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Abstracts



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Dimensions of care in early Confucian discourses

This talk approaches the concept of care cross-culturally. Focusing on the early Confucian philosophy, we reconstruct its multidimensional take on care. Through textual analysis of original works of Confucius and Mencius, with consideration of modern interpretations of their philosophical impact, we aim for deepening the understanding of an individual's moral and societal responsibility towards oneself and others. The potential convergence between Confucian philosophy and care ethics has been discussed for over thirty years (see Herr, 2003; Li, 2008; Tao, 2000; Wee, 2003; Li, 1994; 2008; 2016; 2022). This discussion has led to attempts to hybridize the two (Pang-White, 2009; Rosenlee, 2014), as well as to critical voices emphasizing the distinctiveness of care ethics (Noddings; Star, 2002). This shows that the topic of caring is present in discussions on Confucianism.

It is challenging to identify a Chinese concept covering the semantic range of the term 'care' as understood in Western discourse. However, a cluster of Confucian concepts overlaps with the lexical-semantic field of 'care.' In this case, employing natural semantic metalanguage to construct their cultural scripts may facilitate uncovering their core, as with other cultural keywords (Wierzbicka, 1997; Kornacki, 2017; Goddard, 2018).

Li (1994) primarily argues for interpreting the concept of *ren* 仁 as 'care,' but the Confucian understanding of care is diffused among a broader network of meaning, encompassing concepts such as *xiao* 孝, 'familial reverence,' *xiu* 修, 'self-cultivation,' and *li* 禮, 'ritual propriety.' *Ren* is a relational moral ideal rooted in *xiao*, which recognizes "the interdependent nature of human existence" (Rosenlee, 2016, p.166) and our ability to care for others. It serves as a means of ingraining care attitudes and a starting point for extending them gradually onto voluntary and nonfamilial relationships. What allows for this extension is *li* (rules of ritual propriety) that spans from mundane social interactions to grand ceremonies.

Despite being stereotypically perceived as rigid and overly formalized, *li* aims to govern human interactions so that the humanity of others and the validity of their needs is recognized. At the same time, *li* is the primary Confucian means of self-cultivation, thus bridging the gap between the care for oneself and the care for others. *Xiu*, 'self-cultivation' is a form of self-care. Although *ren* is a form of compassion, which morally and behaviorally conditions caring (Li, 1994), compassion needs to be developed, hence the importance of the practice of *xiu* (Bloom, 1994; Li, 2008; Makeham, 2001; Tu, 1978). Therefore, Confucianism not only regards a moral obligation for caring for others, but also casts upon an agent being responsible for their self-care. Confucian care is first and foremost relational, emerging from the most basic societal interactions, such as between children and parents, husband and wife, etc. The position of care-giver and carebeneficiary are deeply contextualized and in a process of constant renegotiation and reconstruction.

We aim to reevaluate *ren* as the overarching concept covering the semantics of ‘care’. We analyze the multidimensional semantic domain of ‘care’ in Confucian philosophy. We also aim to show cross-cultural differences in operationalizing the concept of care. In Western tradition, care and selfcare might seem contradictory; in Confucian philosophy, however, they are mutually conditioned and part of the same continuum. Moreover, we hypothesize that Western traditions perceive care as a concept mainly based on an emotional level, while in the Confucian tradition, emotions have only a partial role in caring. In opposition to the first, the latter also does not seem to rely on a dichotomous opposition between male and female, justice and care (Wee, 2003).

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Prevention, Healing and Happiness: Mindfulness as a technology of self-care

Discourses and practices of mindfulness are currently experiencing significant media and societal attention and popularization. Guidebooks aimed at fostering 'mindful' self-awareness, and lifestyles are becoming prevalent in bookstores; public health insurance companies in Germany subsidize mindfulness course attendance, or endorse the use of mindfulness meditation apps to alleviate stress, prevent disease, and foster healthy coping strategies to deal with life's demands. Corporate mindfulness training, as seen in tech giants like SAP and Google, or initiatives like the *Amazen Meditation booth*, exemplify its incorporation into human resource strategies, addressing work-life balance and productivity alike. Institutions such as schools (Dietrich & Uhlendorf, 2019), the military (Richtel, 2019), and prisons (Derlic, 2020) further showcase the widespread, discursive proliferation of this multifaceted concept rooted in Buddhist principles within Western societies.

Mindfulness interventions and their proponents emphasize its transformative impact on daily living, lifestyle choices, and experiential modes, which link mindfulness to conceptions of self-care (Spurgas & Meleo-Erwin, 2023). The concept represents a multifaceted notion lacking a uniform definition, yet it is characterized by common elements across various psychological frameworks and programs (Niebel & Straub, 2019; Niebel, 2019): Practicing mindfulness is believed to mitigate stress, enhance concentration, serenity, happiness, productivity, and overall well-being (Crane, 2017; Kabat-Zinn, 2013; Shapiro et al. 2016). It is also connected to health improvement and prevention, positioning it at the interface between individual self-care and the public health domain (Spurgas & Meleo-Erwin, 2023). Moreover, mindfulness is envisioned as a catalyst for personal and societal change. The quest for methods to navigate the complexities of contemporary life in late modern societies isn't novel (Illouz, 2008; Maasen et al., 2011; Duttweiler 2013; Straub 2013). However, the adoption of mindfulness, a concept of Buddhist origin, as an effective response to these challenges marks a significant cultural shift (Niebel, 2022).

This underscores the role of mindfulness as a strategy for addressing the burdens of late modernity and as a seamlessly integrated tool within neoliberal governance frameworks. Investigating how mindfulness practices and discourses generate and manage subjectivities, promoting specific mental states and contributing to emotional regulation, is crucial. Despite the variability of application contexts, mindfulness practices are presented as universally applicable techniques intended to induce transformative effects and expand individual capabilities, integrating subjects into the life conditions and prescriptions of therapeutic culture (Niebel, 2022).

My contribution to the conference will delve into these examples as phenomena that underline the significance of self-care in contemporary societies. It will explore how mindfulness, in discourses practices, is not just a personal health strategy but a societal phenomenon reflecting broader cultural and economic trends. The contribution is based in empirical findings from my doctoral thesis in the field of qualitative social research in which I analyze the dispositif of mindfulness and the urges it addresses based on 5 narrative Interviews with mindfulness practitioners and 3 popular self-help-books on mindfulness. My research is led by perspectives of subjectivation theory (Bosančić, 2016) and cultural psychology (Straub/Chakkarath, 2010). My methodological approach combines knowledge discourse analysis (Keller, 2011), relational hermeneutics (Straub & Ruppel, 2022; Straub 1999) and Grounded Theory Methodology (Strauss & Corbin, 1996). In this paper I will highlight mindfulness as a pivotal element in the discourse on wellness and mental health as a technology of *self-care*.

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Self-care in digital realm: discursive construction of strategies to combating loneliness

Discourses about 'care for others' encompasses due justice and equal opportunities to all with emphasis on the development of weaker and deprived. However, concepts of material gains permeate development discourses defending culture of high work pressure oriented towards achieving hedonistic ideals of lifestyle. As a result, arises the issue of 'self-care' which among other factors is majorly driven by the psychological effects of historical [socioeconomic], and synthetic [class, luxury possessions, beauty standards] divisions existing and/or created among the people. The adverse effects of overwhelmingly competitive logics of capitalist functionalities primarily include the alienation of people and fetishism of products, ideals of beauty – leading to the feelings of incompleteness, incoherence with others, low self-esteem, imposter syndrome, anxiety, and long-term stress sliding an individual into depression. Another consequence of highly competitive, so-called ideals of living a meaningful life is 'feeling of loneliness'. Svendsen (2017) defines loneliness as a traumatic consequence of desire for the social relationship that a person fails to achieve or lose after acquiring. WHO (2023) identifies social isolation and resulting loneliness as serious health concern affecting quality of life and longevity. Loneliness is accompanied by the digital [social] media as on one hand, users consume [watch, read, listen, react] mostly ostentatious content posted by the other members of same networked [digital] community about their successful, contented, and highly socialized life – prolonged and repeated exposure to such 'happy' posts can trigger the emotions of sadness, unfulfilled desires, and even futility of one's existence. On the other hand, users of digital [social] media resort to the content posted on these very sites advising and/or helping people about how they can combat the feeling of loneliness in online and offline spheres. This paper is aimed at critically analyzing the discursive constructions of the 'loneliness' and 'self-care' in the digital realm of video streaming platform YouTube. This work will select the discourses explicitly formulated and invested in strategies to counter loneliness provided in formats of lectures, interpretations of academic researches, media texts, and posts from the influencers [motivational, commercial advisers]. With using the Foucauldian approach (Foucault, 1972), and theoretical foundations of : culture industry (Adorno, 2001), narcotizing dysfunction [hypothesis] (Lazarsfeld & Merton, 1948), this study will conduct critical discourse analysis (Fairclough, 1992, 2013) of selected YouTube videos to answer the following questions: (1) how the loneliness is approached and defined in the context of self-care in different formats involving expert[s], academic, conventional, and self-experience sharing discourses? (2) which epistemic perspectives are employed in defining loneliness such as a moral, socioeconomic, political, psychological, behavioural, evolutionary, or cosmic problem and/or as a reality of human life? (3) how the positionings of 'self' and 'other' are negotiated in the discourses to attribute the emotional and moral responsibilities for isolating individuals in highly competitive socioeconomic structures? (4) which strategies [solutions] are offered to combat the epidemic of loneliness: metadiscursive, life-regime shift [material or immaterial or both], deontic or teleological, emotional relativist, pragmatic, stoic? (5) how the users [audience] in comments, discursively receive, position themselves and [dis]approve the definition, experiences and strategies proffered to counter/tackle loneliness?

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“You are magic”: Therapeutic Discourses, Self-help Practices, and “Magic Lifestyle”

“Disenchantment is a myth <...> We live in a disenchanting world in which magic is embattled and intermittently contained within its own cultural sphere, but not a disenchanted one in which magic is gone. Restated, magic never truly vanished,” writes Jason Ānanda Josephson-Storm (2017, pp. 304-305). And not only it is hard to claim that “modernity” (which is also, as Josephson-Storm argues, a myth) has erased the occult, magic, and witchcraft when these practices seem to have taken a very special place within modern society and acquired a new generation of followers; moreover, as Galen Watts has argued we have long been witnessing the rise of a new religion – the religion of the heart (2022), which exemplifies the conjunction between “secular” self-help and “religious” discourses. Watts argues that both discourses are informed by the same cultural structure that is specific to late modernity.

In my presentation, I am showing how the discourse of self-help has become formative for modern magical practices. In my presentation, I would like to share the materials that I have gathered during my study of a community of magical practitioners in Moscow, Russia. The study was conducted in 2021–2023 and focused on the case study of the Modern Magic Shop, which is a business enterprise focused on selling items necessary for conducting magic rituals and supplementary materials, such as lifestyle goods and handmade jewelry. Employing the theoretical vocabulary of the Sociology of knowledge approach to discourse (SKAD) (Keller, 2011; Keller, 2012; Keller, Hornidge, and Schünemann, 2018), I show the articulation of the discourse of Magical Feminism – a dynamically emerging set of interlinks between esoteric practices, feminist-inspired literature, ‘self-care’, and ‘awareness’ ideas. How can magic be modern? What does it mean for magic to be modern? I argue that in this case, the therapeutic discourse intervened with the aesthetics of “witchcraft”, and contributed to the construction of this very specific “modernity”. Moreover, I argue that it is exactly the elements of the therapeutic discourses, and especially the self-help framing of magical practices, that allow for the magic to be perceived as modern. My analysis shows that concepts of modernity and magic are deeply bonded based on a therapeutic interpretative scheme: for those who live and manage their minds and bodies in the context of late modernity, magic is inherently therapeutic and employed for the transformation of the Self rather than the transformation of the world.

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Self-regulation of emotions. A case study of UMCS students and their emotional life as seen in their discourse

Emotional intelligence (EI) is conceptually defined as the ability to perceive and understand emotions, discern them as distinct from each other, assimilate them with the thought, and their regulation and expression within self and others (cf. Mayer et al., 2011). Self-regulation of emotions, being a part of one's emotional intelligence (EI), is a critical skill for people of all ages, especially for young adults, including university students. The ability of self-care not only helps them to go through different stages of their emotional life during their education (Shafait et al., 2021, p. 4), but also to control their behaviours to make good decisions for the long-term.

In this light, the aim of the research is to explore the range of emotions experienced by university students. The database of the study consists of 115 respondents out of 129 students of the 1st and 5th year of Applied Linguistics at Maria Curie-Skłodowska University, which constitutes 89% of those being surveyed. The data is extracted from the anonymous questionnaire, which comprises young people's discourse concerning their emotional life.

In the mixed model of EI measurement (cf. Goleman, 1995), we use a qualitative and quantitative method in the form of a comprehensive questionnaire, in which we measure both the students' mood and emotion concepts and count the frequency of their occurrence in the respondents' recent lives. It is in their discourse that the surveyed students conceptualise the reasons behind their emotions, which provides the cognitive and personality measures.

The results obtained in the research reveal that the graduating men seem to become more, while the graduating women become less, aggressive, angry, disapproving, and annoyed, in comparison to the first-year students. However, in the case of the female population of the respondents, the emotions of fear, sadness and loathing have been felt more often among the fifth-year students, when compared to their female colleagues from the first-year. Boredom and contempt have risen in both male and female students. When it comes to pleasant emotions, the results are generally comparable in both of the student groups. Yet, unfortunately, optimism, joy, trust, and serenity have decreased in the female students, but they have grown in the male students.

Being given a chance to talk about their emotional life, the students become aware of their emotions, which is the first step taken into the process of self-regulation of their feelings. Indeed, the success of the student is the result of both their reasoning capacities as well as their self-awareness, self-control, emotions, intrapersonal and interpersonal skills (Kant, 2019, p. 442). As the results of the 2020 meta-analysis prove, students with higher emotional intelligence show higher academic performance at school (cf. Ganotice, Datu & King, 2016; MacCann et al., 2020).

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“How do you take care of yourself?”: A Corpus-Assisted Discourse Study of Burnout Communities on Reddit

Coined by Herbert Freudenberger in 1974, burnout turned from a pop psychology term into a thoroughly studied phenomenon with the advent of the Maslach Burnout Inventory in 1984 (MBI; Maslach et al. 2016). The trajectory of its evolution reached a milestone in 2019 when, following the new classification by the World Health Organization (Eaton 2019), it has been recognised as a syndrome stemming from ‘chronic workplace stress.’ While debate continues as to whether burnout should be a diagnosable condition (Heinemann & Heinemann 2017), its label resonates broadly with the lay community and has experienced a surge in media interest worldwide.

This study aims to aid contemporary understandings of the ways in which work-related fatigue and self-care are currently being (re)constructed within a selection of burnout communities from the social media platform Reddit in order to gain insights into the ways in which individuals express, share, and negotiate identities and experiences related to this increasingly prevalent mental-health issue. To examine the data effectively, this study is rooted in the realm of corpus-assisted discourse studies and combines quantitative and qualitative methods (Baker 2023).

The preliminary findings reveal that discussions about burnout are deeply intertwined with themes of personal well-being, the challenges of maintaining work-life balance, and strategies for self-care.

The implications of these results offer valuable insights for mental health professionals, workplace policy-makers, and community support networks. Understanding the language and narratives used by individuals discussing burnout can inform more effective communication strategies and interventions aimed at mitigating the impact of burnout and promoting well-being in the workplace.

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Personalisierung und Self-care in Werbeslogans – McDonald, Burger King und Adidas im Vergleich

Eine wachsende Tendenz zur Personalisierung und zur Self-care ist in öffentlichen und privaten Diskursen zu beobachten (Bonacchi, Czachur 2024), und tritt in vielen Figurationen, auch in Werbeslogans, auf. Wenn man sich die Merksprüche bekannter Unternehmen anschaut, stellt man fest, dass sie im Laufe der Jahre die Art und Weise, wie sie Kunden ansprechen, verändert haben: Personalisierung und Self-care tritt mehr und mehr in kurzen und einprägsamen Werbeslogans der Firmen auf. Die Studie "Werbetrends 2007" von Inga Wermuth, Alexander Hahn und Oliver Perzhorn - herausgegeben von "slogans.de" und dem Hamburger "Trendbüro" - untersuchte in einem Zeitraum von ca. 6 Jahren die Entwicklung und Veränderung von Werbeslogans und zeigte einige Tendenzen.

Als Spiegel der Allgemeinheit und deren Konsumkultur, zeigen Werbeslogans, dass unsere heutige Gesellschaft sich zunehmend auf die körperliche und geistige Gesundheit bezieht. Sie strebt neue Qualitätsstandards für die Selbstfürsorge (implizit Selbstbezogenheit oder sogar Egoismus (Wermuth,Hahn,Perzhorn 2006:1)).

Ein Beispiel für diese personalisierende, self-care-orientierte Tendenz ist die Firma McDonald's, die in den ersten Jahren ihres Aufstieges als Konzern in den Vereinigten Staaten mit „We do it all for you“ (1975-1979) geworben hat. Doch seit 2003 ist der meist benutzte Slogan McDonalds' „I'm loving it“. Dieser Merkspruch bezieht sich auf die Einzelperson, wird in der ersten Person Singular verwendet und reflektiert so den individualistischen Ansatz der heutigen Gesellschaft. Kein Arbeitsethos, wie in den Siebziger Jahren, sondern eine hedonistische Haltung, die die eigene subjektive Vorlieben in den Vordergrund stellt. Auch in Deutschland begann McDonald in den Siebzigern mit einem an niemanden gerichteten Slogan: „Das etwas andere Restaurant“, um im Jahr 2003 mit dem allseits bekannten „Ich liebe es“ zu werben.

Weitere Beispiele für Unternehmen, die auf kollektive Slogans, die sich an die Mehrzahl der Rezipienten richten, oder auf Slogans, die die Qualität oder die Vorteile des Unternehmens darstellen, verzichtet haben, sind u.a.:

- Burger King (1978 – „Best darn burger“, 2005 – „Have it your way“)

- Adidas UK (2000 – „We're not a shoe company, we're a foot company“, 2002 – „More power to you“

-Adidas US (2015 – „Create your own game“, 2016 „I'm here to create“)

Emotionale Komponenten spielen in den Werbeslogans eine sehr wichtige Rolle: „Jedes Erlebnis, jeder Bewusstseinsinhalt ist von vornherein immer auch angenehm oder unangenehm, erfreulich oder unerfreulich, also durch unsere Gefühle gefärbt“ (Pöppel 2004: 70-76). Ein Slogan wird also eindeutig emotional positiv wahrgenommen, wenn die Inhalte in ihm dem Rezipienten bereits nahe gelegt wird, d.h. speziell, wenn er auf Erlebnisse und Bewusstseinsinhalte referiert, die der Rezipient mit positiven Emotionen assoziiert und die den Rezipienten umgeben.

Ziel meines Vortrags ist es, zu prüfen, ob Veränderungen in der Gesellschaft in Richtung Personalisierung und Self-care in den Werbeslogans von internationalen Konzernen (McDonald, Burger King und Adidas) festzustellen sind. Schon aus den angeführten Beispielen geht hervor, dass die Werbung, die möglichst schnell identifizierbar sein soll, im Laufe der Zeit aufgehört hat, die Gesellschaft als Ganzes in den Mittelpunkt zu stellen. Die Bedeutung der Selbstfürsorge hat in den letzten Jahrzehnten so stark zugenommen, dass ichzentrierte Werbeslogans den Konsumenten schneller erreichen und einprägsamer sind.

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Discourse on disability, inclusion and care on social media

Whereas there is a wealth of studies on the language of discrimination, particularly within discourse studies, research addressing specifically the linguistic strategies of individuals belonging to different diversity dimensions for inclusion are comparatively rare. At the same time, many linguistic studies make use of data from digital media, itself an increasingly popular object of study in linguistics (e.g. Abel et al., 2020; Marx et al., 2020; Wright, 2020; Bubenhofer, 2017; McKeever, 2019; Wang & Taylor, 2019; De Decker & Vandekerckhove, 2017; Marx & Weidacher, 2014; Zappavigna, 2012; Crystal, 2006). On the one hand, studies on linguistic strategies of diverse individuals for inclusion are continuously rising, on the other hand digitalization provides more visibility to diversity as ever before, which faces academia to keep up with the emergent need of more linguistic insights into social diversity and inclusion on digital media.

This study contributes to this emergent research desideratum by introducing a corpus linguistic examination of these digital linguistic strategies with qualitative and quantitative (corpus-driven) methods and examines the digital discourse of inclusion and disability including discourse positions of different participants such as people with disability, caregivers in families as well as medical practitioners concerning care on Social Media. Hence, this inclusive analysis aims at the diversity of perspectives on care in the context of disability, which is an emergent social issue essential to inclusion as public discourses on care have mainly been dominated by perspectives of non-disabled individuals. Although the social visibility of people with disabilities has been increasing as a result of the digital transformation, the discourse positions of people with disability on the one hand and of caregivers (care by families) on the other hand on care remains mainly unknown in language studies and social sciences, even if perspectives on disability, inclusion and care from the in-group are often considered as divergent to the purely medical perspectives. For this participatory addendum, we use a corpus of 214,926 Tweets and appr. 5 million tokens published in the time span of 2009-2023 under the hashtags `inclusion and `disability´ in German. The corpus on Twitter (X) had been collected, before Elon Musk refused API to scientists, which implicates that the study also has historical relevance for linguistics and society as according to Fábián & Trost (2023) people with disability use Twitter for activism for disability diversity and inclusion, but unfortunately, research on Twitter corpora is currently not possible on this important issue. This unique study in applied (German) linguistics provides valuable insights into the discourse on inclusion, disability and care by using AntConc and CorpusExplorer, and is also completed by a qualitative introduction of discourse positions by considering the self-determination of people with disability and their families. The study will reflect also to processes of negotiation between the medial and the social perspective on disability resulting in differences of perception by different discourse participants concerning care.

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Disability in linguistic community and care: an ecological account

This paper introduces a re-conceptualized notion of disability, not in terms of physical limitations but as a societal imposition on the communicative possibilities within a linguistic community. By analogously extending 'disability' to include the constraints on speech affordances, this study explores how societal structures restrict the speech acts of marginalized members. This form of communicative disability emerges from the dynamic interplay between individuals and their social environments, which systematically limit the variety and effectiveness of their communicative acts.

Drawing on relational accounts of disability, we understand these limitations not as inherent deficits within individuals but as misalignments between individual capabilities and the opportunities—or affordances—provided by their environment. This approach challenges traditional perceptions of disability and shifts the focus toward societal contributions to communicative constraints.

According to this approach, disability cannot be understood merely as a property of the individual; instead, it emerges from the misalignment between the individual's capabilities and the opportunities or affordances provided by their environment. “Being disabled can be described in terms of ‘I-Cannot’” (Toro et al., 2020). Formulating this lack of ability in the discursive domain, marginalized people in the community often find themselves unable to fully utilize various speech acts. They experience a restriction in their communicative capabilities compared to more privileged individuals. For instance, native speakers from certain racial minorities or immigrant backgrounds may face challenges in employing directive speech acts (e.g., questioning, requesting, advising, suggesting) as freely as those from more socially dominant groups. This example suggests that despite the competency of language speakers, they are unable to

Speech affordances, in this context, refer to the ways linguistic and communicative opportunities are made available or denied to individuals within a society, directly impacting what people can do with their words (Ayala, 2016). Analogously to physical disability, this specific type of disability demands its unique way of caring within societal context. Towards the end of the paper, I discuss how society may take responsibility for those who require care, considering both theoretical insights and potential empirical observations.

By addressing the communicative barriers faced by marginalized groups, the paper bridges discourse linguistics and disability studies, contributing to a nuanced understanding of how social environments impact linguistic capabilities and the ways communicatively disabled individuals need to be taken care of.

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"Thank you for reading" - Interpersonality in the discourse of sexual trauma within the online peer support community

As Van der Kolk (2014) stated, trauma is not simply an isolated event; rather, it has a profound impact on the mind, brain and body, resulting in a fundamental reorganization of how the mind and brain perceive reality. Trauma survivors attempt to make sense of their experiences through oral and written discourses (Thompson, 2004). Trauma discourse may be called "discourse of the unsayable" (Coupland & Coupland, 1997, p. 117) as it is still considered a social taboo. To avoid ostracisation, people form self-help groups on the Internet, where they can remain anonymous. Those groups connect people who share similar experiences and are used to ask for help or support, validate their trauma, and learn from each other how to care for themselves and their mental state. This study will analyse how people who have experienced sexual abuse as a child (CSE) engage on social media such as Reddit to form epistemic communities (Fox, 2001) and share experiential knowledge (Borkman, 1976). It evaluates metadiscursive strategies used, with a focus on the concepts of stance and engagement (Hyland, 2004), and draws on linguistic studies of trauma markers (Matei, 2013) to analyse 26 posts from Reddit forum r/adultsurvivors to identify linguistic elements that (1) classify the posts as trauma discourse, (2) show how authors use metadiscursive strategies to position themselves regarding their trauma and (3) construct interpersonality between users who give peer support.

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Die Sorge um den Unternehmer seiner selbst. Eine diskurskritische Analyse von Begegnungen zwischen Neoliberalismus und Positiver Psychologie

Wir leben in einer Zeit der Paradoxien, in der Momente der kritischen Reflexion über diverse Wirklichkeitskonstruktionen aus dem Blickfeld verschwinden, insbesondere dann, wenn Diskurse bestimmte gesellschaftliche Vorstellungen zementieren, die in der Massenrezeption als selbstverständlich und wahr betrachtet werden. Eines davon ist das Konstrukt der menschlichen Arbeitswelt. Der Neoliberalismus, der in dem Bereich zu dominieren scheint und der dazu führt, dass bestimmte Subjekte diskursiv nach dem Modell des Unternehmers seiner selbst (Foucault 2004) konstruiert werden, zeigt ein scheinbar autonomes Subjekt, das in der Lage ist, seine Ressourcen effizient zu managen, das sich aber gleichzeitig in eine durch Marktregeln regulierte Realität einfügt. Die in dem Zusammenhang entstehenden Kosten, auch psychologischer Art, werfen zunehmend Fragen nach der Kondition des Unternehmers seiner selbst auf. Eine der konzeptionellen Antworten darauf bietet Positive Psychologie an, die mit dem Schlagwort Wohlbefinden / Well-Being arbeitet, das auch in den beruflichen Kontext übertragen wird. Eine der Grundlagen des Ansatzes ist das PERMA-Modell (Seligman 2012), das die Elemente eines gelingenden Lebens (einschließlich des Berufslebens) definiert. Diese sind: P = Positive Emotions (positive Emotionen erleben), E = Engagement (die Möglichkeit, sich einbringen zu können), R = Relationships (förderliche Beziehungen haben und gestalten), M = Meaning (Sinnhaftigkeit erleben) und A = Accomplishment/Achievement (etwas erreichen, verwirklichen). Das Ziel des Beitrags besteht darin, die machtstiftenden Effekte des neoliberalen Diskurses, der sich auf das Instrumentarium der Positiven Psychologie stützt (am Beispiel der berufsbezogene Deutschsprachförderung in Deutschland) kritisch zu reflektieren und zu versuchen, aus der Analyse sprach- und kultursensible Überlegungen abzuleiten.

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This talk is concerned with the present debate in (parts of) the German punk scene on sexism and gender relations (cf. Neumair, 2023) serving as an example for a meso-social discourse. Two texts (a blog post and a Facebook post) are chosen from a custom corpus with 152 texts published by members of the scene between 2020 and 2022 to illustrate the importance of moral concepts and attitudes like SOLIDARITÄT ('solidarity') and GLEICHBERECHTIGUNG ('equality') (cf. Klein, 1989, Girth, 2002) in the discourse. Following both a text-linguistic and discourse-linguistic approach, the qualitative analysis shows how members of the punk scene develop stances (Du Bois, 2007) and positions (Dang-Anh, 2023), respectively, both throughout the text and the overarching discourse drawing on various linguistic means. In this talk, first, explicit means are discussed shortly, including argumentative claims for epistemic authority, modal verbs as well as metadiscursive markers (e.g., Ich will Punk nicht über diese sexistische Scheiße definieren 'I don't want to define punk via this sexist shit'), and denotations highlighting (negative) evaluations of out-groups (e.g., verlogene, kapitalistische Pseudobefriedigungswelt 'hypocritical capitalist pseudo world of satisfaction'). Then, rather implicit means are discussed in more detail, i.e. predications of the expression punk following the basic structure x is y:

(1) Punk ist für mich ein solidarisches Kollektiv, das gemeinsam nach oben tritt und zum Schlag nach rechts ausholt. (To me, punk is a solidary collective that kicks upwards and strikes out against the Right')

(2) Punk – für mich – ist Solidarität, Gleichberechtigung in jeglicher Art & Weise, keine Konkurrenz. (Punk – to me – is solidarity, equality in every shape and form, no competition.)

Following contextual analyses, these utterances can be classified as 'semantic fixations' of the concept PUNK: by assigning moral values like SOLIDARITY and EQUALITY as well as political attitudes in general to PUNK, discourse actors condense and at the same time pinnacle their positions adopted in the preceding text. Overall, an analytic focus on the discursive emergence of SOLIDARITY and EQUALITY shows that (1) the debate is primarily centred around calls for 'care for Others': the 'Others' who are the calling actors at the same time consist in the marginalized group of FLINTA* (i.e. female, lesbian, intergender, non-binary, trans, and agender people), while the called actors are mostly cisgender men who dominate the punk scene. However, since (2) the emergence of the debate itself represents self-empowerment of FLINTA* giving themselves voices (Blommaert, 2005), a categorization of the marginalized group as 'weak' is out of place. In fact, (3) criticising patriarchal structures and hegemonial mechanisms within the scene and, by doing so, striving for independence from predominantly male gatekeepers can be interpreted as 'self-care'.

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