

other male participants, and in this case, also Kim. Only Leah (turn 115) attempts to raise a counter discourse but this is a weak challenge as it is grounded in her own subjectivity.

The table below is a summary of the number of times the males and females use either contractive or expansive resources indicating a total of 17 expressions of expansion and contraction from both male and female participants. The table shows that the female participants use the expansive resource twice whereas the males six times. Markers of contraction are evident from both male and females participants. A total of four markers of contraction from the male interlocutors and a total of five markers of contraction from the female interlocutors are used.

Participants	Males	Females	Totals
Expansion	6	2	8
Contraction	4	5	9

Table 4.5: Contractive and Expansive Resources in Extract 4.3

4.4 Conclusion

From the analysis of the three extracts in this chapter, it is clear that the males in the group hold strongly to the dominant discourse of male authority where females are inevitably positioned as less powerful and more prone to immoral behaviours. They are expected to be home-makers and not have too many responsibilities outside of the home (Extract 4.1), they ought to refrain from shopping excessively and indulging in “worldly” pursuits (Extract 4.2) and finally, they are expected to dress “appropriately” as a Christian female should (Extract 4.3). All of these ideologies are filtered through the Bible; therefore, we find the males constantly quoting from the Bible to support their argument. This position however, can be seen as patriarchal, as it suggests that it is the males who have the right to work outside the home, it is the males who can decide what is preference and what is seen as “worldly” and it is the males who have claimed the authority to decide what is appropriate and what is not appropriate with respect to the female dress code.

The Appraisal framework, specifically the attitudinal and engagement systems, was used to help identify the different attitudes, values and ideologies the participants construe for themselves and others. The attitudinal analysis of Extract 4.1, showed how the male participants draw predominantly on capacity (social esteem) and propriety (social sanction) when talking about the role of women in the home. On the other hand, Extract 4.2 and 4.3 focused on the engagement resources. These analyses showed how, despite the fact that the men appeared more ‘open’ to alternative viewpoints and typically began their turns expansively, they tended to conclude them with contractive resources which close down the dialogic space and asserted their dominant ideological position over the women.



Chapter 5

Equal but Different

5.0. Introduction

This chapter aims to explore the different evaluative stances adopted by the male and female participants in the data gathered in 2009. Although the data was collected a year later, the topics presented are similar; however, there is a shift in the appraisal patterns as well as in the participants involved in the discussion. In the 2008 data, it was evident that the male interlocutors dominated the discussions in turns as well as in length of turns. In the 2009 data, the female interlocutors appear to be more vocal; however, despite their attempt to challenge the males, it is still the male interlocutors who tend to overpower the females. The 2009 data is also different to the 2008 data in that the male interlocutors are more open to alternative viewpoints. However, similar to the previous data, the males have a tendency to close down the dialogical space and reassert their dominant ideological position over the women. Through the use of the Appraisal framework, the analysis aims to identify the ways in which the males and females converse, to analyse the gender identities and to show how masculine and feminine stereotypes exist and are perpetuated, as well as how issues of power and challenges to power shape this interaction.

Overall there are nine participants in this data: four females and five males. Of the nine participants, two of them are new members to the group, whereas the other seven members feature in Chapter Four. This data came from a 61 minute discussion, I have selected 45 minutes for transcription and from this I selected three extracts for close analysis. The table below indicates the number of turns each participant has in the Extracts (5.1, 5.2 and 5.3) that I selected.

Participants	No. of Turns
Rob	18
Craig	11
Mark	0
David	0
Ross	7
Amy	10
Amber	10
Leah	8
Nicole	10

Table 5.1: Number of turns in Transcript B (Appendix B)

I have selected three extracts for close analysis. I chose these extracts because they are significant thematically and because they effectively demonstrate the Appraisal patterns. The first Extract is presented in 5.1 entitled, *Stereotypes of “guy-ishness”*. This is followed by the second Extract 5.2 *Women and Work* and lastly, 5.3 *Equality*.

5.1. Stereotypes of “guy-ishness”

The discussion centers on certain stereotypical views displayed by both males and females relating specifically to the subject, “what it means to be a guy” Here, the males and females in the group make frequent use of attitudes of judgement and affect, as they question the nature of “guy-ishness”. Thus an attitudinal analysis is provided.

The discussion opens up with a general topic on babies and each member’s parental aspirations in terms of their baby gender preferences. The interlocutors move from person to person to state which sex they would like their first child to be, and provide reasons for their choice. The conversation ends with Ross in turn 170 expressing his preference for a baby girl and then shifts towards stereotypes of what it means to be a man.

Extract 5.1
Stereotypes of “guy-ishness”

Turn no.	Speaker	Text	Positive / negative	Affect / Judgement/ Appreciation	Resource
170	Ross	... I'm not quite sure,	Neg	affect	insecurity
		but I know I want a boy first.	Pos	affect	inclination
		But if there was only one chance, I'm not sure if I would want a boy if I had a choice between one.	Neg	affect	insecurity
		I'm not quite sure anymore.	Neg	affect	insecurity
		But, err, I don't know man. There's one thing about me, this is just me. One thing that I like is the whole protectiveness thing	Pos	affect	happiness
		and I feel like I can probably be more protective over a female than over a guy.	Pos	judgement	capacity
		So, uhm, that's why I would probably have a more, more, more uhm, I would probably be inclined to a girl than a guy.	Pos	affect	inclination
171	Leah	A guy than a girl?			
172	Ross	A girl baby than a guy baby if I only had a choice between one.	Pos	affect	inclination
173	Craig	Ja			
174	Leah	For the protective thing?			
175	Ross	Ja, the protective issue.	Pos	affect	happiness
		But uhm, I want a boy also...	Pos	affect	inclination
[Girls overlapping and laughing at Ross's indecisiveness.]					

176	Amber	[laughing] I want a girl and a boy	Pos	affect	inclination
177	Craig	That's a postmodern....			
178	Amber	An in between [laughing]			
179	Ross	[laughing]			
180	Amy	Ja, but sometimes if you have a very guy-ish guy and you have a uhm, your first child is a male then the guy doesn't always turn out the way you want.	Neg	judgement	normality
		Like for example, Grant, he's a guy-ish guy but he's not into sport you know. The whole sports thing...	Neg	judgement	normality
181	Leah	Ja, he's very different	pos/neg	judgement	normality
182	Amy	Like he's into cars and Uncle Donny is into cars,	Pos	judgement	normality
		but you know like just because you not into sports, that does not influence your guyness.	Pos	judgement	normality
183	Ross	Like my daddy, he's into sports	Pos	judgement	normality
		and I'm the first born and I'm not much into sports than he is,	Neg	judgement	normality
		but I am into soccer, so...	Pos	judgement	normality
184	Rob	But you get different types of guy-ishness	Pos	judgement	normality
185	Ross	Ja			

186	Rob	Like you get for example uhm, my neighbour's nê, most of them are all guys, but they are more car guys,	Pos	judgement	normality
		they don't understand a thing about sports so,	Neg	judgement	capacity
		I would judge them as do you want... but they are thorough guys.	Pos	judgement	normality
		Where I, I like my sports, I would question my... [laughing]	neg/pos	judgement	normality
[Guys laughing]					
187	Rob	...coz I don't like cars,	Neg	affect	happiness
		only when I'm in trouble with the car I would like to know what is happening,	Pos	affect	inclination
		but generally I wouldn't want to lay under a car and get dirty and stuff.	Neg	affect	inclination
		I mean it's cool, so there's different offshoots of guy-ishness.	Pos	judgement	normality
		I think you can be a guy that's not interested in the hard, hard things and you can be a guy that's interested in the mild things.	Pos	judgement	normality
		I don't wanna say soft things coz soft things are exclusively for girls.	Neg	judgement	normality
188	Ross	So the cooking aspect, you wouldn't want to cook?			
189	Rob	I'll, I'll, wouldn't like to cook...	Neg	affect	inclination
190	Amber	So you would want to cook?			
191	Rob	well not on a regular basis. Like once a while.	pos/neg	affect	inclination

So, uhm, that's why I would probably have **a more, more, more** uhm, **I would probably be inclined to a girl than a guy.**

[pos affect: happiness]

Ross's turn starts off by drawing extensively on the attitudinal resources, of inclination, happiness, capacity and insecurity. He starts off by saying, "I'm not quite sure" and this he states three times throughout his turn (lines 1-3), which only emphasizes Ross's indecisiveness. In his attempt to explain himself, he starts off by saying that he would like to have a baby boy as his first choice. Ironically, all the males in the group, prior to his turn, also expressed an interest in having a male as their first choice. Perhaps, Ross starts off expressing the same interest in order to maintain solidarity with the male group which has already been established in the preceding turns. He begins with a statement of positive affect: "I want to have a boy first". Here Ross's immediate response to the question is captured in his inclination for wanting a boy baby first. However, Ross's strong inclination quickly shifts from a positive to a negative. This is indicated in the following:

"But if there was only one chance, I'm not sure if I would want a boy if I had a choice between one."

He then provides reasons for why he would prefer a baby girl as opposed to a boy. The first reason he gives has to do with the opportunity it would afford him to be protective. He uses judgments of capacity in turn 107 to perform his masculinity through asserting his desire and need to protect a female.

The conversation continues and builds up from Ross's perception of masculinity. Amy, who is the first female to contribute to this topic, makes strong judgements on how guy should be.

180 Amy Ja, but sometimes if you have a very guy-ish guy and

you have a uhm, your first child is a male then **the guy doesn't always turn out the way you want.**

[neg jud: normality]

Like for example, Grant, **he's a guy-ish guy but he's not into sport** you know. **The whole sports thing...**

[neg jud: normality]

181 Leah Ja, **he's very different**

[neg jud.: normality]

182 Amy Like he's into cars and Uncle Donny is into cars, but you know like **just because you not into sports, that does not influence your guyness.**

[neg jud: normality]

In the above turns Amy makes a distinction between two types of guys as she evaluates them, using judgments of normality. She makes mention of those guys that are “guy-ish” (masculine) and play sport and those guys that are still considered to be “guy-ish”, but do not play sport. For example, Amy refers to one particular person, Grant who to her, is rather “guy-ish” but does not play sport. In turn 180, Amy uses strong judgements of normality to assert stereotypes of maleness.

Amy already has a perception of what it means to be a male. In her turn she makes a negative judgement when she states “the guy does not always turn out the way you want”. Firstly, Amy makes the assumption that there are guys who are typically perceived as more masculine. These are the guys that play sport for example, and if you desire to have the more masculine boy first, there is the potential of being disappointed. Amy still acknowledges that there are other “guy-ish guys” for example “Grant” who is not into sports per se, but he likes cars. Also, what is seen in turn 180 is Amy's statement as evoked. Amy is not explicitly judging the males; however, a negative judgment is evoked by stating that boys are “supposed” to be into sports.

She elaborates this in turn 182 below.

182 Amy Like he's into cars and Uncle Donny is into cars, **but you know like just because you not into sports, that does not influence your guyness.**

In turn 182, Amy continues to justify why Grant is still a guy-ish guy. She makes a strong positive judgement of normality when she states that the absence of sports in a guy's life does not necessarily affect their masculinity. Thus, Amy uses social esteem to define what it means to be male.

Furthermore, the extract indicates a consistent use of social esteem reflected throughout Rob's turn. Rob, who is the youth pastor, also contributes to the group by drawing on judgments of normality to further justify why it is normal to have "different kinds of males" (turn 184).

For instance, in turn 184, Rob evaluate guys against the norm.

184 Rob **But you get different types of guy-ishness**
[jud: normality]

Rob along with the rest of the group agree that there are different types of guys or what the group calls "guy-ishness". At this point it appears that the group is all in agreement with this. This agreement is seen in turns 180, 183, 184 and 186.

Rob continues his thoughts on maleness to the point whereby he draws a comparison between himself and his neighbours in the following turns:

186 Rob Like you get for example uhm, my neighbor's ne, **most of them are all guys, but they are more car guys,**
[pos jud: normality]

they don't understand a thing about sports so

[neg jud: capacity]

I wouldn't judge them as do you watch... **but they are thorough guys.**

[pos jud: normality]

Where I, **I like my sports**, I would question my...

(Laughing)

[pos affect: happiness]

Guys laughing

187

Rob



...coz I don't like cars,

[neg affect: happiness]

only when I'm in trouble with the car I would like to know what is happening,

[pos affect: inclination]

but generally I wouldn't want to lay under a car and get dirty and stuff.

[neg affect: inclination]

I mean it's cool, so **there's different off-shoots of guy-ishness.**

[pos jud: normality]

I think you can be a guy that's not interested in the hard, hard things and you can be a guy that's interested in the mild things.

[pos jud: normality]

I don't wanna say **soft things coz soft things are exclusively for girls.**

[neg jud: normality]

In turns 186 and 187 Rob draws a humorous comparison between two kinds of guys. He speaks about guys that have a strong interest for cars and then guys like himself that are not interested in cars but prefer sports. Rob is clear to mention that his neighbors do not “understand a thing about sport” but he still considers them to be “thorough guys”. In this way, Rob uses judgements of social esteem to evaluate the masculinity of his neighbours against a norm. However, when he speaks of his own masculinity, he uses the weaker evaluations of affect. For example, his turn indicates three instances of affect whilst describing himself as a man. He draws on negative affect of happiness and positive affect of inclination to justify why it is normal to have different off-shoots of guys. Rob's statement reflected in turn 187 illustrate what is considered positive and normal for guys. His statement is thus presented as normative and expresses stereotypes and expectations about how males should behave.

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Summary

The attitudinal analysis of Extract 5.1 shows the different evaluative stances participants take with regards to what is considered “guy-ish”. The analysis shows that when expressing views about masculinity, affect is the preferred choice for males whereas judgements are the preferred choice for females. The predominant kind of judgements to be expressed by the males and females are judgements of normality. This is a softer kind of judgement (social esteem) than the judgements of social sanction which characterised the discourse of the males in the 2008 data set.

Attitudinal Patterns	Males	Females
Affect		
In/security	3	
Un/happiness	3	
Dis/inclination	8	1
Total Affect	14	1
Judgement		
Normality	10	5
Capacity	2	0
Tenacity	0	0
Veracity	0	0
Propriety	0	0
Total Judgements	12	5
Appreciation		
Reaction	1	0
Valuation	0	0
Composition	0	0
Total Appreciation	1	0

Table 5.2: Attitudinal Patterns in Extract 5.1

5.2 Women and Work

The second Extract is a continuation of Extract 5.1, only this time, the conversation shifts from male to female stereotypes. Also, a few turns (222-248) within the extract have been omitted because the conversation at that point became irrelevant to the subject under discussion and only started to pick up again from turn 249. This analysis focuses on the engagement resources and indicates that despite the apparent assertiveness from the female interlocutors, it is the male interlocutors that appear to dominate the discussions through frequent use of proclamation and disclaiming.



Extract 5.2

Women and Work

Turn no.	Speaker	Proposition	Expand/ Contract	Resource
194	Leah	I have a question for the guys. Do you have this idea that it's a woman's role to cook, to clean and to do all of those things?	expand	entertain
195	Rob	Of course! [laughing]	contract	proclaim
196	Amber	Craig is saying no	expand	attribute
197	Leah	Craig says no	expand	attribute
198	Amber	So you would say....	expand	entertain
199	Leah	...so you would go into a marriage thinking that already having this preconditioned idea that you gonna be cleaning and that is your primary role doesn't mean that they are not gonna help you with it, but that is your primary role?	expand	entertain
200	Craig	That's exactly your primary role yes	monoglossic	
201	Rob	I don't think it is exclusively your role	expand	entertain
		but it is , it makes practically sense. The guy is gonna be the one out making the money and the girl is gonna be the one taking care of the kids. So it's just....	contract	proclaim
202	Craig	It's just our churches girls [laughing]		
203	Amy	That's what you would like....		
204	Leah	...but sometimes it's just, it doesn't happen that way	expand	entertain
205	Amy	It does not have to be in that direction	contract	disclaim
206	Rob	well , it's supposed to happen	expand	entertain
207	Amy	It's supposed to but it's not!	contract	disclaim
208	Leah	Ja, coz I mean let's just say that and there's, I work as well, so I come home and I come home a bit later. So do I come home and my primary role still suppose to be to clean...	expand	entertain
209	Craig	...No , you leave your job and then tend to your primary role...	contract	disclaim
210	Girls	No Craig!	contract	disclaim
211	Amy	No ways	contract	disclaim
212	Amber	No ways	contract	disclaim

123	Craig	Or you could just...	expand	entertain
214	Amber	... I will only start applying it when it comes to...	contract	disclaim
215	Rob	... Ja, but that's a bad reason not to get married	contract	disclaim
216	Amy	No I'm saying that if the male will never get married	expand	entertain
217	Rob	Uhm, why not?	expand	entertain
218	Amy	coz he is looking for a female to be at home	expand	entertain
219	Craig	Males will be sure to find a	expand	entertain
220	Rob	No , I find that...	contract	disclaim
221	Amber	... no, the only time I will consider staying at home is when I have children. And it's not gonna be like...soon you know. So I'm gonna go work...	contract	disclaim

[...]

249	Craig	No , I would want her to work,	contract	disclaim
		but I would want her to do the work that she is suppose to do [laughing] that is also work...	contract	disclaim
		ja, I think ...a lot of the things we think we need are the things we don't need.	expand	entertain
		And I think a lot of reasons why both husband and wife is working because they are pursuing those things that they don't really, that they think they need.	expand	entertain
		And um, uhm, I want to sound overtly biblical and we believe in absolute truth and there are no conditions to that.	contract	proclaim
		Ja, so, ja. So even if we are to work, we would want to please the Lord.	contract	proclaim
250	Amber	No exceptions?	expand	entertain
251	Craig	Absolute!	contract	proclaim

Extract 5.2 shows how the males challenge the females on pivotal issues pertaining to womanhood. The extract also reflects the female participants' notion of what it means to be

female. Here, issues such as the role of woman in the home and motherhood are once again challenged and affirmed.

Leah is the first participant of the females who introduces the notion of what it means to be a female through her question:

194 Leah I have a question for the guys. **Do you have this idea** that it's a woman's role to cook, to clean and to do all of those things?
[expand: entertain]

In the above turn, there is an immediate shift from male stereotypes to female stereotypes. Leah questions the norm of females having to cook and clean in the home. She directs her question to the males as an expansive opening up of the dialogic space.

The immediate responses to the question are given by Rob and Craig in turns 200, 201, 209, 249 and 251. In these turns Rob and Craig make strong use of disclaiming and proclaiming, with one exception. The turns below indicates the stance they take on the current issue.

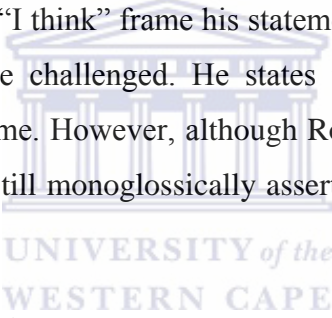
200 Craig **That's** exactly your primary role yes

201 Rob **I don't think** it is exclusively your role
[expansion: entertain]

but it is, it makes practically sense. **The guy is gonna be the one out making the money and the girl is gonna be the one taking care of the kids.** So it's just....
[contraction: proclaim]

The above utterance from Craig, is presented in a bare form. In other words, there is no evidence of heteroglossic markers, except for the word “yes”, which only expresses agreement with the previous claim (turn 199). Consequently, this kind of utterance according to Martin and White (2005) is seen as “monoglossic”. Thus, Craig’s statement or response to women working outside of the home is strongly authoritarian. The use of the adverb “exactly” stresses the absoluteness of the position thus the role of the woman is to be in the home cooking and looking after the children. Craig closes down the dialogic space leaving no room for contestation. Craig also makes use of the words “primary role” in his response. These words echo the discourse analysed in the previous chapter (Extract 4.1), that it is a woman’s primary role to take responsibility for the home.

Rob in turn 201 shares the same position as Craig; however, he starts off his turn by using an expression of “I think”. The words “I think” frame his statement and indicates that his position is merely subjective. Thus, it can be challenged. He states that woman’s primary role is not “exclusively” to function in the home. However, although Rob appears to be more expansive in the opening part of his turn, he is still monoglossically asserts his position in the second half of turn (201):



but it is, it makes practically sense. The guy is gonna be the one out making the money and the girl is gonna be the one taking care of the kids. So it’s just....”

[contraction: proclaim]

The use of the word “but”, indicates the shift in his position. In the opening statement, it was clear that Rob explicitly presented his proposition as grounded in its own contingent and individual subjectivity, leaving room open for possible positions and alternatives. Then he immediately shifts by introducing the word “but”. This word can be construed as dialogically contractive as it closes down the space for dialogical alternatives. This pattern of expand to contract can also be seen in Craig’s turn 249.

The data reflect several attempts on the part of female interlocutors to challenge the dominant position. This is seen in the turns below:

205 Amy It does **not** have to be in that direction
[contract: disclaim]

207 Amy It's supposed to, **but it's not!**
[contract: disclaim]

221 Amber ...**no**, the only time I will consider staying at home is when
I have children. And it's not gonna be like soon you know.
So I'm gonna go work...
[contract: disclaim]

The turns above reflect strong markers of contraction which expresses the women's sentiments towards the current response from the males. Words such as "no", "not", and "but it's not" appear to convey that the females are not happy with the position held by the males. Here, Amy and Leah disclaim the position or stereotype held by the guys. Their responses indicate that they do not support this gendered stereotype and patriarchal view of a woman's role. Therefore, they too contract the dialogic space through disclaiming and countering the dominant ideology.

Strong statements of proclaiming and disclaiming continue throughout the extract on female stereotypes. Craig, who takes on the dominant authorial voice in the group, contracts the issue in turn 209

209 Craig ...**No**, you leave your job and then tend to your
primary role...
[contraction: disclaim]

Being very dogmatic in his approach, Craig, disclaims *the* females' responses towards his view. He says very confidently, "No", and furthermore, continues to give solutions to the current issue. Craig is clear to that there are no excuses as to why a woman cannot tend to her primary role. If the woman is unable to do so, then she should "leave [her] job". This statement without a doubt closes down the space for dialogic alternatives, thus disallowing interlocutors to present their

opinions on the matter as well as contesting the matter. Craig makes himself clear when he not only disclaims by rejecting the females' position on the subject, but it could be said that he perhaps implicitly also brings forth a proclamation which is unquestionable. This pronouncement from Craig comes across as very patriarchal because of the implications that it communicates. His statement not only affirms the stereotypes of males, as the provider, but also reproduces a stereotype of women as the home-maker and care-giver.

This kind of dogmatic approach immediately elicits statements of disclaiming from the females in the following turns:

210	Girls	No Craig!	[contraction: disclaim]
211	Amy	No ways	[contraction: disclaim]
212	Amber	No ways	[contraction: disclaim]

The female interlocutors quickly jump in, and strongly disagree with what Craig said in turn 209. Collaboration and solidarity is heightened at this point as the females counter Craig's position by strongly asserting "no" and "no ways". At this point one might expect the females to at least justify or elaborate on their position they prefer. However, as is typical of this group, the females do not generally present strongly motivated counter positions. This role of counter position is taken up by a new member of the group, Nicole, as illustrated the following extract.

Summary

The table below summarises the engagement patterns that occur throughout the data. The table reflects that the male interlocutors show frequent patterns of the resource contraction whilst engaging on the topic of woman's work in the home and motherhood. On the other hand, the female interlocutors, appear to be less contractive in their approach on the subject at hand as shown in the table which follows:

Engagement Patterns	Males	Females
Expand		
Entertain	7	8
Attribute	0	2
Total Expand	7	10
Contract		
Proclaim	5	0
Disclaim	5	7
Total Contract	10	7

Table 5.3: Patterns of Engagement for Extract 5.2

The analysis of Extract 5.2 indicates a shift in Appraisal patterns encountered in Extract 5.1. In Extract 5.1, the discussions on what it means to be a guy showed that when expressing views about masculinity, affect and judgements of normality are the preferred choices for males and females. In Extract 5.2, the discussion is centered on females and their work. Here, the analysis showed that although the females show instances of disclaiming the views presented by the males, the female participants still have the tendency to use more expansive resources while males, on the other hand, may begin expansively, only to contract towards the end of their turn, thereby closing down the dialogic space and silencing any challenge to their ideological position.

5.3 Equality

This final section explores the one single occasion in both data sets when a female interlocutor presents a sustained counter-position to the dominant male one. This analysis shows how tension arises between the females within the group on issues concerning a woman's role in the home, more specifically her role as a mother and a worker outside of the home. Nicole who is a new member, expresses a counter-position, and causes awkwardness and unease between the females as well as with the males in the group.

This extract is similar and different to the previous ones in many ways. Firstly, it is similar in that the subject under discussion is also centered on a controversial issue, namely, the "intended" functioning of woman in the home, in the work place and her role as a mother. Secondly, what is different is the strong counter voice that emerges when Nicole takes on a feminist position as she challenges the dominant discourse. It is also different in that in the previous chapter, it was noted that the females in the group conformed more to the patriarchal ideology presented. Although, they challenged the males, it was very indirectly through use of questions. However in this extract, the females have a tendency to respond less and to remain silent with the exception of Nicole who challenges the males by stating her views on the subject matter.

Equality
Extract 5.3

Turn no.	Speaker	Proposition	Expand/ Contract	Resource
252	Amber	Nicole you gonna stay at home?	expand	entertain
[Pause 1.0 seconds]				
253	Nicole	Uhm, for the primary developmental stages of their life I would like too, uhm,	expands	entertain
		but , uhm ,	contract	disclaim
		maybe as soon as they start going to school or	expand	entertain
		maybe when they just settle themselves in primary school,	expand	entertain
		I think that's when I'll start working.	expand	entertain
		But , other than that I kinda, I have to work at...	contract	counter
[Distraction]				
254	Nicole	Uhm, where was I, yes, I will have to work, I will have to work so that my child will also be expose to mommy working, uhm, that mommy also has responsibility to work and to earn a living,	expand	entertain
		so that they can see that mommy contributes to their survival.	expand	entertain
		So that they can also comprehend that and not to only form a conception that mommy stays at home and that is where she supposed to be you know.	expand	entertain
		That they also get into their mind that mommy also have skills and that mommy can also do that kind of things you know.	expand	entertain
		So that they can establish that there is some kind of equality between mommy and daddy you know. That daddy work, mommy works, daddy earns money, and mommy earns money.	expand	entertain

		So that they can see that partnership man, so that they can have that realization that they are working as a team. So ja...	expand	entertain
255	Craig	[laughing]		
256	Nicole	So ja, they have to be exposed to that.	expand	entertain
257	Rob	Who supports Nicole?	expand	entertain
[Pause 3.0 seconds]				
258	Rob	All of the females probably supports you, not to say that the males wont,	expand	entertain
		but who? Who is thinking that seems balanced?	expand	entertain
		How do we settle such an issue?	expand	entertain
		Is it necessary, uhm, you obviously see it as important that the children view you in that aspect of that as well, uhm, in a working class aspect as well and to contribute to family as well financially.	expand	entertain
259	Craig	I see that position that Nicole brought up about equality between a man and a women is seen in what they bring...	expand	entertain/attribute
		but do you	contract	disclaim
260	Nicole	Huh, say again?		
261	Craig	You spoke about equality between a wife and a husband.	expand	attribute
		So from that I have er, I have derived that you are saying that equality is seen by the fact that they do the same thing?	expand	attribute

		So are you saying that or am I saying....	expand	entertain
262	Nicole	I am saying , that child needs to be exposed to, they need to see that mommy and daddy are sharing roles, they are helping one another. They have to see that hand in hand relationship, they have to see that.	expand	entertain
		I don't want the child to see that, I hope they won't think that uhm, daddy is stronger than mommy, mommy is weaker than daddy. Mommy's weak and daddy strong. They just have to have this mutual understanding.	expand	entertain
		They just have to have Jesus to understand uhm, ja,	expand	entertain
		there was something else that I wanted to mention	expand	entertain
263	Rob	So it's , it's more from the children's perspective?	expand	entertain
		Uhm, like what is good for them?	expand	entertain
		And what they perceive as it relates to the functioning of the parents.	expand	entertain
264	Ross	I think the parents have to teach them,	expand	entertain
		Uhm, I think maybe I'm gonna use a soccer illustration, a soccer example.	expand	entertain
		If there are 10 defenders on a team, no one will be able to score goals or there's not gonna be forwards in front, or if you have 10 forwards there's not gonna be any defenders.	expand	entertain
		So what I'm basically trying to say is that there are people who's got different functions but who play for the same team for the	expand	entertain

		same goal.		
		But there are different functions within that.	contract	disclaim
		So if, if , a mother and a father does the same thing there might be a lacking in the other part of the children's life.	expand	entertain
		But the parents need to teach the children, listen the mother is doing this and the father is doing something maybe something different but they are working towards the same goal. For the better of the children.	contract	disclaim
		They should be that that at the early stages of their life.	expand	entertain
		Just because they are not doing the same thing, doesn't mean that one is more important and the other is less important. But both of them are doing equally important things....	contract	disclaim
265	Nicole	I agree with you on that, and perhaps I didn't uhm, explain it, not explain, preferably,	expand	entertain
		but I mean, I didn't mean equality in the sense that mommy and daddy is in the same thing.	contract	disclaim
		They function independently you know , according to what a guy does you know, don't know	contract	proclaim
		If you are bringing in the gender type of thing, a man suppose to do this and suppose to do that,	expand	entertain
		but what you just said now they function with, uhm,	expand	attribute
		you know what I'm trying to say.	expand	entertain
		Not necessarily that they suppose to do the same thing but function in such a way that uhm; the one isn't more overpowering than the other.	contract	proclaim
		Does it make sense?	expand	entertain
[Pause 1.5 sec]				

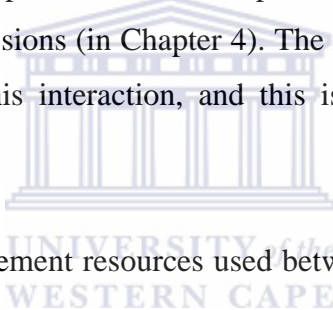
266	Nicole	That's what I'm trying to say,	expand	entertain
		not necessarily doing the same thing but, but...	contract	disclaim
267	Rob	Ok, uhm, coming back to the house, then, is it possible that a mother can be stationed at home and, and, uhm, work with the children for her children and the father can be working outside the home for the children and family?	expand	entertain
		Uhm, is that possible and can that be seen as also equality?	expand	entertain
268	Nicole	That depends on how she feels about it and how he feels about It.	expand	entertain
		If they feel fine with that agreement then so it is. If she feels that she wants to take care of the kids if she wants to be at home and do the things, whatever she wants do, and then let it be.	expand	entertain
		That's not gonna rob her of herself, of her human being, of her being skilled in some way for her to survive.	contract	proclaim
		If daddy passes away, you know then she can still continue looking after the kids.	expand	entertain
		If she maybe thought that far, I don't know , uhm, how dependant she is of her husband then so be it.	expand	entertain
269	Rob	And the other girls, what are you saying concerning your children?	expand	entertain
		And how to handle your family and work?	expand	entertain
[Pause 2.0 seconds]				
270	Nicole	Can I just add one last thing that is on my mind...uhm, as long as she's not entirely and solely dependent on the father that his way of bringing the income you know.	expand	entertain
		You have to be skilled in some way to earn a living you know as	expand	entertain

		a woman, regardless if there are children or not. ...		
271	Rob	Any other girls?	expand	entertain

[Pause 94.0 seconds]

272	Nicole	Are we done?	expand	entertain
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In the above extract, Nicole, who is a new female participant to the group, makes up a total of nine turns out of the total of 19 overall turns. Although she only contributes nine times to the conversation, her turns are very long and extended. She is the only female participant who contributes to the discussion with the exception of Amber who has one turn. The males on the other hand take up a total of ten turns with Rob and Craig as the dominant speakers in the group. More than half of the discussion is made up on the subject on whether women should work or not. The discussion specifically explores Nicole viewpoints, as she is a new member with no prior knowledge of previous discussions (in Chapter 4). The rest of the females in the group, are shown to be very quiet within this interaction, and this is indicated through their recurrent pauses.



The table below reflects the engagement resources used between Nicole, Rob and Craig as well as the amount of turns taken.

Participants	No. of turns	Total number of Expansion	Total number of Contraction
Rob	5	13	0
Craig	3	3	1
Nicole	9	27	7

Table 5.4: Engagement resources and turn taking in Extract 5.3

The above table shows that Nicole makes up a total of nine turns in the discussion, with Rob at a total of five and Craig three. The table reflects that Nicole draws mostly from the resources of

contraction and expansion. The analysis below will show how these engagement resources allow participants to either align themselves with the dominant position or counter the dominant position. The men on the other hand, are much more expansive than they have been in the rest of the discussions.

Amber initiates the question and is eager to know Nicole's position on the given subject. She poses her question in the following turn:

252 Amber Nicole are you gonna stay at home?

[Pause 1.0s]

In Extract 4.1 (in previous chapter), it was argued that females tend to be less challenging towards the dominant ideology. It is as if the females have accepted the position of the dominant discourse, that is, that women are supposed to be workers in the home and the care-givers to their children. So, by now, Amber, Amy and Leah are fully aware of the dominant position in the group. Nicole however, being a new member to the group and to the discussions, takes on a different position.

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Nicole responds to the opening question in turn 253 expansively. She starts off trying to think through what she wants to say and how she wants says it. This is indicated by the words "uhm". In her turn, Nicole replies to Amber with seven markers of modality. She uses words and phrases such as "maybe", "uhm", "kinda", "I think" and so on which reflect in some way her uncertainty on the subject matter. It is clear that her statements are modalised. Her hesitation is seen in the phrase, "I would like to" as opposed to "I will". What is also interesting is that within her turn, Nicole is not only expansive, but also tentatively contractive.

253 Nicole Uhm, for the primary developmental stages of their life I would like to, uhm,
[expand: entertain]

but, uhm,

[contract: counter]

maybe as soon as they start going school or

[expand: entertain]

maybe when they just settle themselves in primary school,
I think that's when I'll start working.

[expand: entertain]

But, other than that I kinda, I have to work at...

[contract: counter]

It is important to note that the countering “but” is not contradicting someone else’s claim but simply countering a previous statement. The overall effect is expansive. It is thus a balanced statement of future intentions. Nicole uses predominantly expansive resources (entertain) to express her position: out of a total of nine turns, 24 propositions are expansive in nature.

This can be seen in the following turn:

254 Nicole

Uhm, where was I, yes, **I will have to work, I will have to work so that** my child will also be expose to mommy working, uhm, that mommy also has responsibility to work and to earn a living

[expand: entertain]

so that they can see that mommy contributes to their survival

[expand: entertain]

So that they can also comprehend that and not to only form a conception that mommy stays at home and that is where she supposed to be you know.

[expand: entertain]

That also get into their mind that mommy also have skills and that mommy can also do that kind of things you know

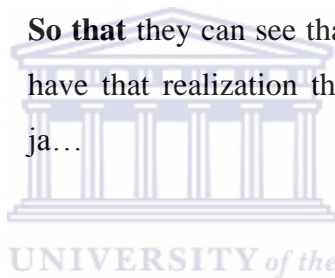
[expand: entertain]

So that they can establish that there is some kind of equality between mommy and daddy you know. That daddy work, mommy works, daddy earns money, and mommy earns money.

[expand: entertain]

So that they can see that partnership man, so that they can have that realization that they are working as a team. So ja...

[expand: entertain]



The above turn includes six instances of the resource expansion (entertain). The statements introduced by “so that”, provide reasons for her statements of intention. Thus, it can be seen as strongly heteroglossic. Nicole’s stance is that both men and woman as equal in all respects. This is indicated by the following turn (254):

“**So that** they can establish that there is some kind of equality between mommy and daddy you know.”

[expand: entertain]

Here she provides a reason as to why she sees it important to work, namely for the purpose of “equality”. Furthermore, her turn provides four more reasons as to why she feels the need to work outside of the home. Firstly, to contribute financially, secondly, to be a role model to her children concerning females and the work place, thirdly, to show that females also have capabilities and lastly, to show the possibility of an equal partnership between a man and a

woman. All of these reasons serve as a means to index her underlying ideology which is contrary to the dominant view.

As seen above, Nicole presented her statement allowing for alternative positions; however, she concludes her thoughts on motherhood and work in turn 256 with the contraction:

256 Nicole So ja, they **have to** be exposed to that. [contract: proclaim]

So while she has opened up the dialogic space for alternative views in turn 254, here she closes it down with the marker “have to”. This is a modal statement of necessity or obligation but it is not presented as negotiable. In other words, she presents the obligation “they have to be exposed to that” in a categorical way.

After Nicole turns (254 and 256), Rob contributes for the first time to the discussion, and does so by means of a question, specifically directed to the female interlocutors.

257 Rob Who supports this, who supports Nicole?
[expand: entertain]

Rob, who is the youth pastor, tries to include the rest of the participants in the group to respond to the turn Nicole just made. However, his attempt to do so fails in that the females remain silent. Throughout the entire extract, only one female contributes to the discussion other than Nicole and that was Amber who merely initiated the discussion by asking the question which leads to Nicole’s response. It is interesting that there is approximately three seconds of silence from the females after the question posed by Rob. Although short in length, silence or the lack of response from the females is significant. It could mean three things: Firstly, it could be seen as a strategy for diplomacy, bearing in mind that all the females besides Nicole are already aware of the male stance. Secondly, silence or unresponsiveness from the females could also give the impression that the females are not in agreement with Nicole, thus being silent brings affirmation to the rest of the males. Thirdly, remaining silent or unresponsive to a question can be viewed as a way of showing solidarity with Nicole. Rob again exercises his leadership role and fills the pause with the following:

258 Rob

All of the females **probably** supports you, not to say that the males won't,

[expand: entertain]

but who? **Who is thinking** that that seems balanced?

[expand: entertain]

How do we settle such an issue?

[expand: entertain]

Is it necessary, uhm, you **obviously see it** as important that the children view you in that aspect of that as well. Uhm, in a working class aspect as well and to contribute to family as well financially.

[expand: entertain]

After the three second silence, Rob makes the assumption that the rest of the females “support” Nicole. However, he uses an expansive marker as indicated by the word, “probably”. This is not to say that he believes the rest of the female participants stand in agreement with Nicole, but he appears to be expansive in this instance to help him to come across as less threatening towards Nicole who is the new female participant in the group. Interestingly enough, Rob tries to present himself as less challenging and attacking as he not only makes his own assumptions about the females’ sentiments, but he also alludes to the fact that the males might even agree with her view on motherhood and work. This is seen in the following: “not to say that the males won’t”. It is interesting that although Rob is fully aware of the position taken by the male participants, he continues to portray them as supportive towards a different position, a position they have strongly contested in other discussions.

Furthermore, Rob continues to be expansive in his turn through the use of questions. For instance “How do we”, “Is it”, “Who is” which open up the dialogic space for the other participants.

Nicole, in turn 268 responds to Rob’s request in turns 267. However, her response once again appears to be expansive in nature. This is indicated in the following:

268 Nicole

That depends on how she feels about it and how he feels about it.

[expand: entertain]

If they feel fine with that agreement then so it is. **If** she feels that she wants to take care of the kids if she wants to be at home and do the things, whatever she wants do, and then let it be.

[expand: entertain]

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WThat’s not gonna rob her of herself, of her human being, of her being skilled in some way for her to survive.

[contract: proclaim]

If daddy passes away, you know then she can still continue looking after the kids.

[expand: entertain]

If she maybe thought that far, **I don’t know**, uhm, how dependent she is of her husband then so be it.

[expand: entertain]

Throughout Nicole’s turn, she uses a succession of conditional clauses to expand her stance. On five instances she uses the conditional clause “if” as a way of making careful statements. At this

point, is it evident that Nicole's perception on motherhood and work is framed by a feministic paradigm, whereby females are perceived as equally capable of working outside of the home (see turns 254, 256 and 262). At this stage, Nicole could also be aware of the dominant ideology in the group. She could have deduced this from turns 264 and 265 when Ross provides an illustration using soccer to point out that both males and females are equal in person, but distinct in roles. His illustration causes Nicole in turns 265 to express agreement "I agree with you", and then reasserts her position through careful countering, introduced by the word "but".

At this point, Rob tries once again to draw the other female participants into the discussion.

269 Rob

And the other girls, **what are you saying?** Concerning your children and how to handle your family and work?



[expand: entertain]

All six of Rob's turns are indicated as expansive, in that he poses questions specifically directed to the females in the group (turns 257, 258, 263, 267, 269 and 271). Rob tries to generate debate among the rest of the females with respect to the given topics, as seen in the turn above. But these attempts are met with a lack of response from the females. There are three instances of silence usually after a question is posed by Rob (see after turns 257, 265, 269 and 271). The longest period is a silence of 94 seconds after turn 271. This indicates the reluctance of the females to engage with this debate and to take up the challenge to the dominant male ideology.

Richmond and McCroskey, (2003, cited in Damron and Mormon, 2011: 185) define silence as "not the absence of communication; instead, it has the potential to provide great insights into human thought, emotion, relationship, attitudes, and behaviors". In this particular context and setting, it appears that the role of silence is much more than just a lack of urgency to respond. In this context, silence could suggest topic avoidance due to the threat it sets up to the female friendship bonds as well as the overall coherence of the group which requires an acceptance of the dominant male ideology.

Summary

Extract 5.3 illustrates the one instance in both data sets where a strong counter discourse is introduced. Nicole, who is a new female member of the group, with no prior knowledge of previous discussions, presents her views which are feminist in nature. Although expansive in nature, her underlying position on the subject of women's work and mothering is clearly stated. The data indicates that Nicole believes in full equality between husband and wife in all aspects of life. The extract also shows that the male interlocutors do not contest Nicole on her ideologies so directly. This is indicated by the expansive statements made towards the group and specifically towards Nicole. The extract also shows the significance that silence played in the interaction, particularly between the females. Silence or the lack of response from the females in this context was consequently viewed and interpreted as a strategy to enable the females to remain supportive towards Nicole, yet, still keep the alliance with the males in the group.

5.4 Conclusion

From the analysis of the three extracts in this chapter, it is clear that the male interlocutors still hold strongly to the dominant discourse of male authority. For example, Extract 5.1 shows that when expressing views about masculinity, judgements of normality are the preferred choice for females. This kind of judgement is a softer form of judgement thus positioning the males' behaviour as 'normal'. This is a softer form of judgement than judgement of propriety (social sanction). On the other hand, when comparing Extract 5.1 to Extract 4.1, the patterns of judgement in 4.1 shows that the men prefer judgements of capacity and propriety when discussing the role of women. Propriety are judgements of social sanction, a much harsher form of judgement than these preferred by women in 5.1.

Extract 5.2 also shows that it is the male interlocutors who dominate the discussion through strong forms of proclaiming and disclaiming. The data also shows that although the females in Extract 5.2 appear to be more vocal in their position, it is evident that this patriarchal view of woman's role cannot be contested.

Finally, Extract 5.3 displays the feminist counter position of Nicole. Nicole who is unaware of the dominant position held by the males, presents her statements as expansive. Although expansive in nature, she asserts her position on the equality between a husband and wife, and the rest of the female interlocutors are silent in this extract and do not respond to the questions posed by Rob. Finally, this extract shows how expansive and entertaining the male interlocutors are towards Nicole. Although the male interlocutors appeared to be very expansive in the final extract, this was merely so as to accommodate Nicole. Overall, the dominant patriarchal position still stands and cannot be contested, especially because it is filtered through the Bible, with which no person can argue. This point is further explored in the final conclusion to this Thesis.



Chapter 6

God's Higher Purpose

In this thesis, I have argued that the way in which these participants interact is shaped by a religious context, namely, a Christian youth group. In analyzing the linguistic choices, I have drawn on the Appraisal theory as it has enabled me to explore how participants reproduce certain ideologies; position themselves and how they construe identities for themselves and for others in the interaction.

The Appraisal analysis has served in identifying the kind of evaluations and judgements participants typically make during these interactions. For example, the analyses showed how this Christian youth group expresses different kinds of evaluations and judgements depending on the topic discussed. In Chapter 4 for instance, the participants hold strongly to the dominant discourse of male authority, where females are positioned as less powerful and more prone to immoral behaviours. For example, the dominant ideology expressed in Chapter 4 is that women ought to be the home-makers and not have too many responsibilities outside of the home, while the male participants should be the providers for the family and should thus take on the responsibility of working outside of the home. In addition, the male participants argue that this position is a biblical one and accords with the injunctions of the Gospel. When talking about the role of females in the home, the males tend to use judgements of capacity (social esteem) and judgements propriety (social sanction). Along with this, the males have a tendency to support their position through the frequent use of biblical discourse. Their intention is that what they say will be seen as authoritative and absolute. On the other hand, the females address the same topic on the role of women through the use of affect and in some instances appreciation and judgements. The choice of these attitudinal resources limit their response to emotional or personal reactions to the ideological position asserted by the males and does not allow them to develop a coherent counter ideology.

Even when the topic shifts to one about which women can assume greater authority, such as shopping and needs and wants, the males continue to dominate with their ideological position. Although the data reflects an equal use of the engagement resource contract by both males and

females, the male interlocutors still dominate the discussions and construe the females as ‘weak’ and ‘immoral’ in giving in to their ‘wants’. Extract 4.2 also shows how the men insist that the difference between genders regarding the topic of needs and wants is merely a preference (therefore open to change) but continue to insist that male and female differences with respect to the position of women in the home are not a preference but a matter of incontestable ‘right’ and ‘wrong’. In this data, the women do not seriously challenge the male position in any way, except to raise a few questions or express feelings of dissatisfaction with the way it limits their role in society.

This patriarchal discourse is carried on into Chapter 5 where the male interlocutors still take on the dominant position, making use of biblical discourse to support their position as authoritative and to position the female interlocutors as subordinate and less powerful. However, this ideological position is challenged by a new female participant in the group. Here, the data in Chapter 5 shows a shift with the addition of a feminist counter voice and this is reflected in the number and extent of the turns of the female participants as well as the kind of engagement resources they draw on in these turns. Firstly, the female interlocutors use more of the resource contract (disclaim/proclaim) as Nicole, the new female participant, argues for a view of men and women in all respects. For her, men and women are equal contributors to the home, are equal in that both can work outside the home and are equal in how they contribute to the upbringing of their children. On the contrary, the males reject this position and assert the ideology that males and females are ‘equal but different’. They argue that males and females are equal with respect to humanity as they are both created in the image of God and they are equally significant; however, they are different with respect to the male/female roles they ought to take on.

Even though the males appear more open to Nicole’s position as reflected in the greater use of expansive engagement resources, this ‘opening up of the dialogue’ is short lived. By the end of the youth group meeting, both Rob, as the youth pastor, and Craig, as the youth leader, have reasserted the dominant male position as ‘God’s higher purpose for men and women’. The following extracts from the end of the transcript presented in Appendix B are given as illustration:

And I think there is even a much higher purpose than that.

[expand: entertain]

I mean, why did God create families, and why did He create males males and females females, why did God make them for each other

[expand: entertain]

and **we have been hearing** that it is to show off his glory.

[contract: proclaim]

Marriage is a picture of what he is like and uhm, and there is only one type of family that is going to mirror what God is like

and **I think** that is the higher purpose,

[expand: entertain]

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when we go against clear biblical instructions. We are not gonna live up to our purpose which is to mirror to the world what God is like, to show off His glory, to bare the image that we are supposed to bare.

That is why God created sex and marriage and families and all of those things,

[contract: proclaim]

So ja, **that is why** we live according to the Bible because God's glory is at stake.

[contract: proclaim]

There is a possibility that the world can see God clearly or the possibility that the world can see God dimly.

[expand: entertain]

We don't want the world to see God dimly, but we **want them to see God clearly which is why** we best follow the method which is clearly instructed in the bible.

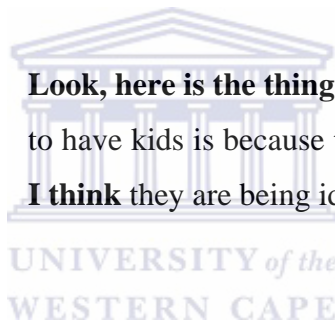
[contract: proclaim]

[...]

449

Rob

Look, here is the thing, if the reason why they don't want to have kids is because they are career orientated, well then **I think** they are being idolatrous



[expand: entertain]

because their career is being their **god and that is like evil.**

The concluding remarks on the subject of womanhood are illustrated by Craig and Rob. The engagement patterns are similar to what we have seen throughout the data. Craig begins by being very expansive in his turn. He uses markers of modality such as “I think” to open up the dialogic space and presents his statement as subjective. Thereafter, he endorses the proposition by what others have been saying (“we have been hearing”) thereby closing down the dialogical space as he draws on statements of proclamation. He raises questions concerning creation of mankind, families and marriage. In addition, he draws on biblical language such as “God”, “higher purpose”, “glory” and so on to support his position. He argues that there is a much higher purpose and significance to life itself. He proclaims to the group that God's design for a man to be a man and a woman to be a woman is to display His glory. He states that marriage and

sex was instituted by God Himself, thus it suggests that whatever we do is for Him and because of Him. Anything contrary to that is walking in disobedience.

In this way, he draws on the biblical idea that marriage should be compared to Christ and the Church. Husbands should love their wives just as Christ loved the church. In addition, husbands are the head of the wives also as Christ is the head of the church. Just as the Church is submissive to Christ, so wives should be submissive to their husbands. This statement and intertextual referencing can be interpreted outside of a 'Christian paradigm' as very patriarchal and sexist. It implies that males should take on a much more powerful and authorial position in the marriage namely as the head, whereas females are commanded to submit at all times. Through this kind of biblical discourse, the female participants in the group cannot challenge the males or Craig.

Rob also presents his final conclusions in turn 449 as unarguable. Rob, like Craig, also draws on strong biblical language by stating that the kind of attitude adopted by females who value careers above motherhood is "idolatrous" and "evil". Similar to Craig, he is expansive as he starts off his turn by using the marker "I think", but ends with a strong assertion: "and that is like evil". The statement that "their career is being their god" is presented as unarguably true and the utterance, "that is like evil" is presented as a bare assertion. Thus, Rob takes on an authoritarian voice in the group and does not invite discussion here.

So, while on the one hand, the second set of data seems to suggest a shift in the male position from 2008 to 2009, these last quotes indicate that this is not the case. While it can be argued that the discourse styles of the participants change a little (men become more expansive, women become more assertive), the core ideological position has not changed. In fact, it is, at the end of the second set of data, strongly reasserted in statements which indicate that any deviation from this position is immoral, evil and against God's higher purpose. Therefore, in order to "glorify God", females ought to be obedient by fulfilling the Scripture quoted below:

“Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything”(Ephesians 5: 22-24, NKJ Bible).



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Appendices

Appendix A: Transcription A (2008): The Place of Women

- 58 Rob What about working?
- 59 Greg Ja, it's about seeing to the fact that she's looking after her household. She works but uhm==
- 60 Amber ==Ja, I want to be like aunty Gloria!
- 61 Angie No, are you mad!
- 62 All [everyone laughing].
- 63 Greg My mommy makes sure at night she makes super at night for the next day. Gets up early in the morning, our breakfast is ready and she ==
- 64 Leah = So what's wrong with the husband working?
- 65 Rob Also like with Greg's mother, em she does not have so a stressful job, like too much responsibility in a sense like where, director or corporate manager or er, or er CEO or something em, even er, journalist like traveling and stuff, like you've got more responsibility.
- 66 Amber There goes my dream
- 67 All [everyone laughing].
- 68 Rob no that is still very much possible. I mean to be journalist is still very much possible. You know journalism happens in various different forms, in different forms.
- 69 Amber I wanna go like ==
- 70 Rob == well like you can still go but you know, but the argument here is that you tend to your primary responsibility. And we see, we just say, we adding this that it's very difficult to do that em, given the, the amount of work that you will have. You can go on experiencing it

yourselves but we just saying that our argument is from the scriptures, the primary responsibility that er, you can't argue with that. But then this is from us, like Paul says, "I speak from the Lord" your primary responsibility is staying at home and "I", now this is me, I think it would be impossible to do that if you have a full time job.

- 71 Amy But like what kind of encouragement is that to the, er, to the youth and to the ==
- 72 Leah == ja, it's like ==
- 73 Amy ==And to the future people?
- 74 Rob Let's get back to Craig's initial statement about guy characteristics and the confusion, I think it is a brilliant and a powerful encouragement to stay true to what God has created, and I ==
- 75 Amber == So men must work their butt off?
- 76 Craig but that is what God intended, it's even a curse. We will never be released from it until Jesus comes. We will work from the sweat of our brows.
- [...]
- 83 Greg == I think em, when it comes to shopping, em, my thing is this, if you need it, it's as simple as this.
- 84 Amy that's your rule; tell that to your girlfriend [laughing].
- 85 Greg I told her so many times, the thing is man if, look, if you can afford it and you sometimes can then you buy it, but if you then you don't buy it.
- 86 Craig coz' a lot of the stuff that we say we need is just, you em, I have a friend who's working for a big company and what she earns now at the moment is already sustaining two people. And, I mean I er, even she says no, she has still a lot more ambition and she has already said how many children she wants and she's not gonna have more children than that because of her ambition she has already set for

her. But she has already the capacity to get what they need==

- 87 David ==In today's world the enemy attacks us. He comes with the attractions and we get so caught up that we just buy things and we don't realize that the enemy is using that to draw you closer to the things. It causes people to want more...and we move further away from God and what is pleasing too him.
- 88 Rob I feel like I should take communion now. [Laughing]
- 89 Greg ja, this shopping is a sensitive topic to girls coz, I mean the first time you buy something you buy something you wear it once or twice then you don't wanna wear it again.
- 90 Amy But you must also consider the fact that you are a male ==
- 91 Greg ==no, no no!==
- 92 Amy ==you guys are different to us. You just don't care what you wear and ==
- 93 Leah ==I just don't think they care, it's just that if a guy has a jean, a sweater, a jacket er, church pants and a shirt, his got everything he can have. That is all he can have when it comes to clothing. But we different, we have==
- 94 Rob ==I think, I think that we are going into the line of preference now. You know like what I prefer and what you prefer. You know and that's like a whole days discussions, so em, maybe we should not go there...
- 95 Greg Ja, this is about needs and wants.
- 96 Rob I think maybe with needs we can connect it back to what David said that the, the false need that we have today causes rise to em, getting more money and then that causes rise for the women to need to now also go and get provisional goedtjetjies outside the world. Can link, so em, ja but the point was back to the household, the family structure. That's not preference, you know, we all have to come to one agreement.

[...]

- 107 Rob Ja, no that er, we can indeed address, what we wear. Ja, I think there is definitely boundaries, absolute standards in what we wear and it's more applicable to those who have the most clothes(everyone laughing). So it's obvious, but I'm not picking on girls here but because they just open themselves up and expose themselves for a assault, because of their wardrobe (guys laughing), and em their need...like at times, girls often er, females they dress inappropriate, especially Christian females can dress inappropriately. It's possible for Christian females to dress inappropriately. They dress in a way that would not honour God.
- 108 Kim like soes die em... apostolieks!
- 109 Rob Appel stokkies
- 110 All [everyone laughs].
- 111 Kim Ou Apostolieks, em, lyk hulle dollie hulle op soos posers soos my ma altyd sê. kot skirre, en, ok ek is oek 'n female en wat, but die way hulle aan trek is ampe soes hulle, hulle, hetie 'n way hoe hulle an trekkie. Ons sal nou wiet hoe om ons an te trek in n mooi manier en die Apostolieks, hulle het 'n different way hoe hulle an trek.

Translation

(Old Apostolics, em, like, they dress themselves up like Models, like my mother always say. Short skirts, and, ok, it's females but, the way they dress it's almost like they, they don't have a way how to dress. We will know how to dress in a nice manner. But this Apostolics, they have a different way of dressing.)

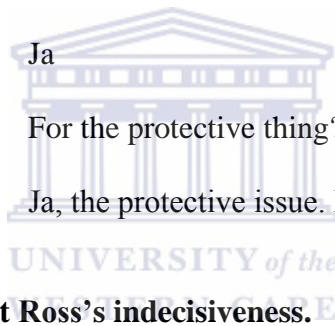
- 112 Craig Dink jy dit is moontlik om, om te dink dat jy nie wiet hoe om an te trek as jy jou selve compare met mense ==
- 113 Kim Is soes like jy, ons as Christians ons kan virrie Hêre enige iets vra, ons kan vi hom vra Hêre wys my hoe om an te trek, guide my in my kas in, wate sokie (everyone laughing). Van hulle is totally weg van die Hêre af, nou hulle dress ienige way. Revealing and whatever, jy wiet. Wys skin everywhere.

- 114 All [Everyone laughing]
- 115 Leah I just think ok most of us are going to church so er, for example if I come to church and I know it's not for anybody else but I love to look nice but I mean I know it's not so that people can you know see me rather than seeing Christ in me...
- 116 Kim But, but er, een keer, my broe het gesê dat ek het kyk 'n, 'n ouliker toppie an gehet. Like as ek nou gedagter kry like ou ja ek het nogals die toppie dan trek ek it soema an. But som tyds dan dra ekit tie. Like as ek nou gedagter kry dan dra ek it. So ek het dit een keer aan gehet en almal het vir my admire in die kerk, ma my broe hier het nogals vir my gesê ek moen 'n bietjie op cover. Wan ek het n boob-tube ma is lank, toe sê my broe ek moet opcover. En ek het 'n broek oek an gehet, 'n wit broek. Ma daai broek was oek revealing van my. En ek het nie gewiet nie. En 'n wit pentie was da by.
- Translation**
- (But, but, er, one time, my brother told me that, look, em, I had a cute top on. Like if I remember now, if I have this top, then I wear it. But sometimes I don't wear it. But if I remember now, then I wear it. So one time I had it on and everyone admired me in church. But my brother told me that I must cover up a bit. Because I had on a boob-tube but its long, but my brother said I must cover up. And I also had on a pants, a white pants. But that pants was also revealing. But I never knew. And I had on a white panty).
- 117 All [Everyone laughing].
- 118 Rob ma, ma Kim, ek het ge appreciate Kim se response. Em da wassie, em obviously da is 'n maneer om te correct. So ja. Ma da was 'n goeie maneer hoe sy receive it. So dis die attitude wat ons moet het.
- 119 Kim ja, veral my ma sê vir my trek jou ondentluk an as jy na die huis van die Hêre toe gaan-
- 120 David not only at church but when you go anywhere.



Appendix B: Transcription B (2009): Equal but Different

- 170 Ross ... I'm not quite sure, but I know I want a boy first. But if there was only one chance, I'm not sure if I would want a boy if I had a choice between one. I'm not quite sure anymore. But, err, I don't know man. There's one thing about me, this is just me. One thing that I like the whole protectiveness thing and I feel like I can probably be more protective over a female than over a guy. So, uhm, that's why I would probably have a more, more, more uhm, I would probably be inclined to a girl than a guy.
- 171 Leah A guy than a girl?
- 172 Ross A girl baby than a guy baby if I only had a choice between one.
- 173 Craig Ja
- 174 Leah For the protective thing?
- 175 Ross Ja, the protective issue. But uhm, I want a boy also...



Girls overlapping and laughing at Ross's indecisiveness.

- 176 Amber [laughing] I want a girl and a boy
- 177 Craig That's a postmodern....
- 178 Amber An in between [laughing]
- 179 Ross [laughing]
- 180 Amy Ja, but sometimes if you have a very guy-ish guy and you have a uhm, your first child is a male then the guy doesn't always turn out the way you want. Like for example, Grant, he's a guy-ish guy but hi not into sport you know. The whole sports thing...
- 181 Leah Ja, his very different
- 182 Amy Like he's into cars and Uncle Donny is into cars, but you

know like just because you not into sports, that does influence your guy-ishness.

183 Ross Like my daddy, he's into sports and I'm the first born and I'm not much into sports than he is, but I am into soccer, so ...

184 Rob But you get different types of guy-ishness

185 Ross Ja

186 Rob Like you get for example uhm, my neighbours nê, most of them are all guys, but they are more car guys, they don't understand a thing about sports so, I would judge them as do you want... but they are thorough guys. Where I, I like my sports, I would question my [laughing]

Guys laughing

187 Rob ...coz I don't like cars, only when I'm in trouble with the car I would like to know what is happening, but generally I wouldn't want to lay under a car and get dirty and stuff. I mean it's cool, so there's different offshoots of guy-ishness I think you can be a guy that's not interested in the hard, hard things and you can be a guy that's interested in the mild things. I don't wanna say soft things coz soft things are exclusively for girls.

188 Ross So the cooking aspect, you wouldn't want to cook?

189 Rob I'll, I'll, wouldn't like to cook...

190 Amber So you would want to cook?

191 Rob well not on a regular basis. Like once a while.

192 Amy You always cook [laughing]

193 Rob So now and then I would, but I won't want to do it every night....those things just wear off.

194 Leah I have a question for the guys. Do you have this idea that it's a women's role to cook, to clean and to do all of those things?

195 Rob Of cause! [laughing]

196 Amber Craig is saying no

197 Leah Craig says no

198 Amber So you would say....

199 Leah ...so you would go into a marriage thinking that already having this preconditioned idea that you gonna be cleaning and that is your primary role doesn't mean that they are not gonna help you with it, but that is your primary role?

200 Craig That's exactly you primary role yes

201 Rob I don't think it is exclusively your role but it is, it makes practically sense. The guy is gonna be the one out making the money and the girl is gonna be the one taking care of the kids. So it's just....

202 Craig It's just our churches girls (laughing)

203 Amy That's what you would like....

204 Leah ...but sometimes it's just, it doesn't happen that way

205 Amy It does not have to be in that direction

206 Rob well, it suppose to happen

207 Amy It supposed to but it's not!

208 Leah Ja, coz I mean let's just say that and there's, I work as well, so I come home and I come home a bit later. So do I come home and my primary role still suppose to be to clean...

209 Craig ...No, you leave your job and then tend to your primary role...

210 Girls No Craig!

211 Amy No ways

212 Amber No ways

213 Craig Or you could just

214 Amber ... I will only start applying it when it comes to

215 Rob Ja, but that's a bad reason not to get married

216 Amy No I'm saying that if the male will never get married

217 Rob Uhm why not?

218 Amy coz he is looking for a female to it at home

219 Craig Males will be sure to find a

220 Rob No, I find that...

221 Amber ...no the only time I will consider staying at home is when I have children. And it not gonna be like...soon you know. So I'm gonna go work...

[...]

249 Craig No, I would want her to work, but I would want her to the work that she is suppose to do (laughing) that is also work...ja, I think... A lot of the things we think we need or the things we don't need. And I think a lot of reasons why both husband and wife is working because they are pursuing those things that they don't really, that they think they need. And um, uhm, I want to sound overtly biblical and we believe in absolute truth and there are no conditions to that. Ja, so, ja. So even if we are to work, we would want to please the Lord.

250 Amber No exceptions?

251 Craig Absolute!

252 Amber Nicole are you gonna stay at home?

Pause

253 Nicole Uhm, for the primary developmental stages of their life I would like to, uhm, but, uhm, maybe as soon as they start going school or maybe when they just settle themselves in primary school, I think that's when I start working. But, other than that I kinda, I have to work at...

Distraction

- 254 Nicole Uhm, where was I, yes, I will have to work, I will have to work so that my child will also be expose to mommy working, uhm, that mommy also have responsibility to work and to earn a living, so that they can see what contributes to their survival. So that they can also comprehend that and not to only form a conception that mommy stays at home and that is where she supposed to be you know. That also get into their mind that mommy also have skills and that mommy can also do that kind of things you know. So that they can establish that there is some kind of equality between mommy and daddy you know. That daddy work, mommy works, daddy earns money, and mommy earns money. So that they can see that partnership man, so that they can have that realization that they are working as a team. So ja...
- 255 Craig [laughing]
- 256 Nicole So ja, they have to be exposed to that.
- 257 Rob Who supports Nicole?
- [Pause 3.0 seconds]
- 258 Rob All of the females probably supports you, not to say that the males wont, but who? How do we settle such an issue? Is it necessary, uhm, you obviously see it as important that the children view you in that aspect of that as well. Uhm, in a working class aspect as well and to contribute to family as well financially. Who is thinking that seems balanced? How do we settle such n issue? Is it necessary, uhm, you obviously see it as important that the children view you in that aspect of that as well, uhm, in a working class aspect as well and to contribute to family as well financially.
- 259 Craig I see that that position that Nushy brought up about equality between a man and a women is seen in what they bring...but do you
- 260 Nicole Huh, say again?
- 261 Craig You spoke about equality between a wife and a husband. So from that I have er, I have derived that you are saying that equality is seen by the fact that they do the same thing. So are you saying that are am I saying....

- 262 Nicole I am saying that child needs to be exposed to, they need to see that mommy and daddy are sharing roles, they are helping one another. They have to see that hand in hand relationship, they have to see that. I don't want the child to see that, I hope they won't think that uhm, daddy is stronger than mommy, mommy is weaker than daddy. Mommy's weak and daddy strong. They just have to have this mutual understanding. They just have to have Jesus to understand (missing) uhm, ja, there was something else that I wanted to mention
- 263 Rob So its, its, more from the children's perspective? Uhm, like what is good for them? And what they perceive as it relates to the functioning of the parents.
- 264 Ross I think the parents have to teach them, Uhm, I think maybe I'm gonna use a soccer illustration, a soccer example. If there are 10 defenders on a team, no one will be able to score goals or there's not gonna be forwards in front, or if you have 10 forwards there's not gonna be any defenders. So what I'm basically trying to say is that there people whose got different functions but who play for the same team for the same goal. But there's different functions within that. So if, if, a mother and a father does the same thing there might be a lacking in the other part of the children's life. But the parents need to teach the children, listen the mother is doing this and the father is doing something maybe something different but they are working towards the same goal. For the better of the children. They should be that that at the early stages of their life. Just because they are not doing the same thing, doesn't mean that one is more important and the other is less important. But both of them are doing equally important things....
- 265 Nicole I agree with you on that, and perhaps I didn't uhm, explain it, not explain, preferably, but I mean. I didn't mean equality in the sense that mommy and daddy is in the same thing. They function independently you know, according to what a guy does you know, don't know I you bringing in the gender type of thing, a man suppose to do this and suppose to do that, but what you just said now they function with, uhm, you know what I'm trying to say. Not necessarily that they suppose to do the same thing but

function in such a way that uhm, the one isn't more overpowering than the other. Does it make sense?

[Pause 1.5 seconds]

266 Nicole That's what I'm trying to say, not necessarily doing the same thing but, but....

267 Rob Ok, uhm, coming back to the house, then, is it possible that a mother can be stationed at home and, and, uhm, work with the children for her children and the father can be working outside the home for the children and family. Uhm, is that possible and can that be seen as also equality?

268 Nicole That depends on how she feels about it and how he feels about it. If they feel fine with that agreement then so it is. If she feels that she wants to take care of the kids if she wants to be at home and do the things, whatever she wants do, and then let it be. That's not gonna rob her of herself, of her human being, of her being skilled in some way for her to survive. If daddy passes away, you know then she can still continue looking after the kids. If she maybe thought that far, I don't know, uhm, how dependant she is of her husband then so be it.

269 Rob And the other girls, what are you saying concerning your children and how to handle your family and work?

[Pause 2.0 seconds]

270 Nicole Can I just add one last thing? That is on my mind...uhm, as long as she's not entirely and solely dependent on her father that his way of bringing the income you know. You have to be skilled in some way to earn a living you know as a woman, regardless if there are children or not. ...

271 Rob Any other girls?

[Pause 94.0 seconds]

272 Nicole Are we done?

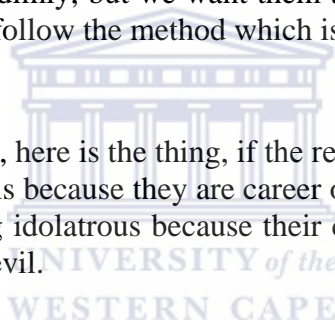
[...]

God's Higher Purpose

424 Craig And I think there is even a much higher purpose than that. I mean, why did God create families, and why did create males males and females females, why did God make them for each other and we have been hearing that it is to show off his glory. Marriage is a picture of what he is like and uhm, and there is only one type of family that is going to mirror what God is like and I think that is the higher purpose, when we go against clear biblical instructions. We are not gonna live up to our purpose which is to mirror to the world what God is like, to show off His glory, to bare the image that we are suppose to bare. That is why God created sex and marriage and families and all of those things, so ja, that is why we live according to the bible because Gods glory is at stake. There is a possibility that the world can see God clearly or the possibility that the world can see God dimly. We don't want the world to see God dimly, but we want them to see God clearly which is why we best follow the method which is clearly instructed in the Bible.

[...]

449 Rob Look, here is the thing, if the reason why they don't want to have kids is because they are career orientated, well then I think they are being idolatrous because their career is being their god and that is like evil.



Appendix C: Transcription Key

Symbol Meaning

.	Certainty, completion
No end of turn	Non-stop; no final intonation
,	Breathing time
?	Uncertainty; wh-interrogative
!	Surprised intonation
()	Inaudible speech
(Words in brackets)	Transcriber's guess
[Words in square brackets]	Non-verbal data
= =	Overlap; talking simultaneously
...	Short hesitation (less than three seconds)
[Pause – 5 seconds]	Indication of pause length
Dash –	then talk False start/restart

Extracted from Eggins, S. and Slade, D. (1997: 5)

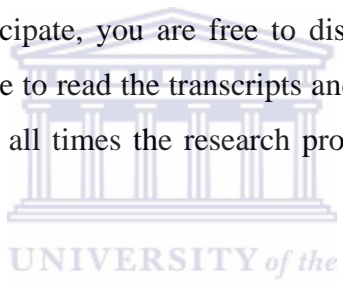
Appendix D: Consent Form

Dear Youth Group Member

I, Grace Afton De Vos hereby request permission to record and utilize all material gained through discussions by the undersigned individual.

The aim of the study is to explore how men and women talk together and how they construct particular identities for themselves and others. For the purposes of my research, I would like to tape-record one or two of your youth group discussions on a Saturday evening.

Your name will not be revealed through the study and any reference to you will use a pseudonym. If you decide to participate, you are free to discontinue participation at any time without prejudice. You are also free to read the transcripts and request that certain statements be 'off the record'. In other words, at all times the research process will protect your privacy and integrity.



If you are willing to participate please fill in the necessary details below.

Name
Signature
Date
Signature of Researcher

Thanking You
Grace Afton De Vos
(University of the Western Cape)