

# A Social Cultural Approach to Discourse Analysis

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**Abstract**—Discourse analysis as a research method can be found in two major families, linguistic-based analysis (such as conversation) and culturally or socially based discursive practices. From the angle of method, discourse analysis can be divided into five categories, that is, structural analysis, cognitive analysis, social cultural analysis, critical analysis and synthetic analysis. In the paper, Social cultural analysis is chosen to be discussed as it regards discourse as interactional activities and emphasizes the social function of language. Language interaction involves all sorts of social cultural contexts; the author tries his best to make an exploration in discourse analysis from the social cultural approach so as to contribute something to the research.

**Index Terms**—social culture, discourse analysis, context, cognition

Discourse analysis can be divided into five categories from the angle of method, that is, structural analysis, cognitive analysis, social cultural analysis, critical analysis and synthetic analysis. Social cultural analysis regards discourse as interactional activities and emphasizes the social function of language. This method not only analyses word and sentence expression form and meaning, but also analyzes all kinds of social cultural factors related to discourse. This method insists that the speaker as an individual and one entity of a society not only want to transmit information or expresses thoughts, but also attempt to engage in certain social activities in different social situations and social institutions. Most discourse analysis concentrates on form, meaning, interaction and cognition, while social cultural analysis emphasizes the function of context besides what mentioned above. Since that language interaction involves all sorts of social cultural contexts, we cannot fix the meaning of language element in terms of its place in the whole sentence. We should also take the context, in which the discourse is produced, into consideration. On the different levels of the discourse, we can see that the social features of the participants plays an important role in the context, such as gender, classes, ethnics, age, social status and so on. The relationship between discourse and context is a dialectical one. Discourse is not only in and under the effect of context, but also influences, establishes or transforms context.

Language has a magical property: when we speak or write we craft what we have to say to fit the situation or context in which we are communicating. But, at the same time, how we speak or write creates that very situation or context. It seems, then, that we fit our language to a situation or context, in turn, that our language helped to create in the first place. Another way to look at the matter is this: we always actively use spoken and written language to create or build the world of activities and institutions around us. However, thanks to the workings of history and culture, we often do this in, more or less, routine ways. These routines make activities and institutions, like committees and committee meetings, seem to exist apart from language and action in the here and now. Nonetheless, these activities and institutions have to be rebuilt continuously and actively in the here and now. This is what accounts for change, transformation, and the power of language-in-action in the world.

We continually and actively build and rebuild our worlds not just through language, but through language used in tandem with actions, interactions, non-linguistic symbol systems, objects, tool, technologies, and distinctive ways of thinking, valuing, feeling, and believing. Sometimes what we build is quite similar to what we have built before; sometimes it is not. But language-in-action is always and everywhere and active building process.

Whenever we speak or write, we always and simultaneously construct or build six things or six areas of "reality":

1. The meaning and value of aspects of the material world: I enter a plain, square room, and speak and act in a certain way (e.g. like someone about to run a meeting), and, low and behold, where I sit becomes the "front" of the room.
2. Activities: we talk and act in one way and we are engaged in formally opening a committee meetings; we told and act in another way and we are engaged in "chit-chat" before the official start of the meeting.
3. Identities and relationships: I talk and act in one way one moment and I am speaking and acting as "chair" of the committee; the next moment I speak and talk in a different way and I am speaking and acting as one peer/colleague speaking to another.
4. Politics (the distribution of social goods): I talk and act in such a way that a visibly angry male in a committee meeting (perhaps it's me!) is "standing his ground on principle," but a visibly angry female is "hysterical."
5. Connections: I talk and act so as to make, what I am saying here and now in this committee meeting about whether we should admit more minority students connected to or relevant to (or, on the other hand, not connected to or relevant to) what I said last week about my fears of losing my job given the new government's, turn to the right.
6. Semiotics (what and how different symbol systems and different forms of knowledge "count"): I talk and act so as to make the knowledge and language of lawyers relevant (privileged), or not, over "everyday language" or over "non-lawyerly academic language" in our committee discussion of facilitating the admission of more minority students.

# Reading The Signs Of The Times Resources For Social And Cultural Analysis

**Jianjun Gao**



## **Reading The Signs Of The Times Resources For Social And Cultural Analysis:**

**Reading the Signs of the Times** T. Howland Sanks, John Aloysius Coleman, 1993 A cultural and social analysis of several topics that characterizes American life in the late twentieth century including racism poverty the family feminism and the environment *The Church in the Modern World* Michael G. Lawler, Todd A Salzman, Eileen Burke-Sullivan, 2014-09-25 Gaudium et Spes Vatican II's Pastoral Constitution on the Church in the Modern World marked fundamental shifts in ethical methodology in how we do ethics in the Catholic tradition and in how we think about ethical and ecclesial issues in the Catholic Church in the modern world On the document's fiftieth anniversary this book explores the historical origins of Gaudium et Spes its impact on the Church's ecclesial self understanding and its implications for doing Catholic theological ethics for the specific ethical issues of marriage social justice politics and peacebuilding The book engages in the ongoing communal discernment of the aggiornamento sought by the council's convener Pope John XXIII seeking to bring the Church up to date in the twenty first century *Introducing Protestant Social Ethics* Brian Matz, 2017-03-14 Despite their rich tradition of social concern Protestants have historically struggled to articulate why whether and how to challenge unethical social structures This book introduces Protestants to the biblical and historical background of Christian social ethics inviting them to understand the basis for social action and engage with the broader tradition It embraces and explains long standing Christian reflection on social ethics and shows how Scripture and Christian history connect to current social justice issues Each chapter includes learning outcomes and chapter highlights **Reflections on My Call to Preach** Fred B. Craddock, 2009 Travel with revered preacher and author Fred Craddock through his early years as he considers what made him take to the pulpit For some reason I felt I had to say Yes or No to the ministry so I could feel free again My siblings and friends talked almost casually about options and preferences as to careers but with no evident sense of urgency Not so with me I did not then nor do I now know whether the burden of choice was a trait of personality a kind of super conscientiousness whether the calling to ministry itself carried a weight a burden peculiar to the task itself Rightly or wrongly when I thought of possibly becoming a journalist that would be a choice 100 percent mine When I considered becoming a minister that was not totally my decision I was responding to God's will for me Of course I had been told that journalists lawyers teachers merchants farmers all could understand their lives as a vocation a calling but what I am telling you is that I perceived I felt I experienced the idea of being a preacher as different and that difference was sobering even burdensome That's why advice about not being in a hurry taking my time was not helpful even if wise If it was my decision why could I not make it now if it was God's decision why did not God tell me or at least tell my father or my mother I prayed for the ache to leave me Excerpt from *Reflections on My Call to Preach* *Catholicism* Richard P. McBrien, 2013-05-28 A new study edition of the classic that has sold over 150 000 copies *Standing in the Shoes My Mother Made* Diana L. Hayes, 2010-10 Black women in America have carved out a distinctive and instructive faith stance that is influential well

beyond the historic black church Diana L Hayes a leading commentator and forger of womanist thought especially in the black Catholic setting here offers strong brew for what ails the church the Christian tradition and the world *Living the Justice of the Triune God* David N. Power, Michael Downey, 2012-02-01 This groundbreaking book is distinctive for the explicit attention it gives to the communal intersubjective cultural and linguistic embodiment of the workings of God in the world It emphasizes not simply acting justly but living with in and from the justice of the triune God by which we are justified Finally it offers an important sacramental and liturgical grounding to the Christian understanding of both justice and the triune God David N Power and Michael Downey make clear to contemporary believers why a spiritual and sacramental life that is ordered by its trinitarian orientation must include the desire for justice In short it is an ethic of social justice that springs from contemplation of the Divine Trinity in the world Tuning the Rig Fred Herron, 2012-07-10 To tune the rig describes adjusting a ship s rigging the rig of a well tuned boat allows the sails to function well This task must be performed to ensure the best performance by the ship Tuning the Rig takes that metaphor as a guide for Catholic educators and administrators as well as for the larger church It argues from a variety of perspectives rooted in the Catholic imagination that the rig constantly needs to be re tuned to balance between visions of the church as teacher and learner Why should this matter to Catholic educators To Herron our understanding of the church as learner is at the heart of our understanding of ourselves as disciples One of the logical consequences of this era of baptismal consciousness is a rising awareness on the part of the laity that their task is not simply to pay pray and obey but to grow and journey in faith Herron s focus ranges from issues closely pertaining to Catholic schools to the larger questions of the Catholic imagination The underlying thread however is the challenge of maintaining the richness of the Catholic imagination of tuning the rig in changing times and the ordinary life of the church **Transforming Unjust Structures** Severine Deneulin, Mathias Nebel, Nicholas Sagovsky, 2006-07-06 S VERINE DENEULIN MATHIAS NEBEL AND NICHOLAS SAGOVSKY TRANSFORMING UNJUST STRUCTURES The Capability Approach THE CAPABILITY APPROACH Structural injustice has traditionally been the concern of two major academic disciplines economics and philosophy The dominant model of economics has long been that of neo classical economics For neo classical economists human well being is to be assessed by the availability of disposable income or according to goods consumed it is measured by the levels of utility achieved in the consumption of commodities Social order is fashioned by the ways consumers maximise their 1 well being and enterprises maximise their profits A core assumption is that all 2 commodities are commensurable they can all be measured according to a single 3 numerical covering value which is their price Within this neo classical paradigm justice is achieved when the utility level of someone cannot be increased without 4 another person seeing his or her utility level decrease The dominant paradigm of neo classical economics was strongly challenged when development and welfare economist Amartya Sen received the Nobel Prize for Economics in 1998 His work offered an alternative to the neo classical evaluation of human well being in the utility commodity space The

underlining philosophical intuition behind Sen's work is that the standard of living lies in the living and not in the consumption of commodities. In searching for an alternative measure of human well-being, Sen devised his capability approach.

**Families and Communities in Partnership** Patricia Voydanoff, 1996. This collection examines the interdependence between families and other social institutions and the need for families and communities to work together to meet the needs of families and children. It documents the need for partnerships among families, churches, schools, human service organizations, and the government and provides strategies for building such partnerships. This book is targeted for church lay and academic audiences including diocesan family life, social justice, religious education, and youth ministry staffs. Other persons who will benefit from reading this book include Catholic charities staff members, other health and human services professionals, family and child advocates, family life ministers, educators, and pastors, deacons, lay leaders, and volunteers. *Families and Communities in Partnership* will also serve as excellent reading material in courses on religion and society.

Contents: Preface, Patricia Voydanoff; Acknowledgments; PART ONE: CONCEPTUALIZING PARTNERSHIPS BETWEEN FAMILIES AND COMMUNITIES; Families in the Context of Community, Robert N. Bellah; PART TWO: BUILDING PARTNERSHIPS BETWEEN FAMILIES AND COMMUNITY INSTITUTIONS; Contemporary Family Life: Pastoral Challenges and Responsibilities for Religious Leadership, Dolores R. Leckey; Partners in Learning: Families, Communities, and School, P. Michael Timpane; Taking a Community Approach to Preventing the Creation of a Biological Underclass, Vernellia R. Randall; Clamoring for Justice: Families, Communities, and Government, Sharon Daly; PART THREE: BUILDING PARTNERSHIPS THROUGH THE CATHOLIC COMMUNITY; The Church and Regional Collaboration to Support Families, Raymond L. Fitz-Simmons; We're All in This Together: Children, Families, and the Church, John L. Carr; PART FOUR: CONCLUDING REMARKS; Balance the Presence of Men and Collaboration in Caring for Families, James Healy; The Challenge of Partnership: Some Concluding Thoughts, H. Richard McCord Jr.; Index; About the Contributors.

[The Moral Vision of César Chávez](#) Frederick John Dalton, 2003. A moving story of why and how Cesar Chavez struggled for justice for farm workers and left an indelible mark on the struggle for human dignity.

**The Cultural Analysis of Texts** Mikko Lehtonen, 2000-09-05. Drawing upon a range of perspectives from textual and cultural studies, this book synthesizes textual, contextual, and audience analysis into an overall picture of meaning-making. Using examples ranging from Balzac to blonde jokes, modernist poetry to pop lyrics, the book discusses the factors that contribute to the formation of meaning: language, media, texts, contexts, and readers. In the cultural study of texts, texts, contexts, and practices are equally important; the author argues. Meaning-making takes place in the articulation between these different elements. But how can one examine all three areas at the same time? In *The Cultural Analysis of Texts*, Mikko Lehtonen develops a model to enable just such an approach.

**The Catholic Periodical and Literature Index**, 1994.

**Inequality and Christian Ethics** Douglas A. Hicks, 2000-09-18. *Inequality and Christian Ethics*, first published in 2000, provides a moral and empirical analysis of contemporary social and economic inequality. Drawing on

Christian social ethics political philosophy and development economics the book seeks to create an interdisciplinary conversation that illuminates not only the contemporary realities and trends of inequality but their moral significance as well It is necessary to examine and understand inequality in various forms which the book maps out including disparity in income education and health as well as differentials based on race ethnicity gender and nationality The book draws in particular on the theological ethics of Gustavo Guti rrez and H Richard Niebuhr to provide a Christian ethical approach to inequality and well being It considers the capability approach set forth by Amartya Sen Nobel laureate in economics Sen s framework helps Christians and other persons to add specificity to what the commitment to equality before God would demand in social and economic relations     **Subject Guide to Books in Print** ,2001     *Christians in the American Empire* Vincent D.

Rougeau,2008-11-10 What does it mean to be a Christian citizen of the United States today This book challenges the argument that the United States is a Christian nation and that the American founding and the American Constitution can be linked to a Christian understanding of the state and society Vincent Rougeau argues that the United States has become an economic empire of consumer citizens led by elites who seek to secure American political and economic dominance around the world Freedom and democracy for the oppressed are the public themes put forward to justify this dominance but the driving force behind American hegemony is the need to sustain economic growth and maintain social peace in the United States This state of affairs raises important questions for Christians In recent times religious voices in American politics have taken on a moralistic stridency Individual issues like abortion and same sex marriage have been used to guilt many Christians into voting Republican or to discourage them from voting at all Using Catholic social teaching as a point of departure Rougeau argues that conservative American politics is driven by views of the individual and the state that are inconsistent with mainstream Catholic social thought Without thinking more broadly about their religious traditions and how those traditions should inform their engagement with the modern world it is unwise for Christians to think that pressing single issues is an appropriate way to actualize their faith commitments in the public realm Rougeau offers concerned Christians new tools for a critical assessment of legal political and social questions He proceeds from the fundamental Christian premise of the God given dignity of the human person a dignity that can only be realized fully in community with others This means that the Christian cannot simply focus on individual empowerment as freedom but must also seek to nurture community participation and solidarity for all citizens Rougeau demonstrates what happens when these ideas are applied to a variety of specific contemporary issues involving the family economics and race He concludes by offering a new model of public engagement for Christians in the American Empire     **Elenchus of Biblica** ,1993     **Religion Index Two** ,1995     *The Church as Family* A. E. Orobator,2000     **Coptic Church Review** ,1992

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