failure to practice. The child mainly rejects the therapist's actions either by avoiding

response, or by directly negating her actions. The culmination of the dialogical failure is when the therapist imposes her will on the child, despite his rejecting the same action twice before. This is in clear contrast with the explicit goals of SLTs, who aspire to promote their clients' will and agency. This case study points to the complex relations involved in the therapeutic dialogue. The expectation that the client will engage in therapy at home may lead to frustration when the client does not conform to this expectation. Here, the therapist seems to express her frustration by imposing the institutional will and goals on the client, resulting in a one-sided and misaligned interaction. The sequential analysis allows us to suggest a reason for the therapist's actions: Her precarious position with directly discussing the child's claims and implications regarding the home environment. Thus, we demonstrate how discourse analysis informs our understanding of both the SLT dialogue as it takes place and how the external constraints are relevant to the interaction and its progression. We also show how the therapist uses her interactional power to compensate for her unstated frustrations, which is problematic to the client's need at the dialogic moment.

PP014

"For Your Comfort and Privacy": Communication Skills Training with Standardized Patients

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Communication is considered one of the most influential skills physicians develop. The importance of communication skills is enforced and ensured by medical licensing boards and medical schools, both of whom employ and train standardized patients (SPs) to perform patients for medical students (MSs). While simulated interactions and subsequent evaluations are said offer medical students an opportunity to learn, practice, and test clinical and communication skills, as well as demonstrate professional competency (Epstein & Hundert, 2002), they are moreover a polyphony of values, institutions, bodies, technologies, writings, and voices ripe for analysis. I employ discourse analysis to examine communication skills training as a consequential dialogic practice in one SP program at a large medical school in the southeastern United States.

I analyze a simulated interaction between a SP, "Georgia," portraying, "Jackie Hill," a 23-year old woman with abdominal pain, and a third-year MS, "Brian." The activity is part of a Clinical Communication Practice Exam that aims to prepare students for the United States Medical Licensing Exam Step 2 Clinical Skills (USMLE Step 2 CS). Locally, SPs prepare for the simulated interaction by attending trainings and consulting scripts, which are documents written by medical educators and physicians describing the patient to be portrayed. After the simulated interaction, SPs answer a 39-question computerized evaluation form with 37 multiple choice and 2 short answer items while MSs complete a computerized diagnostic form. I attend to one item Georgia explicates in the final short answer item of the computerized evaluation form. Item 39, states *General Comments: Please state any additional comments you would like to share with the student regarding their encounter with you* [All written data extracts are italicized]. Georgia writes:

Brian was friendly with good eye contact and voiced his concern and care for how I was feeling. It caught me off guard when

Brian started pushing on my stomach without letting me know; then pushing on one spot harder after I already said it hurt. I felt comfortable that Brian offered and used a drape for my privacy. Brian explained to me what he thought was going on, said he would do some testing, but was not specific.

Georgia identifies friendliness, eye contact, concern and care, announcement, not repeating something painful, draping, and explaining “what is going on” as important for explanation. Through the interactive process of completing the evaluation form (See Cooren, 2004), Georgia “selectively appropriates, relocates, refocuses, and relates other discourses,” a practice of intratextual recontextualization, to constitute her own order of assessment (Bernstein, 1990, p. 184). For the purpose of this brief empirical illustration, I focus on how the form and simulated interaction are part of the dialogic negotiation of communication skills, specifically the practice of draping.

The issue of draping is introduced in a prior item of the form, Item 26: *The student used respectful draping?* With the possible responses:

- (1) *Not done*
- (2) *Below Expectations: The student simply handed you the drape to place on your lap*
- (3) *Meets Expectations: The student handed you the drape and used it a few times during the physical exam; OR the drape was not applicable to this exam*
- (4) *Above Expectations: The student handed you the drape and used the drape correctly throughout the physical exam.*

Based on the question, draping is primarily a student-based task since the action is described as originating from the student. Per the answer options, draping is a closed-ended task, either *Not done* or done to various degrees of expectation, which all align SPs in agreeing draping is a positive action. The task is evaluated by *you*, the SP completing the form. The second-person designation implies the SPs ability to observe and maintain self-awareness in order to report whether the task was or was not accomplished. Furthermore, a drape is an object that should always be handed to the SP by the MS. Correct usage implies consistent usage, not simply using it *a few times* or *simply placing on one’s lap*.

Georgia marked Brian “above expectations” and elaborates: *I felt comfortable that Brian offered and used a drape for my privacy*. Her remark does not include details of whether the student handed her the drape or if he used it *correctly*. However, Georgia’s comment does expand upon correctness as something that makes a patient feel *comfortable* and constitutes *privacy*. So, what happened in the simulated interaction to merit high marks that are further elaborated?

About 8-minutes into the simulated interaction [See Figure 1 for Transcript; All excerpts of the transcript are in quotations], Brian transitions with the statement, “So I’ll move into the physical exam.” But who is this declaration of action directed towards? Perhaps it is a moment of explicit visibility similar to what Skeleton & De La Croix (2009) and Atkins et al., (2016) note in their analyses of simulated interactions with medical students and standardized patients. This possibility is further supported with the use of person reference

in line 2, where the activity is made relevant to the SP through a direct question and the use of “you.” “Would you like me to use a drape for your comfort and privacy?” The SP holds her place with “uhm” and answers, “Sure.” Her elaborate answer metadiscursively suggests the question is notable, and thus standards of practice are materialized.

The evaluation form refers to draping as a *respectful* practice, but through this interaction, the meaning of draping is expanded. The student explains the drape is “for your comfort and privacy.” The student does not simply say, “Do you want a drape?” but instead offers a patient-centered justification for action, bolstering the institutional preference for draping. The SP enjoins the medical student’s ethic of draping by including the exact notions of *comfort* and *privacy* in her evaluation. The inclusion of *comfort* and *privacy* demonstrates a jointly produced communication skills standard of draping.

From his initial seated position, the MS jots a comment on his notepad and moves away from the patient. Next, he announces, “Alright let me just wash my hands.” Brian’s use of “let” seems to be another moment of explicit visibility, materializing item 24 on the evaluation checklist, *The student washed (or sanitized) his/her hands before the physical exam*, which Georgia marks as *Done* over the other option, *Not done*. After his announcement, Brian dispenses some hand sanitizer, rubs his hands together and begins to search through the cabinets, presumably for the drape he just offered. He looks for approximately three seconds in the area of the room closest to his seat before moving to the other side of the patient table. As he walks to the other side, he clicks his tongue and hums a tune, occupying time and eliminating silence. But just as he reaches towards a drawer on the other side of the patient table, the SP extends her right arm and utters something that sounds like “Sorry,” to which the MS apologizes.

The MS quickly walks back to the first side of the room, opening more cabinets until at last, he retrieves the paper drape. The student spends nearly eight seconds, silently unfolding the thin, crinkly paper covering, “There we go.” He places it on her reclined body then states, “Uh if you could just uh uncover your belly.” The two hesitations, “uh” offered in this request along with the reference of the patient’s “belly” versus abdomen or stomach, more medical terms, perhaps indicates a sense of transitional awkwardness since what was verbally initiated nearly one-minute prior is now accomplished.

That the medical student gives so much time to the issue of the drape, coupled with the SPs high markings of this task completion as *Above Expectations*, is interesting. The description of draping, *The student handed you the drape*, did not occur in practice. The student placed the drape on the SP, he did not hand it to her. Yet correctness is reinterpreted, not based on who does the draping, but perhaps that extended time was spent accomplishing the task. Whether the student hands the drape or places it on the SP is interpreted as insignificant to the communication competence.

In my analysis, I argue that voices, texts, objects, and bodies are engaged in dialogue.

This relational ontology of communication skills is visible in the materialized relations of simulated interactions and documents (Cooren, 2018; 2004), which regularly and strategically (re)create standards of practice. Thus, while institutionalized versions of communication skills are played out in interactions, texts, and structures of practice, human and non-human agents also act. The expanded paper identifies matters of concern that organize communication skills, which is consequential for both patients and providers.

PP015

Authority as Framing: an Approach to Conversational Analysis

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Authority is an important topic in Social Science and Philosophy. Many definitions coexist according to discipline, context, and authors. Some, such as Raz (1990), have a political approach to the concept, closely tied to the notion of law and social institutions, others have visions based on logical concepts and relationships (Bocheński, 1979). Alexandre Kojève (2004) is one of the philosophers who have highlighted the interactional nature of authority. He also suggests a specific typology of four different kinds of authority: the judge, the father, the master and the chief. The authority of the chief, labeled as Aristotelian, is especially interesting. It is based on the idea that an individual is able to “see further” than the subordinate person, to plan ahead. This definition of authority connects with those based on knowledge or expertise. This approach is shared by many authors from various fields, such as Max Weber (1978) or to a certain extent Donald Davidson (2006).

However, construction and manifestation of authority in interactions have been little studied. Among the few theories about the interactional rise of authority, Chantal Benoit-Barné and François Cooren (2009) propose the idea of presentification. Authority would be claimed by “making something or someone present dislocate any interaction, allowing the transportation in time and space of different agents (collective and individual, human and nonhuman) in a given interaction.” (p. 10). While this perspective is extremely interesting, it partly decentres the analysis of conversations towards the “plenum of agencies” described by Cooren (2006). In this paper, the author proposes a new and complementary level of analysis. This level focuses in the instant accomplishment of authority through the interaction.

To define this new analytical perspective, the author relies on the concept of frame as defined by Erving Goffman (1974), that is, an intersubjective definition of “what is happening”. The author asserts that an individual can claim authority by trying to frame the situation, using various verbal or non-verbal strategies. Framing is here defined as explicitly or implicitly stating the elements that participate in the framework that is built between the interactors, or by excluding the elements evaluated as irrelevant. The idea would not be of “seeing further” as Kojève (2004) would say, but more likely “seeing more accurately” the actual situation. Even though many contextual elements can be defined by external contingencies, the author postulates there is always a form of negotiation of the frame in an authority relationship. Indeed, when an individual proposes a frame element, his interlocutors have no choice but to react. They must accept or reject this framing in one way or another. In this situation, the author adopts the idea that “nothing never happens” proposed by Bateson (1972), Birdwhistell (1970) and Watzlawick, Beavin and Jackson (1967).

To support his perspective, the author proposes a specific code to identify this view of authority in interaction. The first identified categories of this code are: addition, subtraction, acceptance, validation, augmentation and minimization. Of course, this list does not claim to be exhaustive and other categories could be added according to their relevance. This code could even evolve as a grammar if further analysis show specific patterns in the succession of categories. The use of this code can be illustrate by analyzing four different video sequences from fiction movie, using conversational analysis tool provides by Pomerantz

et Fehr (2011). Addition and subtraction are quite intuitive as they correspond to adding removing elements to the current frame. Acceptance is a simple way to accept a preceding addition/subtraction. Validation is very close form acceptance, but it's also a way to claim back authority, by acknowledging other's addition/subtraction as a new elements of the frame. Augmentation and minimization are also ways to claim back authority by modifying a preceding addition/subtraction. This can also be used to describe situation at the boundaries between authority and raw power. For example: a thief threatens someone with a gun, the victim says "there's nothing in my wallet". It can be coded as a subtraction since the victim try to point his wallet as irrelevant in the current situation. Of course, even if the subtraction is acknowledged by the thief, the victim would still have very few authority in this context.

For now, the categories of this code are basics. It's only by using them in various context that we will be able to improve it, adding new categories and make more connection between them. It is through its use that we can make this code a relevant analytical tool.

PP016

Implied vs. Actual Dialogue Models: Training Texts vs. Small Claims Court Practice

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"Tangles—interpersonal conflict, disagreements, moral dilemmas—are at the heart of social life," comment White and Watson-Gegeo (1990. p.3), and some of these tangles end up in small claims court. Acknowledging that small claims disputes are a "central but unsolved problem of modern judicial bureaucracy," Rohl (1990, p.167), a legal scholar, also rather disparagingly describes them as "minor disputes between people of limited capacity and means." Whether we regard interpersonal conflict, disagreements, moral dilemmas as "minor disputes" or the "heart of social life," a key legal mechanism for handling them is the small claims court, and in our internet-linked societies, a first step in the doing of conflict in these sites, at least for some people, is to visit a court's website.

A small claims proceeding is a speech event in which dialogue is facilitated and constrained by institutionally specific material conditions (of time and place, rules and procedures, etc.) such that certain matters of concern (disputes, complaints, etc.) are discursively constituted and formally resolved. Courts in many countries have websites seeking to inform their citizens about how to proceed. These websites, comprised of written texts of a variety of types, and sometimes videos, let potential litigants know what kinds of disputes will count as legitimate, how to navigate bringing a legitimate dispute to the court, and the kind of dialogue exchange which parties should be prepared to participate in if they move forward. Of course, people may not access these websites to prepare or, if they do, they may not attend carefully what the website advocates. The upshot of this is it is not at all clear that what people are instructed to do is what they actually do in small claims court. This uncertainty calls for research comparing the forms of dialogue prescribed by small claims court websites with actual dialogic exchanges, with a particular focus on the metadiscursive resources (rules, principles, etc.) that participants mobilize in order to shape those exchanges.

Websites about communicative encounters and the oral exchanges themselves contain implicit conceptual models of communication (Craig, in press). These models are especially open to inferring when we examine explicit metadiscourse (see, for example, Craig 2008, 2012).

Our aim in this paper is to examine the ways in which the dialogue model implied in a court's website materials matches, as well as fails to match, what occurs in actual communication encounters in the courtroom. In examining courtroom exchanges we give attention to both the litigants' and the judge's discourse, albeit foregrounding judge talk a bit more. We do so because judges are the in-person expression of the policies and practices espoused on the website.

Our central data come from a single United States court in Colorado. Materials include the court's website; tapes and transcripts of 20 trials in this court run by six judges; and observations by the first author of more than 100 additional trials. The website has a six-part YouTube video narrated by an attorney, a 54-slide PowerPoint, a short Q and A pamphlet about small claims, a state-level brochure explaining small claims, a sheet overviewing mediation, which is a required part of the court procedures, and an 8-page document listing and explaining the state laws and rules that apply to small claims court.

After describing the dialogue model(s) constructed by the various website materials, we analyze whether the judges in this court straightforwardly followed their website's implicit communication model, describing the key discursive moves through which judges enact (or perhaps problematize) the dialogue model suggested by the court website. We focus particular attention on judges' metadiscourse moves—their instructing, channeling, and criticizing of litigants' courtroom communication—as these segments of talk seem likely to be especially revealing. The analysis of small claims discourse in this paper builds upon and extends the research by Tracy and colleagues on small claims courts (Tracy & Caron, 2017; Tracy & Craig, in press; Tracy & Hodge, 2018; in press).

In the final section of our paper, we will consider what this analysis of one court's small claims website and actual practices suggest about the communicative practice of small claims in other countries. To facilitate this final discussion, we analyze webpages from the European Union and Hong Kong websites that provide information about their small claims procedures. After giving a sense of how small claims dialogue is conceptualized differently in these different cultural and legal contexts, we draw comparisons with our US court analysis and suggest questions for future research, including cross-cultural comparative research on dialogue models for small claims practice.

PP018

Using Conversation Analysis to Investigate Person-Centred Planning in the Residential Care of Older People

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Personalisation has been an important driver of reform in social policy in the UK, across public services generally and especially in adult social care. While there is no universally

accepted definition, the theory of personalisation involves placing users at the heart of services and involving them in the design and delivery so that the services are more valuable and meaningful to the people themselves (Leadbeater 2004). This has involved a shift away from a medicalised, institutional model aimed at addressing the needs of people, and towards affording greater choice and control to individuals (Hall 2011). This movement is in line with higher expectations on behalf of the public and users of services that they play a greater role in decisions about the care and support they receive (Baxter et al 2008).

Person-centred care, a related concept, tends to be applied more specifically to health and social care, particularly relating to older people's care. It is often associated with best-practice in adult social care, although, as in the case of personalisation, there is a lack of consensus regarding its definition (Edvardsson et al 2010).

Within person-centred care there is an emphasis on recognising and identifying the unique qualities of individual clients and their specific needs and preferences, and tailoring care and support towards those needs. This approach is strongly grounded in Kitwood's theory of personhood in relation to dementia (Kitwood and Bredin 1992). Personhood, defined as the 'standing or status bestowed upon one human being by others in the context of a relationship' (Kitwood, 1997:8), is based on the view that everyone, regardless of any illness or disability they may have, possesses moral agency and autonomy which should be respected by others.

One of the more challenging areas of implementing person-centred care is within the care and support of older people, particularly in residential care.

The 'My Home Life' movement for greater quality in residential care offers the following suggestions for improving personalisation and person-centred care for older people in care homes: managing transitions, maintaining identity, creating community, stronger leadership among staff, shared decision-making, improving health, supporting end of life care, and promoting a positive culture in the residential home (Owen et al 2012).

The emphasis here is on collaborative working and fostering relationships. However, within the literature, there is a lack of studies regarding how the principles of person-centred care are delivered in day-to-day practice in older people's care and specifically within the care home setting.

The objective of this study is to address this gap by analysing the interaction between residents of care homes and care professionals employed by those homes, which lead to the development of care plans for the clients. Underpinning this will be a thorough understanding of the assessment and support planning process used by the care providers in question.

The key research questions are:

- 1) How is person-centred planning enacted in the interactions between older people residing in care homes and professionals, during meetings between the two parties

(and the older people's relatives if present)?

- 2) In what ways do those interactions shape a view of the individual resident's wishes and preferences?

CONVERSATION ANALYSIS

Language is an important conduit for communication and discourse analysis is especially suited to investigating talk and text in professional and institutional settings (Roberts et al 2005). This is because it makes a connection between communication techniques and wider issues of professional practice. Meanwhile care homes and nursing homes are rich in communicative activity and are valuable settings for research into the interactional processes involving older people (Nussbaum 1991).

One methodology which allows for exploration of the social and material conditions which permit or facilitate dialogue is conversation analysis (CA).

CA is heavily grounded in empirical analysis and involves the capturing of naturally occurring data, on the basis that the details of the interaction can be consequential for the way it unfolds. One of the central premises of CA is that the orderliness and structures of interaction are guided through the participants' mutual understandings of their actions. This idea originates from the work of sociologist Harold Garfinkel, who highlighted the practical orientation of participants to the task of sense-making and the underlying inferential procedures regarding their actions.

Garfinkel proposed a counter-argument to traditional phenomenological models of reflexivity, in which pre-defined social norms govern people's behaviour and interactions according to the setting in which they occur, whether it be in a library, school, or otherwise. Instead, he argued, the actions within an interaction will be intelligible and accountable as a sustaining of some order of activity. This activity is, according to Garfinkel and summarised by Heritage (1984:110), "incarnate in the specific, concrete, contexted and sequential details of actors' actions. It is via the reflexive properties of actions that the participants – regardless of their degree of 'insight' into the matter – find themselves in a world whose characteristics they are visibly and descriptably engaged in producing and reproducing."

In analytical terms, CA studies provide qualitative and sometimes quantitative descriptions of interactional practices – that is, the structures underlying all interaction such as turn-taking, and more specific actions (Perakyla 2007). Analysts look for patterns within the data, such as forms of speech and expression, or formats for performing a particular action.

CA has been used to explore the positioning of service users in social care contexts by analysing their dialogue; for example, Österholm et al (2015) found persons with dementia were often orally positioned as less competent in assessment meetings to discuss care and support services with social workers. The authors found the conversational partners of the person with dementia sometimes used 'elderspeak' when addressing them, which could include collective pronouns and exaggerated intonation. They concluded this could have a negative impact on their ability to contribute in negotiations about their daily life.

EMPIRICAL ANALYSIS – SAMPLING AND DATA COLLECTION STRATEGY

The data will be taken from a sample of 15 to 20 meetings involving care professionals and older people in residential homes and their families, to examine how person-centred planning takes place in practice within residential care. With the informed consent of all parties, meetings will be audio-recorded in order to capture naturally occurring conversational data.

The sample will include clients and professionals from three care providers - all independently owned, given much of the care home market in the UK is run by private companies or charitable organisations, and the important role this sector has in delivering personalised care to clients. Each care home should be operated by a different provider, in order to study a variety of potentially contrasting approaches towards care planning.

Recordings will be transcribed using detailed systems of symbols denoting different aspects of speech and interaction such as intonation, and the different ways in which words and sentences are spoken. This system of conversation analysis helps to capture important details about the phenomena we are studying. The transcript, used in conjunction with the recording, will be a valuable resource in developing observations and hypotheses about phenomena (Drew 2003).

In this study, conversation analysis will help to explore the ways in which older people use dialogue to identify and describe themselves, their needs and preferences, and how they are positioned in the discussion about their care and support with care professionals and family members. The transcripts will be scrutinised for examples of where care planning takes place, so that sequential patterns and other features associated with this phenomenon can be identified. The final stage of the analysis will be to provide an account for the patterns, and to highlight any lessons that may be learned for practitioners in future when planning the care and support of older people.

PP020

The Convoluted Discourse of Conversion Therapy

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Conversion therapy represents an approach at changing the sexual behavior of the person undergoing treatment. The goal involves eliminating the person's participation in same sex behavior. A successful therapy according to this view does not require changing the of the sexual orientation of the person (the person's sexual orientation can remain unchanged). The goal becomes an assessment of whether after treatment the same sex sexual interactions have ceased. Under these criteria, a bisexual would be treating to "convert" the person to same sex only behavior.

While "conversion" may involve opposite sex behavior, the criteria for success used by the

proponents do not require participation in same sex behavior (celibacy or masturbation would qualify as success). Another notation is that the type of behavior (oral, anal, device, sadism, bondage, etc.) may not change, only that the partner for the activities becomes solely one of the opposite sex.

Evidence for the effectiveness of conversion therapy remains controversial and difficult to establish. For example, Beckstead (2012) quotes the President of Exodus (a ministry that provides conversion therapy), Alan Chambers, “the majority of people I have met, and I would say the majority, meaning 99.9% of them have not experienced a change in their orientation” (from Throckmorton, 2012, Para 2). Essentially, the proponents of conversion therapy do not expect to change sexual orientation, the target of the therapy becomes whether or not the behavior of the person changes the sexual behavior from same sex to opposite sex.

The entire process of setting forth the conversion therapy as a plausible alternative for changing sexual behavior (not orientation) involves two representations: (a) sexuality reduced to a behavioral act, and (b) the ethics of using a therapeutic model. The challenge becomes the process of providing a justification for a practice that is no longer considered an identifiable psychological condition since the 1974 removal of homosexuality from the Diagnostic and Statistical Manual of the American Psychological Association and American Psychiatric Association. What happens is that the continued participation by practitioners in a process that fails to achieve the primary goal poses a series of fundamental challenges.

Sexuality as a Behavioral Act

Conversion therapy ignores the question of whether or not sexual orientation is genetic (physiological) or behavioral (developmental) in origin. Conversion therapists are concerned, not with changing the sexual orientation of the participant but instead only address the behavioral acts of the person in therapy. Since most conversion therapies and therapists incorporate a set of Christian elements (Biblical text) as part of the process, the appeal becomes the need for the patient to practice a “moral” lifestyle.

The therapy does not focus in the mental health of the patient per se, (Beckstead, 2012). Instead the focus becomes on changing the behavior of the patient so that all sexual acts are with members of the opposite sex. This set of expectations exists, regardless of the set of evidence for the therapy indicating general failure on the part of the therapy in changing sexual orientation. Essentially, at the end of the process, the person still will express an sexual orientation or preference for a same sex partner. However, if successful, the person will engage in sexual acts with a member of the opposite sex.

This choice of defining “success” becomes a fulfillment of Biblical statements where only the act of sex becomes the violation but ignores the sexual orientation of the individual. The ongoing conflict between orientation and behavioral practice becomes resolved with prayer and the patients ability to “rejoice” in the knowledge that the soul is no longer condemned on the basis of acts that run contrary to religious prohibitions.

The inconsistency in the outcome sets up a very twisted discourse for members of the therapist community because the fundamental tension or underlying mental state remains unchanged. Clippinger (1974) points out that even a return to “partial heterosexuality” represents an advancement in the process, and that “several of the studies show that some homosexuals are cured even where they may not desire to change” (p. 23). The discourse

of defining a cure as behavior creates a tension for a profession designed to treat mental conditions.

Ethics of Therapy

Psychological therapists generally treat conditions defined and articulated in the DSM. In 1974 homosexuality was removed from the DSM and no longer defined as a mental illness. This explicit decision on the part of the community began the process of creating an acceptability by the legal community of the noncriminality and deviance associated with that sexual orientation. The change in status did little to change fundamental Christians view of the behavior of a violation of scripture prohibitions from the behavior. The result was a difference in view of the legitimacy of homosexuality as a sexual orientation.

The therapeutic community as a practice may treat someone with a same sex orientation for sexual partners to increase the self-acceptance of the individual but the focus on the need for conversion find no basis in contemporary psychological practice. The fact that the community views approaches as failures to successfully change orientation further reduces the ethical acceptability of the practice.

The conversion therapists argue from a religious basis that the immortal soul of the person remains at risk with continuation of sexual behavior with members of the same sex. The obligation of the moral therapist is to treat the person suffering tremendously from internal tension about the failure to fulfill a fundamental religious requirement. The therapy emphasizes a focus on religious goals and requirements, including prayer, meditation, and the “joy” of leading a life consistent with religious requirements. The counter-ethic is one that emphasizes the choice of the person to seek and receive treatment for a behavioral practice that causes stress and a great deal of guilt. Even if orientation is not impacted, the goal of behavioral change is enough to create satisfaction for the patient.

Conclusion

Conversion therapy creates an ongoing controversy (impacting Vice President Pence) between proponents and opponents of the practice. Both sides claim that the practice should be banned (permitted) based on the empirical evidence provided. The distinction lies over how one defines what constitutes success or failure of the practice. Such differences create a painful and difficult discourse.

Both sides of the controversy make corresponding claims about the ethical position towards the therapy. Proponents claims that a person experiencing tremendous guilt and anxiety over participation in set of behaviors that condemns them for all eternity represents something worthy of treatment. Opponents point out that a therapist offering to treat a condition that objectively not considered a negative mental condition becomes quackery and theology, not professional mental health.

The ongoing controversy over this practice creates a set of arguments that pit scientific and therapeutic logic against religious dogma. Understanding the differences in the discourse highlights the underlying problems that continue to exist when professional medical communities interact with religious communities.

PP021

'The Best Way to Make Them Drop this Nasty Habit': English Language Dialogues in a Soviet Textbook

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This paper offers a critical discourse analysis (CDA) and a cultural approaches to discourse (CAD) analysis of the dialogues presented in Lapidus and Shevtsova's (1968) *The Way to Spoken English* to demonstrate how dialogues created in English by speakers outside of the Inner Circle (Kachru 1982, 1990, 1992) can promote a non-British and definitely non-American ideology.

According to Phillipson (1992:47), 'The legitimization of English linguistic imperialism makes use of two main mechanisms in relation to educational language planning, one in respect of language and culture (anglocentricity), the other in respect of pedagogy (professionalism)'. While others have argued that the English language and its promotion around the globe are not at all neutral (Naysmith 1987, Cooke 1998, Pennycook 1995, *inter alia*), Phillipson (1992, 2009, 2017) argues that teaching and promoting English as a foreign language (EFL) are tantamount to imposing English (and, by extension, US) culture on other nations.

Phillipson's argument, however, ignores the fact that not all English language teaching materials have been or are produced in the Inner or Outer Circle countries of the Kachruvian model of world Englishes. In her summary of foreign language education in the former Soviet Union, Pavlenko (2003:322) specifically states, 'Soviet educators, from the 1920s on, saw enormous possibilities in using "the language of the enemy" [i.e., English] to promote the ideological agenda of socialism and communism'. In fact, Pavlenko begins her article with a personal anecdote about a speech made by her English foreign language teacher on the first day of class: 'My dear fifth graders, today is a very important day in your life – you are starting to study English. Your knowledge of this language will prove crucial when we are at war with the imperialist Britain and United States and you will have to decode and translate intercepted messages'. In their analysis of English language teaching materials in the People's Republic of China, Adamson and Kwo (2002:181) found that while the English language has been associated with values that led to the downfall of the last imperial dynasty, it is still a desirable subject to teach in the schools; '[English] has been adopted by the state as a school subject in China in order to make it serve national and political goals'. In his analysis of English textbooks produced by the North Korean government, Song (2002:50) found that any (socio)linguistic features of English 'take a backseat to lessons on ideology'. Once again, the ideology being promoted through the medium of English is a communist, not a capitalist, one.

This paper employs not only a CDA (Fairclough 1992, 1999, *inter alia*) of the dialogues, but also an analysis that is informed by Blommaert's (2010) notion of a critical analysis of discourse (see Scollo 2011: 3) as well as by Shi-xu's (2005) CAD in an attempt to address the perception that CDA is too 'Westcentric' (Shi-xu 2009, 2012, 2016; see also Gavriely-Nuri 2012). As Shi-xu (2005:22) explains, in CAD, discourse 'is an organic combination of meaning and (primarily) linguistic form that concerns particular topics (or a particular construction of reality and action upon it) in specific types of cultural context' (Shi-xu 2005: 22).

Building on (Author's) previous examination of Soviet era English language teaching materials, this paper focuses on the dialogues presented in just one English language textbook published in the Soviet Republic of Lithuania in 1968. These dialogues in no way promote an Inner Circle ideology. Rather, they often serve to promote a communist ideology:

- (1) FATHER: But the readers are interested in you, and not in your friends. You better tell them about yourself: what you are, how old you are, and what you do.
ROMAS: If I tell them what I do on the very first page, they won't read the book. I'll just tell them that I'm fifteen years old, a member of the Komsomol, and a student of the 8th form.
- (2) BOY: My name is Algis Deveikis. And what's yours?
ROMAS: Mine is Romas, and this is my sister Dalia. Where do you live? I've never seen you anywhere about.
ALGIS: Oh, we just came yesterday. We'll live here in Druskininkai. My father is an agronomist and he'll work on the state farm.

Some references to typical Soviet experience such as the Komsomol in (1) and the state farm in (2) are expected. Later in the book the Lapinskai, the Lithuanian family whose dialogues continue throughout the book, take a trip to Moscow. Patriotic sites feature heavily in their sightseeing:

- (3) FATHER: What d'you say to making a plan of what we want to see? If we don't make up our minds in good time, we'll just get lost. So, where do we go first?
ROMAS: The Soviet Army Museum, Red Square, the Mausoleum, the Tretyakov Gallery –
MOTHER: Now, you stop there. Not so fast. I don't know that we have the time to do them all. And there are still others – the U.S.S.R. Exhibition of Economic Achievements, for instance, and the Bolshoi Theatre.
DALIA: And what about the Kremlin? We're going there, aren't we?

Probably most interesting, though, is the dialogue that takes place in a secondary school.

- (4) DALIA: (...) You know there's a lot of prompting and cribbing going on in our class, and our class master said that we must put an end to it.
ROMAS: You're not among the prompters, are you?
DALIA: Oh, no. Not me. I don't believe in getting good marks that way. It's dishonest.
ROMAS: As the proverb goes, 'Honesty is the best policy'. Who are your star prompters?
DALIA: They are Antanas Kovas and Vida Sakalaitė. And Lina Garmutė always cribs homework from others. We've already told them more than once that they should drop this bad habit.
ROMAS: The best way to make them drop this nasty habit is to draw cartoons on them in the wall newspaper.
DALIA: That is just what we are planning to do. Last month we had two cartoons on Lina and Saulius who often cribbed.

The dialogue in (4) does not reflect a school culture in the Inner Circle of world Englishes. Leaving aside the terms ‘prompting’ and ‘cribbing’ for now, it is doubtful that students (or even Inner Circle textbook authors/producers) would likely recommend the best course of action for dealing with cheating students as publicly mocking/humiliating them in the ‘wall newspaper’ in the school as, among other reasons, ‘wall newspapers’ were common only in the Soviet context (see Kelly 2002).

The analysis of the dialogues in Lapidus and Shevtsova’s (1968) *The Way to Spoken English* strongly argues against Phillipson’s (1992:47) claim of linguistic imperialism through ‘professionalism’ in English language teaching materials. These Soviet era dialogues clearly demonstrate sociolinguistic features of identity and ideology related to the Expanding Circle of world Englishes rather than to the Inner Circle of world Englishes. Indeed, the dialogues in this textbook are constructed to ‘other’ the Inner Circle.

PP022

Facilitating Community Dialogue and Influencing Communication Codes: Exploring Possibilities in One U.S. American Community

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Introduction

“I haven’t felt this way since Vietnam. I mean this America you know, land of the free, land of freedom of speech and all. It’s been a long time since I have been scared to voice my opinion” (community member, personal communication, March 2003).

Fast forward to 2019 and a significant number of U.S. Americans report similar feelings and behavior, namely they are self-censoring their interactions, particularly those in which their opinions differ from those with whom they are interacting.

That such comments emerged as a common occurrence in speaking about the Iraq War and continue today as U.S. Americans describe their public and interpersonal communication is noteworthy given the valued tradition of “speaking one’s mind.” Speaking uninhibited even when one’s expressions criticize the government, the political elite, and status quo, is protected in the United States Constitution. The deeply felt “belief that one can and should speak, one can and should speak about self, its history, experiences, and opinions; and that one should not let others inhibit their willingness to speak in public” (Carbaugh, 2005, p. 22) seems to no longer symbolize a “civil routine where information is produced, and differences among people are both a warrant and theme of its production” (Carbaugh, p. 45). The once-predictable pattern of expressing self in widely accessible scenes for enacting diverse and meaningful social identities and relationships while engaging differences is not so predictable today.

I continue to hear community members asking for a scene that supports a reframing of “civil routines” to include more emphasis on other and society, prioritizing the relationship over the individual. As both a concerned community member and communication scholar, I feel personally responsible to provide such a space—a place in which community members can, as active participants, create safe scenes for communicating with others regarding

community issues about which they feel differently, often passionately. This research examines two cases of 10-week community dialogue workshops offered in response to these community callings.

Brief Literature Review, Methods and Research Questions

Communication scholars have joined scholars from disciplines as diverse as medicine, literature, philosophy, and organizations in exploring the potency of “dialogue” as a way of interacting with others, being with others, that amplifies a complex of meanings that shift the typical U.S. American focus on individuality to viewing self as set of social relations, as a conversation constructed with a diverse set of communicators, whose primary focus is beyond self (see *Southern Journal of Communication*, 65, 2000 and Anderson, Baxter & Cissna, 2004). Research thus far has proved promising as a vibrant body of literature is growing that supports U.S. Americans’ abilities and willingness to invest in a learning process directed at how they communicate with one another, a process with the capacity to redefine “civic routines,” when appropriate, to be more inclusive and less self-directed.

Despite the agreement across communication studies that dialogue offers U.S. Americans an alternative way of communicating, a way of contacting others (relationally, professionally, communally), that carries future interaction obligations and attention to the depth of content, there is little agreement about how to teach dialogue (Anderson et al., 2004; Cissna et al., 2004; Barge & Little, 2002; Black, 2005, 2006; Pearce & Pearce, 2000, 2001, 2004). In fact, few studies exist of explicit attempts to teach dialogue outside of the corporate contexts, several notable exceptions being dialogue in public and civic contexts (Saunders, 1999; Pearce & Pearce, 2000, 2001; Spano, 2001) and emerging partnerships between university students and community members (Hyde & Bineham, 2000; Pearce & Pearce, 2000, 2001; Spano, 2001).

This study is informed by what Stewart & Zediker (2000) refer to as “prescriptive” account of dialogue, drawing attention to “the need to make principled choices to help the special kind of contact called dialogue to happen rather than just acknowledging the already-given ‘dialogic’ nature of human reality” (p. 227). Buber (1970, 1975, 1998), Bohm (1990), and Issacs (1999) although through very different accounts, offer prescriptive approaches to affect communication studies’ recent interest in dialogue—interpersonal, public, and organizational.

Hyde and Bineham (2000) distinguish between dialogue¹, a form of discourse, and dialogue², a relational space, or the “ontological aspect of dialogue”. Dialogue¹, they argue, “can be taught...and speech communication educators are the people to do it” (p.) although we cannot guarantee the elusive dialogue², which they argue does not prevent us from learning the “insights of dialogue¹”. By “distinguishing dialogue as a possibility in discourse” they hope to teach a “much-needed practice in our culture.” It is in this spirit that the annual community dialogue workshop is being developed.

The workshops examined in this study differ from dialogue projects that take seriously only the “prescriptive” approach to dialogue by also including a “descriptive” approach, a relational approach, grounded in the works of Bahktin. Relational (Baxter et al) and organizational scholars (Barge & Little, 2002) express concern with the prescriptive approach’s focus on “thinking together,” which “descriptive” accounts of dialogue view

as overlooking, or even ignoring, the situatedness of each and every relationship. In the workshops explored here, we attempt to integrate these two approaches, a move that separates our program from other dialogue outreach programs.

Situated in ethnography of communication (Hymes, 1972) and cultural codes theory (Philipsen, Coutu & Covarrubias, 2005), this study uses cultural discourse analysis (Carbaugh, 2007, 2011, 2013) to explore one community's efforts to create and sustain community dialogue, both within the university curriculum and community events. The findings contribute to our cross-cultural understanding of dialogue (Carbaugh, 2013; Carbaugh, Boromisza-Habashi & Ge, 2006; Carbaugh, Khatskevich Nuciforo, and Shin, 2011). The first case explored consists of a free community dialogue open to the community and university students; the second case is a specific 300-level communication course created in 2007. More specifically, the research addresses the following research questions:

RQ1: What are the hear-and-now means and meanings through which participants engage one another?

RQ2: Does these means and meanings manifest dialogue concepts taught in the workshops?

Brief Findings

Preliminary analysis reveals these workshops contribute to building the capacity for civic engagement and civil society in this particular community by teaching effective communication skills and sensibilities utilizing a specific cultural communication process—community dialogue. DeTurk (2006) argues that “communicative agency requires the presence of appropriate rules, resources, and motives to act.” The workshop series, it seems, contributes to the building of new rules, resources and motives, as well as reframing existing rules, resources and motives to align with the dialogic spaces. In other words, participants report benefit from practicing communication skills, which become cultural resources for being, and doing, social identities that express openness, presence, and awareness, appreciation and concern for other and the larger society.

One such skill involves engaging the dialectical tension between U.S. American cultural values, dichotomous thinking, and dialogic sensibilities, such as engaging the complexity of topics and exploring a range of ways of organizing and processing information. Another related skill involves recognizing dialogical openings, or moments, and engaging these moments as contextually appropriate. Like Pearce and Pearce (2001), many community members in our workshop noted the importance of listening with regard to these dialogic moments. Listening, it can be argued, allows the individual to step back, take in the whole of the conversation, and make informed discursive choices about how to facilitate the continuance of dialogic contact.

PP023

Teachers as Pedagogical Media: A Ventriloquial Analysis of Affect in the Online Classroom

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The paper intends to contribute to the understanding of the role of dialogue in transformations of identity and relationship in virtual contexts such as technology-mediated education as informed by relational ontology. Particularly it focuses on dialogue between teacher and student in open universities where the two do not see each other physically and where “the systematic teaching and the communication between student and teacher or institution take place mainly in a variety of media” (Asian Association of Open Universities, <http://www.aaou.net>).

The dialogue in focus is not just any classroom dialogue but one that displays affect. Borrowing from Wehrs (2018),

affect denotes sensations, intensities, valences, attunements, dissonances, and interior movements shaped by pressures, energies and affiliations embedded within or made part of diverse forms of embodied human life (p. 3).

From the perspective of relational ontology, communication is seen as “the materialization of relations through something or someone “ (Cooren, 2018, p.279). The paper assumes that affective dialogue surfaces the materiality of virtual relationships like a teacher-student relationship in online classroom. As conceptualized by Cooren (2012) “the question of materiality should be understood and studied relationally, that is, we should always ask ourselves, “material to whom or what?”... If something is material, it means that this thing is the ground, reason or cause for something else, i.e., it stands under, brings about, materializes or explains something else”.

As relational ontology shows “how human beings should also be understood as media through which other beings communicate” (Cooren, 2018,p. 278) and as Cooren (2012) explained:

Speaking of material agency ...means that one can begin to acknowledge, analytically speaking, all the things that appear to matter in a given interaction [dialogue]. Whether these things are forms of knowledge, situations, expertise, emotions, concerns, interests or even organizations (just to name a few of them), they can potentially make the human participants more authoritative and powerful because of the capacity these latter have to ventriloquize them..

the paper shall attempt to show how teachers become pedagogical media, pedagogy being the body of knowledge and practice on teaching and education.

To surface how the teacher becomes a pedagogical media, the study explored the use of the Ventriloquial Approach as analytical tool. According to Cooren (2006, 2010), communication is not only a matter of people speaking or writing to each other, but that other things are continuously inviting and expressing themselves in day-to-day interactions.

Various forms of agency can be invoked or mobilized in a given interaction or dialogue. The approach involves:

recording interactions as they happen or collecting recorded interactions;
identifying markers through which a variety of figures appeared to recurrently and iteratively express themselves in the interactions; and
understanding or hearing what the figures are made to say

The study can be considered auto-ethnomethodological as the author's own classrooms served as study site and the analysis made is from the teachers' point of view. The classes were held in a learning management platform and the class discussions are textual and threaded and asynchronous or not in real time.

Three affective dialogues that took place in three graduate classes on research methods in three different programs in the same semester are selected for analysis. The affective dialogues took place inside and outside the class discussions: Dialogue 1 took place outside the class discussion; Dialogue 2 took place inside the class discussion; and Dialogue 3 took place inside and outside the class discussions.

The study focused on the teacher's replies that speak of the manner of teaching.

Steps 1 (Selecting archived interaction) and 2 (Identifying markers in blue). All the names of the students and the courses are concealed.

For purposes of illustration, Dialogue 1 will be included in this abstract.

Dialogue 1: In the course of a module discussion on research discourses in a course in Program A, the teacher received an email (thus, it is outside the online classroom) from a student (Student A) that surprised the teacher:

On Sat, Feb 23, 2019, 9:49 PM **Student A** wrote:

*I am not so sure **why you are always mad at me in class?**...ever since. **Always find ways to make it so difficult for me.** I do not want to think that you are **one of those who only value your own opinion.***

Will this will always be like this po?

On Sat, Feb 23, 2019, 11:37 PM **Teacher** wrote:

It never occurred to me that way. Why did you say so?

On Sat, Feb 23, 2019 at 11:41 PM **Teacher** wrote:

In fact, I have been satisfied with your performance in class.

And I don't remember that I get mad at any of my students.

On Sun, Feb 24, 2019 at 12:13 AM **Teacher** wrote:

*Just one thing that I will say here, **as a teacher**, my purpose is always **to bring my students from the point of not knowing to the point of knowing**.*

If the student knows already, I leave the student to move on her or his own.

*If **handholding is needed I do**, it's not being mad nor it doesn't mean that I only value my opinion-- as that is farthest from the truth.*

On Sun, Feb 24, 2019 at 1:27 AM **Teacher** wrote:

*It's sad to be accused by a student of "always find ways to make it so difficult for me" because I am always trying to **find ways how the students can learn difficult concepts, individually**, even if I don't have to do so, given my heavy administrative load.*

*It's sad because the opposite of my intent happened-- to **give attention to individual students according to their pace**, instead it was taken as "being mad at me in class".*

*It's sad because I could be taken as "one of those who only value your own opinion" when I don't look at **my class** as a debating room or a show room, but **a workshop of a craftsman with apprentices eager to learn the craft**.*

I suggest next time please be careful in making accusations.

Step 3. Understanding the figures are made to say

The markers identified/incarnated in Dialogues 1 to 3 consist of handholding, craftsman workshop, apprentice, mentoring approach in an online class. Here the teacher is ventriloquizing the online pedagogy for acquiring knowledge and skills for research. The teacher is saying that the handholding approach matters in such set-up. By mobilizing the mentoring approach (non-human agent), the teacher (human agent) speaks on behalf of (became the media) of the online pedagogy-- what matters to an open university and makes present the authority and materiality of the unseen virtual classroom.

Through the lens of the relational ontology, online pedagogy is materialized through the teacher's representation of the teaching approach and the teacher-student relationship is understood as emergent as the teacher negotiate/co-construct in the conversations what such relationship is.

PP024

“A Line I Don’t Cross”: A CDA/ CAD Approach to Teacher Identity Construction

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This research examines interviews with a teacher in an urban high school that has undergone significant demographic changes. The analysis follows the CDA call to question power structures inherent in discourse (Fairclough 1992), as well as the CAD (Shi-xu 2005) call for an ethnographic approach to intercultural meaning constructions. Additionally, it examines the interviewee’s social construction of the identity of the interviewer (who is also the researcher), based on salient semiotic presentation, and accommodation to ascribed meaning of this constructed identity.

Individual and group identity is socially constructed; it begins with presentation, but necessitates ratification. Shor (2009) positions critical literacy as “language use that questions the social construction of the self. When we are critically literate, we examine our ongoing development, to reveal the subjective positions from which we make sense of the world and act in it.” (Introduction). LePage and Tabouret-Keller (1985) discuss “acts of identity” that circumscribe group membership: ability to identify and access a group, ability to analyze patterns of behavior, motivation to join a group and ability and motivation to enact those patterns of behavior to the satisfaction of ratified group members.

Group identities invoke cultures. Shi-xu understands culture “...as a diversity of competing practices of meaning construction, or forms of life, of particular groups of people. Such symbolic practices are not in equal relation with each other, but in contest or opposition,” (2005: 2). Thus, a cultural approach to discourse implicates the researcher’s own background, lenses, and biases, and can never be neutral or objective (Shi-xu 2005). It is symbolically mediated by both text and semiosis (Fairclough 2001), perception of which is informed by an ethnographic grasp of cultural meaning-making.

Here, I situate the culture of the school, positioning students, teachers, and researcher through ethnography and CAD. I consider implications of identity construction of the interviewees as educated and powerful in the classroom setting, particularly in contrast to the non-present students of color. I consider my own interviewer/ researcher position as both an insider and outsider. Unlike the interviewee, I am of a different ethnicity, educational level, religious background, residential area, and credential status; like the interviewee, I am of a higher economic class than the students, and speak a standardized variety of English. I am visibly White. With these understandings, I analyze enactment of group and individual identity construction of positions of power for students, teachers, and me.

From the interview text, I note use critical literacy and CDA/ CAD, focusing on how this discourse maintains or subverts power structures. Finally, I examine how my interviewee uses strategies of linguistic accommodation to discursively ratify me for group membership.

The interviews take place in a small Catholic high school in a large Midwestern city. The data below come from Teacher 4, a 38-year-old Latina from a nearby area with a very similar

makeup to this neighborhood and school. This was her eleventh year teaching, and she was not certified to teach. She taught junior and senior English. Her first language was Spanish. Students at this school all spoke English, and some spoke African American English or Spanish at home.

Example (1) comes from a question about rapport-building.

(1)

T4: Um, well, it usually, the ones that I have an easy time building relationships are the kids that I think are um, you know, very family-oriented? There's this particular family that I, that immediately comes to mind that have had like three siblings come through, and they're a very close-knit family; they look out for one another, um, they understand like what their responsibilities are, um, in school and outside of school, and there's just, very responsive to what like, my expectations of them would be because they have these expectations at home. Um, you know, like, students that, you know, are being raised by grandma, or students that are, are being raised by you know, aunt or uncle, I have a hard time understanding that? Not that I don't apprec- I don't respect that or I don't understand like, you know, the implications of that, but I, I, kinda like don't understand how like Mom and Dad aren't there, and it's like, how does that happen? So I have a harder time, like, relating to that. And I don't know if this is making any sense, I'm sorry (laughs).

In example (1), T4 positions herself as someone who participates in a traditional family structure, and readily acknowledges that she has a difficult time relating to students whose family structures are different from hers. In doing so, T4 constructs an identity for these students as somehow unrelatable, while concurrently positioning the researcher as a member of a traditionally-structured family.

Example (2) focuses more on language.

(2)

R: [Do] you think you talk the same way your students do?

T4: No. Um, obviously I don't go so far as to say, "I finna go," or I'll call them out on that, I mean, there's like a l- l-, a line that I don't cross (laughs).

R: Right.

T4: You know, even when it's jokingly, only when I'm, I'm being super playful will I ever use that language. But there's just like a line that, you know I'll use maybe some of the newer words, like, um, I don't know, "She put you on blast."

They know that. But once like the grammatical like, he be going, that's where I draw the line. (laughs)

R: Okay. Do you, um, this is probably a question more specifically for you than any of the others, other teachers I'm talking to. You speak Spanish, right?

T4: Yes.

R: Do you ever speak Spanish with your students?

T4: Yes.

R: When?

T4: Um, again, just in casual social mode, and sometimes, when they hand me something or when they, um, call me, and I don't hear it? Instead of saying, "Excuse me," it's, in Spanish, it's "Mande." I beg your pardon, you say Mande. And sometimes I'll catch myself saying that. And of course, you know, the Spanish-speaking kids will pick up and laugh, and say, and just repeat themselves, but then like the kids that don't speak Spanish are like, "What?" And I'm like, "Oh, I'm sorry!" Sometimes my mind, um, I don't know why, it's just, I know Spanish was my first language; I didn't learn English 'til kindergarten.

Here, T4 very clearly refers to slang vocabulary, particularly that of African American English (AAE), as playful and fun, but takes issue with syntactic features of AAE. She twice refers to these features as a line she doesn't cross, implying that something illicit awaits her on the other side. T4 thus constructs an identity of a particular type of AAE user as someone worthy of disdain, and constructs the researcher as a sympathetic listener through laughter and words like 'obviously'. In contrast, the Spanish-speaking students, to whom T4 can relate linguistically, are constructed as in on the joke of her Spanish faux-pas, and she constructs the researcher as a non-Spanish speaker when she uses didactic language such as the explanation for the use of *Mande*.

Example (3) is an excerpt from a conversation about T4's impressive receptive understanding of features of AAE. She was asked if she learned them from her own high school, which she denied.

(3)

T4: I don't wanna like say I hung out with the smart kids? But I did.

R: Mm-hm.

T4: You know, they're a little more on the like, you know, they had two parents, you know, they had educated parents, you know, I think that has a lot to do with um, you know, the language that's used at home. Um, if I were to hang out with the single-parent kids, or you know, maybe, like the education would be a little lower, on their parents, therefore influencing their language, I don't know, I think economics has a lot to do with the language that is learned at home.

R: Do you think it's more economics than race?

T4: (sighs) Ye- no.

R: I'm not trying to get you into trouble here, I'm just curious.

T4: No, I'm tryin' to like, think of, like the Hispanic community, 'cause with the Hispanic community, you don't hear, the "they's" and the, well, I guess my translations were based on the African-American race then.

T4 begins by constructing smart kids as non-users of AAE. She constructs herself as a smart kid. Then she again brings in traditional family structure as accounting for her and her friends' intelligence and lack of AAE usage, thereby constructing AAE users as those kids with only one parent present. Next, she brings in parent level of education for non-use or use of AAE, finally concluding the turn with a comment about economics where she likely means race (which had not been mentioned in T4's turn), as she presents in her final turn.

As shown, the interview discourse presents not only an etic construction of identity for African American students (whose voices are absent here), but also an emic construction of identity for the interviewer/ researcher as a sympathizer and co-member of a group of educators replicating existing power structures (Fairclough 1992, Shi-xu 2005), particularly through language.

PP025

Dialogical Approach to a Highly Controlled Discourse: the Case of Accountants Referring to Their Experience in an International Audit Firm

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This contribution focuses on the phenomenon of dialogue, giving a large place to the responsive dimension of dialogue to explain the highly controlled dimension of the discourses studied. Based on a corpus of a dozen interviews with accountants working either in a large international group (one of the *Big 4*) or in a "small firm" (with less than fifteen employees), it shows how is criticized "in the background" the way of working in a large firm, especially with regard to affects, namely: boredom with repetitive tasks, cold contacts with clients, stress and pressure from the hierarchy.

The dialogical perspective adopted comes from the writings of Volochinov (1977) and Bakhtin (1970) and makes it possible to show how any discourse takes up part of the preceding discourse by modifying it (interdiscursive dialogism) and projects the way it will be received (responsive dialogism). These repetitions or expectations can concern the statements of others (alterdialogism) but also his own (self-dialogism); thus, beyond what is addressed to the present interlocutor, one can identify expectations of receipt of recipients not necessarily present *hic et nunc*.

Here, self-dialogism will be analyzed mainly on the basis of the “discursive movements” (François 2004) of self-discourse on self-discourse, by comparing certain statements (relating to affects) with other statements of the same enunciator (who is no longer the same enunciator in t1 as in t2), which will show shifts in meaning. It should be noted in this perspective that in the excerpts presented, affects are never directly involved in the question but appear following thematic movements and/or categorizations within the interviewee’s response. The fact that this appearance is spontaneous, as well as the fact that the use of these affects is repeated and modified several times during the interview - are self-dialogical facts indicating how concerned these affects are the interviewees.

Responsive dialogue will be interpreted centrally here from the speech control marks: these marks will be seen as traces of the consideration of the reactions of certain receptors.

Concerning the professional context of the interviewees, it should be noted that large firms have a strong legitimacy regarding accounting standards in this profession: accounting standards (accounting and auditing standards) have historically been built first on national standards in independent medium-sized or small firms and are now being challenged by “european standardization”, which is modelled, with a few nuances, on the anglo-Saxon standards of the four major global networks of Anglo-Saxon (audit and accounting) firms (PWC, KPMG, Deloitte, Ernst & Young). The latter are called “Big 4” by the actors of the profession and operate in France on the basis of franchising, with national entities run by local partners and directors.

In the narrative of their journey, interviewees working in small firms put forward the same “reasons” and the same ways of saying them to retrospectively justify their choice to have left a large firm to work in a small one: all indicate that they feel they have a more interesting activity because it is more diversified, more friendly (with a stronger “relational” focus), more free in the organization of working time (with more autonomy and responsibilities), less stressful due to the absence of the weight of the hierarchy which exerts strong pressure. To the extent that they are presented as modifying the way of living the time spent at work, these aspects can be seen as “temporal affects”: in fact, accountants working in small firms present themselves as ready to accept everything (including very heavy schedules) from the moment when they are no longer asked to relive the temporal affects they have very difficultly experienced in large firms.

They all give the impression of controlling their discourse, which produces the effect of a “smoothed” discourse (Oger and Ollivier-Yaniv 2006), and those who work in large firms have an even more controlled discourse, with criticism barely perceptible but nevertheless emerging on the surface of the discourse.

The discursive effect of a “controlled discourse” about large firms will ultimately be attributed in the interviews of those working in large firms to the following facts: i) these criticisms are expressed indirectly through the comparison between large and small firms, which results in opposing two chronotopes in the sense of Bakhtine (1978) that is to say two time-spaces associated with very different affectivo-ideological values, ii) they are always nuanced (by

pointing out certain advantages of the Big 4, and in particular the formative aspect and the legitimacy conferred by an experience in one of the Big 4 : Several interviewees use the metaphor of the “business card” (interviews 1, 6, 9, 11) or the “springboard” (interviews 7, 10) to recommend a first experience in one of the “Big 4”. Moreover, iii) the enunciative erasure always appears stronger in excerpts criticizing the Big 4 than in other parts of the interview, and is then in affinity with other discursive marks (attenuations, softeners, metalinguistic brands).

In order to show in concrete terms how the control marks have been put in affinity in the extracts we will comment on, the following colour code (highlighting) has been adopted: pink for the commitment marks and grey for the enunciative erasure marks. The enunciative commitment corresponds to the effect produced by the presence of subjective enunciative marks (Kerbrat-Orecchioni 1980) while the enunciative erasure corresponds to the effect produced by erasure marks giving the impression that the enunciator has withdrawn from his enunciation (Vion 2001, Rabatel 2008). Other control marks in affinity with those of erasure to produce the effect of discourse control have also been reported: discourse elaboration marks (in yellow) will be interpreted as softeners (Brown and Levinson 1987) to soften stated criticisms; metalinguistic formulas (in green) will show that the interviewee pays attention to the choice of words to formulate his criticism; mitigating terms or expressions (in red) will also show a form of control.

Thus, it is as if the experience in one of the Big 4 continues to put pressure on the interviewees, whether it is to talk about their past experience in one of the Big 4 or their current experience in a small firm. This pressure would extend to the enunciating scene of the interviews analysed here. We will indicate how these speeches complement the observations of Stenger 2017, which identified a number of relational constraints within the Big 4.

Different levels of contexts (context of collection, professional context, ideological context) will ultimately be reconvened to explain these contents and ways of saying them, by linking them to the responsive dimension of dialogism.

PP026

Being/Becoming Intellectuals: Subject Matter and Being Together Through Ventriloquizing—Dialogic Connection and Civic Participation in Taiwan’s Sunflower Movement

HUEY-RONG CHEN, Chinese Culture University, TAIWAN

The world is simultaneously in stagnation and in crisis. Many crises are the consequences of collective inactions for too long, or the confrontations and backlashes against progressive reforms, as we can see globally the cases of climate change, of eroded democracies, of unequal distributions and concentrations of power and resources, of sovereignty and identity, of equal rights and justice. Rather than shifting the paradigm to a global consciousness or globality as Roberstson (1992, 1995, 2002) has hoped for the process of globalization, the world is facing fragmentation and individualization in which identities transcending group boundaries are replaced by categories of individuals aiming for personal uniqueness (Boli & Elliot, 2008). This partly explains the current stagnation in the historical process of our time and world. We as humans are supposed to see/understand our

“otherness” through the ever-evolving interactions and integrations with other groups and environments in different historical stages of material conditions, while to collectively create new condition in the process of our new understanding, with technologies serve as both the products and partners to further our “knowing” and “doing” (e.g. Vogel, 2017). But the ability to form collectivities or communities of ontological substance is somehow lost among the (online) banding and disbanding of people based on fleeting individual opinions, moods, and preferences, rather than on a more rooted understanding of one’s historical condition (Boli & Elliot, 2008). It is therefore crucial to explore how (political) connections in civil societies can be formed and through which agencies these connections are materialized.

In his “philosophy of praxis,” Gramsci laid out a theoretical map from which revolutionary strategies and practices can be drawn to challenge the dominant rule of class power and ideology. Three concepts are crucial to Gramsci’s “philosophy of praxis” and they have to be dealt as materiality (ideology), relativity (hegemony), and agency (intellectuals) (Ramos, 1982). To change the world is to have competing classes in which the historically and realistically more progressive one is in leadership to create a “system of solidarity” for the society (Ramos, 1982). In this competing process, it is often the “organic intellectuals,” specialists who serve their functionaries directly related to the economic production of their societies (e.g. administrators, professionals, managers, bureaucrats, journalists, lawyers, consultants, computer analysts, etc.) as the most likely social agents to be *aware of* their functionaries at economic, social, and political level, and therefore, to have the “critical conception of the world” which could be their competitive edge. However, for intellectuals, both traditional and organic, to compete is never to coerce, but to win over through *consensus*. Gramsci never delved into any empirical analysis on how the consensus is formed, or how other classes and groups are won over. By the time when Said (1996), as an academic, reflected on the principles and actions of how intellectuals should function socially and politically aside from their exchange labor, he generalized from history that they often related themselves through *speaking*: through “speaking the truth to the power” (p.8), through “speaking out their beliefs” (p. 13), through “speaking out in the public sphere” (p. 23).

This paper seeks to provide an empirical analysis of how “organic intellectuals,” in this case, university professors, become aware of their “critical conception of the world” and relate themselves to other groups to form consensus in Taiwan’s Sunflower Movement. Through narrative analysis and Cooren’s theory of ventriloquism, this paper explores how the political meaning of “being together” and the consensus of subject matter is materialized through praxis and lexis in the narrators’ recounting of their own stories. These analyzed narratives are gathered from interviews of university professors who under the restrictions of teaching mandate on course schedules and places, managed to bring/to allow their classes and students to the demonstration site, the Legislative Yuan, when many universities did not agree on class strikes. It is found that an event like Sunflower Movement is a rupture and an intervention that provides individuals the possibilities to identify both the “site” and the “there is” (Badiou, 2005), which activate a possible “critical conception of the world.” Through ventriloquism, it is found that the (civic) consensus achieved often not through persuasion or Machiavellian maneuver to “win over,” but the agent’s free will to use their own expertise and practices to empower their interlocutors.

On the night of March 18th, 2014, a coalition of students and civic groups entered Taiwan’s

Legislative Yuan (Taiwan's parliament) to oppose the unilateral move by the then ruling party, Kuomintang (KMT), that pushed for the passing of CSSTA (Cross-Strait Service Trade Agreement) with China without completing the whole public hearing sessions and clause-by-clause review. Already questioning CSSTA would open the door for China's political intervention through its capital investment in Taiwan's service industries, which includes advertising, publishing and telecommunication, and insisting that the legislation process of CSSTA has to follow democratic principle of transparency to the public (through the completion of the 16 public hearings and clause-to-clause review that were previously agreed upon with the then opposition party, DPP, Democratic Progressive Party), students and civic groups entering Legislative Yuan building that night occupied the legislative floor to halt the final voting of the Agreement that would have proceeded on March 21st. About 300 students and citizens that occupied the legislative floor that night were quickly enclosed by police force and they blockade themselves inside the floor while sending out photographic, video and text messages through social media, electronic discussion boards, and live streaming (mainly Facebook, Youtube, and UStream) in both Chinese and English languages through their cell phones and iPads to call for more citizen supports and international attentions (e.g. Yen et.al., 2015). Overnight, tens of thousands of citizens and students gathered outside the Legislative Yuan the next morning to protest and prevent the police entering the legislative floor by force. Florists who supported the movement responded a facebook post by the students inside asking for sunflowers and ear thermometers, sending over a thousand stems of sunflowers to the occupied legislative floor the next two days, thus the name of the movement.

Within days, citizen groups, student organizations, and NGOs joined sit-in on the streets along Legislative Yuan to support those who blockaded themselves inside the legislative floor. They also set up makeshift kitchens, medical center, supply stations, communication stations, defense lawyer team, democracy classes with scheduled lectures, etc., all operated and managed by volunteering citizens and professionals of all walks of life on donated resources and materials. Many university students in other parts of Taiwan take shuttle buses to Taipei to show their support of the movement. The public support of the political demands proposed by Sunflower Movement can be observed on the rally of March 30th to call for then President Ma's attention of the movement's demands. There were estimated 500,000 people joining the rally that date, filling the street space from Legislative Yuan all the way to the end of Ketagalan Boulevard where Presidential Office locates. The blockade and protest lasted for almost a month until April 10th, after the then President of Legislative Yuan, Jin-Ping Wang, agreed to suspend CSSTA until the legislation monitoring all agreements with China was passed.

Sunflower Movement is the largest civic mobilization organized by Taiwan's college students since the island nation enters into the 21st century. Its influence and direct results can be observed both inside and outside the island. A new political party, New Power Party, was later established next year in 2015 with many political members as former major participants in the movement. New Power Party quickly becomes the third major political party of Taiwan in the 2018 city council and mayor elections. Structurally and essentially, the movement encourages a whole generation of Taiwanese youth to care about politics and reconsider it as a way to advance progressive agendas, self-determination, identity politics, and social

changes (Hioe, 2018). Overseas, the most direct influence is the 2014 Umbrella Movement in Hong Kong. From September to December that year, similar youthful activism was mobilized by students, citizens and scholars in Hong Kong to protest against prescribing a pre-selective screening of candidates of Chief Executive Election, and to call for more democracy as a Special District under China's rule. Along with other youth activists in Asia, this wave of youth activism in 2014 later set up regional associations that extend alliances to include activists from Taiwan, Hong Kong, Japan, Myanmar and Thailand (Rowen, 2018).

During the period of Legislative Yuan occupation, there were at least three to four thousands of people stationed outside the parliament daily, with students as the majority (56%) and among them, 93% were college students mainly from universities in Taipei, as the field survey conducted by the Sociology Department of National Taipei University (Chen, 2014). A week into the movement, there were already 31 universities, 74 department student organizations, and 3500 signatures all over Taiwan proposed joint class strike nationally (Chen et. al., 2014). However, only four departments and graduate schools officially held department meetings and had all their faculties to vote to agree on class strike. Other universities and departments either did not condone the idea of class strike or never discussed this matter to maintain a neutral position on CSSTA. This discrepancy of attitudes and policies toward class strike and Sunflower Movement between the students and the administrative bodies of universities and departments rendered the civic space of the protest site and the institutional space of classrooms a zero-sum game on learning, and the students were forced into the either-or situation of either choosing class attendance or civic participation.

PN001

Types of Listening as Constitutive Phenomena of Dialogue: Presentations and Discussion

Listening can promote individual and community well-being, empower voices that should be heard, and promote standpoints that damage dialogue. Listening, as not just half of a communication process but a unique communicative stance in and of itself, is constitutive of our worlds. By conceptualizing listening as more than simple feedback or response but rather as a phenomenological event of self and its relation, listening becomes both foundational to dialogue and constructive of those shaping and being shaped by discourse. Despite intuitive and experiential awareness that listening is important, speaking often takes center stage while listening is taken for granted and undertheorized in dialogic research. This panel works to fill that gap in dialogue analysis by considering the ways that listening can intervene in today's social challenges.

In this panel, scholars from various disciplines offer critical analysis of listening and discuss its role and implications for different kinds of dialogue. In particular, the panelists respond to the conference goal of interrogating what specific social conditions permit and/or facilitate dialogue by suggesting that there is multiplicity in the phenomena of listening, and offering prescription for the practices of listening as conscious cognitive and conative habits. We hope to stimulate awareness about ways that different types of listening (including *acousmatic, radical, narrative, empathic, dialogic, and existential*) each offer a unique stance through which to understand the emergence and sustainability of constructive

dialogic space and dialogue participants, tying this current historical moment to a broader historical narrative. Bringing together sound studies, cross-cultural, interpersonal, civic, intergenerational, technological, and therapeutic contexts, presenters will discuss a variety of vital 21st century contexts and cases in which both dialogue and ‘others’ are constructed and deconstructed by the phenomena of listening.

The interdisciplinary nature of listening research allows scholars, practitioners, and researchers to merge disciplinary divides, working collectively to clarify key methodological, practical, and theoretical issues in this field. Each of the six presenters (representing six distinct academic and professional institutions) will offer a 5-7 minute theoretical overview of a type of listening in which they have expertise and a case study or empirical analysis that illustrates the phenomenon. The first presenters will begin by conceptualizing listening at the behavioral level with the framework that “good listening” is a set of verbal and nonverbal actions that are enacted in various communication settings to maintain intrapersonal and interpersonal dialogic relationships. Listening will then be conceptualized as a process that promotes equitable listening structures and storytelling/narratives, and finally as an ethical and existential position within the context of difference and intersubjectivity. Following these individual presentations of diverse types and cases of listening, the panelists will engage with each other and the audience in a time of integrative discussion, modeling a more rigorous analysis of listening and probing how it is uniquely instrumental or disruptive to the promotion of varied dialogic intentions, transformative possibilities, and identity constitution.

Acousmatic Listening | DAVID BEARD, USA

The visual field gives us information that taints our ability to listen: “we discover that much of what we thought we were hearing was in reality only seen.” Schaefer’s acousmatic listening [from the Greek akousmatikoi, the students of Pythagoras who listened to his lectures through a curtain] strips away those preconceptions; it attends to sound without preconceptions of the source. Using both accounts of listening in an anechoic chamber and accounts of listening to music with unfamiliar instrumentation, we will model the process of acousmatic listening before demonstrating its power in dialogue. Acousmatic listening proposes that we listen to ourselves and others without biases about the source, therefore opening us to real communication across difference.

Radical Listening | ANHULI BREKKE, USA

Brekke’s work engages with the potential of radical listening, of what it means to hold someone else’s story fully and completely, to listen without formulating your response. Her work focuses on the potential of recording, editing and sharing personal stories of discrimination online. For digital storytelling to be an effective critical tool, we need to not only provide the conditions for marginalized communities to tell their stories, but also provide a structure for accountable listening. Her work analyzes the relationality of listening, how we listen, and how this listening structures affective relations across difference.

Narrative Listening | PRESTON CARMACK, USA

Using a rhetorical lens, Carmack examines narrative listening as a tool that can be used, particularly by those in high power positions, towards a creation of identification and

consubstantiality with those in lower power positions. Approaching narrative listening as the act of intentionally laying aside power and humbly entering into the story of the other, Carmack provides a road map for avoiding hubris while making oneself available to the other.

Dialogic Listening | ELIZABETH PARKS, Colorado State University, USA

Parks explores the ways that approaching dialogue through dialogic listening can help constitute both more authentic dialogue and create spaces in which individuals can perform their most authentic identities while learning and being transformed by the other. Viewing authenticity not as a pure category but rather as a negotiation of multiple intersectional and hybrid identities and horizons, Parks offers ten guidelines for good listening in dialogue that transcend cultural differences and lead to people learning more about themselves and others as they more equitably co-construct healthy dialogic space and respect evolving individual identities.

Existential Listening | JANET TANSEY, USA

From the perspective of clinical existential analysis, Tansey describes existential listening as an orientation that resists intersubjectivity as the heart of mutuality in favor of silence and an irreconcilable distance in the face of the Other. Drawing on existentialism's commitments to intrapersonal freedom and depth, as well as clinical concerns for disempowering forms of caring and mutuality, she suggests that a radical discretion in which neither speaking nor understanding is offered is as constitutive of relation as commitments to empathy. Tansey addresses the affective discomfort of this stance as a meaningful and mature aspect of ethical dialogue.

Empathic Listening | KAITLIN CANAAVA, University of Iowa, USA

PN003

Doing it Dialogically: Dialogic Aspects of Public Discourse in Israel

Towards a Speech Genre: Preliminary Remarks on Mr. Khatib's East Jerusalem Dialogic Sermons

CHAIM NOY, Bar-Ilan University, ISRAEL

The Ethnography of Communication approach is employed to study a highly localized speech event (Gumperz & Hymes, 1986; Hymes, 1974), which emerged recently as a closing communication ritual at weekly anti-Occupation demonstrations in East Jerusalem. The event lasts about ten minutes and consists of a routinized public genre of 'sermon', delivered in Hebrew by a Palestinian local resident and activist in the Sheikh Jarrah neighborhood (Mr. Saleh Diab). I examine formal and interactional characteristics, deliberating on whether and how do Diab's 'sermons' correspond with features of public discourse in Israel, and on how these sermons, which are seemingly monologic, are in effect essentially dialogic.

Dialogic and non-dialogic discourse of the Arab-Other in Israeli Public Sphere

GONEN DORI-HACOHEN, University of Massachusetts, USA

Considering the division in Israel between the Jews and the Arabs, whose voice is rare in public dialogues, the re/presenting of the “Arab-Other” in radio phone-ins and online commenting is discussed. Phone-ins presented dialogues with the “Arab-Other,” who participated and were recognized via accents and positions. Since participation is unverifiable in comments, the “Arabs-Other” vanishes and becomes a pejorative. Phone-ins almost disappeared, simultaneously commenting became the participation sites, which reduced the dialogues with the “Arab-Other.”

Multimodal ironic echoing as a critical tool in self-presentation of people with disabilities

AYELET KOHN, David Yellin College of Education, ISRAEL

The paper examines the contribution of multimodal ironic echoing as a rhetorical means for disabling “normal” audiences. It looks into media texts that were created by people with disabilities, all addressing the topic of disability, but not as a metaphor or a narrative prosthesis, but as a demand for recognition and equality directed at the audience, using three complementary strategies: disabling the viewers, challenging dominant aesthetic norms, and ironic echoing. The paper focuses on a one-shot video, a promotional video and a photograph. In the two latter works, which will be discussed in detail, ironic echoing is the dominant strategy.

Constructing authority, conducting a dialogue: References to the Jewish canon in the late 19th century Hebrew

MIRI COHEN AHDUT, Ben Gurion University of the Negev, ISRAEL

At the center of the presentation stand linguistic strategies for constructing authority. I will discuss an article published in Hebrew in 1895 by a Jewish educated woman. The article’s author refers to texts from the Biblical and Talmudic canon to gain social authority – the legitimacy for her (and other women’s) participation in the male-dominated public Hebrew discourse of the time. The analysis shows that the author does not merely accept or reject the canonical text: she disassembles and interprets it and conducts a complex dialogue with it.

Irony and humor in a Facebook dialogue with a controversial politician

GALIA HIRSCH, Bar-Ilan University, ISRAEL

This contribution discusses irony and humor in a dialogue between commentators and a controversial Israeli politician, Miri Regev, following a post on her Facebook page. My intention was to compare these ironic, humorous and direct comments in terms of both quantity and the level of adversarialness. Taking into consideration superiority theories of humor and the critical nature of irony; it was assumed that there would be a difference in the level of aggressiveness between direct and indirect reactions. So far, the main findings indicate that indirectness was used more to show criticism than support. Thus, these results support theories which address the critical nature of irony and the aggressive side of humor.

'Like everyone else in the nation, I was also moved: Reinforcing solidarity in PM Netanyahu's Hebrew'

ZOHAR LIVNAT, Bar-Ilan University, ISRAEL

Combining insights from Systemic Functional Linguistics Theory and politeness Theory, the interpersonal strand in PM Netanyahu's Hebrew speeches is exposed, highlighting strategies for establishing solidarity with the audience. These strategies foster three purposes: the forming of social bonds, the building of a consensus, and the revealing of the speaker's position. Speech acts and lexical expressions which realize 3 categories of positive politeness are analyzed: a) expressions of praise, thanks and appreciation; b) expressions of close familiarity; c) creating common ground. The analysis presents the various rhetorical strategies by which Netanyahu creates solidarity with the audience by stressing their shared emotions, values, and interests.

PN004

Dialogues in and of Crisis: Discourse Analysis When Dialogue Matters

The Trump-Macron Handshake, or the Body in/as Crisis

MARIAELENA BARTESAGHI, University of South Florida, USA

I examine the "awkward" handshake between United States President Trump and French Prime Minister Macron on May 25th 2017, which Macron himself declared a "moment of truth," as an embodied evidential of political crisis. I analyze how body language experts and political pundits read the handshake as an affective text, an interpretable of psychological make-up and (problematic) leadership qualities. I contextualize these readings in a broader literature on Trump's body as affective spectacle, to examine how crisis may be studied as awkward but telling affective display, and as authoritative dialogue about these displays.

A Crisis of Race Relations: On Dislocating a Riot

THERESA R. CASTOR, University of Wisconsin-Parkside, USA

On August 13, 2016, a 23-year old black man, Sylville Smith, was fatally shot by police in the Sherman Park neighborhood of Milwaukee leading to a series of riots. This project analyzes the dilemmas in defining crisis through the lens of Ventriloquial Theory (Cooren, 2010). Through different community member and media accounts, the crisis was materialized in different 'chains of agency' that extended beyond the immediate scene. While a crisis may be enacted locally and situated within a particular space, it is also made to matter through associations that span time (i.e., history) and space (i.e., national issues).

Hashtagging the U.S. Healthcare Crisis

JESSICA HUGHES, USA

#MedicareForAll--a proposed single-payer health insurance program that would replace private insurance in the U.S. with a national system--is currently championed by progressive politicians and supported by 70% of US Americans (Reuters, 2018). Advocates voice support for #MedicareForAll (or #M4A) on Twitter by pointing out the material consequences of the U.S. health care crisis (Himmelstein, et al., 2018) such as deaths and bankruptcies

due to lack of health insurance. While #M4A would grant millions access to health care, disabled advocates tweet that proposed plans would cause a different crisis by eliminating comprehensive coverage and expanding institutionalization for people with disabilities.

PN005

#MeToo: Using Intersectionality and Dialogic Analysis to Extend a Social Movement

Self-Identified Male Feminists: Sharing Power and Resisting Hegemonic Masculinity

LINDA CRAFTON, University of Wisconsin-Parkside, USA

This qualitative study includes an educated sample of five white self-identified male feminists who participated in a panel designed to probe their theories and everyday practices related to feminism. Each panel member was asked two questions: 1) How do you define feminism? 2) In what ways does feminism enter into your everyday life and relationships? Responses and interactions were analyzed using a feminist critical discourse analysis. Gee's (2005) theory of language-in-use provided the theoretical underpinnings and allowed for an exploration of participants' views towards manhood at the intersections of feminist consciousness, race, and class.

#MeToo & Race: Different Dialogues on Mainstream Media and Twitter

JACQUELYN ARCY, University of Wisconsin-Parkside, USA

In 2017, the white American actress Alyssa Milano's called for people to use the hashtag #MeToo to share their stories of sexual harassment and abuse. When mainstream media outlets picked up the story, Milano was credited with sparking the new social movement, and little attention was paid to Tarana Burke who initially launched the "me too" movement in 2006 to support young women of color who survived sexual abuse. Using discourse analysis, this presentation compares #MeToo discussions in mainstream media and Twitter to show how the racial makeup of media platforms affects coverage.

Extending a Social Movement: The Experiences of Women with Disabilities and the Underrepresentation of Voice in #MeToo

LAUREL MARCINKUS, University of Wisconsin-Parkside, USA

In 2012 Laurel Marcinkus, a disabled woman, was physically assaulted by a certified doctor while incapacitated. In 2018, Laurel joined the #MeToo population as she publicly shared her story and shed light on medical abuse. Since coming forward, Laurel's victimization has been questioned by men in healthcare. Studies show that disabled women have been underrepresented in #MeToo and many medical assaults have gone unnoticed. Following RAINN guidelines, Laurel will show how preventative measures should be integrated into public and patient dialogue to end medical assault. She will share a literature review and a dialectic analysis of interviews with survivors.

The #MeToo movement entered national consciousness in October 2017 as a viral social media campaign to expose sexual assault and harassment. Millions of women and men used

the hashtag to convey their own experiences and to express solidarity with other survivors. The explosion of public dialogue about abuse brought unprecedented attention to the prevalence of sexual violence. At the same time, survivors and activists expressed concern about the ways the #MeToo movement was privileging and obscuring particular identities and experiences.

This panel explores some of the cultural blindspots in the #MeToo movement through an intersectional feminist critique of #MeToo dialogues. Intersectionality refers to the overlapping nature of identity categories and the ways systems of oppression intersect. Using this framework, panelists underscore how discourses on sexual violence have and have not addressed key identity categories including ability, race, class, gender, and sexuality. By analyzing recent discourses about sexual harassment and abuse, we aim to show the role dialogue has played in constituting and challenging the intersectional nature of the #MeToo movement.

Following an action-based view of communication, this panel focuses explicitly on different notions of agency arriving out of various feminist traditions to underscore possibilities for engaging social change. Borrowing from intersectional feminist perspectives, we suggest that a dialogic approach to agency is necessary for systemic change. Many of the mainstream discourses tend to erase differences that include race, gender, disability, and the impact that feminist consciousness can have on all social identities. However, when dialogue emanates from an informed view of identity as a complex portrayal of individuals' experiences, it becomes a richer form of communication that is more likely to produce new understandings of oppressions and the ways they intersect.

The three panelists will analyze dialogues about the abuse of women with disabilities in healthcare settings, the erasure of Black women in the #MeToo movement, and feminist men's discussions about rejecting hegemonic masculinity and evolving new models of masculinity. Each presenter addresses the role of dialogue in understanding sexual assault and abuse in a range of social categories and how men need to take greater responsibility for creating a more equitable culture. The panelists also make explicit the need for moving the conversation beyond heterosexual harassment and assault to include broader, fundamental structural reform of institutions, education, and justice systems.



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